

(PRICE \$1).

(PRICE 4s).

THE BOOK
OF
LIGHT AND LIFE:

OR

THE ESSENCE OF THE SOHAR,
PERTAINING TO THE MYSTERIES OF MAN, THE CHRIST,
AND HIS COMING KINGDOM,

BY P. DAVIDSON,

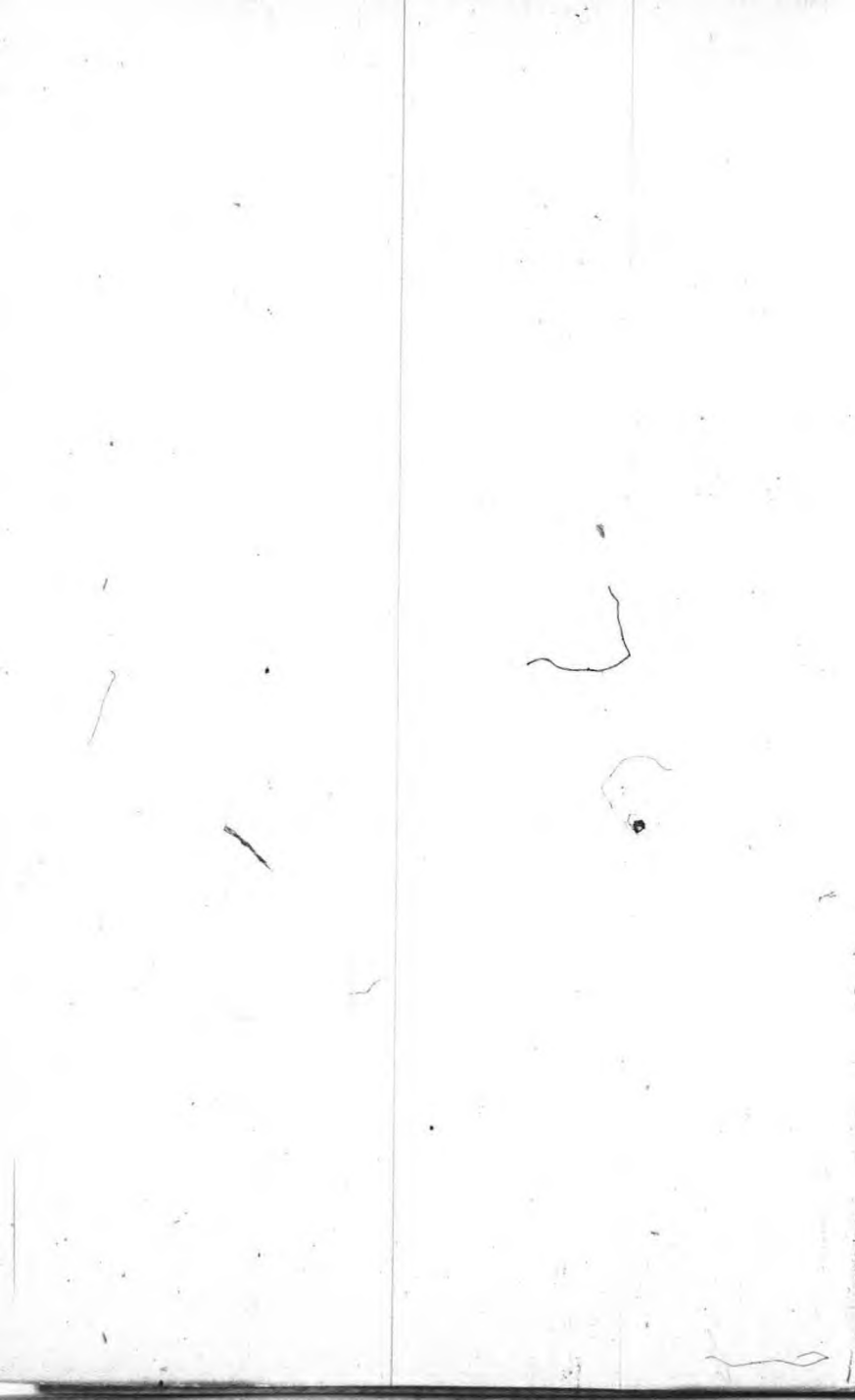
Author of "The Violin," "The Caledonian Collection of Music," "The
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Indep. d'Etud. Esoteriques," Mem.
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In Nature's infinite book of Mystery I have a little read.—SHAKESPEARE.

PETER DAVIDSON, LOUDSVILLE, WHITE CO., GA., U. S. A.
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DEDICATION.

TO MY

OLD LITERARY FRIENDS AND ACQUAINTANCES ;

TO THOSE

WHO HAVE NOT FORSAKEN ME IN THIS ENDEAVOUR,

NOR FAILED TO PLACE RELIANCE IN SUPPORTING ME

IN THE LABOURS OF THE PAST ;

TO ALL

SINCERE LOVERS OF TRUTH AND NON-BIGOTS,

BUT CHIEFLY, TO ALL WHO,

DISSATISFIED WITH THE HUMANISED WHIMS,

SHAMS, SHOWS, AND FRIVOLITIES OF A WORLDLY LIFE,

LONG FOR GLIMPSES OF MORE PERMANENT

AND BETTER THINGS,

IS THIS CRUDE VOLUME HUMBLY AND GRATEFULLY DEDICATED

BY THE AUTHOR.

PREFACE.

As this is pre-eminently a highly important Soul-Cycle in the world's history, when the knowledge of Spiritual verities must become universal, I have in the present small volume—the *First* of a *Series*—endeavoured to place an elementary knowledge of a few of the Divine Mysteries before an appreciative public, in as clear a manner as possible. It must be plainly understood that my present aim is not to enter into all the overwhelming depths and profundities of that hitherto almost unknown work—the SOHAR—but merely to place before common thinking people a few of the more easy, but at the same time sublime doctrines, which in reality every advanced thinker ought to know. The truths of the Kabala are very profound and intricate to decipher, but I have endeavoured to render a few of those essential Doctrines in as plain language as possible. Those who wish to enter into deeper researches may study the works of Frank, Rosenroth, and others. The present is an opportune moment for the diffusion of those grand old Doctrines, when the faith of pure Christianity is being tried so much by antagonistic Societies and Sects, who endeavour at all hazards to banish love and filial affection from the minds of Christian people, and to establish a frigid, unfeeling, and stoical religion of “self,” in opposition to universal love and charity towards all our fellow-creatures. Indeed it is precisely this period in the world's mental evolution which the revelating Angels so clearly point out.

“And there was war in Heaven; Michael (the Christ) and his angels fought against the Dragon; and the Dragon fought, and his angels. * * * And I heard a loud voice saying in Heaven, Now is come salvation, and strength, and the *Kingdom of our God*, and the *power of his Christ*: for the accuser of our brethren is cast down, which accused them before our God day and night. * * * For they are the Spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty” (Rev. xii. 7. 10: xvi. 14).

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woman the sin for which society has no forgiveness, but upon the other hand her seducer may afterwards marry into the first families—yea, become a Congressman or a President. When the *woman* taken in adultery was presented to the Nazarene by the hypocritical, self-sanctified Pharisees for condemnation, Jesus condemned her not, but it would have fared rather different with her sneaking seducer, had he been called up for judgment. Human blood will certainly be the price of such hideous counterfeits, and blood will be the tender for liberty, until heartless temporal tyrants and inhuman despots shall learn and know that God made the soul of man a spiritual volcano, and woe to those who dare to uncover her furious flames. Our early Christian Preachers were not dignified by the exalted attitude that ecclesiasticism now assumes, for poor Fishermen were not in the habit of promenading, and performing their duties in lawn sleeves, or in gaiters even for the matter of that, and shovel hats had not then been invented! The *Founder* was but a very humble individual—a carpenter's son who worked at his trade, if documents are to be trusted—who possessed no splendid equipage to the tune of either thousands, or hundreds of thousands of Dollars *per annum!* as do our present-day Archbishops, Bishops, etc., clothed in "purple and fine linen." Yes, Bishops and other clergymen *ostensibly* advanced, or called to more lucrative seats "by the Lord!" and relishing the good things of this world, faring sumptuously every day, and revelling in ecclesiastical riches—although the sorrowful *Founder* had nowhere to lay his head—and yet they preach to the wealthy and titled, texts like these:—"It is easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of Heaven." It is perfectly true that Jesus expressly said:—"Ye cannot serve God and Mammon," but our modern Clergy seem nevertheless to have discovered by some *earthly* means a mode to reconcile both services, and have thus *improved*, as they imagine, upon the model of the *Great Exemplar!* Spurious Churchal abortions, gaunt, verbal, formal, and horrible *sham* Christianity! But a strong and heaving tide is now powerfully rushing with uncontrollable force and velocity upon those shams of mother "Kirk," and her most interesting devotees are not so blind, as not to descry the danger. You may believe in all the errors, falsehoods, humanised and nonsensical dogmas of exoteric Theology, and be as ignorant of the real *Spiritual* meanings as a beast, and the Church will hug you to its bosom; but just as soon as you begin to read, to meditate, to earnestly investigate,

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Almighty vengeance. . . . Apostacy, apostacy, apostacy, is engraven on the front of every Church; and did they know it, and did they feel it, there might be hope; but alas! they cry 'We are rich and *increased in goods, and have need of nothing,*' and this blasphemy is added to apostacy."

Henry Ward Beecher speaks in the following scathing terms :

"All the frame-work of society seems to be dissolving. On every side we find men false to the most important trusts. Even the Judges on the Bench are bought and sold like meat in the shambles. One must go into court with a long purse to obtain justice. The Judiciary of New York stinks like Sodom and Gomorrah. Men say they hardly know a court in which to trust a case. It is no longer an honour to sit in the Bench; for if the Judge be an upright man, his character will be contaminated by the great majority of his associates."

Mr. Moody, in a late Sermon at the Tabernacle, said :—

"You say the world is growing better. What a thrill of horror the Parkman murder sent through society. Now a hundred Parkmans might be murdered in a week, and it would produce no excitement!"

'Thousands of other admissions might be readily quoted from other Clergymen, but it is needless to multiply instances, for any intelligent reader can readily perceive such. No one of ordinary observation can fail to see that the human race, as a whole, has now reached a period of criminality beyond all precedent. The columns of the daily Press are blackened and reddened with heart-sickening and horrible details of the most monstrous and bloody, the most unnatural and diabolical types of crimes, such as no age has ever developed. Wickedness of the most blackened dye has become so common, that it ceases to produce any surprise, and half-a-dozen murders in a single day, in this country, excites no unusual comment. The most hellish depravities of human, or rather animal nature, seem to have been let loose from all restraints. Brutal red-handed murder, coupled with the most hideous mutilations of the helpless victims, worthy only of incarnate fiends in human form, are of frequent occurrence. Parents starving their own children to death, children maltreating and even killing their parents, little boys murdering their play-fellows in the yards of their own dwellings, with all the deliberation of practical criminals, and ladies violently seized in the open streets of New England cities, and dragged away to infernal dens of hellish infamy. Alas! how terribly true is the fulfilment of the prophecy made by Jesus, in reference to those hideous events, the forerunners of his Coming Advent. He says :—

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"CORRUMPERE ET CORRUMPI SÆCULUM EST,"

for this infamous period of the world draws near to its end. How often do our Ministers and Priests repeat—without even comprehending it—that significant portion of the Lord's Prayer:—"May thy Kingdom come . . . ON EARTH as it is in Heaven—*Adveniat Regnum tuum . . . Sicut in Cælo ET IN TERRA*," for it is upon this planet, Earth, that must descend the Kingdom of God, which is the reign of Justice and Truth, a reign for which the poor and suffering members of the Christ-Spirit of Humanity have so long and ardently sighed, for the Advent of this grand Reign is near at hand; may we be prepared for it.

There is no event in the world's history of more paramount importance, or which can more seriously affect the interest and destiny of the human race, than the *Coming Advent* of the Kingdom of God upon earth. We have briefly examined such from an esoteric standpoint in the following pages, but it is almost necessary to refer to such from a more common plane of observation. In order that readers of the most common capacity may be enabled to understand the truths of this important subject. If sincerity of soul and practical benevolence existed throughout the ranks of professed Christians, the multitude of sinners would be powerfully restrained, but the enormous prevalence of sin and crime naturally suggests great default in the religious world of to-day. As to the condition of our present

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We seek not therefore to propagate nor to build up any mere "Creed," but to advance what we not only believe, but *know* to be the *Truth*, and to sow the seeds for noble lives of grand and virtuous action in the hearts of humanity. We have, of course taken for our sure basis the sublime verity that this life is simply a fractional portion of our *endless* journey—a mere stepping-stone in the scale of infinite life—and that the best and wisest preparation we can make for another world, is to make the best of this one; or, in other words, that in order to become angelic, we must transform the animal nature, or live the lives of real and true men and women. Although our humble exertions have been many times but puny and feeble, and always far less than we would have wished them to be, still this is but natural to humble individuals, and although our defence of God's glorious truths have at times called forth about our ears the buzzing and noisy insects of scandal and abuse—a host of malicious and prejudiced minds—nevertheless we shall keep on in the advancement of truth, for every ray of light reveals new beauties in the Divine Science. We should likewise ever remember that the brightest crowns that are worn in the highest states of existence have been tried, smelted, polished, and glorified through "overcoming" in the furnace of tribulation. The Autumn of Souls rapidly and surely approaches—as yet the labourers are few. The falling leaves now carpet our woodlands and suggest to us the brevity of life, and the certain decay of all beauty and greatness, still as they fall and soon decay, yet the same Power will produce more again from the parent stem, for it is a continual resurrection, an *anastasis*. The falling leaf forms the nutriment for the further renovation, growth, and perfection of succeeding vegetation, and as the millions of earth pass through the *change* of death, millions more are springing up, and are ever ready to fill the vacancy. Already the Frost-King has come, and touched the hill-tops and plains with his Magic wand. He has embraced the giant oak, as well as the gentle flower, with his icy, chilly grasp, yet to those—to all appearance now dead—will the wave of warm sunshine come again to renew its vivifying influence, when they will burst forth anew with fresh beauties in sunny spray and lovely flower.

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CONTENTS.

CHAPTER I.

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CHAPTER IV.

MYSTERIES OF THE SOUL.

The Ten Sephiroth. Scriptural allusions to the Sephiroth. Scheme of the Triple Ternary. *Azoth* of the Alchemists. Signification of the Sephiroth. The Ternaries described. The Androgyne and Trinity explained. *Kether*, *Chochmah*, and *Binah*. The *Rephaim* or "Giants." Fourth Sphere described. Fifth Sphere and its attributes. Unction from on high. It's virtues. Sixth Sphere described. The *Elect*, who they are. Seventh, Eighth, Ninth, and Tenth Spheres described. How Eternal Wisdom operates. Mystery of Isis explained. Regeneration. The Celestial Mother. Mystical "Death" and "Life." A Twofold Death. Christ abolishes the literal Law. Sympathy between Man and the Universe. Advent of Christ. Lucid Prophecies relative to such. Stones for Bread. Transfiguration of Woman. Everything Dual. Descent of the Emanations. Soul's Purification. Descent to Hades, its meaning. Soul's innumerable Births and Deaths. How the Soul ascends. How the Soul can leave the Body during Life. Souls born in Couples. Twin-Souls rarely meet on earth. The Mysterious Marriage. How Woman is saved by child-bearing. Souls in the Mineral Kingdom, proofs from Scripture. Divine experiences of Gichtel. Fragments from Apollonius. William Postel, brief account of. His Address to the Church Fathers. His Mystic experiences.

Meaning of Hebrew *Brasil*. Comments thereupon. *Wisdom* the first Emanation. The Antique *Wisdom* proved from St. Paul's Writings. Paul upon the Christ-Spirit, and Christ-Man. Differentiation of the Sexes. *Asiah*, *Jetsirah*, *Briah* correspond to *Nephesh*, *Ruach*, and *Neshamah*. Origen's comparison of the Scriptures. Sublime passage from the "*Sohar*." Life explained. Elemental Spirits. A new Chapter in Biology. Daniel's description of the Invocation to the Spirits. Liberation of the Soul-Germs. Contents of the "*Sohar*." Life of Simeon Ben Jochai. The celebrated Prophecy of Elias relative to the present soul-cycle. The Translation of Simeon Ben Jochai. Nuptial joys of Simeon. Man a Trinity. *Nephesh*, *Ruach*, and *Neshamah* described. Innumerable gradations in each. Man has estranged himself from his Centre. "Coats of Skin" explained. How Celestial assistance comes. The Shekinah descended to earth. *Chijah* explained. *Chidad* explained. Why we must make an Ascension. The Centres of the three Principles in Man. The "Dead" and "Living" described. Other four Principles described. *Asiah*, *Jetsirah*, *Briah*, and *Aziluth* described. Immortality explained. Man a Compound of many Spirits. Each blood-globule a *veritable being*. Practical Kabalists. The Knowledge of the Elemental Lives. Spirit of the Universe. . 60

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CHAPTER VI.

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PAGE

One Law governs all Nature. Exemplification in a grain of wheat. Death, erroneous opinions regarding. St. Paul's definitions of the *Astral Body*. Man a World of Life containing countless Kingdoms. Death explained. When Death really occurs. Premature Burials. Cases on record. The Soul never forgets. Spiritual vital cord. Embryonic Life explained. The "Second Death." What it is. Death Kabalistically considered. The Death-agony, what it is. Spirits possess the corpse. Osseous Spirit. Evocation the worst trouble for the dead. Visible spectres of the tombs. When they manifest. Apparitions are only fleeting perishable forms. They are built from the atmospheric Ethers. The Projection of the Double described. The many dangers attendant on such. How the Double re-enters its body. Four dangers described. Experiences of the Double. The *Lemurs*. How they incarnate. Dangers to the empty body. The influence of the Magi. Initiations according to the "*Sohar*." How they are to be attained. Description of the different Grades. The At-one-ment. St. Paul explains the Christ distinctly. "Straight Gate" of Initiation. Baptismal Font and "Narrow Gate" of the Great Pyramid. Egyptian Initiation described. What it means. The Soul-Spheres explained. Brief accounts of Pythagoras and Apollonius. "Companions," what they are. "Masters of Light," "Sons of Wisdom," "Brothers of the Sun," etc. St. Paul, and his Initiation. Soul's liberation from the Body. An Initiate, who he is. St. Paul an Adept, proofs of such. Pythagoras describing his Initiation. Proclus on Initiation. Cicero's remarks. Aristides, what he saw at Initiation. Fragment of an Initiator's Hymn to Apollo. Virgil's description of the Mysteries. The Books of *Job* and *Psalms* confirm such. Fragments from Stobæus on Initiation. Ancient writers on the benefits of the Mysteries. Initiation of Joshua, David, Samuel. Scriptural references to Initiation. Welsh allusions to such. The weird Powers of the Adept Moses, etc. How Moses acquired his Knowledge. 156

CHAPTER VII.

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Universal expectation of the approaching Advent. The Great Reformer now incarnate. Peladan's remarks on the Reformer. His different Titles. The Superior of Guilhem-le Saint's Prediction on the Coming Reformer. Prophecies of Pope Benoit XII. Remarkable Predictions of Trithemius, Holtshausen, Paracelsus, Dr. Kirkringius, the Rose-Cross, Lavater, Prenol, Anna Maria Taigi, Hab. Wonderful revelations from "Hafed, Prince of Persia," "Human Nature," 1876,

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THE COMING DAWN.

The Coming Dawn draws nigh, there are tokens in the sky,
Celestial omens beckon, as they did in days of yore;
In clouds of glory fleeting, kissing earth in holy greeting,
Angelic hosts do prompt us on our journey evermore.
If man would only listen, in duty he would hasten,
To assist harmonious Nature her birthright to regain;
By noble deeds of love, his Divinity he would prove,
And blessed peace and happiness securely would attain.

May "Thy Kingdom come on Earth," for the "Advent" and "New Birth,"
Shall wake the cold and frigid to the centre of heart's core,
When man shall find his merit, or what he will inherit,
Will depend upon his efforts his brother to restore;
The sin-sick must be healed, the opulent must yield,
The poor supplied with homes, to enable them to live,
The idle find a way, starvation gaunt to stay,
Then brothers use your efforts by the assistance you can give.

Your fellow-creatures groaning, in poverty are moaning,
For want of work to labour at, which busy hands could do,
Oh! pity souls inclined, by want and misery pined;
Deific sparks still shine in them, though fortunate less than you.
In sympathetic soul, Oh! measure out your dole,
Support them in their exigence, and then you'll pave the way;
Whereby the poor will flourish, their affections you will cherish,
Your charity will blossom throughout immortal day.

Their Souls of Heavenly Fire, from the one Almighty Sire,
Proceed in kindred harmony, the same as you and I;
As pilgrims on the road, they are journeying on to God,
But being weak and frail, we must listen to their cry.
Our brothers we must aid, of old it was well said:
"Inasmuch as ye assist them, even so do you to me,"
We are all one family, toiling; advancing and recoiling,
But eventually in the future we yet must all be free.

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THE BOOK
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CHAPTER I.

THE BIBLE OF HUMANITY.

I ask the Suns in brilliant skies,
The starry gems in azure blue,
One voice through heaven's expanse replies,
" Proclaim the good, the just, the true ;
Shrink not from Truth, though poison'd minds
May jeer and mock, with words uncivil,
The Soul a consolation finds,
In kindly rendering good for evil ;
Though wrath around you fierce may rage,
From minds oppos'd to all Reform,
Yet gentle words do oft assuage
A thoughtless, frenzied, mental storm."

Author.

THE present times are ominous, the world of Cæsar is commencing to get shattered, and the new world is only in childbirth. The standard of Anarchy promenades amongst the masses, and Atheism with its poisonous breath stifles the life of the Soul in Humanity. But those are not the indications of decadence, or death, they are only the ardent fever and glorious travail of parturition, for a new world is being created, and Humanity is transforming itself by seeking to rupture its old chrysalis. It is necessary that the old may be stripped of its soiled and tattered garments, in order that the new may be clothed with the brilliant raiments of truth, for the evolution of Humanity must march upon a par with that of Society.

Jam nova progenies cælo dimittitur alto.

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Jam nova progenies cælo dimittitur alto.

Chaldea, Egypt, and Judea, and Esoteric Science has been transmitted up till the present day pure, and without spot or blemish. The Divine and Sacred Science has been synthesised for us in the learned works and labours of Moses, Jesus, and St. Paul. Learned Initiates, who possess the Keys, have proposed at the present time to place such a knowledge before the world, for the tranquillity of Souls and the happiness of the people. Is it not strange, but yet it is perfectly true, that the Prophecies of *Ezekiel* and the *Apocalypse* are sealed books for the Churches, for they are closed with seven seals for old Mother Orthodoxy, but yet they are transparently clear to any "profane" Initiated into the Hermetic Science. The seven gates of Thebes, defended and attacked by seven Chiefs, who have sworn upon the blood of victims, signify precisely the same as the seven seals of the Sacred Book, explained by seven Angels, and attacked by a seven-headed monster, after it has been opened by a Lamb—living—though immolated—in the allegorical *Revelation* of St. John. The day when our Clergy will be capable of explaining to the popular masses the social meaning of their Mysteries, their Dogmas, Sacraments, Liturgic Rituals, then all mankind will be capable of understanding their Divine Liberator, and they will shout a Hosanna which will shake with Celestial happiness all the vaults of heaven. Let the reader think well over that which St. Paul repeats to us, that he is determined to know nothing else save Jesus Christ, and *Jesus Christ crucified* (*I Cor. II. 2*), wherein he embraces the *esoteric*, as well as the *exoteric* Christ, for this Initiated Apostle knew perfectly well that which he was speaking of. He further lucidly states:—"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God" (*I Cor. I. 22. 23*). Oh! Humanity, I repeat to you in solemn truth, that if this Mystery had been made known unto you, if your Clergy had preached to you this sublime verity, the majority of evils would have been abolished, because you would have known where there was a remedy. But alas! ignorance prevails, a guilty ignorance, that ignorance which in reality is an enormous sin, as the Kabala tells us: *Stultitia peccatum est!* Upon his journey to Damascus it was given to this Initiate of Gamaliel to discover his glorious "Christ" in the person of himself, as the "Christ," or Spirit veiled by the flesh, and if our Clergy knew how to read esoterically the profound parables and prophetic omens which stare them in the face, in our Gospels; the "End of the World," the "Consummation of the Age;" if they knew how to comprehend that which is symbolised by the Mountains

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in passing through the ordeals and the sufferings of the mortal (Chrest) *Christos*.

Every intelligent student who comprehends anything of Esoteric Symbolism, well knows that it is only through the doctrines of the ancient Wisdom, that the religion preached by the sorrowful Nazarene, can be fully understood in all its sublime beauty, grandeur, and profundity, and that it is solely by a careful and intelligent comprehension of Pythagoras, Plato, Confucius, etc., that one can properly understand the ideas which the term *Father* implies in the New Testament. Plato's ideal of the Deity, whom he describes as the everlasting invisible God, the Fashioner and Father of all things, is the "*Father*" of Jesus. It is this Divine Being whom the Grecian Sage represents as being neither envious, nor the originator of evil, and who can produce nothing but what is good and just. He applauds His all-embracing Divine power, and His omnipotence. He is omniscient, and nothing escapes His constant vigilance, His justice is embodied in the laws of compensation and retribution, He leaves no crime unpunished, and no virtue unrewarded. This pupil of Socrates utterly rejects the anthropomorphic idea of God having a material body, and repudiates with disgust those fables which ascribe passions, quarrels, and crimes of all sorts to the minor gods even ("*Laws*," "*Repub.*" "*Tim.*" "*Phaed.*" of Plato). What impudent, ignorant, and base injustice then is it for fanatical people to slander such exalted men, and vilify them with such terms, as "*Pagan*," "*Heathen*," and other epithets of a kindred character, for we may well say with Xenophanes:—

"There is one God Supreme over all gods, Diviner than mortals,
Whose form is not like unto man's, and as unlike his nature;
But vain mortals imagine that gods like themselves are begotten
With human sensations, and voice, and corporeal members."

Knowing well that we have all to pass progressively through the evolutionary forms of life, to ascend the steps of that vital ladder which conducts us from the lowest depths of earth to the utmost heights of Heaven, I respect all in all throughout existence, from the poor and frail insect which flutters around us during its ephemeral lifetime of only a single day, to the lowly snail that crawls across our path in the dew of the morning, for

"The poor worm thou tread'st on
In corporeal suffering, feels a pang as great
As when a giant dies."

Every man is my brother, as every woman is my sister; I care not what their Nationality may be, whether Red Indian or Negro; I pay no more attention to this than I do to the hat they may wear, all are made in the image of God, all possess—generally

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Life was born, and animals are the reflections of Man," says Paracelsus. This "Breath of the Almighty"—or the Breath of Life, called in the Bible, *Nephesh*, pervades every animal, every animated speck of dust, as every mineral atom. Spirit is the *Nous* of Plato, the Immortal and purely Divine Principle in man, and the Grecian *Kurios*, or First-Born, whilst Soul is the *Psyche*. St Paul observes: "The first man was made a living *Psyche*, the last a life-giving *Pneuma*," the *Pneuma* being the Spirit, and the *Psyche* the Soul, or *Nephesh*. Unless the Scriptures are Kabalistically interpreted and comprehended, all is confusion. "Who knoweth the Spirit of man that goeth upward, and the spirit of the *beast* that goeth downward to the earth?" (*Ecl. s.* III. 21); "And the second Argel poured out his phial upon the *sea*; and it became as the blood of a dead man; and every living *Soul* died in the *sea*" (*Rev.* xvi. 3), shews this distinctly, although many other passages might be quoted. But let us for a moment turn to the Book of *Job*, that Poem of Initiation *par excellence*, and we shall find such expressed very clearly. "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the *Soul of every living thing*; and the breath of all mankind" (*Job* XII. 7-10). The early Fathers of the Church—as well as the Authors of the New Testament—always distinguish between *Soul* and *Spirit*, but modern Theologians have only confounded them. *Isaiah* makes Jehovah say:—"The Spirits proceed from my bosom, and I have created the Souls." St. Irenæus expresses himself with precision upon this subject in his *Fifth Book of Heresies*, Ch. vi. No. 1; Lactantius is no less correct and clear in his *Opif. Dei*, Ch. VIII; and St. Augustine makes it even clearer, if possible, in his *Anima Lib.* iv. Ch. 36. This same author repeats in his other writings the same teaching. "Three things," says he, "compose man, the *Spirit*, *Soul*, and *Body*," *Fid. et Symbol*; and St. Hilary is no less explicit in his *Commentaries upon Psalms*, cxxix. No. 5. It is almost needless however to herein speak of the doctrine of the ancient Egyptian Priests, who represented man as divided into seven portions, generally called the Seven Principles, and fully described in various works upon this subject, as it might only confuse readers who had not studied such subjects.

Can any strictly conscientious mind ever believe that whilst a heartless, cruel, and cold-blooded villain, a red-handed murderer, or a human incarnation of brutal sensuality and lust,

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faith, nor nullifying any of the teachings which Jesus gave to the world, the spiritual meanings of which have been so much warped, twisted, and in the greater number of cases utterly missed. It is the Gospel of Humanity which the Man of Galilee taught, and this is the only and absolute Gospel which man requires, which alone can minister to his wants, sustain his hope, and provide for his necessities.

That Sacred Science in all its Divine sublimity and ever-sacred glory, whether taught by the ancient Priests in their Consecrated Temples, or in the subterranean vaults and crypts of the antique ages, or by the Druidical Priesthood, below the shades of the hoary oaks in all their vernal beauty, was based upon a solid and firm foundation—that of Truth itself. Call it what we will, whether “Hermetic Science,” the “Wisdom Religion,” or the “Science of the Magi,” etc., it is all one Philosophy, unique and sublime in grandeur, which is now commencing to diffuse itself all over the world, until as a “mighty rushing wind” it will overshadow the globe with its brilliant light and deep solemnity. For ages past many have been the pioneers who have attempted the solution of the Divine Mysteries, yet to the *unprepared* it was all vanity and vexation of spirit, but now, (since 1881) a fresh Soul-Cycle has set in upon the world’s progressive impetus, and the manifold verities of Divine Wisdom, in all their beauty and sublimity, are being more or less communicated to the world, until the period arrives when the *Crisis* will take place, which will clearly shew to the seething masses how vain, how weak and immature is mere human speculation upon the realities and grandeur of spiritual verities, which can only be understood by the spiritually-minded—the Prepared Ones of earth. The Dawn of a new era is rapidly advancing, when the mountains of ignorance will be rent asunder, when the Soul of man will become more a theme for fitting minds to turn their attention to, than the merely transitory things of a worldly existence; when elevation of mental thought will supplant the morbid and luxurious panderings after the follies, the fashions, and the foibles of what is called “Civilised Society.”

“How poor! how abject, how august!
How complicate, how wonderful is Man!

An heir of glory! a frail child of dust!
Helpless immortal! Insect infinite!
A worm! a God!”

A calm and careful investigation of the following subjects

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beacon upon life's stormy sea, which prompts us on, and radiates with a kindly light, to cheer and comfort us, as we strive on, amidst the tempestuous waves of earthly existence.

" Eternal Hope ! when yonder spheres sublime,
Pealed their first notes to sound the march of time,
Thy joyous birth began ; but not to fade,
When all the sister planets have decayed.
When wrapt in fire, the realms of ether glow,
And heav'n's last thunder shakes the earth below,
Thou, undismayed ! shalt o'er the ruins smile,
And light thy torch at Natur.'s funeral pile."

Men possessing such sublime Knowledge, and exercising such transcendental powers, weary and footsore, plodded on with sorrowful footsteps towards a better ultimate than the vain-glory of evanescent fame. Regardless of vile self, they became immortal, like all their brethren who incessantly labour for the welfare of their fellow-creatures. Crowned with the radiance of Divine Truth—that Celestial Light which never flickers or is extinguished—those rich-poor souls turned their piercing gaze to matters far beyond the common ken, recognising nothing incomprehensible but the GREAT GOD, and solving every other question. Their constant rule and faithful practice was :

TO DARE, TO KNOW, TO WILL, AND TO BE SILENT.

To be loving, kind, and charitable unto all, were the ever-present motives of their beneficent hearts. Disdaining wealth, honour, dignity, and comfort, they found in *Knowledge* alone all that they desired, and poverty, hunger, toil, and persecution they heeded not, so long as they could gain the Light of Heaven. Many gave up their lives, dispensed their fortunes, renounced all pleasures and honours for the love of the Divine Science. How many, indeed, are the dead martyrs who have up till now faithfully guarded the Sacred Science, who have been burnt at the stake, who have died on Hospital beds and upon the waysides, their last breath sealing their lips with eternal secrecy, faithful witness to their fidelity in their sacred vows. Roger Bacon, persecuted all his life-time by the ignorant masses ; the lovely, noble, and learned Eypatia, lapidated by the bedevilled populace of Alexandria ; Averroes, thrown into prison and exile, for having advanced ideas antagonistic to those of his enemies ; Bernard Trevisan, tormented during his life-time by his furious parents, for having dispersed his fortune in Hermetic researches ; Denis Zachary, assassinated by his cousin, to whom he had refused to reveal the Secret of the

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able ;" all things else are fleeting shadows, for like to pleasures,

" They are as poppies spread,
 You seize the flower, its bloom is shed ;
 Or, like the snow-flakes in the river,
 A moment white—then melt for ever ;
 Or, like the Borealis race,
 That flit ere you can point their place ;
 Or, like the rainbow's lovely form,
 Evanishing amid the storm."

There must be something behind and beyond this earthly and gross matter, something out of which it proceeded, and into which it will again return, for in the progress of evolutionary change all those ever-varying forms of matter will disappear, and

" All forms that perish but other forms supply,
 By turns they catch the vital breath, and die ;
 Like bubbles in the sea of matter born,
 They rise, they break, and to that sea return."

Totally ignorant as to the modes by which the real truths can be observed, by methods of observation far beyond the range of the common physical senses, the materialist declares, in his short-sighted vanity, that all such theoretical verities are only dreams, whimsical conjectures, and night-mares of the imagination ; and thus it is that so many superficially-minded people cling to those illusions, fancying them to be realities, whilst they spurn the eternal truth as an illusion. To those minds who have so far elevated themselves as to recognise that the human body embraces a spiritual principle, which is capable of existence after the outer shell is dead, and that this spiritual principle still continues to observe and think, yea, and also under certain conditions during earthly life, that this inner principle can separate itself from the body for certain periods, and by so doing enter into relation with the very spirit-world, and be capable of taking direct notice of its varied phenomena. Such a world is the realm of eternal verities, for the spheres of spirit are more permanent than those of earth. Now as all knowledge is real which is permanent, the unreal ever varying and passing away, this inner principle of man which thus enters into direct and conscious communication and relation with the world of spirit, is enabled to obtain the eternal and real knowledge, whilst the Spirit, which is constantly immersed in the bonds of matter—fettered in the fleshly body—can only perceive things "through a glass darkly," by means of the physical senses ; it obtains only a few vague unrealities and shadows of unchangeable truth. The senses of the Spirit bear a due rela-

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senses, which, in the great majority of mankind, remain latent and undeveloped, during earthly existence. Upon this subject Lamprias well observes ;—

“ It is not probable that the Soul gains a new power of prophecy after separation of the body, and which it did not possess before. We may rather conclude that *it possessed all these powers during its union with the body, although in a lesser perfection.* For as the Sun does not shine only when it passes from among the clouds, but has always been radiant, and has only appeared dim and obscured by vapours, the Soul does not only possess this power of looking into futurity when it passes from the body as from a cloud, but has possessed it always, though dimmed by connection with the earthly.”

All the physical faculties that the child will ever exert—like the spiritual forces lying hid or dormant within the acorn, but energised into life in buds, leaves, and branches of the future mighty oak—were potentially in the infant during gestation, but latent. With scope and exercise they become developed in proportion to their inherent powers—of course more in some people than in others, yet this contrast affords but the feeblest idea of that between the dormant powers of the Soul in the common man of matter, and the transcendental range of these same powers in the Elect-Soul, or full trained Adept. His unfettered Soul is limited by neither time nor space, nor is it obstructed by obstacles, nor prevented from seeing, hearing, feeling, or knowing all appertaining to its Grade upon the instant, no matter how hidden, or however remote those things may be which it wishes to see, hear, feel, or know.

It was not altogether a fable which was proclaimed in days of yore by the ancient Philosopher, when replying to the query: What is Truth? viz., “ There is only one Truth upon earth, and this is, *that there is no Truth upon it.*” We must always bear well in mind, that in ordinary cases truth has ever to descend through intermediary grades of existences; this is a spiritual law in those spheres of the Soul-world whose inhabitants are capable of imparting their teachings to the denizens of this planet—earth. Such being the case, the Divine teachings must necessarily pass through the correspondential and varied mediums of intelligence, and this being so, the transmissions are consequently more or less tainted, and are no longer absolute Truth. He, however, who has been truly Initiated into the Mysteries of Nature's Inner Laws, is perfectly familiar with the principles appertaining to the transmission of Inspirational Truths. No disembodied Soul, or Spirit, can either communicate its whimsical vagaries, or impart its imperfect instructions

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Spirit is the Divine Love, exalted love in the celestial world, just as attraction is only cosmic love, love refracted in the Elementary world, yet

The streamlets kiss their pebbly beach,
The flowers spring amorous side by side ;
The warbling birds their lovers reach,
In pairs the wanton fishes glide.

“ He that loveth me shall be loved of my Father, and I shall love him and *will manifest myself to him*, and, If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him,” says the Christ (*John. XIV. 21. 23*). “ Behold how he loved him,” said the Jews, when Jesus wept over Lazarus : “ Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little,” says Christ to Mary, the sister of Lazarus (*Luke. VII. 47*). St. Paul, without any metaphysical pomp or obscurity, tells us plainly what this perfection is :— “ Though I speak with the tongue of men and angels, and have not love, I am but as sounding brass, or a tinkling cymbal. And though I have prophecy, and understand all Mysteries and all Knowledge, and though I have all faith, so that I could remove mountains, and have not *love*, I am nothing. And though I bestow all my goods to feed the poor, and give my body to be burned, and have not *love*, it profiteth me nothing,” says he, (*1 Cor. XIII. 1. 2. 3*). God created the world and man through love, and through that same love He sent His only-begotten Son—the Divine Christ—for man’s redemption. To allow God to love us, and to love Him in return, forms the Heavenly bond on earth, which we call Religion. Love is all the issue, means, and aim of all things. As woman is indeed the “ Celestial Blazing Crown ” of her Creator, let man at all times cherish within his own inner nature the truth of such, and never try to repel the outflow of a pure and unadulterated affection for the female race, for all that is truly beautiful and spiritual in her nature, yea, let him love with the utmost intensity of his soul. When pure love is turned upon *self* alone, instead of being wafted abroad in acts of loving kindness and charity unto all, the result is that man becomes a fiend instead of an angel, and that assuredly Death—Soul-Death—inevitably awaits him, instead of the blessings and glories of Immortal Life. In the following pages it will be found that Woman, in her esoteric nature is an essential existence in the Scheme of Divine Wisdom. She it is from whose noble heart and Soul

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ness of Creation, in the form of a little child, in the glorious radiance of the sunlit eye, in the lustre of the cheek, in the golden tresses that wave in the wind, in all the graceful and exquisite modulations of infancy. We attend carefully to the procreation of our horses, cows, and other domestic creatures, and feed them on certain elements, and we find certain results. We train up plants in certain temperatures, and we find certain results. Yet do we expect inevitable results from the qualities of the moral atmosphere, and the nature of the impressions we make upon our young children? for these are the circumstances and surroundings that mould the character, and make sinners or saints. The growing intelligence of the race must, and will ameliorate these evils. The feebleness and enervation which follow from energies misdirected and overtaxed, like all things else, are handed down from the father to the son in pitiless succession. As such efforts are the sure and certain consequences of the gross physical maladies, the same may be said of those more subtle affections of the nerves, for which Science can neither find a place nor a name. Those who love beauty, must learn that the only way to attain to it is by *pure Love*, and the laws of health. Let them be good, and they will be beautiful as well as happy, pure in Soul and pure in body. We must attend carefully to the laws of health, in order that the body may be a fitting instrument for the Soul, a medium by the avenues of which spirit is enabled to express itself upon this mundane plane, for the one being an instrument for the other to act by, the gross habits of life, the unnatural and artificial states of society which are now so universally prevalent, inclusive of vicious habits of excess, all, all excessively prevent the outcome of spirituality, which is the privilege of the Soul. Moderation in all things is the key to success, for asceticism is almost as great an extreme, and nearly as pernicious as self-indulgence.

It is an indisputable fact in the science of Embryology, verified in thousands of cases, that man the immortal, in *utero*, is at first but a mere point of jelly, a grain, a corpuscle, or a molecule, as were the first forms of animal life upon this earth. By analysis this future man is composed of a nucleus of inorganic, united to a deposit of organic matter, and containing the same elements as the cold granite rock, or the earth which he is destined to inhabit. A few weeks elapse and then the ovum assumes the appearance of a plant, one end round and the other tapering; this embryonic being hanging from the root of the umbilicus, like the grape from the vine. The eyes appear

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that is to say, generated." That image shews what must be the destiny of the generated embryo upon this earth, according to the plan of the Creator, and conformably with the actions of the Spirit, as well as the mission by which the latter is invested by heaven. Again I cite another passage:—"Unless that image, which is sent by the Lord, comes upon earth, man can not be procreated—that is, generated. And it is this that is referred to in *Genesis*. i. 27, 'So God created man in His own image,' and that image who traces his destiny, comes from on high" (*Schar*. Section Kmor). There can be no confusion in this passage from the "*Sohar*," for it refers neither to Soul, Vitality, or Body, as the learned *savant* Moses Korduer observes, but to a fourth element which is mentioned in many other texts. It is the model traced by heaven for that destiny which it is our duty to accomplish throughout our existence upon this earth. It is also spoken of in the treatise, "*De Revolutionibus Anmarum*," a title which may be rendered, "The Successive Lives," and here is a passage. "Adam-Kadmon, thus named as distinct from the other Adam, because that amongst the emanations from God, Adam-Kadmon holds the first rank, just as Adam is the first found amongst mankind. Thus by Adam-Kadmon we must understand the glorious human nature of the Messiah." It is certain that according to the Esoteric Doctrine, the glorious Christ is really and truly the "first-born," as is taught by Sts. Paul and John, and it is upon this model, in its image and resemblance, that Adam was clothed in the human nature; 'Who is the image of the invisible God, the first-born of every creature'" (*Coloss.* i. 15).

Put in plainer language, and free from all Kabalistic verbiage the matter may be briefly and simply stated thus. The *Divine Ego* is the *first* to attend to its own incarnate tabernacle, its own future earthly body. *It* superintends the conception, gestation, and birth of the *Fœtus* which is maintained by the life-resources of the mother, who gestates the child under the protection of the attendant *Angel-Ego*. This *Ego* may, or may not become wholly embodied in its earthly tabernacle, as circumstances may permit. *It* always decides upon the Sex of the *Fœtus*, that is, whether the child is to be born a male or a female. When Death occurs, the *Ego* may, or may not be present, but *it* never leaves off its supremacy until *it* has withdrawn all its forces from the dying body. The *Ego* may from various causes totally abandon the body altogether, in which case the man or woman lives a merely human animal life, to become afterwards a total nonentity. If the *Divine Ego* is

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for ages, and a prisoner in one of the *analytical* forms of animality. This solemn mystery requires profound and careful attention and study, and in order that it may be better understood, I shall put it in plainer language. Let us for a moment turn our attention to the thousands of microscopic spermatozoa struggling for existence within a single drop of semen. Those minute specks of creative life are each of them living germs of future human beings, or rather, of human existences in potentiality, seed-souls of God. Each has a history, a mission, and a destiny of its own, very distinctly and essentially unlike any other monad, or Soul, in existence, and yet having relationship to all others. Yea, indeed, within the one may be the possibilities of a Napoleon Bonaparte—a God over millions of his fellow-creatures—and within the other those of a Christ regenerating the world. They are dual in nature, male and female, each having a spiritual affinity for its own twin, although it may happen that one of those twin-creations may be incarnated long ages before its mate. At the moment of impregnation, those monads enter the uterus, and start in a straight line towards an attractive point therein—the ripened ovule—struggling and contending with one another, the strongest generally—but not always—fecundating the ovary, and thus literally opening the gate of terrestrial life, in order to allow one of those Adamic Souls to pass, and subsequently to gain a physical body. The one that reaches the ovary first, immediately attacks it, forces an entrance, forthwith dies in its present form, but to live again in a superior one, and two, three, or even more may develop into human beings. It is a law in Nature that no embryo can deliver itself, no child can be born to the world, without rupturing the bonds that confined it, and that no fruit can arrive at maturity without breaking the bulb that holds it a prisoner.

“ But dies the insect when the summer dies !
 The grain hath perished, though the plant remain;
 In death, at last, the oak of ages lies,
 Here reason halts, nor further can attain ;
 For reason argues but from what she sees,
 Nor traces to their goal these Mysteries.”

Oh ! haughty, ignorant, proud, and disdainful man ! you, who doubt the very existence of your own Souls because you cannot see them, how can you apprehend the nature of the Blessed, who are invisible ? The avowal of the doctrines which are herein recorded will amply justify the prejudiced and conceited, to such a degree, as may possibly induce them to think that

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ultimate Angelic destiny within the Celestial heavens ; but, like all spiritual and sacred ideas when interpreted materially, the law of physical generation came to be regarded as a function of mere animal, physical enjoyment ; it sank into gross sensuality, nay, at times into bestiality, and hence the wisdom of the Ancient Priesthood who veiled all teachings upon this subject in Mysteries and Allegories. "The very hairs of your head are all numbered," cries the Archangel of Earth, (*Matt. x. 30*), in the tender and merciful tones of Divine Fatherhood, and which of his immortal Soul-germs could he ever think of annihilating, for his justice is meted out to all, from the jewelled monarch upon his throne, to the ragged beggar by the wayside, for "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (*Matt. xviii. 14*), and, "I give unto them eternal life ; and they shall never perish, neither shall any pluck them out of my hand," he further observes (*John x. 28*).

In bygone ages the Word was more universal, Science more manifest than now, and in Humanity we have the Solar Man, like as we have the Sun amongst the planets, for there is and will always continue to be a Solar Religion throughout the world. This religion is slowly ascending from the nadir of materialism and animality, up to the starry shadow of prophecies and symbols, which the primitive Orientals and Hebrews have contemplated in prayer. Its doleful dawn and blood-stained aurora gleam in the parables of Jesus, in the blood of Christ and the Martyrs, and its zenith will come in Royal triumph by the *Second Advent* of the Messiah. Ages later it will flicker as a feeble flame in the darkness of earth, with the last of mankind it will be extinguished, and retoned in the ignorance of childhood, but again to be rekindled in eternity. Its dogmas are meditations upon the Almighty, and its charity is the heart of God. Silent Father of Souls ! and of the worlds which you have made of spirit and matter, heaven and earth, you people with your lovely works the reality of Yourself, and we know by the Sacred Kabala that you are expanded in the Mystery. Glorious Son ! incarnate Messiah ! you who preside over earth and the starry empires of Heaven, your heart's blood trickles eternally from the heights of Heaven to the profundities of Mother Earth, as it trickled from the Cross upon the stony heights of Calvary. It unites itself with universal Life, and is alike found in the jewelled fire-blossoms of night, as well as in the hearts of all living creatures, for unless we eat thy flesh and drink thy blood—Sacred Mystery—we have no life in us.

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CHAPTER II.

MYSTERIES PERTAINING TO MAN.

"Who is she that looketh forth as the Morning, fair as the Moon, clear as the Sun, and terrible as an army with banners" (*Cant.* vi. 10)

"New Light has arisen:

Coming from Heaven, it assumes a mortal form.

Virgin, receive God in thy pure bosom—

And the Word flew into her womb:

Becoming incarnate in Time, and animated by her body,

It was found in a mortal image, and a Boy was created

By a Virgin. . . The new God-sent Star was adored by the Magi,

The infant swathed was shown in a manger.

And Bethlehem was called 'God-called country of the Word.'"

Plutarch.

THE time has now approached when the esoteric meaning pertaining to the "Virgin Mary" must be revealed in its true light, and her glorious maternity liberated from the darkened and superstitious shadows which have hitherto clothed this Sacred Symbol. Mary is the living manifestation of the *Feminine Principle*; she is the immaculate *Wisdom* personified, expressly re-incarnated in order to physiologically unite herself here below to her Celestial Husband—the *Masculine Principle*—the DIVINE SPIRIT—and from this Royal Union proceeds a new race, a family truly Divine. It is not without reason that the Church has always saluted this Celestial Principle by the triple name of "Daughter of the Father," "Spouse of the Holy Spirit," and consequently "Mother of the Son." The Gospels inform us that it was the privilege of the Man-God to be born of a Virgin, and the Great Work of the Sages consists in being born Spiritually of a symbolic Virgin. Mary! Star of the Sea, Lily of the Waters, Glory of the Evening, and Voice of sweet consolation in the Dawn, in thy thought I treasure up my future hopes—Tower of immovable Ivory upon the shores of the Sacred Empyrean, far beyond the heavens! To the Mage this Symbolic Virgin, who gives birth to a Divine Son, is, in the metaphysical world, *Mercy*, in the intellectual world, occult *Truth*, and in the natural world, the *Hour*; the *Mercy* of God—the *Breath of Wisdom*, *Kuach Choimah*—unique influence

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plish them in the Mystery, for he will not know those whom he saves. Who ever could be a God in this world, if the man whom he inspired, threw to the swine the pearls which he received from the Master? The exterior cults conceal God, our materialists deny or spurn Him, but the blindness of the Clergy, and the carelessness and hatred of the *savants* are the very things which prevent them from obtaining a knowledge of the Supreme Arcana of the Divine Science, for a glory dwells inaccessible around those solemn Mysteries, of which the Initiates are the faithful Guardians. The majesty of the Lord is not altogether inviolable in this world, save by the intense darkness of our silence, and rarely indeed does the Supreme ordain the Initiate to do "miracles" in the eyes of all, except for the special progress of the age, but even then, he must never unveil the principles and rites which render Theurgy possible. If the Almighty orders such, then he must never conceal his works, but constantly make the generation of the Quaternary. "Ask, and it will be given unto you, seek, and ye shall find, knock, and it will be opened unto you." Beyond duty there must be devotion, beyond science ecstasy, and beyond work miracle; but it must be duty through devotion; ecstasy through science; and miracle through work. Enter in at the gate to the right, for large and spacious is the way that leads to death. Let our only Master be the eternal Spirit, our only truth the Grand Arcanum, and our only weapon that of Prayer. Seek ye first the Kingdom of God and His justice, and the Divine Knowledge will be given unto thee, with interest. Like Christ, thou wilt walk upon the water, or rather, travel upon that Sea whereon the stars are poised, a sea which breaks into living foam upon the stellar shores of heaven, and when thou hast become the tabernacle of the Living God, thy Light will illuminate the four cardinal points of intelligence; it will lighten up the twelve virtues, which are the twelve Apostles of Nesamah—the human *Word*. Thy countenance will shine like the noonday sun; Moses will teach thee the past, and Elias will unveil unto thee the future. But even this is only thy first labour, thou must die, thou must remain for *three days* enclosed in the sepulchre, thou must then resuscitate, and be seated at the right hand of God. Thou wilt be crucified in the centre of the Cross, in the midst of the four Elements, and thou wilt be laid within the occult tomb, and after *three* operations—which are symbolised by the three days—thou wilt return to our Celestial Father, there to repose in the serenity and peace of the Divine Heart, in *Nirvana*, as it is called by

plish them in the Mystery, for he will not know those whom he saves. Who ever could be a God in this world, if the man whom he inspired, threw to the swine the pearls which he received from the Master? The exterior cults conceal God, our materialists deny or spurn Him, but the blindness of the Clergy, and the carelessness and hatred of the *savants* are the very things which prevent them from obtaining a knowledge of the Supreme Arcana of the Divine Science, for a glory dwells inaccessible around those solemn Mysteries, of which the Initiates are the faithful Guardians. The majesty of the Lord is not altogether inviolable in this world, save by the intense darkness of our silence, and rarely indeed does the Supreme ordain the Initiate to do "miracles" in the eyes of all, except for the special progress of the age, but even then, he must never unveil the principles and rites which render Theurgy possible. If the Almighty orders such, then he must never conceal his works, but constantly make the generation of the Quaternary. "Ask, and it will be given unto you, seek, and ye shall find, knock, and it will be opened unto you." Beyond duty there must be devotion, beyond science ecstasy, and beyond work miracle; but it must be duty through devotion; ecstasy through science; and miracle through work. Enter in at the gate to the right, for large and spacious is the way that leads to death. Let our only Master be the eternal Spirit, our only truth the Grand Arcanum, and our only weapon that of Prayer. Seek ye first the Kingdom of God and His justice, and the Divine Knowledge will be given unto thee, with interest. Like Christ, thou wilt walk upon the water, or rather, travel upon that Sea whereon the stars are poised, a sea which breaks into living foam upon the stellar shores of heaven, and when thou hast become the tabernacle of the Living God, thy Light will illuminate the four cardinal points of intelligence; it will lighten up the twelve virtues, which are the twelve Apostles of Nesamah—the human *Word*. Thy countenance will shine like the noonday sun; Moses will teach thee the past, and Elias will unveil unto thee the future. But even this is only thy first labour, thou must die, thou must remain for *three days* enclosed in the sepulchre, thou must then resuscitate, and be seated at the right hand of God. Thou wilt be crucified in the centre of the Cross, in the midst of the four Elements, and thou wilt be laid within the occult tomb, and after *three* operations—which are symbolised by the three days—thou wilt return to our Celestial Father, there to repose in the serenity and peace of the Divine Heart, in *Nirvana*, as it is called by

remote period almost lost in the night of ages, when the Scandinavian tribes came into the North. Their cosmogonic and sacred indications are substantially the same as other ancient Scriptural writings; a proof that they are an outgrowth from the same complex root from which has arisen all the religious allegories of the world. They point out to us the fact of the successive existence of the Races upon this globe, though incorrectly apprehended by the masses, they also bring a living flood of sunlight into the darkness of the present, for the sense of allegory now becomes clear to many who are striving after the "Light." Tacitus, in his account of the ancient religion of the German race (*De moribus Germanorum*, Chs. ix. and xxx. 5), says that it recognised a "Supreme God, Master of the Universe, to whom all things are submissive and obedient." The old Iceland Mythology proclaimed this Supreme Deity to be the "Author of everything that exists," the "Eternal," the "Ancient" the "Living and awful Being;" the "Searcher into Concealed Things;" the "Being that never changes;" attributed to that Being, "infinite power," "boundless knowledge and inflexible justice;" forbidding its followers to represent *It* by any form whatsoever. Below the Supreme were various orders of Intelligences superior to mankind. The chief of these was Odin—the Planetary Ruler of this Earth—the agent of the Supreme, who, along with certain other beings, "the All-Holy Gods," (Archangels) confer together regarding the Cosmic Elements, over which they have dominion. We have also the Æsir—the twelve hierarchies of Angels—who "teach the arts of Life to men," and who have "constructed altars and temples, worked metals, and invented arts." The "All-Holy Gods" again confer together, and form "the race of *Dwarfs in man's likeness.*" Early man was only a semi-ethereal form, or shadow, and wanted the Divine Spirit. In the early stages of the human monad's evolution, we find it stated, that material development proceeds from "*the earth's foundation*;" it "bred in the mould of the earth, just as worms are bred in a dead body;" that "at first they were only maggots; but by the will of the Gods, they at length partook of *human shape and understanding*, although they always dwell in *rocks and caves.*" Odin and his brothers form man and woman out of the *stems* of two "*trees*," symbolical of progressive development through the various kingdoms. But as "*formed*" by "Odin and his brothers," the new denizens of earth remained "nearly powerless, void of destiny, for spirit they possessed not, sense they had not, nor blood, nor motive powers, nor godly colour . . . until the

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after his death-state had been passed. It also synthesises the "Day" and "Night," or progressive states of our earth, which are foretold in the "Voluspa" as a "second arising of the ocean," when, after a series of cataclysms, in which the "Sun darkens, earth in ocean sinks, the bright stars fall from heaven, and towering fire plays against heaven itself"—the fields *unsown* bring forth; all evils are examined; the mighty one comes to judgment, dooms are pronounced, strife is allayed, and holy peace is established." "In Heaven," says the Edda, "there are many goodly homesteads (the many mansions of the Christ), and none without its Celestial Ward." There are "heavens above heavens," implying eternal progression. Odin's home is "brighter than the Sun, where the righteous dwell, and enjoy happiness for evermore," and the glorious southern sphere, guarded with its flaming sword is "too luminous and glowing to be entered by those who are not indigenous to it." Enough for the present therefore is herein brought forward to shew the profoundly spiritual nature of those very ancient writings, for to explain all the symbolic imagery, personages, and incidents of the Edda would alone require volumes.

But to return from this long digression to the subject on hand, it may be observed that Theseus extricated himself from the labyrinth by the thread of Ariadne, Love attracts Orpheus to his Eurydice; the footsteps of Telemachus are directed by a Goddess who conceals herself; Numa retires with the nymph Egeria to the depths of the sacred forest, and it will be the same for each of us, if man would only render himself worthy of discovering his "Star" in the heavens, that is, his Good Genius here below. Our astronomers tell us of twin-stars—as above, so below; as in heaven, so on earth—for there are twin-stars upon earth, as well as those in the expanse of the firmament which flash in the field of our telescopes. Angels have been represented with two wings—"the one masculine, the other feminine"—a sacred allegory, more true than is generally imagined. God disposes material things in *couples*, Christ conformably to this Hermetic allegory sendeth out his seventy disciples "two by two, before his face into every city and place whither he himself would come," as Luke informs us (*Luke x. 1*). Who has ever seen a truly grand, good, and noble person, whether in the Church, the College, or the State, who has not been the fruit of a superior Mother, the affectionate child of her responsive heart, and the sacred issue of her genuine love. The measure of Divine goodness distributed throughout humanity is almost always proportioned to their degree of

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What is it that ravishes us with that beauty which we can see in the works of Michael Angelo, Raphael, or Da Vinci; of that exquisite delight which we experience when listening to the masterpieces of Mozart or Beethoven, or to that delicious and marvellous execution of Neruda, of that goodness which we find in the writings of Fenelon and others? is it not genuine, pure, and elevated Love?

" In peace, Love tunes the shepherd's reed;
 In war, he mounts the warrior's steed;
 In halls, in gay attire is seen;
 In hamlets, dances on the green.
 Love rules the court, the camp, the grove,
 And men below, and Saints above;
 For Love is Heaven, and Heaven is Love."

And this delightful and heavenly feeling of the Soul, this pure and Sacred Love, this influx from the Divinity, is what some of our Oriental friends would have us Western people to banish from the Soul! Not so, not so, reader, that cold, unfeeling, unemotional, stolid, indifferent nature can never accomplish for us Occidentals that paramount attribute of the Soul—Immortality—GOD IS LOVE—not frigid indifference, and if we are to reach the higher steps of the Divine Altar, it can only be by approaching to Him, in perfecting ourselves in that devotional love and beneficence which will certainly kill cut all base instincts and desires—sensuality, pride, ambition, and selfishness. This includes no fatal Pantheism, such as that of India and Islam. We must make a spiritual genesis by a progressive synthesis, effectuated by *pure and devotional love* for our HIGHER SELF, and our fellow-creatures, hence we shall be able in this life to realise the *Union* of the two halves of our superior being, for as stated in the "*Sohar*:"—"The Angel for the man, the Archangel for the Angel, and so on throughout the Hierarchies." If we, through our own weak natures, racial destiny, etc., are unable to attain to this state during our lifetime here upon earth, then we can at least TRY; that *trying* will do us good, and after death it will secure for us that Divine Union at an earlier period, in the realm of the Sixth State of the Soul-world. The Oriental auto-deification is the heresy of supreme spiritual *selfishness*; it admits of no prayer, no aspiration, only the training of the intelligence and will, which certainly results in the preliminary powers of the Mage, but we, students of the Egyptian Cult, can never reach the sublime heights of the Soul, except by prayerful aspirations of love towards the Unity, and the Sacred Writings offer us many examples of the

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Our readers may herein ask: How are we to exercise ourselves, in order to be worthy of that future Initiation which I have lately referred to? The reply is simple enough. Have you not within yourselves the complete Triadic life—the three-in-one—how can you ever hope to find a better method than by training yourselves by the all-powerful will? Your first efforts must be directed against your *lower self*, against impatient ambition, against selfish individuality, against instinctive self, and against your feebleness of will. Those very struggles; those sorrows and misfortunes which may come thick around you; those desires which come upon you, and which are so requisite for the moral development, furnish you exactly with continual exercises for your regeneration. Become masters of your organisms, be prayerful and charitable unto all. "Be not forgetful to entertain strangers: for thereby some have *entertained Angels unawares*," says St. Paul (*Heb. XIII. 2*), and

"He who feeleth not for the distress of others,
Meriteth not to be called by the name of man."

You will then soon succeed in realising that which will descend upon you and illuminate your Souls from the Celestial Fount of Divine Light, which is ever ready to shine upon the willing and earnest Soul, but alas! too often "the darkness comprehendeth it not."

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of fluidical ideas will impress a person with great variety in his progressive life, fluctuations in his conduct, and hesitation in his thoughts, etc. But in isolation man submits to no extraneous influence, his proper thought always coiling itself around him; he reposes with complaisance, and reflects with serenity; he is immovably insured upon his march in the direction to which his cerebral thoughts carry him. It will thus be perceived that absolute isolation, although it tempers the character, does not, strictly speaking, enlarge the spirit. A Rabbinical legend informs us that the *Larvæ* are the children of the solitude of Adam dreaming of the Archetypal woman, before the Lord had divided him, in giving birth to Eve. The Ephialtes gather together their confused aspirations, and give them a form, and it is to be hoped that the reader has intuition enough to understand this. Paracelsus teaches us that those kinds of phantoms, or spirits, are abundantly engendered every time that we leave our polluted clothes to dry in the sun. In this he only echoes the teachings of the ancient Hierophants, and a religious law expressly interdicted the ancient Greeks from exposing to the fire any linen touched with human semen, or menstruous blood. Let the reader compare the writings of Moses, as to the rites of purification. It would simply be sheer ignorance and folly upon our part, were we to believe that those prohibitions and precautions were puerile and nonsensical. Blood is a most mysterious liquid, it overflows with inflated life, expansive and prompt to renew itself, and all imaginable forms are shed from it. Slaughter-houses, and amphitheatres wherein Bull-fights are predominant, have become in our days the very seminaries of innumerable *Larvæ*; let those who aspire to a real Initiation spurn the polluted atmosphere of such places, reeking with the disgusting phantoms of blood, as they would a pestilence. Idea is to intelligence that which blood is to the body; passional thought engenders spectres in abundance; sensual thoughts develop from the phantoms of luxury; and misunderstood rancours of jealousy develop from the phantoms of luxurious thoughts, which determine long obsession and consume envious hearts. The delirious aspirations of pride generate the inspirational *Larvæ* of vanity, always insatiable, and in like manner with the other passions. These diverse *Aobic* creations are the fatal consequence, and the just chastisement of all onanisms of the body, soul and thought. They live—these coagulations of the Astral Light—but it is at the cost of the perverse, who engender and must nourish them from the very life-essences of his heart, and the substance of his brain; they torment

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deprived of proper life and individual existence. Like the Mistletoe upon the Oak, they only exist at the expense of others, from whom they derive their *ontologic* support—for they can change the special atmosphere of which they are the manifestation. They attach themselves like leeches, they know and consume the Soul, upon which they nourish themselves, sucking their life and ephemeral objectivity from its vital essence. They are destitute of any generic type for forming themselves, or of any generic standard upon which they can model themselves; they concrete or build themselves up upon the Astral pattern of the being they feed upon; of whom they become like the animated reflection—Lemurian appendices, fugitive mirages. That receptive potentiality or weak passivity, which favours so potently the *Larvæ*, is the characteristic of the negative mercurial substance—*Aol*—which serves them as the vehicle, and of which they are the congelations. One need never be astonished at those important truths, problems so far unsolved by Physiologists, and “*Quack-Doctors*” who fare so sumptuously in funds from the pockets of the victims of Nervous Debility! How little indeed is human nature and her immensities understood even yet, in the *quasi* light of our nineteenth century; what in truth do our Physicians know as to the *causes* of so frequent maladies, of such rapid exhaustions and consumptions, which, in a few months drag to the darkness of the tomb many of our most vigorous men, and most excellently constituted women; there to rest in their cellular case of imprisonment? The most frequent cause lies in the Mystery of Isolation, for all those men and women are either the victims of an invasion, or of a spontaneous generation of *Larvæ*, in their fluidic atmosphere. We may consider the *Larvæ* as the destructive agents, the powers of dissolution which emanate from ערב *Hereb*, or more precisely, the missionaries of נהש *Nahash*. The evil Solitaire, at the risk of his unconsciousness—at the caprice of his passions—generates in a mass those vampirical parasites by whom he is fatally condemned to death sooner or later. The good Solitaire, the Mage, operating in the conscious plenitude of his intellect and free-will, gives methodical birth to potential beings; always beneficent, sometimes conscious as well as intelligent. The Mage is a true creator within the limits of his sphere of action, since he produces and develops—like the Supreme Being—*emanations of his Word*, efficient Powers of Charity, Science, and Light, the *Angels of the Inferior Heaven*. Just as the Biblical fruit of temptation was suspended from the Tree of Good and Evil ages upon ages ago, so is it even now; approach

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is the reign of immaculate Wisdom and Divine Charity upon earth, and the super-exaltation of woman. Then every Tobias will have his Celestial Guide, every Numa his Egeria, and the doctrine of Guardian Angels will receive its full accomplishment on earth.

It must be fully understood that there are two forces throughout Nature, the male and female, or positive and negative. The positive constitutes the living spiritual fire of all things, always active; the negative is ever tending towards repose, and from its substance results every form of matter. The feminine forces are constantly striving to encircle the atom, and the masculine to propel it straightforward. What is in reality the deafening crash of the thunder, and the vivid fire of the lightning's flash, except the formidable caress and fulminating kiss which have been given in their rencounter by the two electric fluids; the one positive, as in man; the other negative, as in woman; fluids which are irresistibly tempting throughout Nature. When the rapid double electric rays meet, their fierce concussion results in combustion, and this mighty shock eliminates flame, or lightning, destruction by lightning being the material exhibition of two contending fluids moving in opposite directions. Those forces stream forth in Odic lights from shells, crystals, magnets, and all magnetic bodies; they reach out their fingers of latent fiery force to gather up kindred particles around the lodestone; they stream and dance in pencilled rays of multi-coloured glory, and paint the northern heavens with their gorgeous illuminations and glow of the wonderful Aurora Borealis. They also form the electric paths of rolling worlds, suns, and systems; they flash in the blinding fires of contending cloud armies, and discharge their solemn and crashing peals of heavenly artillery midst the uproar and devastation of the battling tempest. They shout their wild antiphons of mighty power in the surging billows, and sob away their last echoes of sound in the gentle murmur of the half-slumbering waves; they supply all earth with life, and fill all space with their ever-living presence. When loosened from the laws that bind them, this double force collides, and tears the towering mountains to shattered fragments, it calcines the rocks, sets the world in conflagration, and *Job* informs us what terrible ravages it would make in humanity, if allowed to go unrestrained in its fury. "For it is a fire that consumeth to destruction, and would root out all mine inheritance," says he (*Job xxxi. 12*). As already explained, it is androgyne, its double movement is effected without intermission, it fixes by its double polarity.

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according to the "*Sohar*," the first, the highest, and the purest personifications of the eternal Father-Mother, outside of the all-Divine sphere. In other words, I may say, that it is necessary that the two faces from on High regard themselves, it is at that time, but at that time only, that the Eternal Masculine and the Eternal Feminine reveal themselves the one in the other with a kiss, from which is perpetually born existence, as Simeon Ben Jochai states.

"These are Thy glorious works, Parent of good,
Almighty, Thine this universal frame,
Thus wondrous fair; Thyself how wondrous, Thou,
Unspeakable! who sitt'st above these heavens,
To us invisible, or dimly seen
In these Thy lower works; yet these declare
Thy goodness, beyond thought and power Divine."

We shall now consider in as chaste a manner as the subject will permit of, the role which those Magnetic Forces play in the human constitution, a theme which is of the utmost consequence for thinking people. Readers of Occult Physiology will be glad to learn—if they do not know such already—that within man are *Seven Forces* corresponding to the seven Principles of the ancient Egyptian schools. Each of those seven Forces partially polarises itself upon its own special plane of activity; the right side of our body is positive the other negative, and electric endosmosis takes place by traversing the tissues of the organism. This phase of our present subject ought to be well studied, this science of the analogies of the "Revolution of the IEVE," as it is occultly termed. It embraces the grand law of vital equilibrium, that symbolic and rigorous law which permits us to formulate other corresponding laws, in connection with their focal centres of activity, which constitutes the life of all beings, and reveals to us the bi-polarity of each of these dynamic systems; the Intellectual, the Psychic or Animic, and the Astral. It also embraces the laws of polarisation of the male and female individuality. Herein we step upon the threshold of an esoteric Mystery which has been guarded with the greatest secrecy in the antique Temples, for the knowledge of this law was only transmitted in a verbal and traditional manner to the Initiate, and under the guarantee of a solemn and terrible oath. Such a revelation not only construed itself into an immoral axiom, dangerous in itself, but it allowed selfish and base minds to fabricate a pass-key for themselves, by the use of which they would be able to prematurely reach the outer portals of the Occult Sanctuary. As a portion of this secret has been naturally

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type of "fast life," expressed in all the bestiality of the male; and mutually, the contempt of the "fast liver" for the intellectual woman, whom he treats as an animal. This is the positive line of similars. The disdain of the man of thought for the sensual woman, and reciprocally, the aversion of the latter for the former, shews the negative line of similars. Now the physiological reason for these antipathies is easily seen. The positive brain of the woman despises the equally positive organ of the man, and *vice versa*; the negative brain of the man has the most profound contempt for the organ of the female, negative also, and reciprocal. Here comes in the law that:—*Similaris repel.* As to the moral, or median centre, equilibrating the two occult poles—the intellectual, or cerebral, and the sensitive, or genital—it is *neutral*, as well in man as in woman. We can also see in it the point of suspension, not only of the bi-polar balance in every individual, but also the sexual balance within the human Androgyne (male and female unity). Love, properly speaking, is but the force displayed through this centre which properly belongs to it; love is of the same essence in the man as in the woman. It is identical in its essence, but not in its tendency. This merits all the attention of the reader. The two currents run in a direction exactly inverse to one another. In man the current ascends from the positive genital organ to the negative brain, in woman upon the contrary it descends from the positive brain towards the negative generative organ. Herein is to be found the profound cause of those shades which distinguish the love of one sex for the other—shades which I must almost pass by in silence for the present. One example, which is very significant, must suffice. In man, desire paralyses the intellectual faculties, whilst in woman, upon the contrary, it stimulates them. This is an undeniable fact, and verified thousands of times, viz, that a man the most spiritual becomes completely awkward, and sometimes altogether stupid in the presence of the woman whom he loves, although that she bestows upon him her love, and is more brilliant and more desirable than ever. He is timid beyond measure, he appears as a simpleton. Woman weaves at her leisure the most subtle webs in order to capture her prey, and the smile upon her lips terminates the fascination, concealing the boldness of her last method in the grace of her prattle. With her the passional current goes from the brain downwards, thus leaving freedom of action for the organs of thought, but in man, upon the contrary, the passional fluid (if I might call it so) ascends abruptly from the genital organ, flows into the brain, obscures

false Magi, who have falsified many of the pure doctrines for selfish purposes—that antagonism exists. Their aim is to dispossess the Redeemer of the world from his conquests amongst Western nations, to pervert his doctrines, and to banish his name from the earth. True, they possess a redoubtable abstract knowledge of the Laws of Nature, they are capable of producing marvels in the eyes of degenerate Christians, precisely such marvels as Christ announced for the end of the Cæsarean world, prodigies which would almost deceive the Elect (*Matt. xxiv. 24*). I shall therefore in concluding the present Chapter make a few comparisons, a few necessary and preliminary observations, to confirm that which I aver. Limited space will not permit me to enter into the question of the Avatars, or the incarnations of Vishnu, in order to compare this doctrine of India with that declared in our Sacred Scriptures, where the Word of God re-clothes itself in humanity, in the womb of Mary, the immaculate Virgin. Vishnu, although he has incarnated himself, was only the prelude to other imperfect incarnations, which served as a preparatory step to the last work which must be accomplished. It is under the form of a *white horse* that Vishnu has to appear at the end of the Kali Yug. Now is it not easily seen how perfect is the identity of this doctrine with that of St. John, as taught in the Apocalypse :—“And I saw, and behold a *white horse*, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer” (*Rev. vi. 2*). St. John here speaks of the Word of God who is made flesh, but it is not the question of the Word, the victim of Expiation, but of the Word in the glorious Kingdom, which he has taught the people to expect, in praying thus, “May thy Kingdom come,” the future of the Paraclete or Christ. This White Horse upon which Sosiosh rides, like Vishnu, is the Horse of the *Sun*, Siloh is the *Sun's* city, and *Shiloh* is the God-Messias, or King coming from the *Sun*. “His name is the *Logos* of God” (*Rev. xix. 16*). “Praise Him by his name יהוה *Iach*, who rides upon the heavens, as on a horse” (*Psalms lxxviii. 4*). The Arabs represented *Iauk* (*Iach*) by a Horse, the Horse of the *Sun*. The Orientals inform us that when the age of the Kalki-Avatar will open, every man will become his own *Guru*, or Spiritual Master, for then the *Logos* will reign in every regenerate mortal. But this teaching can be found much nearer home, for St. Paul repeats it almost word for word :—“For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to

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In conclusion we find St. John referring to personified Wisdom, in *Rev.* xii.1, "And there appeared a great wonder in heaven, a woman clothed with the *Sun*," which as already explained, is the immaculate Mary—Wisdom—or as designated by Jesus upon Calvary, "Woman," or the Indian Lakshmi. At every new incarnation of Vishnu, Lakshmi is re-incarnated, and we find the same manifestation in the Scriptures. "The Lord possessed me in the beginning of his ways, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was, etc." (*Prov.* viii.22. etc.). She is termed the Daughter of the Father in several sacred texts, she is called the *Virgin of Virgins*, purity without blemish, symbolised by the Lotus in India, and in our Scriptures by the Lily of the Valley, and in the old pictures of the Annunciation, the Angel Gabriel is always painted with a bunch of Lilies, which he is offering to the Virgin Mary; in Heaven she is the Queen of Angels and Saints, and she bears for us the supreme power near to God. *The Song of Solomon* refers to the same Principle, and it is through her that we become born anew. It is she who "moved upon the face of the waters," at the creation, and for us Christians she is the Spouse of the Holy Spirit, in order to confer upon us Immortality, which has been promised by Christ. Her various names correspond to her different functions; she is represented in the Bible by Judith, who cuts off the head of Holofernes, in order to deliver the people. In the *Song of Solomon* she is typified in her Archetypal sense, and as already quoted, she is "terrible as an army arranged in battle," for in another aspect she is the greatest force upon earth. Moses shews her crushing the head of the serpent; she is also the Black Virgin, by which is understood that she is not the Supreme, "I am black, but comely" (*Cant.* i. 6).

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"Behold, Lucius, I, moved by thy prayers, am present with thee; I, who am Nature, the Parent of all things, the Queen of all the Elements, the primordial progeny of the Eternal, the Supreme of the Divinities, the Sovereign of the spirits of the dead, the first of the celestials, and the uniform resemblance of gods and goddesses. I who rule by my nod the luminous summits of the heavens, the salubrious breezes of the sea, and the mournful silence of the realms beneath; and whose one Divinity the whole orb of the earth venerates under a manifold form, by different rites, and a variety of appellations. Hence the primogenial Phrygians call me Pessinuntia, the Mother of the gods; the Attic Aborigines, Cecropian Minerva; the floating Cyprians, Paphian Venus; the arrow-bearing Cretans, Diana Dictynna; the three-tongued Sicilians, Stygian Proserpine; and the Eleusinians, the ancient goddess Ceres. Some also call me Juno, others Bellona, others Hecate, and others Rhamnusia. And those who are illuminated by the incipient rays of that Divinity, the Sun, when he rises, the Ethiopian, the Arian, and Egyptians skilled in ancient learning, worshipping me by ceremonies perfectly appropriate, call me by my true name, Queen Isis."

The people of Laos have a beautiful poetical fable, symbolic of the creation, which grandly reveals a hidden truth. They say that both Heaven and Earth have been from everlasting, only that the former was never subject to any change, but that the earth has undergone a variety of revolutions. After the latest, which was one by waters, a most holy Mandarin (God) descended from the highest of the Celestial circles, and with one stroke of his scimitar, cut in *two* a certain lotus-flower which floated on the surface of the waves, and from the flower sprung up a most lovely Virgin, with whom the Mandarin fell in love; but her inflexible modesty rendered all his addresses fruitless and ineffectual. The Mandarin was too exalted in justice to put any constraint upon this surpassing Virgin; but he placed himself before her, and admired her fragrant beauty from morning to evening, gazing upon her with all the charming tenderness of love; and by the miraculous force of his glances, she became the most joyful mother of a numerous offspring, and still remained a pure Virgin. When the children, all existing spirits, grew up, the Mandarin considered himself as under an obligation of making some provision for them, and for that purpose created that beautiful variety of beings which now replenishes the earthly spheres; and having accomplished this he ascended into heaven, his own and primal circle. Compare this with the following passages from the *Kabala Denudata* II. 23. "But that Light which caused the Garment to be cut into two parts was from the Mystery of *Geburoth*, and shone down-

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I am All that is; I am All that hath been;

I am All that will for ever be:

And my Veil no *Mortal* hath drawn aside.

The fruit that I brought forth was the *Sun*.

True indeed, for that fruit is the Messiah, or Incarnation of the Sun, the *Solar Christ*. That faithful prophecy which the Sibyls gave in Rome had been given ages before this by the ancient oracles of Israel:—"Behold! a Virgin shall conceive and bear a Son, and shall call his name Immanuel" (*Isaiah* VII. 14).

Such are a few of the different titles which were bestowed upon *Chocmah-Maria*, who is the immaculate Personification of the eternal *Wisdom*, and in the Litany of the Church will be found the most expressive symbols as considered esoterically. She is the *Sedes Sapientiæ*, the Seat of *Wisdom*; the *Rosa Mystica*, the Mystical Rose; and the *Speculum Justitiæ*, the *Mirror of Justice*, in which God is *reflected*, the Celestial Virgin, the veritable Spouse of the Sacred Spirit, and Mother of the Word, as expressed in the following verse from a Hymn of the Tenth Century:—

"Hail! Star of the Sea,
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which relate to Occidental Intuition, and that is the object of the present work. Amongst all the questions which Philosophy has occupied in its relation with exact science, that of our proper Essence, the Immortality and Spirituality of our own *Inner Self*—the DIVINE SPIRIT—has never ceased to occupy the attention of humanity. In every country and at all times, systems and doctrines have been elaborated upon this subject, very rapidly, however varied and contradictory, and the word "*Soul*" has been used to designate the forms of existence, or the shades of beings of the utmost variety. But in all these antagonistic doctrines, we have without contradiction, the most ancient—the transcendental Philosophy of the Jews—the *Kabala*, which is also perhaps the very nearest approach to the truth. Transmitted orally—as its name plainly indicates—it goes back to the very cradle of the human race, and thus it may be safely said, that it is in a great measure the product of that high Intelligence given direct to the earliest Races, who, by a natural psychical knowledge, were the recipients of pure Truth, which according to antique tradition, man possessed in his original state.

It is not my intention here to enter into any voluminous commentary upon the *Kabala*, I refer the reader to the various works bearing directly upon this subject, but as already observed, it is a traditional doctrine, as its name indicates. According to the most learned Rabbins, Moses, foreseeing the fate which his writings would suffer from many false interpretations, had recourse to an Oral Law, which he delivered *viva-voce* to those of his disciples whom he had proved by their fidelity, and charged them to transmit this law in secret to the Neophytes of the Sacred Sanctuary, which they in turn were to transmit from age to age. That Oral Law the Jews still possess, they term it the *Kalala*, a Hebrew word which signifies "that which is received," that which is derived from others, or that which is passed from one to another. Those who know how to read esoterically the *Sepher* of Moses, will find the Key in the first few words of that book. Every ancient religious reformer or philosopher divided his doctrine into two parts, the one veiled and concealed—the *exoteric*—for the use of the common people; the other clear and distinct—the *esoteric*—for the use of the Initiates. The "*Sohar*" teaches us that the veritable Thorah, or Law of Moses, was not written to be accepted in a purely literal sense, like the Pentateuch, but that it ought to be interpreted allegorically, and that the books of Moses are but a medium for the transmission of the Hermetic Wisdom. The

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It is not my intention here to enter into any voluminous commentary upon the *Kabala*, I refer the reader to the various works bearing directly upon this subject, but as already observed, it is a traditional doctrine, as its name indicates. According to the most learned Rabbins, Moses, foreseeing the fate which his writings would suffer from many false interpretations, had recourse to an Oral Law, which he delivered *viva-voce* to those of his disciples whom he had proved by their fidelity, and charged them to transmit this law in secret to the Neophytes of the Sacred Sanctuary, which they in turn were to transmit from age to age. That Oral Law the Jews still possess, they term it the *Kalala*, a Hebrew word which signifies "that which is received," that which is derived from others, or that which is passed from one to another. Those who know how to read esoterically the *Sepher* of Moses, will find the Key in the first few words of that book. Every ancient religious reformer or philosopher divided his doctrine into two parts, the one veiled and concealed—the *exoteric*—for the use of the common people; the other clear and distinct—the *esoteric*—for the use of the Initiates. The "*Sohar*" teaches us that the veritable Thorah, or Law of Moses, was not written to be accepted in a purely literal sense, like the Pentateuch, but that it ought to be interpreted allegorically, and that the books of Moses are but a medium for the transmission of the Hermetic Wisdom. The

This allegory represents the two alliances, the one, that of Mount Sinai, which engenders bondage, is Agar, "For Agar signifieth Sinai which is a mountain in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is *free*, which is the mother of us all." Now let us refer for a moment to the third Chapter of Second *Corinthians*. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. . . Our sufficiency (capacity) is from God, who also hath made us capable ministers of the new testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the Spirit be rather glorious, etc., etc. . Now the Lord is that Spirit, and where the Spirit of the Lord is, *there is liberty*." In *Deut.* Chap. xxx. 11-14, we find:—"For this commandment, which I command thee this day, it is not hidden from thee, neither is it far off: It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? . . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it." Now let us compare the above with the 10th Chap. of *Romans* (4-8) and we shall find the interpretation which St. Paul gives to the above passage. He says:—"For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man who doeth those things shall live by them. But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach." From the above we observe that Christ is termed the end, or object of the Law, and the first time that Jesus teaches in the Synagogue, at Nazareth, he explains a passage in *Isaiah*, where it is written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and *recovering of sight to the blind, to set at liberty them that are bruised*" (*Luke* iv. 18). A

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"Creation smiles around, on every spray,
The warbling-birds exalt their evening lay;
Blithe skipping o'er yon hill the fleecy train
Join the deep chorus of the lowing plain;
The glassy ocean hush'd, forgets to roar,
But trembling, murmurs o'er the sandy shore."

The universal doctrine of *Emanations* was adopted from time immemorial throughout all the greatest Schools of the Sacred Science, but was perverted and suppressed as much as possible by the early prejudiced Fathers of the Church. This veritable doctrine is clearly alluded to in many passages of the Scriptures. In the correct translation of *Deut.* xxxiii. 2, we find it stated: "He shone from Mount Paran, and He is gone forth amongst ten thousand Saints, having His Angels upon His right," which proves that the Sacred Kabala was at least in existence in the days of Moses. The Manicheans, as well as almost all the Gnostic sect of Christians, the ancient Persians, etc., etc., all believed that the Supreme was surrounded by Angels, *Æons*,

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This antique Wisdom gleams like a meteor throughout the writings of the Initiated Paul. Our bodies are members of Christ (*I Cor.* VI. 15); we form with Christ one and the same body (*Gal.* III. 28); in him will be restored, unified, all that which is in heaven and upon earth, the invisible and the visible (*Ephes.* I. 10); it is by him that we are made participants of his nature (*Heb.* XIII. 8); as Man-God, he will have all men to be saved, for he is the naturally established Mediator between Humanity and Divinity, united hypostatically (*I Tim.* II. 4. 5); he marches at our head, and is the precursor and Initiator of the human race (*Heb.* VI. 20); the author and the finisher of our faith and glorification (*Heb.* XII. 2); and he is the transformative and renovative principle of humanity, its centre of attraction, the corner-stone and key of the gate of the living Temple, of which we are the constructive materials and living stones (*Ephes.* II. 20). He is the foundation of our existence, as an initial germ; he lives in us (*II Cor.* XIII. 5), and nevertheless I live, yet not I, but Christ liveth in me (*Gal.* II. 20); in him are concentrated all the treasures of wisdom and science (*Coloss.* II. 3); the knowledge of him is science *par excellence*, supereminent (*Philip.* III. 8); and there is no need to glorify ourselves in anything else but in the knowledge of Jesus Christ, and Jesus Christ crucified (*I Cor.* II. 2), for all is in him.

In the foregoing passages the Christ is considered in his double aspect of *Christ-Spirit*, and *Christ-Man*, which are but one, like as in humanity, where the animal man and the spiritual man are but one human being; the unique Son of God, the same essence as that of the Universe, visible and invisible. It would be needless for the present to enter upon the Mystery of the conception and generation made by this same *Verbum* through the accomplishment of *Ensof* and *Chocmah*; of the impenetrable sphere of the Divinity, in the region of the Celestial Zenith of creation, where it takes the name of Christ for the first time, in the origin of all things. All is in all, all is born, lives and is transformed by the effect of one and the same law; the smallest element is the reproduction of the largest; the same

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"The knowledge of Occultism is the Science of equilibrium. Forces which are produced without being balanced perish in the void. Thus have the Kings of the ancient world perished, the Princes of Giants. They are fallen like trees without roots, and we can no more find their place. It is by the conflict of unbalanced forces that the desolate earth was naked and void, when the Breath of God placed itself within the heavens and lowered the mass of waters. All the breathings of Nature were at that time towards unity of form, towards the living synthesis of equilibrated powers, and the forehead of God, crowned with light, was elevated upon the vast ocean and was reflected upon the inferior waters. His two eyes appeared as sparkling coruscations of living light, launching his arrows of flame which reflected and intersected one another. The forehead of God and His two eyes formed a triangle in the heavens, and reflected, they formed a triangle upon the waters. Thus was revealed the number *six*, which was that of universal creation."

The writer has taken care to declare to us that the human form which he gives to God is only an image of His Word, and that God can not be expressed by any thought, or form. He continues his sublime vision.

"The synthesis of the Word formulated by the human figure ascends slowly and emerges out of the waters, like as the Sun rises. When the eyes have appeared, light has been made, when the mouth comes into view, spirits are created, and the Word makes itself understood. Afterwards, the entire head has appeared, and here is the first day of creation. Next, the shoulders, the arms, and the breast appear. The Divine Image thrusts back the Sea with one hand, and elevates the Continents and Mountains with the other. It steadily increases, its generative power appears, and all beings understand how to multiply themselves, it places one foot upon the Earth and the other upon the Sea, it admires itself in the Ocean of creation, breathes upon its reflection, and calls its image to life. 'Let us make man,' it says, and man is created."

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"Blessed art thou, O Lord the God of our fathers: and worthy to be praised and glorified, and exalted above all for ever: and blessed is the holy name of thy glory; and worthy, etc. Blessed art thou in the holy temple of thy glory; . . . Blessed art thou on the throne of thy Kingdom—Blessed

wheels of the carriage, at every instant, awaken those Soul-germs of life; the flames of our furnaces arising from the molten metals, and the fumes of the wood of the charcoal-burner, ascend into the atmosphere in torrents of Elemental Spirits mingled with clouds of smoke. Prisoners of wood, stone, and iron, bound in their tombs like Lazarus, they await the time when their captive bonds will be rent asunder, when they will be released from their imprisonment. St. Paul the Initiate clearly alludes to this in saying:—"For we know that the whole creation groaneth and travaileth in pain" (*Rom.* VIII. 22). St. Paul speaks of the above as a secret well-known to him, "*We know*," says he. In a subsequent Chapter he explains what this physiological secret is, also how and why these vital energies, or spirits, have been struck with catalepsy, and reduced to such a state that is neither a corpse within a sepulchre, nor an embryo within a matrix, but only Elemental Spirits entangled in the stony meshes of matter. In former times this constituted a veritable Mystery, but now it becomes a new Chapter of Biology, as can be seen in the esoteric interpretation of the original "Fall." One and the same element, by whatever name we choose to call it, whether "Cosmic Ether," or the "Universal Life-Fluid," spiritual in the Celestial world, undergoes innumerable modifications upon earth, it passes and re-passes through myriads of furnaces, retorts, crucibles, alembics, etc., in that elaborate workshop which we call Nature. Metals, sublimed by the action of fire, transform themselves into vapours which are dissolved and spiritualised in the ether, but only to be condensed and concreted again in material forms upon earth. The Spirit *sleeps* in the Mineral, *dreams* in the Vegetable, and *awakes* in the Animal. It aggregates within the stone, vegetates in the plant, it walks and runs in the animal, swims in the fishes, flies in the birds, it is marvellous instinct in the bee, ant, and all other industrious animals. Daniel knew this philosophy well, when he places in the mouths of the three young men in the Babylonian Furnace their sublime invocation to all the spirits which fill and animate all creatures; all the Elementals of the earth and the heavens, of the mountains, the woods, the atmosphere, the currents of the rivers and seas, the caves, glaciers, minerals, and animals.

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Amongst the various writings which have from time to time appeared, bearing upon the Doctrines of Initiation, or esoteric Christianity, that monumental work, the "*Sohar*" must certainly be considered as the volume *par excellence*. It contains the ancient oral tradition, which is absolutely essential as a necessary complement to the Doctrines of the Sacred Writings, so commonly interpreted in their literal sense. The "*Sohar*" is divided into two parts—one contains the text, or the oral tradition, which has not been annotated, or interfered with, and the other portion, which includes additions, appendices, etc. It embraces:—1st. The Discourse of Simeon, son of Jochai, to his disciples, and the discourses of those disciples amongst themselves; 2nd. The Book of Mysteries; 3rd. The Great Assembly; 4th. The Small Assembly; 5th. The History of a certain Ancient, upon the section Mischpatim of the "*Sohar*," which treats upon the Mystery of Levirat and the Spirit; 6th. The Commentary upon Ruth; 7th. The Illustrious Book of Nechousah, son of Hakkanah; 8th. Additions; 9th. The Faithful Shepherd—Moses—who is said to have appeared to Simeon Ben Jochai, and to have revealed to him these verities; 10th. The Palace where he lives; 11th. The Mysteries of the Law; and 12th. The Secret Commentary. There are several other treatises of a similar nature, which appear in this edition—that of Cremona—for there are two editions of the "*Sohar*," that of Mantua, and that of Cremona. The external portion of the *Sohar* includes the Additions, which are not given in the first edition, or the ancient Supplements, as they are termed, in contradistinction to the more recent ones. In this part is found; 1st. The Explanation of the Word—the Tetragrammaton, along with the seventy-two modes of interpreting it, by Simeon, son of Jochai. That interpretation has been printed in Mantua and Cracovia; 2nd. The new *Sohar*, which comprises four treatises, viz; the text of the oral tradition, the New Supplement, the explanation of *Canticle of Canticles*, and the exposition upon the *Lamentations* of Jeremiah. In addition to these there are several other treatises upon the text of tradition, which have been written by several Doctors who have lived at various times after the destruction of Jerusalem. It is now necessary to make a few observations upon the life and death of Simeon Ben Jochai. When Simeon and his friends had assembled together to write the "*Sohar*," it was admitted by them that Elias was present in their midst, along with other Celestial Spirits who live in the light—the Angels—who descended amongst them. God, the Supreme Cause of all, gave

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We shall now turn our attention to the death—or rather to the *translation*—of him who has so faithfully transmitted to us the sacred texts of oral tradition. This can not fail to be of interest to our readers. The following brief account of the transformation of him who rendered such an immense service to his fellow-creatures, yea, to those generations of this era which has now opened, who choose to travel upon those paths which are illuminated by the Light of Heaven—is taken from one of the Dissertations in the volume, and it is certainly a manifold blessing that we possess this great gift of God to man. Living amidst the mountain solitudes of the New—but old, old—World, far from the smoke and din of busy cities, here, where Nature breathes Nature's God, and where books are our only companions, amongst all our numerous volumes, the "*Sohar*" is the only one wherein we have found the solution of the most formidable problems which concern the welfare and happiness, or in short, the destiny of mankind. Those of our readers who aspire towards Sacred Truth can not do better than study such writings, which embrace Celestial joys within themselves. From "The Small Assembly," that treatise whose termination ended with the death of Simeon Ben Jochai, I now cite several passages. He who wrote under the Master's dictation has left us this memorial. "And R. Abba—one of the seven of the Assembly—says, 'Scarcely had he who was the Sacred Light, concluded this word—*Lifi*—the last in the treatise—than he ceased to speak. I was ready to continue writing, and I thought

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Man is a Trinity, as the "*Sohar*" informs us, and the first fundamental part, the *Body*, with the vital principle—which comprises three sub-divisions—bears the name of נפש *Nephesh*; the second, the *Soul*, seat of the will, which constitutes, properly speaking, the human personality, and embraces three sub-divisions, is called רוח *Kuach*; the third, the *Spirit*, with its three powers, receives the name of נשמה *Neshamah*. These three fundamental parts of man are not completely distinct and separate from one another; upon the contrary they shade into one another, like the Colours of the Spectrum, which, although successive, can not be distinguished completely, for they interblend at the margins. From the lowest power of *Nephesh*, that of the *Body* in ascending towards the *Soul*—*Kuach*—up to the highest degree of *Spirit*—*Neshamah*—we find innumerable gradations; just like those variations which pass from the shadow to the light by the penumbra, and reciprocally from the most elevated portions of the *Spirit*, to those physical and most material. They therefore run through all shades of radiation, like as from light to darkness, and owing to this interior union of the parts, the one with the other, the number 9 *Nine* loses itself in the *Unity*, in order to produce man, a compound spirit who unites in himself the two worlds.

I shall only cite herein one example, which will be quite sufficient to shew the profound Arcana of the living Universe embraced in many of the words of the *Sepher*, or Book of *Genesis*. Let us therefore take the hierogram of the word *Adam*, or as written in Hebrew אדם *Aleph, Daleth, Mem*. Now א *Aleph* is the first Key of the Tarot, the "Juggler," otherwise God and man; the Principle and End, or the equilibrated Unity. ד *Daleth* is the fourth Key of the Tarot, the "Emperor," the Power and the Kingdom, the quaternary verbal, the multiplication of the cube. מ *Mem* is the thirteenth Key, "Death," Destruction and Restoration, moral and physical night and day, feminine passivity, gulf of the past and matrix of the future. In אדם *Aleph* corresponds to the *Father*, source of the Trinity; *Daleth* to the *Son*, which the Kabala names the King, and *Mem* to the *Holy Spirit*. I have said that אדם is the cyclical

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Spirit is supported and inspired. The third fundamental part of the human being—*Neshamah*—may be designated by the word Spirit, in that sense which it bears in the New Testament. Herein the passive sensibility to external nature is no more found, and Spirit lives its own proper life in the Spiritual world, with which it finds itself in constant relationship. It is in double *rapport* with its triple object, and is a purely interior existence. Just as *Nephesh* and *Ruach* respectively embrace the different degrees of existence, or potentiality of spiritualisation, so *Neshamah* also embraces three degrees of power. The Soul (*Ruach*) has indubitably a proper existence, it is however incapable of an independent development without participation in a corporeal life (*Nephesh*), and it is at the same time the opposite of *Neshamah*. Besides this, *Ruach* is in double relationship with *Nephesh*, influenced by it, it is at the same time turned inwardly, in order to exercise a free re-action, in such a manner as that the concrete corporeal life participates in the development of the Soul. It is the same with the Spirit, in its *rapport* with the Soul; of *Neshamah* in its relationship to *Ruach*; and by *Ruach* it is also in double *rapport* with *Nephesh*. Nevertheless *Neshamah* has in its proper constitution the source of its action, although the activities of *Ruach* and *Nephesh* are only the free and living emanations of *Neshamah*. According to the "*Sohar*," man, instead of living in the Divinity; and of constantly receiving from It that spirituality which he is so much in need of, has buried himself more and more in the love of self, and in the world of sin, from the moment when, after his "Fall" (*Gen.* III. 6-20), he had quitted his eternal Centre for the circumference. This growing fall and estrangement from the Divinity has resulted in the decay of those powers which originally belonged to humanity, but which are now latent. The Divine Spark is more and more estranged from man, and *Neshamah* (or Spirit) has lost its intimate union with God; the same with *Ruach* (or the Soul), it is estranged from *Neshamah*, and *Nephesh* has lost its intimate union with *Ruach*. Through this general "Fall," and partial relaxation of the bonds between the three elements, the inferior portion of *Nephesh*, which was originally with man a *luminous, ethereal body*, has become our material body, for man has been subjugated to a dissolution in the three principal parts of his constitution. The Sacred Scriptures fully confirm this, for Moses, in *Genesis*, uses an expression highly brimful of meaning, when he speaks of Adam and Eve, after their fall, being clothed with "*coats of skin*" (*Gen.* III. 21). "Lord," says Job, "hast thou not poured me out as milk, and

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and below." This is in perfect conformity with the Masters of Wisdom and Truth, as regards the realisation of communication between us who live upon earth and those Celestial Beings of light and glory.

"Hast thou been told that from the viewless bourne,
The dark way never hath allowed return?
That all which tears can move, with life is fled—
That earthly love is powerless o'er the dead?
Believe it not."

Herein it will be well to remember the old axiom:—"Tell me thy company, and I will tell thee who thou art." Those who aspire to knowledge of an elevated order, who wish to place themselves out of the shadow of illusions and deceptions, ought to live in that condition of strict morality which will ensure them success; if otherwise, then there is the greatest peril, for there is an abyss which carries away the imprudent and rash within its dense gravity, and often leads to death itself. It must be self-evident to every thoughtful student, as the "*Sohar*" tells us, that there are three centres of life. To these centres may be added that of a legitimate vitality—*Chijah*—that which, in the Sacred Books, is called the *Life of Immortality*, and it must also unite itself with that which is the *Tetragrammaton* become the universal victim—*Chidad*. This perception of three centres of distinct life in man is well established by an almost decisive proof, which is drawn from contrary actions, which simultaneously take place within us, as we may observe in desire, concupiscence of the sensitive appetite, and repugnance of the Spirit. How can pure power, or faculties, ever be the principles of these diverse and opposite actions, unless we admit this certain truth, that the actions come from the different natures? As those three centres of life in humanity are united by a very strong bond—that of the unity of the person—according to the degree of each of these centres of life, they have their function and part in our works. This is why we must make an Ascension—according to the Divinely moral order, by each of those centres of operation. First, it is necessary that the *Psyche*—the vitality of the body—clothes itself with the body of immortality; Second, that the Soul must re-enter into the superior Eden, and have all the rights of the Celestial Adam; and Third, that the Spirit must re-enter into the heavens of glory. A man living upon earth may arrive at, and reach such a purification of his body, as that the latter can be assimilated to the Spirit. According to the "*Sohar*," the centre of the life of the *Psyche*—the vitality of the body—

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Destiny, which traces for us the mode of our life; and Seventh, the Image of that which we are at the moment of our death, for fixing the life which will follow (See "*Sohar*" Sect. *Kadoschin*).

According to the "*Sohar*" there are four grades of worlds, the lowest—our terrestrial world—being called *Asiah*, in which we live and move, nevertheless that which we perceive of this world by our bodily vision, is only the most inferior sphere of such, the *most material portion*, just as we can only perceive by our ordinary senses our most inferior organs, the most material portion of man—the Body; *Jesirah* is the next, and this is the world of the principle of forms, the spiritual world which is the theatre of Angelic actions; then follows *Briah*, which is the world of creation, the central world on high, the sphere of the highest and most elevated beings. The next is *Aziluth*, but this is not the heaven of God, the Infinite ENSOPH, who is inaccessible for us in our present life; it is the glorious world which is adumbrated under the action of Divine Names, or Essences. *Asiah*, *Jesirah*, and *Briah* correspond to the three fundamental divisions of man, *Nephesh*, *Ruach*, and *Neshamah*. The Microcosm is absolutely analogous to the Macrocosm; Man is the image of God which is manifested throughout the Universe. It is easily seen that the above four degrees of worlds correspond also to the modes in which the Divine Presence manifests Itself; 1st, in the Burning Bush; and, on Mount Sinai; 3rd, in the Ark; and 4th, in that which will become visible in Humanity, in this soul-cycle in which we are, by the entry of Christ into the *glories of his Kingdom*.

There is another Mystery in the esoteric doctrines of the Kabala which herein deserves a brief explanation. There are in man interior spirits, when he reaches the life of this world; over his head there are also other spirits, which float as clouds of light, and envelop him from above, from the celestial spheres of *Briah*. It is by those latter that those who have received a Mission from Heaven, receive Illumination, and are invested with the power which comes from on high. But each of those spirits preserves its free intelligence and conscious personality. It is of the utmost importance that we thoroughly distinguish the union of several spirits, with a view of co-operating in their works, and this by no means destroys the distinction of a proper personality for each of those beings. The immortality of our existence, considered corporeally, resides radically in our vital fluids. As the vital fluids are the receptacle of the principle of eternal vitality, it is necessary that they bear a similitude to the eternal principle produced by emanation—the

Destiny, which traces for us the mode of our life; and Seventh, the Image of that which we are at the moment of our death, for fixing the life which will follow (See "*Sohar*" Sect. *Kadoschin*).

According to the "*Sohar*" there are four grades of worlds, the lowest—our terrestrial world—being called *Asiah*, in which we live and move, nevertheless that which we perceive of this world by our bodily vision, is only the most inferior sphere of such, the *most material portion*, just as we can only perceive by our ordinary senses our most inferior organs, the most material portion of man—the Body; *Jesirah* is the next, and this is the world of the principle of forms, the spiritual world which is the theatre of Angelic actions; then follows *Briah*, which is the world of creation, the central world on high, the sphere of the highest and most elevated beings. The next is *Aziluth*, but this is not the heaven of God, the Infinite ENSOPH, who is inaccessible for us in our present life; it is the glorious world which is adumbrated under the action of Divine Names, or Essences. *Asiah*, *Jesirah*, and *Briah* correspond to the three fundamental divisions of man, *Nephesh*, *Ruach*, and *Neshamah*. The Microcosm is absolutely analogous to the Macrocosm; Man is the image of God which is manifested throughout the Universe. It is easily seen that the above four degrees of worlds correspond also to the modes in which the Divine Presence manifests Itself; 1st, in the Burning Bush; and, on Mount Sinai; 3rd, in the Ark; and 4th, in that which will become visible in Humanity, in this soul-cycle in which we are, by the entry of Christ into the *glories of his Kingdom*.

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and evolution, and that it must finally be reintegrated within its origin—God—the same as man. The vital fluids are within the blood and in the arteries of the Heart, and cause the movement of the latter organ; they require the bony structure, for this forms bridges, as it were, for the veins to pass over. “The blood is the *life* thereof,” as the Scriptures inform us:—

“And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood: I will ever set my face against that Soul that eateth blood, and will cut him off from among his people. For the *life* of the flesh is in the blood; and I have given it to you upon the altar, to make an *atonement* for your *Souls*: for it is the blood that maketh an atonement for the Soul. . . . For it is the *life* of the flesh; the blood of it is for the *life* thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the *life* of all flesh is the blood thereof: whosoever eateth it shall be cut off” (*Levit. XVII. 10. 11. 14*). “Only be sure that thou eat not the blood: for the blood is the *life*; and thou mayest not eat the *life* with the flesh” (*Deut. XII. 23*).

The ancient but rather odd decision of the Church was:—*Ecclesia abhorret a sanguine* (the Church has a horror for blood). These vital fluids are still in action during sleep, when the principle of eternal vitality removes itself, in order to render an account to its Creator, whilst the vital fluids preserve and maintain the economy of human life. In the same manner as they are the receptacles of the Principle of vitality come from God, so is the life-principle the vehicle of the Soul, and the Soul that of the Spirit. Furthermore, we have the *heart*, but this word must here be understood in its proper sense, for it is by Love—and not by the viscera of the organism—that the three centres of life are bound in union; by the unique personality, in short, which constitutes our existence. Love then is a grand *role* in our life, and we can thus comprehend that which God tells us:—“*Son, give me thy heart,*” for it is the *life of our entire existence* that He demands of us. Happy indeed are those who know how to give to God the gift of their Love, for they belong to Him unreservedly, they will be “*Sons of God,*” and will have a right to His eternal heritage.

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In thus briefly touching upon the profound study of the Kabala, I refer the reader to the adjoining scheme which contains the triple Ternary, and embraces the Ten Sephiroth. This classification is not only the simplest and easiest understood, but it is also more pregnant with meaning than the others commonly given.

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CHESED
אל
ÆL

TIPHERETH
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NETZAH
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ÆLOHIM ZABAOTH

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the Planets and their Satellites, similar in one sense, to the union of the sexes which gives birth to the Life of mankind. The Kabala considers matter as created subsequent to all existence on account of the Adamic Fall. Jacob Behme and St. Martin have sufficiently developed this idea amongst contemporary philosophers, therefore it would be useless to dwell longer upon this subject. Man comes from God, and returns to Him. The Kabala, above everything else, teaches the doctrine of *Emanations*. Man is therefore primitively emanated from God, in the state of pure Spirit—the image of God—constituted in *Wisdom* and *Intelligence*, i.e., *Chocmah* and *Binah*, positive and negative, male and female, or the Adam-Eve formed in the original as the one only being, but under the influence of the “Fall” two phenomena are produced. The one is the division of the single being into a series of androgynous, or dual-sexed Adam-Eves, and the other is the materialisation and sub-division of each of these androgynous beings into two material beings of separate sexes, or man and woman in terrestrial life. Man is made in the image of the Universe, and man and the Universe are made in the image of God. God is incomprehensible to man, but is susceptible of being comprehended in His Emanations. The first Divine manifestation, that by which God creates the principles of Reality, produces through it eternally its proper immortality—this is the *Trinity*. This first Trinity, prototype of all the natural laws, an absolute scientific formula, as well as a fundamental religious principle, is found amongst all people, and within all religions, but more or less changed. “Go ye therefore, and teach all nations, baptising them in the name of the *Father*, and of the *Son*, and of the *Holy Spirit*,” says Jesus unto his disciples, after his resurrection (*Matt.* xxviii. 19). Whether it is the Sun, Moon, and Earth; Brahma, Vishnu, Siva; Jupiter, Juno, Vulcan; or the Father, Son, and Holy Spirit, it appears always identically constituted; it is the Kabalistic Trinity, *Kether*, *Chocmah*, and *Binah*, the first Trinity of the Ten Sephiroth, which in their totality express the attributes of God. If we consider that the Universe and Man are each composed essentially of a Body, a Soul or Mediator, and a Spirit, we will naturally be led to discover the source of these principles in the Infinite, for those three elements, *Kether*, *Chocmah*, and *Binah* represent the Deity. The Father is the sphere of *Kether*, the Supreme Crown; this is the “*Ancient of Days*,” *Chocmah* is the Wisdom, the second Person of the Trinity, St. John calls this the “*Word*,” it sparkles in the vision of *Ezekiel*, and in the

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the Prophets, and by Christ and his Apostles. Protected by the shield of "Unction"—which is the virtue of the Celestial worlds—they are not only able to withstand the influence of the evil fluids descending into the inferior worlds, where the perverse Magical operations take place, but they can remain unaffected by poisons and the bites of venomous reptiles. When the Apostle Paul, at Melita, shook into the fire the viper from his uninjured hand, the people said, "that he was a God" (*Acts xxviii.6*), and when he cured the cripple at Lystra, they said: "The Gods are come down to us in the likeness of men" (*Acts xiv. 11*). Daniel says:—"For he shall give his Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the Lion and the Adder; the young Lion and the Dragon shalt thou trample under feet" (*Psalms xci. 11-13*) "And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (*Mark xvi. 17. 18*), says Jesus. "But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (*I. John ii. 20. 27*). "Now know I that the Lord saveth his anointed; he will hear him from his holy heaven, with the saving strength of his right hand" (*Psalms xx. 6*). "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek" (*Isaiah lxi. 1 : Luke iv. 18*). Thus the Elect, adorned with the gifts of the Holy Spirit, within the sphere of *Geburah*, or Force, may be compared to a keen sword which cuts with deadly force into the centre of the operations of the Black Magi, resisting their poison and contagion. The seventh sphere is named *Tiphereth*, this is the sphere of the constitution and laws of the glorious Kingdom of those who have rendered themselves worthy, as Jacob of this Divine Election. Herein are accomplished the words of the great Apostle:—"By Him all things are created and ordained." Herein the law of Divine Love dominates and comprises all the laws, and this law of love of beings includes the condition of all beings. Such is the signification attached to this state, and this condition makes known the moral beauty of the Elect of God.

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Mysteries, for the "*Sohar*" will be our guide in the ways of Wisdom. We now arrive at the tenth Sephiroth, *Malkuth*, the Kingdom, or Reign of God, and it is almost a duty for us to state that we have arrived at the era of the time of the reign of Christ-Jesus. It is certain amongst all the Initiates of the Science of the Kabala, that the Kingdom, or Reign of Christ—which, according to our profound conviction, is very near—has been announced from the earliest ages. This is no mere phantom of a disordered brain, for this truth is to be found throughout all primitive traditions, in the Orient as well as in the Occident.

Eternal Wisdom operates in our regeneration by two contrary things, viz, *Gedulah* and *Geburah*, Mercy and Force, and this work takes place by that which is the creative Wisdom. By Eternal Wisdom, those who are in the law of the "Fall" receive the light as through the Father; and by creative Wisdom they have the power of comprehension, which finds itself restored in them. "And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of knowledge and of the fear of the Lord," says *Isaiah* (xl. 2). It is by this means that the regeneration of mankind is accomplished; they are, as it were, conceived by the Mother on high, and are as new-born children, for they are spiritual sons, or offspring. Here is the Mystery which Egypt so significantly symbolises to us by the statues of Isis suckling Horus; that which denotes the influence, the light, the force, or new faculty which permits us to elevate ourselves in perfection. Isis is the creative Wisdom of our Sacred Books, which is re clothed in the Mary of our human nature, in order to become the Mother of Him who is the word made flesh. Those are important Mysteries which the ancient Masters have transmitted to us throughout the ages, and surely those exalted truths are worthy of our attention. The law of creation has a perfect analogy to that of regeneration, or reintegration of beings, for if we read the sacred text of Moses, in the ideographic language, according to its esoteric sense, we will see that the creative Wisdom co-operated in the work of creation. The Orient in all its primitive traditions has never ceased to teach this veritable doctrine. Regeneration operates through *Adam-Kadmon*, he whom St. Paul and St. John call "the first-born from amongst the dead," i.e., he who is seated at the right hand of the Father. After that new birth there must be a new influx of that which is the creative Wisdom, the veritable Isis, or that which the "*Sohar*" calls "the suction of the Mother on high." Thus the spirits re clothed with their human nature, notwithstand-

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We have now briefly and imperfectly examined the Symbols of the Ten Sephiroth, under a few of the manifold meanings which they denote. There are many other interpretations attached to these symbolic spheres, which would require volumes for their explanation, but the logical law upon the subject of the Advent of the King-Messiah—the Christ-Jesus—is that which claims our more immediate attention at present; that law of the creative Wisdom in the regeneration of mankind. Doubtless it is from the alternations of fear and hope, between which man is for ever oscillating, as he pursues his pilgrimage through life's rough and rugged paths, that he is continually ransacking Nature to her inmost depths, to discover signs of warning or encouragement to guide him. There are always signs by which we may know the times. The birds know well the moment when an epidemic sacrifices its victims, and they estrange themselves from these places, then why can not man also know the culminating epochs of humanity? In order to know whether an era has commenced which renders an evolution necessary for the people, and the nations at large, we must make ourselves acquainted with our present situation as regards the social and religious order. Who instructs the sea-gull of the impending storm?—Who apprises the timid animals, and

"re-born," or regenerated. The literal sense kills, as St. Paul observes, and the esoteric or spiritual sense vivifies; this can easily be verified throughout the Sacred Scriptures. Jacob had children by two spouses, and by the servant of each of them. In the literal sense this is the "abomination of desolation," nevertheless God blesses the twelve Patriarchs, born under those conditions. It is still worse in the daughters of Lot; and Moab and Ammon are the chiefs of the people. The prescriptions that we see as obligatory in the law of Moses are not so in the law of Christ. "Ye have heard," says Jesus, "that it hath been said, 'An eye for an eye, and a tooth for a tooth;'" but I say unto you, That ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also. . . Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment;' but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. . . Ye have heard that it hath been said, 'Thou shalt love thy neighbour, and hate thine enemy,' but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for those who despitefully use you, and persecute you" (*Matt. v. 21-48*).

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Apocalypse. If we study those sacred texts intuitively, and place them in this point of view all becomes clear and precise; otherwise they remain sealed, and absolutely unintelligible. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling, together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," says *Isaiah* (xi. 6-9), alluding to this Kingdom. The Wolf is the Roman Empire, with all its debris; the Lamb all the Neo-Lamaism with its millions of Buddhists; the Leopard, India, with its swarming population; the Goat, the Græco-Slav people; the Lion, all the ancient Iranian people surrounding the present Persia; the Eull, all the societies of the ancient Turanian schism, from China to Germany, to the Anglo-Saxon "*John Bull*," and the Arabs, who bear the symbol of schism, viz, the Crescent Moon upon their standards; the Bear, the people of the extreme North; the Ox, hieroglyph of Egypt; and the Vipers, the emblems of all the ancient Cults, whose Priests were called "Vipers," or "Serpents," from the ancient Varaha unto the Isles of the Southern Seas.

The Kabala establishes itself upon scientific reason, when it teaches us that the material creation was a veritable *sacrifice*, "the sacrifice of the *God-Justice* made to the *God-Charity*, in favour of His only Son the *Christ-Humanity*." This is the Social Christ, or the *Hominal Reign*, such as it was in its primordial sanctity, and such as it will become again by virtue of the blood of Jesus Christ.—our Spiritual Principle present in all, "*Ego principium qui et loquor vobis*" (*John* VIII. 25). St. John speaks not without reason, in the *Apocalypse*, when he shews us upon the altar of the Celestial Jerusalem "the Lamb slain from the foundation of the world" (*Rev.* XIII. 8). Those facts ought to be read with attention and solemnity, in order that fresh intuition may dawn upon the mind of the reader, for there must be a diffusion of new light upon those sacred subjects, as Christ informs us; "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come" (*John* XIV-XVI. 13). We are therefore upon the threshold of a new world, and we are

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nowadays that the *esoteric* Doctrine take the place of old fossilised dogmas, for there must be a friendly alliance of Light and Science, of an intelligent and reasonable faith. Without this, all our Priesthoods are perfectly powerless to attract an assembly of intelligent people either into the Temple, the Synagogue, or the Church.

As has been already shewn, although the symbols of the ten Sephiroth express the Reign of God, nevertheless they also embrace the profound mystery of the Transfiguration of the Woman, for those two circumstances are absolutely connected together, hence the explanation of the mystery of Regeneration guides us to the logical law of the Transformation of Woman. The Celestial Mother, or creative Wisdom moulds within the Divine order in her image and similitude those who are invested with a function similar to herself, and such facts are well known and attested in the pages of all the Sacred Writings. Let the reader study out the ancient traditions connected with such, and he will soon find the truth of this, for this study is well worthy of his serious attention, since the future of humanity is embraced therein as can readily be perceived. I shall quote a few cases at the close of this Chapter, which will serve to introduce the subject to those readers who may not have had an opportunity of reading works bearing upon this important mystery.

For every male or masculine atom throughout the vast Universe of the Almighty, there will be found a corresponding female, or feminine monad, and those when ultimately united form the duad. Throughout the realm of Nature everthing is dual, male and female, positive and negative, for the laws of sex prevail throughout existence. As has already been demonstrated, the Divine Spirit is dual—*Chochmah* and *Binah*—Love and Wisdom, and man is positive, woman negative, manifesting Intuition and Intellect, yet possessing within themselves the same dual force, just like Electricity and Magnetism, which are relatively positive and negative, yet comprising in themselves the same dual attributes. We have already spoken of the four Kabalistic worlds, *Briah*, the Divine World of Causes; *Jesirah*, the intellectual World of Thoughts; *Asiah*, the sensible World of phenomena; and *Aziluth*, the ineffable and inaccessible world of the Divinity. Those are the four successive spheres from which the Divine Emanations descend. As already remarked, *Aziluth* is the purest, and *Asiah* the grossest of the zones where those emanations of God arrive, for it is in the former that the Souls are created. Within this Celestial Paradise, or Garden of Eden, those innocent existences bask in

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temporary loss of memory attendant on our earlier changes of existence. If the Soul of itself, thus estranged from God, chooses the love of man and the desire of God, it renders itself truly noble, and commences its ascent towards Heaven. Then endless ordeals take place, it has to traverse innumerable births and deaths; it must recognise a portion of its pristine virginity and magnificence, for it has been created at the price of awful efforts, doubts, and crimes; it must create God anew in itself, and possess His entirety. Justice and analogy adapt and adjust themselves reciprocally in Soul life. The Soul plunged into the body knows not the world, except by means of that body; it perceives nothing distinctly but by material means, but truth cannot be proved by experience alone. The Soul is thus disgusted with the insufficiency of matter, it is afflicted by the vanity of the Ideal, it sinks itself into that Ideal, despises matter, and loses itself in dream, but the consciousness of its nobility only gives to it empty visions of the beauty of life and sorrowful doubts of its security. Now recognising that it can neither truthfully affirm nor deny the reality of the invisible world, it amuses itself with a knowledge of material things, without studying whether there is a Divine faculty from which proceed its thoughts towards the love of goodness; or it may lose all faith and stability in itself, just like a bubble on the surface of the river. Sometimes however—although it is not actually conscious how—a sentiment comes across it, it recollects itself, and thinks that there is a motive in such, and that it may perhaps know that God exists when freed from its body. But how can it rid itself from the body without dying? “God protects it from a voluntary death, ecstasy releases it from the body, like death,” says the Initiate. Then the Soul, absorbed by that Science, which teaches us to die without leaving the earth, has made of the body a mere garment, which can be stripped off almost at will, the Soul is then carried within the *Aour*; it drinks the blood of God, and bathes itself therein; it wraps itself in the Unity of the dark Absolute. Penetrating directly, and by itself, all forms of existence, the Universal Science becomes known to it. The flux and reflux of life, the immense power which intoxicates and renders us foolish, is shewn to it from on high, it mounts to the summit of that Tower whose shadow falls upon the Supreme Sea. The Souls of the dead, the vanished ages, the forgotten truths, are for it actual, living, renovated, and recovered verities. That Soul knows its body essentially, it knows the interior spirits, just as if it had been their cause, and

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is commonly designated "*Marriage*"—a something of far more import than mere formality. Every Initiate knows it well, and St. Paul tells us:—"This is a great Mystery; but I speak concerning *Christ* and the *Church*" (*Ephes. v. 32*). The Mystery of childbirth holds the key to the descent of the Souls from their celestial bliss, an ordeal of necessity which they must submit to, and thus birth not only perpetuates the human race, but sustains the mother; "she shall be saved by child-bearing," for she is not only the means of the ascension of the Human from the Elementary states of existence, but also of the descension of Humanity from Celestial Spirits. From the superior realms of Celestial life and glory the Soul descends, to be incarnated on the objective plane of life in the Mineral Kingdom, from whence it ascends by slow and difficult processes up the "*Jacob's Ladder*" of life, until the Celestial state is reached again. David the Psalmist exclaims:—"I will say of *the worm*, Thou art my Mother," and he further states: "My substance was not hid from thee, when *I was made in secret*, and *privately wrought in the lowest parts of the earth*. Thine eyes did see my substance, yet being *imperfect*; and in thy book all my members were written, which *in continuance were fashioned*, when as yet *there was none of them*" (*Psalms CXXXIX. 15. 16*). Those twin-Souls—the Adam and Eve—the Isis and Osiris of ancient writings, have obeyed the Divine impulse, and through innumerable states have descended to the densest forms of material incarnation, for they have clothed themselves from the "*dust of the ground*." If we refer to the "*Sohar*," we find:—"They (men) know not how they are judged, at all periods, *both before they come into this world*, and after they have quitted it. They know not by how many *transformations*, and *mysterious trials*, they are obliged to pass," for

"Our Life's but a dream and forgetting,
Our being's a Star;
Hath had elsewhere its setting,
And comes from afar."

But it is only since the commencement of a truly significant Soul-cycle in the world's history, which has now begun to dawn, that those Sacred Mysteries can be partially explained to a cold and apathetic world, for the full interpretation of those Divine Mysteries of the Kingdom of Heaven are far too sacred to risk profanation from the multitude, as—"Seeing, they see not; and hearing, they hear not; neither do they understand," for:—"The natural man *receiveth* not the things of the Spirit of God; for they are *foolishness unto him*; neither can he know them,

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We shall now give a very brief account of that kind and amiable *savant* and Initiate of the sixteenth century—the noble Guillaume Postel. He was the son of a poor peasant who lived in the neighbourhood of Barenton, in Normandy (France), who, by force of perseverance, and many sacrifices, succeeded in instructing himself in the Mysteries of Nature, and of becoming very soon the most learned man of his time. Poverty was his constant companion, and want of means often compelled him to sell his books. But Postel, always full of resignation and gentleness, laboured during the day as a hard-working mar, in order to supply himself with his daily bread, and at night he betook himself to hard study; he learned all the recognised languages and sciences of his time; he discovered many rare and precious M.S.S. amongst others, the "*Apocryphal Gospels*," and the "*Sépher Jéhovah*;" he Initiated himself into the Mysteries of the High Kabala, and in his unbounded admiration for this book of absolute truth, this supreme condensation of all philosophies, and all dogmas, he was anxious to reveal it to the world. He spoke openly the language of the Mysteries, wrote several excellent books, amongst which may be mentioned "*The Key of Hidden Things from the Commencement of the World*," and his "*Treatise upon Universal Concord*." He addressed this book to the Fathers of the Council of Trent, and implored them to enter into the path of conciliation and universal synthesis. But all in vain, their material understanding could not solve his spiritual and sublime verities—"the Wisdom of God is foolishness" with the worldly-wise—for as in days of old, they contented themselves by calling him a fool! A fool, because he thoroughly believed in a future Kingdom of God upon earth; a fool, because he credited that reason and justice would yet one day reign upon it; a fool, because he endeavoured to enlighten the darkened minds of the Jesuits with the lamp of pure truth, by preaching to them universal concord, peace amongst sovereigns, reason amongst priests, and goodness

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they try to religiously explain. That power which possesses them proceeds from the brain alone, and binds or fetters their spirit, it is not from the good God, intelligent and long-suffering, it is the *wicked, foolish coward Satanas*; they have more fear for the devil than love for God, for their frozen brains and contracted minds are like tombstones upon their dead hearts.—Oh! when will grace resuscitate their hearts, when will true Intelligence awake amongst them, when will regeneration give place to cold reason, and triumph for the truth? Why am I the first amongst them to comprehend it, who can enable me to resuscitate those dead who will not listen to the truth? Come then, come this Maternal Spirit who appeared to me in Venice, in the Soul of an inspired Virgin of God, and who teaches to the Ladies of the New Life their Redemptive mission, and their Sacred Apostleship in spiritual love.”

The latter sentence refers to a pious lady, named Jeanne, whom he had known at Venice. He was the spiritual confidant of this chosen Soul of the Elect, and was led into the sphere of that mystic piety which surrounded her. When he administered unto her the Sacrament of Communion, he saw her radiant and transfigured; she was at that time more than fifty years old, although she appeared to be only about fifteen. Strange, but true, those phases of Divine love between two pure twin-Souls. mystic marriage of two virginities; but Celestial Marriage receives its eternity from on high, the supreme kiss of purified Souls is their unity in God. He informs us that “it is the spirit of the living *Christ* which regenerates the world, which chases away the spirits of darkness.” “It is,” he adds, “no chimera of my dreams, no phantasy, I have seen it, and I have saluted it.” The mystic relationship of Postel and his nun lasted about five years, after which Mother Jeanne died. She had promised to her Confessor never to separate from him, and that she would assist him whenever necessary during this life. “She has kept her word,” says Postel, “she has come to visit me at Paris, she has illuminated me with her light, and conciliated my reason with faith. Her spiritual substance and body, since two years from her ascension into heaven, has descended unto me, and above all, interblended itself sensibly with me, for *she lives in me, and I in her*” It must herein be well understood that those Mysteries have nothing whatsoever to do with “Spirit Mediumship”-Materialisations, or the pranks of Elemental or Elementary Spirits, and that nowadays the works of Postel are beginning to receive their due value, and to be read with astonishment. Of him it may truly be said, as of Paracelsus, Enoch, St. John, etc., that “he is not dead, but sleeping, and will return to visit

they try to religiously explain. That power which possesses them proceeds from the brain alone, and binds or fetters their spirit, it is not from the good God, intelligent and long-suffering, it is the *wicked, foolish coward Satanas*; they have more fear for the devil than love for God, for their frozen brains and contracted minds are like tombstones upon their dead hearts.—Oh! when will grace resuscitate their hearts, when will true Intelligence awake amongst them, when will regeneration give place to cold reason, and triumph for the truth? Why am I the first amongst them to comprehend it, who can enable me to resuscitate those dead who will not listen to the truth? Come then, come this Maternal Spirit who appeared to me in Venice, in the Soul of an inspired Virgin of God, and who teaches to the Ladies of the New Life their Redemptive mission, and their Sacred Apostleship in spiritual love.”

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had arrived at that Grade to which Moses, Elijah, Enoch, John, etc., belonged, although they are generally represented as having "died," yet there were never any traces of their bodies left upon earth. In our Hebrew Bible it is Enoch, or Anak, the patriarch, who walks with, and is taken up by God, he "was no more," and who, according to the *Kabala*, was the first possessor of the Mirific Name—the "Lost Word," of the Free-Masons. In the Semitic tablets it is Xisuthrus who is translated to the company of the Gods, for his piety. Moses lays his hands upon his Initiate, Joshua, midst the silence of Nebo (the Mount of Wisdom, or, in another sense, the Regent of the planet Mercury, or Michæl), disappears, and is "buried by the Lord," for "no one knoweth his sepulchre until this day;" whilst Joshua became full of the "Spirit of Wisdom;" Aaron Initiates Eleazar on Mount Hor, and lays aside the burden of his earthly existence; Elijah hears the "small voice," the Mirific, or Ineffable Name, in the cave of Horeb—the Mount of God—and Elisha ascends to heaven; Apollonius of Tyana "dies" not, but disappears from the earth; Gautama Buddha promises to his disciples, before his death, "to live in him," who should merit it, whispers in his ear, and mystically dies; Jêsus informs his well-beloved disciple, John, to "tarry" until he shall come, and his body disappears from the sepulchre. The above kind of death, or *Euthanasia*, has an esoteric meaning. Josephus informs us in his "*Antiquities*" (ix. 2), "that it is written in the Sacred Books, that they (Elijah and Enoch) disappeared, but so that nobody knew that they had died." In one sense they had died in their *personalities*, as a few others still do, and symbolises the death of any Mage, or Adept, who has reached the power, degree, and perfection that enables him to die only in his fleshly body, but still to live a *conscious* state of existence in his *Astral Body*. He dies so far to this mundane plane, and disappears, and the expression of St. Paul (*Heb.* xi. 5), relative to Enoch, "that he should not see death," refers to this same mystery. But there is another species of death which is still more mysterious, which we need not for the present enter upon.

We shall now return from this long digression, and quote a few passages appertaining to our subject, from the writings of that ancient German Seer and Mystic of the seventeenth century, J. Bœhme. He says:—

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Now we shall briefly examine Freher's summary of Böhme's doctrines on this head.

"What do they mean by the Eternal Virgin of Wisdom? They mean that breath and mirror of the power of God, that *image* of His Goodness that ray of the Almighty, and that treasure of man, which is called by the author of the "*Book of Wisdom*," and which in the "*Proverbs of Solomon*," (*Ch. VIII. 30-31*) saith of herself, "Then I was by him, as one brought up with him; I was daily his delight, rejoicing always before him; my delight was with the children of men, etc.; and this, they say, is that same which the prophet *Malachi* (*II. 14-15*) called the 'wife of thy youth, the companion and the wife of thy covenant, against whom thou hast dealt treacherously.'" This, Adam should have cleaved unto faithfully, but dealing treacherously against her, got instead the woman of this world, called a *strange woman* (*Walton's Mem. of W. Law. p. 388*).

In "*De Consolatione Philosophiæ*," we find a narrative of the Vision of Wisdom, as experienced by Anicius Manlius Severinus Boethius. During his meditations there came to him the vision of a Lady, solemn in countenance, with eyes glowing beyond the brilliancy of ordinary human eyes, and of inexhaustible

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Bœhme goes a little deeper into this mystery.

"When Christ, the cornerstone, stirreth himself in the extinguished image of man, in his hearty conversion and repentance, then Virgin Sophia appeareth in the stirring of the Spirit of Christ, in the extinguished image, in her virgin's attire before the Soul. At which the Soul is so amazed and astonished in its uncleanness, that all its sins immediately awake in it, and it trembleth before her; . . . but the noble Sophia draweth near in the essence of the Soul, and kisseth it in a friendly manner, and tinctureth its dark fire with her rays of love, and shineth through it with her bright and powerful influence. Penetrated with the strong sense and feeling of which, the Soul skippeth in its body for great joy, and in the strength of this Virgin's Love exalteth, and praiseth the great God for His blessed gift of grace" (*True Repentance*, p. 56).

This is the "Flower in Sharon," the "Rose in the valley of Jericho," wherewith Solomon delighted himself, and termed it his "dear love," his "chaste virgin," whom he loved, as indeed all other Saints before and after him did; whosoever obtaineth her, calleth her his "Pearl," the *Immaculate Wisdom*.

And now for the testimony of the good and pious J.G.Gichtel, who lived in the seventeenth century. He says:—

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One of Gichtel's most earnest followers was Uberfeldt, who gives the following particulars of the union with Sophia, in his "Life of Gichtel." In the sixteenth Chapter of that book, he says:-

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"Purify your soul from all undue hope and fear about earthly things, mortify the body, deny self-affections as well as appetites, and the *inner eye* will begin to exercise its clear and solemn vision. The wise man recognises the idea of God *within him*. This he develops by withdrawal into the *Holy Place* of his own soul. He who understands how the soul contains the beautiful within itself, seeks to realise beauty without, by laborious production. His aim should rather be to concentrate and simplify, and so to expand his being; instead of going out into manifold; to forsake it for the *One*, and so to float towards the *Divine Fount* of being whose stream flows *within him*. You ask, how can we, know the Infinite; I answer, not by reason. It is the office of reason to distinguish and define. The Infinite therefore cannot be ranked amongst its objects. You can only apprehend the Infinite by a faculty, superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine Essence is communicated to you. It is the liberation of your mind from its finite consciousness. Like can only apprehend like; when you thus cease to be finite you become one with the Infinite. In the reduction of your soul to its simplest self, its Divine Essence, you realise this Union, this identity. But this sublime condition is not of permanent duration. It is only now and then that we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world. I myself have realised it but three times as yet, and I marvel hitherto not once. All that tends to purify and elevate the mind, will assist you in the attainment, and facilitate the approach, and the recurrence of these happy intervals. There are, then, different roads by which this end may be reached. The love of beauty which exalts the poet; that devotion to the One, and that *ascent of Science* which makes the ambition of the philosopher; and that love and those prayers, by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to that height above, the actual and the particular, where we stand in the immediate presence of the Infinite, who shines out as from the deeps of the soul."

The above brief extract offers an immense field for study, it embraces volumes in its plenitude, if we, weary pilgrims on the pathway of life, would only resolve to enter deeply into its profundities, for it is as impossible for an unprepared soul to see, and realise truth, as it is for the Sun to illuminate the darkness at the midnight hour. But Plotinus had been united to his God *six* times, during the sixty-six years of his earthly existence, as he afterwards confessed to Porphyry, and Porphyry regrets having experienced this Union only *twice*. It must not however be supposed, that this true helpmeet of the soul is absent, although unrevealed to our common waking consciousness.

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"I saw the most sacred humanity of our Lord, in more excessive glory than I had ever seen it before. . . I have seen this vision three other times; and this, in my opinion, is the most sublime vision which our Lord ever granted me to see, and it brings with it the greatest benefits. The soul is greatly purified by it, and it takes all strength away from our sensuality. It is a vehement flame, which seems to burn up, and even perfectly to consume all the desires of this life. . . The brightness of the Sun itself is very obscure, when compared with that brightness. In a word, the imagination of man, however subtle it may be, cannot paint or describe this kind of light, nor any other of those things which our Lord gave me to understand, and this with such excessive delight as cannot be expressed; for all the senses enjoy such a superior degree of sweetness that cannot be comprehended, and therefore I think it best to say no more about it." (*St Theresa's Autobiography*, pp. 203. 213. 228. & 367).

But the evidences of such mystical phenomena would more than fill a goodly sized volume, therefore it is needless to refer to more in our present writings, and the whole story of the soul, as told in the *Klordal-Avesta*, is as follows:-

"When the lapse of the *third night* turns itself to light, then the soul of the pure man goes forward, recollecting itself. A *wind* blows to meet it from the *mid-day region*, a sweet-scented one, more sweet-scented than the other winds. In that wind comes to meet him *his own law*, in the *figure of a maiden*, one beautiful, shining, noble, with brilliant face, as fair in her growth as the fairest of creatures. Then to her speaks the soul of the pure man, asking, 'who art thou, oh! fair being?' Then replies his own law:- 'I am, oh! soul, thy good and pure thought, thy works and thy good law. . . thy Angel. . . and thy God.'"

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"He hath no form or comeliness; and when we shall see him, there is no beauty that we shall desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken, etc."

Could those terrible contrasts, the invincible Conqueror, and at the same time the Prince of Peace, be fulfilled in one person? Not exactly, although the promised Saviour was as clearly foreshown as the *Coming Reformer*; the former was to come "lowly and riding upon an ass", he was to have his visage marred more than any other man, and his form more than the sons of men, Kings were to shut their mouths at him (*Isaiah* LII. 14. 15). He was to be a man despised, abhorred by the nation, a servant of rulers (XLI. 7-24). He was to be sold for thirty

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A learned Persian Astrologer, Giamasp, in the sixth century *before Christ*, wrote a book containing "Judgments on the Grand Conjunctions of the Planets, and on the Events produced by them." An Arabian version of it was published in 1289. He gave notice that Jesus was to appear, also Mohammed.

"The Messiah shall be revealed in the land of Galilee, and a certain Star appear in the Eastern quarter, which will *swallow up Seven stars* in the Northern quarter of the heavens. . . And when the Messiah shall be revealed, a certain Star shall arise from the Sign of the East, brilliant beyond anything, and seven other stars surrounding this Star will *give battle* against it from every side. . . A fiery column will appear, reaching from the highest to the lowest, during forty days, which *all people of the world* will be able to comprehend. And at this time King Messiah will be revealed, going out from the Garden of Odan (Eden). And he will be revealed in the land of Galil, since that was the first place which was devastated in the Holy Land; therefore he will be revealed there first, in preference to all places. . . In this time Messiah ben David will go forth, but to him another Messiah will be added, the son of Joseph' (*Sohar*, Fcl. I. 3. 11, Pt. 3. 82).

The doctrines of the Kabala are much older than Christianity, and the "*Sohar*" contains matter much older than the time of Christ.

Gladly recognising that it is necessary, at this approach of the *Coming Advent*, to speak briefly upon the preliminaries of a few of the Higher Mysteries which thoroughly unveil the future downfall of humanised dogmas, and a world full of selfishness, whose God is—generally speaking—*Mammon*, I shall, however crudely and imperfectly, unveil a minor portion of these important Arcana. There is now an absolute necessity for the establishment of a new Hierarchy, organised upon that exalted Kabalistic Trinity—*Kether*, *Chocmah*, and *Einah*—and no more upon a *Binary*, or even a *passive* Trinity. What matters it although one has to suffer persecution, to wander for a little midst the *sacred* darkness of the Hermetic Wisdom, to risk the perils of





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



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in short, the Divinity manifested by its *Word*, denoting the faithful union of the Spirit and the Universal Soul. To divide this word is to symbolise the disintegration of its unity, and the divided multiplication which results from the generation of its sub-multiples. The , (S) which joins the two halves (arcane 20 or 0 of the Tarot) denotes the generative and subtle *Force*, the vehicle of non-differentiated *Life*, the universal plastic mediator, whose character is to execute the incarnations, in permitting the Spirit to descend into matter. The , as a bond of union between the two portions of the mutilated Tetragram is the symbol of the "Fall" and fixation with the Elementary and material world of , disintegrated from its unity. The , (S, or 21) added to the verbal Quaternary (or 4) makes 25, engendering the Quinary (5) or *five times five*, the number of decay, or fall. But 5 is also the number of the *Will*, and this is the instrument of reintegration. Astrologically the Sun's House is the Zodiacal Sign, *Leo*, the Lion, the *fifth*, and Jesus is represented as being the "Lion of the tribe of Judah" (*Rev.* v. 5). The Masonic "Grip" of the "Lion's paw" is derived from the same symbol. This number five reveals the most profound Mysteries, for the Pentagram is the luminous radiance which blossoms around us: it is a Rose expanded into five petals, the Star of five points of the Kabalistic Microcosm, the Flaming Star of the Free-Masons, and the symbol of the all-powerful Will, armed with the Fiery Sword of the Cherubs, formed of two interlaced triangles, symbolically indicating the two halves of the new-born, or reunited being. Speaking in the language of exoteric Christianity, it is the sphere of *God the Son*—the *Verbum*—by whom "all things were made," as St. John states, and this sphere is placed between that of God the Father and that of the Holy Spirit, those two spheres being lost in the profundities of the Kabalistic *Aviluth*. In short, it is the sphere on the *right hand* of God the Omnipotent Father, as described in the New Testament.

The Pentagram also symbolises in telling characters the emblems of the double currents of Love and Light, which descend from the Father to the Son—from God to Man—and ascend from the Son to the Father—from Man to God—also symbolised in the two serpents interlaced in the Caduceus, or Rod of Hermes. If we place a Cross in the centre of the Pentagram, this is the Quaternary finding its expression in the Quinary, this is the Spirit which differentiates in order to descend into the prison of the flesh, or cloak of matter, wherein it is entombed for a time: but its destiny is to discover in this, its last scale of degradation—humanity—its HIGHER SELF.

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The superior portion represents the entire Spiritual World, the first polarisation, and the first concretion of the Absolute Unity—the Γ^1 . The inferior portion contains the Material World, the multiplication of the elements, the infinite and perpetual transformations. In the above scheme it will be seen that the Spiritual World is terminated by a single concentric, or focal point, which encloses in its potentiality, all force—the *Word*—of which the Material World is the expansion, so to say, from this central focus. The central transverse line is the image of the *Word*—the Christ—the Sun. Represented as man, his head would be in the Divine Fire, F, the inferior portion of his body in the Material Fire, G, and his heart in the centre, S. Such are the three centres of the human body, corresponding to the three worlds. The symbolism of the Cross is universal, it is to be found amongst the most ancient nations, and amongst the most barbarous people, and it is this same Christ which the Hindus represent from time immemorial hovering in space, and crucified between heaven and earth, the “decussated Cross” of Plato. Physically, this may be considered as the substance, which for us poor and ignorant human beings, is the most perceptible expression of the Universal Duad (Essence-Substance, the Γ^2). The Astral Light in order to become Sensible Light, concentrates itself in a point, a centre of vital force of the world, source of Caloric, Electricity, and Light—a *Sun*; and in the inferior world which is exactly the reverse of the superior world, the shadow, the debris, the multiplicity (Γ), and the dominant master, in proportion to its distance from the Solar Centre, whilst upon the contrary, in the superior sphere, the positive, active, and spiritual (Γ^1) is disengaged in proportion to its elevation. Through the vertical axis of the above scheme, whose middle portion is in the centre of two angles, within its two halves plunged respectively within the superior and inferior angles, is expressed the Unity in its totality. It is by this axis that Matter is bound to Spirit, by *traversing this central point* (*Christ, S, Sun*), and it is by this line of life that the last Mineral atom, at the foundation of terrestrial darkness, is bound by the Creator to travel *through the Sun*. As can readily be perceived, it is this axis which connects the entire creation—the Substance to the Essence; it is the *Verbum*, the *Word*, and its centre is the *Sun*, by which the material *involution* atom returns by *evolution* to its spiritual power, and it must pass through this *Word* and its central point, between two infinities. Herein then is contained the Mystery of Christ the Universal Redeemer, the agent of the general, as well as that of the individual Redemp-

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entities—composing our flesh, a certain number wished to estrange themselves from their unique source, and this was the first "Fall," that of those living Essences—the revolt of the Titans, Typhon, Satan, or the Fall of the Angels. We ourselves are the living dust-grains, the spiritual specks which produce the Adam-Eve, in their dissolution, and the work of Redemption consists in restoring within ourselves that harmonious and living Unity of origin;—"That . . . he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him" (*Ephes. i. 10*). The Christian Redemption, as will be seen, is a ray, an attraction, a proper impulsion to arrest, to master, then again to reclaim those stray monads, to master *our own Kingdom*, and to restore such by a gradual and progressive development. There is no other Redemption but this, which consists in identifying ourselves to Christ by successfully gaining that Sacred Union. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fulness of Christ" (*Ephes. iv. 13*). There are several degrees in the descent of the Word within matter to its lowest and most extreme limits, as there are several Christs, but amongst them all the Universal Christ, the Redeemer of Humanity, whose *Second Advent* approacheth, is the SOLAR CHRIST.

Ever-glorious Messiah! the sinful mouth which blasphemeth, has within its very lips a portion of your blood; the villain, who kills in cold-blooded murder, has in his very flesh your precious blood mingled. Your blood also flows within the heart of Satan, but the time will come when the colour of your blood will change these blasphemies into prayers, and those murderers into children, and the heart of Satan into a heart of unselfishness, charity, and justice. Heaven will then illuminate the Infernal, and the Infernal will be dissolved in Heaven. In simpler language, the Christ has infused into the veins of Humanity a new blood, a renovating germ of the Divine Essence, and a ferment of superior life, for the Incarnation of the Christ is an inoculation of the Divine within the Human. The conjunction of the Divinity with Humanity is never realisable hypostatically, except through the Christ, or MAN-GOD. The Redeemer has compared himself, in this mysterious work, to leaven fermenting the bread. "It is like leaven, which a woman took and hid in *three* measures of meal, till the whole was leavened," says Jesus (*Luke XIII. 21*). The Scriptural "Body of Christ" is therefore Humanity itself, of which every member possesses in himself a Divine spark, or ray, emanating from the

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the seven Amshaspands of Persia—the seven Great Angels of Chaldea—the Sephiroth of the Kabala—and the seven Arch-Angels, who in the Apocalypse are seen by St John before the Ancient of Days. They are fully described in the “*Sohar*.” Christ appoints unto us a Kingdom, as his Father has appointed unto him (*Luke* xxii. 29); the Father loveth the Son and hath given all things into his hand (*John* iii. 35); he will prepare a place for us and receive us unto himself (*John* xiv. 3); he has power over all flesh and can give eternal life to his own (*John* xvii. 2); the Father hath given all things into his hands (*John* xiii. 3); he hath been appointed heir of all things, by whom also he made the worlds [*Heb.* i. 2]; God will judge the Secrets of men by him [*Rom.* ii. 16]; for he is over all [ix. 5]; all things will be gathered under him, in heaven and upon earth, being above all Principality and Power, and Might and Dominion, and every name either in this world, or in the next, for he is the head of all things, and all things are under his feet [*Ephes.* i. 10. 20. 21. 22]; he was fore-ordained before the foundation of the world [*I. Pet.* i. 20]; he is on the right hand of God, over Angels, Authorities, and Powers [iii. 22]; in him are hid all the treasures of Wisdom and Knowledge [*Colos.* ii. 3]; and he is equal with God [*Phillip.* ii. 6]. Esoteric will soon reply to exoteric Christianity that which Christ said to the Samaritan woman at Jacob’s well:—“Ye worship ye know not what; we know what we worship” [*John* iv. 22], and to the Pharisees:—“Ye neither know me, nor my Father; if ye had known me, ye would have known my Father also. . . Yet ye have not known him; but I know him” [*John* viii. 19. 55], for:—“He that loveth me shall be loved of my Father, and I will love him, and *will manifest myself to him*. . . If a man love me, he will keep my words: and my Father will love him, and *we will come unto him, and make our abode with him*” [*John* xiv. 21. 24]. The sons will comprehend that which their fathers were ignorant of, and the Priests of the future will teach that which the past knew not, for that which they have sung until now is upon the *Minor*, but henceforth they will sing upon the *Major* Key, although in one sense the same Musical theme.

Another object to which the reader’s attention may now be called is that of the Cross and its relation with the Churches. Ages before our Christian era the Sign of the Cross was employed as a secret sign of recognition amongst the Initiates and Priests, and every nation held the Cross in the utmost reverence; it symbolises God in humanity and humanity in God, it joins heaven and earth, or God and man together. It is the Celestial

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Lord's Prayer, which I have mentioned otherwise, we learn that there were two modes of making the Sign, or at least two very different symbols to express its meaning—the one reserved for Priests and Initiates; the other given to Neophytes and the Profane. Thus, for example, the Initiate carrying his hand to his forehead, said: *To thee*; then he added *belong*, and continued, while carrying his hand to his breast—the *Kingdom*; then to the left shoulder, the *Justice*; to the right shoulder—and the *Mercy*. Then he joined the two hands, adding, *throughout the generating cycles*: "*Tibi sunt Malchut, et Geburah, et Chesed, per Aeonas*"—a sign of the Cross absolutely and magnificently Kabalistic, but which through Ritualistic quarrels and Gnostic enmity the Catholic Church completely lost. Plato informs us of the "Second God" who impressed himself upon the Universe in the form of a Cross, the decussated Cross in space, of which I have already spoken. The ansated Cross, the symbol of Venus, is emblematic of man, generator of life, for the Cross is the Tree of Life, as it is likewise the Tree of Knowledge of Good and Evil; it also becomes the Salvation of mankind; it is upon the Cross that the natural man must crucify his lower nature; he must be exposed upon the Cross to suffering, before he can become the Perfected one. The nails have pyramidal heads, and the positions of the three nails of the Crucifixion—two in the hands, and one through the feet—form a *triangle*, one nail being at each corner. The one wound of the feet forms two when separated, making *three* in all, and *four* when separated, or a total of the mystic *Seven*, symbolising the Seven Principles in man, which were identified by all the ancient Sages, including the British Druids, and the Seven Stars in the hand of Christ, in *Revelations*, bear in one sense the same significance. With the Egyptians the number Seven was the symbol of *life eternal*, the Greek letter Z is but a double 7, and from this mystic fact it is the initial letter of *Zao*, *I live*, and of *Zeus*, the Father of all *living*, etc.

The attention of the thoughtful reader is called to the following brief facts in connection with the formation of our Churches. We can only lightly glance at those important truths in this Chapter; in our forthcoming Volumes they will be fully elucidated. The camp of Judea was placed by Moses in the East, as a mark of honorary distinction, and the Tabernacle was built due East and West. This mode was not peculiar to any one nation or people, but was practised throughout all the world. The Egyptian and Mexican Pyramids were erected according to the four cardinal points. Tertullian informs us

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perfect correspondence with the above were all the ancient Churches built. In that portion of the Cross where the chief *vitality* centres—the centre of the mythic *heart*—we find the Choir, *Cor*, *Chorea*, the emblem of all things Divine and human. In the plan of the Cathedral Church, it will be found that the proper place for the *third* nail of the mysterious Crucifixion, is the spot where the Font is placed, towards the narrow end of the nave. In this metaphorical nail, or fountain, spring the saving waters of life, the healing waters, all purely Kabalistical, and as the name *font* is borrowed from *fons*, fountain, so is *nave* derived from *navis*, a ship, as also from *navel*, or *umbo*, viz, the *Solar Plexus*, the sensitive centre of our organised body. The feet of the Crucified, denoted, in their Astrological aspect by the Zodiacal Sign *Piscis*, or the Fishes, signify also baptism by water, but the whole emblem of the Crucified Man indicates to us the Divine purpose of the Great Cycle of Necessity, commencing with the dominating *fire* of *Aries*, which rules the *head*, and terminating with its polar opposite, *water*, the great symbol of the Universe—*equilibrium*, for here Immortality is gained, and man is united with his “Missing Half,” as signified by the Sign *Pisces*, which is symbolised upon the Celestial Equator, as the *two Fishes united together by the Cord of Love*. The *Vesica Piscis* of the Catholic Church mystically bears analogy with this Zodiacal Sign. A very common Christian Symbol, in the middle ages, was the figure of *three Fishes interlaced*, forming a *triangle*, and Abarbanel states that the Sign of the birth of the Messiah was the conjunction of the planets Saturn and Jupiter in the Sign *Pisces*. The places for the other nails are symbolised in general, in most of the ancient Churches, by rosy, or starry points, upon the Northern and Southern porches. Towards the East, and in the centre, glitters the Altar, with its varied monograms, its mysterious M’s, R’s, V’s, B’s, and double S’s, I’s, and other significant ornaments. Around it are gathered the mystic emblems and symbols, the scattered golden crosses, and within it and aloft are the insignia of the Sacraments. The two groups, each of *three* lighted candles, standing on the Altar, on each side of the Divine Light—the Central Cross—symbolise the “Seven Spirits,” or Planetary Angels, as well as the Seven lower Sephiroth, etc. The two sentinel, or standard candles, with their spiral flames, are the mystic pillars of Solomon’s Temple, *Jachin* and *Boaz*, *Castor* and *Pollux*, the *Mortal* and the *Immortal*—the two halves of the one Soul—for they are *twin-candles*, though separate, and they bear witness to the Divine Presence, in the aspect of Fire. The sacrificing

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But those clerical rites and forms are all based upon one sublime and solemn ceremonial—*Initiation*. From early ages the Initiate who had successfully passed through all his trials, or probation, was bound to a Cruciform Bed, or Couch of Atony, which was placed horizontally upon the ground. Clement of Alexandria tells us that in the formulary used by one who had been Initiated, he was taught to say:—"I have descended into the bed-chamber," etc. He was then plunged into a state of death-trance—the Sleep of Sialam—and remained in this condition of sublime lethargy for a few days. In Egypt, the body of the sleeper remained in a condition resembling death, for *three* days, and during this "Sleep of Death," his Spiritual Ego descended into Amenti (Hades) to assist in the liberation of souls, after which it ascended into its former abode, to receive the Divine Wisdom. "By which also he went and preached unto the spirits in prison," says Peter, of Jesus (1 *Petr.* III. 19). The senseless body remained as an inanimate corpse, generally in a Temple Crypt, or subterranean cave. This sleep was only witnessed by those of the exalted Magi who were sufficiently holy to be able to stand in the Divine Presence. In Egypt, the body was placed in the coffer of the King's Chamber, at the Pyramid of

reascends from the Son to the Father—from Man to God. Viewing this from a more material aspect, we may say that the air is that inexhaustible source, from which every form of life takes its existence; as well as the great reservoir which receives the last breath of every being, for from it animals and vegetables receive their various forms of existence, but again to die in their turn. The molecule of oxygen exhaled from that mighty oak swaying in the morning breeze flies to expand the lungs of the rosy infant in its cradle, and the last sighs of that poor, weary traveller—man—go forth to assist in building up the brilliant petals of the pretty flower, or to spread themselves like a halo of glory around the blue-bells which adorn the dusty footpath. How truly wonderful a being then is Man, for by the double operations of his Body and Soul, he is not only the support of inferior Universes, but he is the generator of those vital essences which nourish the lives of myriads of beings in more radiant spheres than those of earth; in short he is the grand guardian, the powerful generator, and the constant radiator of spiritual and material life-currents, or forces, at the same time he is the consumer and the analyser of the vital currents, the finer and more spiritual of which he reflects from his Soul to the superior realms, and the grosser and more material fluids he transmits from his body to the inferior planes of existence.

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the wilderness; the conversion of water into wine, and other like marvels; the triumphant entry into the Holy City, the Passion, Crucifixion, Resurrection, and Ascension—all these are variously attributed also to Osiris, Mithra, Jachos, Zoroaster, Chrishna, Buddha, and others, at dates long anterior to the Christian era. Monuments and sculptures still exist, shewing that the story of the "Divine Man" of the Gospel was long before Moses, and that it was taught to communicants, and celebrated in numberless Colleges of Sacred Mysteries. The events alike ascribed to Osiris, Zoroaster, Chrishna, Mithra, Pythagoras, Buddha, Jesus, etc., have not, in the Gospels been plagiarised from other Oriental Scriptures, but have been lived and experienced in the actual history of the Perfected Soul, who faithfully followed the Divine Path, as the Saviour of Men. But the rank Materialism of to-day, unable to fathom or solve this enigma, concludes that the History of the Man of Nazareth is a fable framed to agree with old mythologies, however, the *very reverse is the truth*, for they are each and all mere prophetic types and symbols of the Christ-Jesus, the PRINCE OF EARTH AND HEAVEN, and the ANOINTED GOVERNOR OF OUR PLANETARY SYSTEM.

Having briefly and crudely explained the esoteric truths symbolised as above, we shall now concisely examine another phase of our subject, which is but little recognised at the present day. In strict accordance with the purification of matter does it become capable of being vitalised by Spirit; the more it is refined, the more it is spiritualised. In the human being, the brain and nervous system have reached the summit of their vitalisation. In those delicate and ethereal structures, spirit has become interblended with matter in such unique and perfectly responsive harmony, as to completely mould itself as the Magnetic bond of union between the two states, the ponderable and the imponderable. Whatever grade of existence we may turn our attention to, we will always find this a well-established law. From the Seraph, surrounded by his dazzling Deific glory, down to man in his most savage state, still lower to the brute creation—which holds that heavenly spark of flame subdued—back again to the Perfected One of earth, whose brain radiates with the sheen of Celestial effulgence, and further on to the Cherub, upon whose forehead sparkle the vivid gleams of Divinity; all, all are alike lighted from the same eternal and ever-scintillating flame of the *Spiritual Central Sun* of the Universe. From the vibrations of this ever-glorious, and ever-pulsating Over-Soul, descending throughout creation, in all her

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dæmons attendant upon man is a true, but appalling fact. In the fiercest and most debased dens of human conflict, within the cold and solitary cell of the prison walls, in the crowded hospitals, upon the gory field of battle midst all its carnage, in the gloomy chamber of the maniac, and upon the grim scaffold, the Guardian Angel holds a place. In the mysterious processes of the spiritual realms, this attendant is ever in the discharge of his ministry as a faithful servant of the Divine beneficence, and although the object of his care may become an unfortunate outcast, yet he will never turn away, nor forsake his charge, until the labours which have been appointed unto him have been faithfully performed. No human being exists but in whom the germs of the generous, the beautiful, and the true, lie deeply buried, they may be completely latent in some, but they can nevertheless be brought forth into glory, and fruition, for every creature contains a portion of the Divinity. Although the soil may be hard and stony, or the ground fallow, still it is our duty to cultivate such a wilderness, until the fruits of our culture begin to grow and ripen in the warming beams of God's sunlight, where they may catch the bright radiance of heaven, and flash out their glories to the world at large. The abandoned woman—the ruined sister—the unfortunate female, has her Guardian Angel, and this exalted being will never forsake her, should she be degraded to the lowest depths of passional sin and deformity. She is, of course, perfectly unable to consciously distinguish, or apprehend such, but notwithstanding this, there are times during her quiet moments when the presence of that exalted being inspires her Soul, and however inert or cold she may appear to be to such inspirations, yet in the mysterious realms of the Soul-world those inspirations take effect, more or less, and eventually a time comes when she begins to see and thoroughly realise the terrible errors she has fallen into. By the recognition of such, the contrast is all the greater, and gradually the softer and more feminine qualities of human nature interpenetrate her Soul, until she, if spared in this life, is enabled practically to work out her own reformation. If however death overtakes her before this is accomplished, then similar processes take place in the Soul-world, but in a totally different manner.

But it may be asked : Why are there still felons, still unfortunates ? Alas ! the forces of the world of appetite, of brutal nature, which have been completely subject to the inflamed passions of the general *self-desire*, filling up and overflowing the unbridled instincts of self, generate energies, forces, or

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They walk with us in all our ways, they go in and out with us, attentively observing how we converse with piety, in the midst of a perverse generation; with what ardour we seek Thy Kingdom and its justice, and with what fear and awe we serve Thee; they crown us in victories; they rejoice in us when we rejoice in Thee; and they compassionately attend us when we suffer, or are afflicted for Thee. Great is their care for us; and great is the effect of their charity for us. They love him whom Thou lovest; they guard him whom Thou beholdest with tenderness; and they forsake those from whom thou withdrawest Thyself."

St. Bernard observes:—"In every apartment, in every closet, in every corner, respect your *Angel*." Referring to the weary pilgrimage of life, we find sublime truths enunciated in *Exodus* (xxiii. 20), "Behold I will send my Angel, who shall go before thee, and bless thee in thy journey, and bring thee into the place that I have prepared. Respectfully observe him, and hear his voice, and do not think him one to be contemned; for he will not forgive when thou hast sinned, and *my name is in him*." In the following sentence of St. Paul may be found volumes of esoteric truth; "For there stood by me this night the Angel of God, *whose I am*, and whom I serve" (*Acts* xxvii. 23). "Wherefore seeing *we are encompassed about with so great a cloud of witnesses*. . . I charge thee before God, and the Lord Jesus Christ, and the *elect Angels*. . . For we are made a spectacle unto the world, and to *angels*, and to men," he further observes (*Heb.* xii. 1: *I Tim.* v. 21: *I Cor.* iv. 9). "The Angel of the Lord encampeth round about them that fear Him, and delivereth them," and "He shall give His Angels charge concerning thee, to keep thee in all thy ways," says the King Psalmist. "Are they not all ministering spirits, sent forth to minister for them *who shall be heirs of Salvation*" (*Heb.* i. 14). There are deep Hermetic truths in the foregoing passages which deserve careful thought and study.

Now let us compare the above with a few—for space will not permit of many—passages from one or two of the ancient philosophers, so stupidly and ignorantly termed "Heathens!" "Pagans!" and what not. "Know ye, O men," saith Epictetus (*Diff. L. I. C. 14*), "that every one of you is committed to a certain diligent and excellent keeper and observer; such is every man's Genius, or Damon,* appointed by God. When

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Hermetic Wisdom teaches us distinctly that all things in Nature are under the government, or superintendence of various Angelic and Spiritual existences, and Catholic Theology is not altogether wrong, when it informs us of the Seventy presiding Regents, who rule over the destinies of the earth. In harmony with esoteric teachings, the translator of the *Septuagint* and the *Vulgate* have, in concordance with truth and fact, furnished us with a translation of *Deut.* xxxii. 8. 9. radically different to the supposed orthodox one, of the English Protestant Bible. The latter states: "When the Most High divided to the nations their inheritance. . . he set the bounds of the people according to the number of the children of Israel," but the *Septuagint* text reads "according to the number of the Angels." (Planetary Angels). "Also out of the midst thereof came the likeness of four living creatures. And this was their appearance, they had the likeness of a man, and every one had four faces, and every one had four wings. . . As for the likeness of the faces, they four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side, they four also had the face of an eagle" (*Ezek.* ch. 1). We have a similar description by John, in *Revelations* (iv. 6. 7). "And round about the throne were four beasts, full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." The above descriptions allude to the four Angelic Regents of our planet, each of which rules over one of the four Cardinal Points; or in other words, the Gods who preside over the Cosmic Forces of the North, South, East, and West, each of those Forces possessing a distinct Magnetic quality. The Planetary Spirits were in ancient times always represented under the form of "Wheels," or "Circles," invisible circles, symbolical of the heavenly circular

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Every Angel in existence—from the highest Archangel to the lowest Elemental Spirit—is either a disembodied, or a future man; in the former case, it may have been ages upon ages ere that Exalted Being lived upon this earth of ours, or on other spheres, and in the latter case, it may take myriads of years yet ere the Elemental reaches manhood, through its various stages of evolutionary life. “The measure of a man is the measure of an Angel;” they are not to be worshipped, for they are only the instruments of a Higher Power. The Apostle, John, when about to worship the Angel, was rebuked by him. “See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets,” says the Angel. Man being a combination of the Celestial Angelic Essences can, in one sense, become superior to them. “Know ye not that we shall judge angels,” observes Paul. Jesus “was made a little lower than the angels” (*Heb.* II. 9), and yet “this man was counted worthy of more glory than Moses” (*Heb.* III. 3), observes the same Apostle. Amongst such are the blessed Sages of Antiquity, Masters of Wisdom, Power, Goodness, and Truth; those who have “overcome,” and who are now busy in restoring the world, as far as possible, to a due and true sense of its duty; beings who have been like ourselves, who have run the race the same as we are now doing, who, in long bygone days, had been afflicted with poverty, with slander, and with every form of suffering, in order that they should be completely “tried” before obtaining the “Crown.” They see suffering humanity groaning under the temptations and trials of earthly existence, led on as it were by the fleeting and momentary pleasures of the world and the flesh, wherein the body forms the chief factor to be attended to, in preference to the very soul itself. They have waded through the vicissitudes of a worldly existence, have passed through the “temptation in the wilderness,” such as some of us have done, and are doing, and now they rest from their labours in this respect, and in this respect only, for

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cosmogony answer the purpose, which tries to inculcate a belief that in the beginning our earth *immediately* sprang into existence from *nothing*; all finished and ready in a brief period of one week's time, with vegetable and animal life, for an instantaneously-made man—Adam! The ancient Philosophers never disputed among themselves upon the question, as to whether *anything* can be made out of *nothing*, for they all unanimously agreed that this was an impossibility. That this world was not made out of *nothing* is plainly taught us by St. Paul, who declares (*Rom.* i. 20), that the world was formed out of the *invisible things of God*, so that the outward condition of visible nature is a plain manifestation of that spiritual world, from whence it descended. Thus the invisible things of God are rendered visible to the eye of man, by passing through the visible things of creation (*I. Cor.* XIII. 12); or, in other words, this visible world is a vast system of invisible things visibly organised, and this world is constantly changing, all is transitory, for "the fashion of this world passeth away" (*I. Cor.* VII, 31),

"Flowers breath their perfume, and the winds keep sighing;
Nought seems to pause or stay."

Moses, likewise, was rather too well learned in the Wisdom of the Egyptians, not to know this, for he distinctly tells us of the spiritual origin of vegetation:—"And every plant of the field, *before it was in the earth*, and every herb of the field *before it grew*," the Almighty made, says he (*Gen.* ii. 5). Like as every outside necessarily supposes an inside, so this outward visible state of things necessarily supposes some inward invisible state, from whence it has arrived at this degree of form. But though the eternity of matter was maintained, a frequent change of figure in that matter was fully acknowledged. Matter itself, they taught is indeed eternal, but in addition to the change of form which we daily witness, it successively undergoes at the end of certain vast periods or mutations, which are equivalent to the destruction of one mundane system, and to the production of another from its ruins. This point is argued by the philosopher, Sallust (*De Diis et Mund.* C. VIII. XVII). In a similar manner Timæus, the Locrian, though he admits the generation of the world by the Deity, yet he acknowledges nothing more than a production out of already existing materials (*De Anim. Mund.* p 545). Precisely the same language is held by Ocellus Lucanus (*De Univ.* C. i. II); and accordingly it is on this identical principle that he undertakes to answer those

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From the very highest incessantly issues the command, "Excelsior," which is re-echoed throughout the vast and unbroken chain of Nature, and every effort to advance is felt along that line, from the lowest to the highest, and meets with a sympathetic and sustaining assistance. But it may herein be also observed that the brain is not alone the sole custodian of all our thoughts, impressions, and ideas; there is not a bone or muscle of our body, not a hair upon our head, but is the custodian of untold secrets. Not only this, but the world itself is full of memories, with a history recorded in every molecule; every trembling blade of grass has registered the story of its life; the wild winds and swelling waves have left their records behind them; the very humblest life, as well as the highest, has told its tale, and left it to be deciphered as the age grows wiser and better. *Nothing is lost*, our every thought, word and act, voluntary and involuntary, can be even more plainly revealed than the developments of the various hieroglyphics by the cunning researches of the Egyptologist. The Psychometric ability to read these records marks the progress of one phase of spiritual power.

The Universe is the product of the One Universal Principle—*Life*—the ONE LIFE, which manifests itself in the mineral (for the mineral lives), vegetable, and animal forms, and in all the other invisible kingdoms as well. Life is produced by a totality of animated Forces, unconscious as well as semi-intelligent, and always active. The two primordial agents, Light and Fire, are in themselves active and living Powers which, entering into certain organisms, as those of man, become, by means of immortal Spirit, conscious and intelligent, for a proof of this is that the beings and forms which we create by our thoughts are in reality *potential* and *living entities*.

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attaches itself more vigorously to those organisms which arise from decomposition. Bury the corpse in the cold bosom of mother earth, the Life-principle will connect itself with the vegetation which springs and sways in the breeze above it, or in the lower animal forms which evolve from its substance; burn the body even, and this indestructible Life-principle no less rapidly ascends to the Planetary sphere pertaining to it. As Levi truly says:—"The corpse would not decompose if it were *dead*; all the molecules which compose it *are living*, and struggle to separate." "What then is produced from Death? Life. From the dead living things and living men are produced. Will not this reviving be a mode of production from the dead to the living? Can the Soul, since it is immortal, be anything else than imperishable?" says Plato. The Initiate, Paul, thoroughly understood this mystery:—"Thou fool, that which thou sowest is not quickened, *except it die*. . . Thou sowest not the body that shall be born, but bare grain, merely a seed," says he (*I. Cor. xv. 36. 37*). Harmonious Nature contents herself with allowing us one Key—the Twelfth—of the Universal Book, wherein she says:—"It is necessary to understand how to die in order to reach Immortal Life," and when Death appears to triumph the most, then Life possesses its greatest force. Jesus informs us:—"So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed shall spring and grow up, he knoweth not how" (*Mark iv. 26. 27*), but the whole mystery is expressed by the Blessed Master in that highly significant verse in *John (xii. 24)*: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and *die*, it abideth alone; but if it *die*, it bringeth forth much fruit." How sublime and comprehensive is the above passage, let the intuitive mind reflect well upon it.

Man is a world of Life, and it is a strict law of the Universe that the Life-principle should manifest itself in the generation and growth of all living organisms. Our common house-fly, when diseased, becomes crowded with vegetable fungi and animalculæ, those again swarm with animated creations more minute still. The invisible races that inhabit our nerve-fluids, our blood, and our Magnetic essences, are myriads upon myriads, countless kingdoms and races; the dust beneath our feet is tenanted, and alive, the summer rains and the winter snows have their populace, and the evening zephyrs that fan our forehead, or kiss our cheek, contain swarms of minute existences; every particle contains its inherent family, life, life, everywhere!

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when a brother clergyman was reading the burial-service over him, the Pontiff awakened to consciousness, and after a little time spoke to the mourners from his coffin. He lived many years after this strange event. One of the best of our Scottish Poets, a man whom I know well, lay in a death-trance for three weeks, after a severe attack of Fever; the neighbours and Doctors thought the parents of the Poet were deranged, for not burying him, but one old lady maintained that he was not dead but in a deep trance; at the end of three weeks the Poet, "*La Teste*," became conscious, and in a few days was sound and well. But there are many well-attested facts of the body having been prematurely interred, in some cases the shrouds have been torn in their coffins, in others the bodies have been found turned upon their sides, and other proofs have frequently occurred of their only having been in a profound faint, or trance, and by no means dead. Cardinal Somaglia of Italy fell into a deep trance, caused by intense grief; it was decided that his body should be opened and embalmed. Just as the Doctor's knife pierced the lungs, the heart throbbed, and the Cardinal attempted to push away the knife with his hand, but alas! it was too late, the deed was done, and his life was gone. Col. Townshend had the faculty of entrancing himself, and threw himself into this state, in the presence of three medical men, who were persuaded that he was really dead, and were about to leave the room, when he slowly revived.

Speaking in general terms, at Death, the animal faculties fail first, and lastly the organic. At the last moment, our whole life is reflected in our memory, and past events crowd themselves upon us from all nooks and corners, picture after picture, scene after scene, for *the Soul never forgets*. The brain was only the mere instrument for the memory to play upon during life, but at Death this memory faithfully restores every impression which has taken place during existence, for the memory being free from the dying brain, is now strong to operate, and the dying brain dislodges it. No man dies insane, or unconscious; even a madman, or one in a fit of *delirium tremens* will have his instant of complete sensibility at the moment of Death, though unable to say so to those present around him. The man may often appear dead, yet from the last pulse-beat, between the last throbbing of the heart, and the moment when the last spark of animal heat leaves the body, *the brain thinks*, yea—I repeat it most solemnly—*the brain thinks*, and what is more, the Soul lives over in those few brief seconds its whole life-time. Especially then ought we to keep quiet and still

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womb of the mother, therein the Soul incarnates, forming for itself more progressive organs adapted for more advanced functions than those of its past existence, and gradually awakens to a sense of consciousness. As its growth augments so does its unhappiness in its present dark maternal prison. The happiest period of existence—the brightest halcyon time for the unborn child—is when it stretches around itself, like a chrysalis, the membrane which protects it from external injury, and in which it floats in its nutritive and preservative fluids. At this period it is free, and undisturbed, it lives the Universal Life, and receives the impressions of its yet vague recollections, relative to that nature which will subsequently determine the external configuration of its body, and the lineaments of its features. This is happy embryonic life! Afterwards it reaches the strictly human form, sex is manifested, motion takes place, and the infant enters more distinctly into a life of dreams; its little brain, *reversed*, reflects like a mirror that of its mother, and reproduces with more or less intensity and fidelity, all the conceptions by which is communicated to it the form of all its proper members. The mother is to the child that which God is to us—an unknown and invisible Providence—to which it aspires to identify itself with admiration. It depends upon her, it lives by her, and neither sees nor comprehends her, but if it was capable of reflecting, it would perhaps deny the very personal and intellectual existence of that mother, who is but the preservative instrument and fatal prison for it. Gradually however this bondage becomes quite embarrassing, the infant creature is agitated, it is tormented, it suffers, and it becomes vaguely sensible that its present mode of life must terminate. That hour of anguish and convulsion having arrived, its bonds are broken, and it feels that it must fall into the gulf of the dread unknown. By Solar and Planetary attraction it is drawn forth from its dark prison, a sorrowful feeling presses upon it, a strange cold chill seizes it, it utters its last sigh which it exchanges for its first cry—a wail of sorrow—it dies to embryonic life and is now born into human life, a human Soul, yea, a God! During its embryonic life the placenta seems to it its veritable body, and this in fact was its special embryonic body, which is now useless for its present existence, and must be rejected as an impurity, at the moment of its birth. In human life our fleshly body is like the placenta, useless for our next existence, and is that which we reject at the moment of our second

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of God, but this permanent re-union can only very rarely be accomplished in his present state of earthly existence; he is imprisoned in the gross meshes of fleshly matter—the body—therefore he must undergo a necessary purification before he can reach that degree of spirituality which the Divine life necessitates. There are two causes from which Death may take place, one being the gradual diminution, or the abrupt suspension of the Divinity upon *Neshamah* and *Ruach*, so that *Nephesh* loses sufficient strength to animate the body, hence Death must take place. The second cause of Death is that where the body disorganises itself, owing to the influence of some malady, or hurt, whereby it loses the double property of receiving from on high the influence which is necessary for stimulating *Nephesh*, *Ruach*, and *Neshamah*, by descending to it. Within our bodily organism each of the three degrees of existence has its particular seat and sphere of activity, corresponding to its degree of spirituality, and as those three divisions attach themselves to us at different periods of our life, it is likewise the case that it is at different times, and in an inverse order, that those three principles abandon the corpse, therefore the period of Death takes a much longer time than is generally supposed. *Neshamah* is the first to leave the body, it has its seat in the brain, it is the superior principle of life, and it is the last to unite itself with the body, this union occurring at the age of puberty. Prior to the time which we call "Death" it has already left, and no portion of it remains, but an illumination in its vehicle, for the personality of man can still exist without the presence of *Neshamah*. Before the time which appears to us as real Death, the essence of man is augmented by *Ruach* to a higher degree than during his common life, from which he perceives things which in every-day existence were hidden to him; often his vision pierces space, and he can distinguish his deceased friends and acquaintances. As soon as the critical moment arrives, *Ruach* distributes itself throughout all the members of the body, and takes leave of them, this results in a shock, the *death-agony*, which is more or less painful. Now all the spiritual essence of the body is withdrawn into the heart, and places itself there in safety from the *Masikim* (or evil spirits)—who precipitate themselves upon the corpse—just as a dove pursued by its enemy seeks refuge within its nest. The separation of *Ruach* from the body is often laborious, because *Ruach*, or the vital Soul floats between

of God, but this permanent re-union can only very rarely be accomplished in his present state of earthly existence; he is imprisoned in the gross meshes of fleshly matter—the body—therefore he must undergo a necessary purification before he can reach that degree of spirituality which the Divine life necessitates. There are two causes from which Death may take place, one being the gradual diminution, or the abrupt suspension of the Divinity upon *Neshamah* and *Ruach*, so that *Nephesh* loses sufficient strength to animate the body, hence Death must take place. The second cause of Death is that where the body disorganises itself, owing to the influence of some malady, or hurt, whereby it loses the double property of receiving from on high the influence which is necessary for stimulating *Nephesh*, *Ruach*, and *Neshamah*, by descending to it. Within our bodily organism each of the three degrees of existence has its particular seat and sphere of activity, corresponding to its degree of spirituality, and as those three divisions attach themselves to us at different periods of our life, it is likewise the case that it is at different times, and in an inverse order, that those three principles abandon the corpse, therefore the period of Death takes a much longer time than is generally supposed. *Neshamah* is the first to leave the body, it has its seat in the brain, it is the superior principle of life, and it is the last to unite itself with the body, this union occurring at the age of puberty. Prior to the time which we call "Death" it has already left, and no portion of it remains, but an illumination in its vehicle, for the personality of man can still exist without the presence of *Neshamah*. Before the time which appears to us as real Death, the essence of man is augmented by *Ruach* to a higher degree than during his common life, from which he perceives things which in every-day existence were hidden to him; often his vision pierces space, and he can distinguish his deceased friends and acquaintances. As soon as the critical moment arrives, *Ruach* distributes itself throughout all the members of the body, and takes leave of them, this results in a shock, the *death-agony*, which is more or less painful. Now all the spiritual essence of the body is withdrawn into the heart, and places itself there in safety from the *Masikim* (or evil spirits)—who precipitate themselves upon the corpse—just as a dove pursued by its enemy seeks refuge within its nest. The separation of *Ruach* from the body is often laborious, because *Ruach*, or the vital Soul floats between

Nephesh; an imperishable portion, which descends within the tomb, attached to the bones, as the "*Sohar*" informs us, and which is called the "Breath," or "Spirit of the Bones." This interior, imperishable principle of the material body preserves the complete form and appearance of the deceased; it is the Astral luminous body, and may also be termed the "Body of the Resurrection." Herein I may also state that the minerals which make up the bones, not yet having dissolved to their respective constituents, the atomic mineral spirits inhabit them, the mineral current flows amidst them, till they shall be set at liberty. The mineral shades of the departed, which are formed of the groupings of the atomic mineral spirits, inhabit them as long as bone cleaves to bone, and by the ebb and flow of this mineral current, during the still and quiet hours, they form the image of the man, woman, or child, whose personality they once served, and lived in their material habitation. Nature gives to each shape its own appropriate outline and harmonious veil of form.

After the various constituent portions of man have been separated by Death, each returns to that sphere corresponding to its nature and constitution, and there they are accompanied by the beings who are analogous to them, who already surrounded the bed of Death, for like everything else in our wide Universe, all is in all, and all are born, live, and die, according to one and the same law of Nature. Now let the reader note well that the three worlds, which correspond in their nature and degree of spirituality to the three constituent principles of man, represent also the different habitations of these principles. The Body—the most material part of our constitution—remains in the inferior spheres of our world—*Asiah*—within the tomb; the *Osseous Spirit* remains only absorbed in it, in a state of obscure lethargy, which, in the case of the virtuous, is a sweet and balmy sleep, as the reader can find verified in many passages of *Daniel*, *Isaiah*, and the *Isaïms*, etc. Within the tomb it preserves an indistinct sensation, and this being so, the repose of those who "sleep their last sleep" can be disturbed in many different ways. This is the reason why there was a law amongst the Jews, which prohibited the burial of persons near to one another, who, during life had been enemies, or of interring a virtuous man alongside that of a criminal, and in Scotland, criminals, suicides, etc., were buried outside the graveyards. Thus they always took care to inter together, or adjacent to one another, those persons who were friendly to one another, for after Death, this attachment still

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spiritual body," says he. He plainly teaches us that that which appears at first in man is the gross portion, the animal or terrestrial body; then comes the Soul, the Astral form of the man, the intermediary substance, comprising the earthly and the heavenly; then the Spirit, or Divine form, which was that of man prior to his original Fall, whose immortal principle lies depressed and buried in flesh and blood, so to speak. "Howbeit that was not first, which is spiritual, but that which is natural; and afterwards that which is spiritual," he again observes (*I. Cor. xv.46*). Thus with the vegetable kingdom all fructification takes place by the acid principle, which afterwards changes to that of glucose, or sugar. In its normal state this fluidic body is invisible, but it can be made objective, and appear more or less material to the senses, whether this may take place by obeying the all-powerful will of the Mage, or from other conditions less frequent, which are based upon the hyperphysical conditions of the atmosphere which surrounds our earth. It then becomes quite visible and presents an almost incredible resistance to the touch. The solidity or materiality of the Astral form sometimes bears a perfect resemblance, a cohesion and stability apparently as great as that of the proper corporeal body; all the senses of the observer are correctly realised and satisfied. This projection of the Astral Double is an inherent faculty which is acquired by proper training, or development; it directs its own locomotion, and transfers itself to the most distant places, whilst the body remains in a state of catalepsy, or at least it is then no more animated than by merely undergoing an automatic vegetative life. In some cases it presents all the appearances of recent death, the colour fades very sensibly from the body, respiration ceases, the busy heart beats no more, or rather it is so feeble, that the two functions of respiration and palpitation become quite imperceptible to the most delicate ear.

Such then is what the Initiates of the Hermetic Wisdom term a *Projection of the Astral Body*. Although it may be far distant from its body of flesh, it always remains attached, or tied to the physical body by a sympathetic cord, or chain of union, of exquisite tenuity; this umbilical cord is alone that which connects it with its objective matrix, the human Soul, whose Astral form is only the fluidic envelope and least purified portion. In suddenly contracting this vital cord the fluidic body can enter the material body; but, as I have already referred to, if this chain is snapped, then death is

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The Astral Light of our planet bears in its waves animated entities the most repulsive, the most horrible, the most monstrous, so that if fright, or any active passion suddenly encroaches upon the Soul, in projecting the Astral, the cord is ruptured, and the Soul can no more re-enter.

But this is by no means all. The vehicle of the Potential in desire of objectivity, or materialisation, overflows with forms sometimes so utterly hideous that the pencil of a Hogarth, or a Cruikshank, would be completely powerless to depict them in all their horrors. These obscure, semi-conscious, and fallen beings possess a limited intelligence, like the Elementals, but often brutal and unconscious, like the *Larvæ*, properly speaking—who wish at any price, at any risk or hazard, to incarnate themselves; these are the *Lemurs* of antiquity. Within the great wave of subjective existence they form themselves into small vortices, hissing sharply, ready to dissolve themselves after an abrupt arrest, or in other words a veritable being, who comes to make itself objective, to incarnate itself, and has passed from power to action by animating the fruitful womb of a female animal. The spirit has made itself an embryo, its potentiality of progressive corporification, exercising itself according to its normal wishes, determines its organic form, built upon the pattern of the Astral Body which is proper to it. After a more or less prolonged gestation, it is born incarnated within a proper form adapted to its nature, analogous and proportional to its interior monad. Upon the other hand, it may be the case that it engulphs itself in an effigy still living, but which is actually abandoned and empty. These *Larvæ*, destitute of morphic principle and individual essence, always use this mode of incarnation by surprise, and let the reader ponder well over this brood of eventual abomination. When the fool-hardy experimenter wishes to re-enter his body, he may find it occupied by a *Larva*, which has taken possession of the organs, and fortifies itself so to speak. Then one of four things takes place. 1st. The Occultist may dislodge the enemy, and again take possession of the place of assault; this is the *only chance of safety*. 2nd. After having dislodged the intruder, the fatigue incident upon the struggle may leave him so weak and feeble, that he may be unable to enter his physical body; this is *Death*. 3rd. He may re-enter without having expelled the spirit, and he may even resolve to live in partnership with it; this is *Lunacy*, or at least *Mono-mania*. It is often the case that persons possess two, or

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“Where Ignorance is bliss, 'tis folly to be wise.”

Others perhaps may be fool-hardy enough to tempt God, and to brave Nature, for

“Fools rush in, where Angels fear to tread.”

There are some minds so ambitious of *forcing Nature*, and of descending *alive* into the Kingdom beyond, of re-entering terrestrial life again, after having drunk in a mortal cup the dormant waters of *Styx*, mingled with the liquid flames of *Phlegethon*, but it is always an unprofitable and dangerous method to *force* ourselves upon the current of the Astral Light. We ought to allow all to come gradually, for after we have entered the *Porch*, the *Temple* and the *Holy of Holies* will clarify themselves by their triple veil. Herein no one can possibly enter except those who *are worthy*, not only by their intelligence, but also and above all by their *moral and spiritual development*, for:—“Many are called, but few are chosen.”

The Exalted Beings of the Celestial worlds can not enter into communication with those living upon earth, unless the latter elevate themselves to a state correspondential to the nature of the former, for by this means only can those relations be rendered possible; the laws of animal life must be conquered by triumphing over the vices and passions. “He found out all the way of Knowledge, and gave it to Jacob his servant, and to Israel his beloved,” says (*Baruck* III. 37). In order to be permitted to receive this Initiation, and to reach that supreme degree of elevation, we must ascend through the five degrees of promotion, which the “*Sohar*” makes known unto us by Rabbi Simeon, son of Jochai. Those five degrees are the following. 1st: “In order to attain to the birth of the new man, we must add to our earthly life, the life of Sanctity,” or in other words, we must be “*born again*.” 2nd: “If we have rendered ourselves worthy of the first degree, there is now added to us the spirit of the Sacred Animals.” To put this in plainer language, man herein receives Illumination from the Celestial Angels, whose mission is to make known

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The living Future will be hailed with happiness, for it will be the reign of Science and Religion united, that of Wisdom and Justice, that which will open up to all, the ways of light, peace, prosperity, joys celestial, and which will place them in possession of that power which conquers evil. Humanity will then become sanctified, because that the *LOGOS*—the *Universal Source of Divine Life*.—will live therein. Happy indeed are those who assist in thus furthering on this glorious time; manifold are the blessings belonging to those workmen on the plan of eternal Wisdom. Glory then to the Initiates, those labourers in the harvest of Souls, in the vineyard of life, of whom Jesus speaks (*Luke x. 2*), “for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the house-tops” (*Matt. x. 26. 27*). “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him” (*John iv. 23*).

When the highly Solemn Mystery of the *Atonement* has been accomplished, viz, the union of Soul with Spirit, of the “Son” with the “Father,” of the “Bride with the Bridegroom,” etc, man comprehends Divine Truth and loses that illusion of the senses, which we call “*Egoism*,” for he then unmistakably knows that he has never lived separate and outside of the All in All. Such is Heaven, or man’s return to his primitive state. Whilst fettered and imprisoned in the bonds of matter—his fleshly body—he has forgotten this solemn truth relative to his former condition, but once that the light of his Divine Spirit shines upon him, he becomes *Illuminated*, and the illusory dreams of the physical senses prove to be unrealities to him; he scorns the transitory phantasies of worldly pleasures, and becomes “one with the Father,” the “glorified Christ.” Jesus, in addressing his Heavenly Father, states that:—“The glory which *Thou gavest me I have given them* (his Apostles); that they may be one even as we are one. *I in them, and Thou in me, that they may be made perfect in me*” (*John xvii. 22. 23*). Nothing perishes, but all is transformed. To live is to progress in evolution; to die is to transform ourselves, to pass on from the body into the Soul of humanity, and when perfected to form one distinct whole. The *real Church* of God renders itself visible by the humanised bodies which the Soul animates, and when those Souls are united with their Spirits, they are all members which make

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"Take Nature's path, and mad opinions leave,
All states can reach it, and all heads conceive;
For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right;
In faith and hope the world will disagree,
But all mankind's concern is charity."

The God of various nations may be venerated, for wherever the real and sincere worshipper is found, it is the Supreme which he adores, under a change of names, and we ought always to act upon a safe course, which the Buddhist "*Articles of Faith*" well illustrate, by saying:—"Honour thy own faith, but never slander that of other people," a maxim which it would be well for some of their modern adherents to put in practice. Upon this subject Seneca very sensibly states:—"It is of little consequence by what name you call the *First Natur*; and the *Divine Reason* that presides over the Universe, and fills all the parts of it—he is still the same God. You may give him as many names as you please, provided you allow but one sole Principle, everywhere present." Why should we love all mankind? Simply for the reason that God is present in all His children; this is the true basis of all things moral, for—"He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit" [*1. Thess. iv. 8*]. Why then should we quarrel with one another; are we in maniacal rage against our teeth, when we have bit our tongue, and do we despise the simple chrysalis, because that it hastens on to transform itself into the gaudy butterfly? If you curse me either by thought, word, or deed, it is not your real inner Self who does so, it is only your unperfected soul and brain which sees in me an enemy, and hates me; it is solely the actions of your own unprepared soul. But one must go deep into the mysteries of Man in order to fully comprehend this truth.

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that Initiates were designed to be typically "born again of water and of the Spirit:" they were taught the sublime problems of Life and Death, and through the instrumentality of that very coffer, they attained to that glorious Birth of the Spirit, that *Second Birth*, so significantly described by the great Master of the Jewish School of Hillel—Christ-Jesus—when he answered the Master of Israel, saying:— "Except a man *be born again, he cannot see the Kingdom of God. Except a man be born of water and of the spirit, he cannot enter the Kingdom of God.*" But there are still many Nicodemuses as in days of ancient yore. Such a sublime knowledge of man's being, etc., was transmitted amongst the ancient Priests of Chaldea, on to the Hindus, Egyptians; thence through Moses to the Hebrews, to the Masters in Israel, and chief of them all to the Essenes, of whom Jesus of Nazareth was the greatest type. In the Great Hall to which the Neophyte was conducted, he was there instructed in the last lesson of Life and Death, was "violently slain," placed in the coffer, raised to Life again, and elevated to the still higher degree of *Life eternal*. Born again, he now formed the Key and Corner-stone of the Royal Arch which completes the structure of the Divine Temple, for there the CENTRAL SPIRITUAL SUN sits triumphant, and darts ITS ever-living radiant beams upon the Pyramidal apex—Man—like as the Solar orb appeared exactly at mid-day, in ancient times, upon the summit of the great earthly Pyramid. The ancient Egyptians had a perfect knowledge of Astronomy, and upon this knowledge are based the esoteric truths of the Pyramids embodied in the Divine Mysteries and Rites of Initiation, for they remain an imperishable monumental emblem and majestic embodiment of those sacred rites, which are also symbolised in the stellar fiery jewels of night, circling on in their ceaseless orbits throughout the blue canopy of heaven. The Cycle of Initiation was a lesser emblem of the mighty changes which take place in the Cosmos during the Sidereal Cycle, or Year; or the time which the Sun takes in passing through the twelve Zodiacal Signs, a period of 25,920 years; when the heavenly bodies arrive at the same relative positions which they occupied at the commencement of the Cycle; and in like manner at the end of the Initiation Cycle man has returned to that original state of Divine goodness and knowledge, which he had acquired at the beginning of his earthly incarnation—harmony above, harmony below.

According to Hermetic Wisdom the living human race must, according to Cyclic law, inevitably return to that very point

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known and practiced by the Initiates of all countries. Those doctrines related to the human Soul; its Divine parentage: its degradation from its high existence by becoming connected with the material physical world; its human progress; and finally its restoration to the Supreme, by becoming Re-born, or Regenerated. The prevalence of a certain system of Initiation furnishes us with undeniable proofs of the identity of a fundamental doctrine in all the old religions, and that the sacerdote had the guardianship of certain mystic signs and words, as well as a phenomenal control over the natural Forces of the Universe, thus indicating an association with preterhuman beings. The penalty of death was inflicted upon any Initiate who betrayed the secrets entrusted to him, for every approach to the Mysteries—whether Eleusinian, Druidical, Chaldean, or Egyptian—was always guarded with the same jealous and stringent vigilance. When men like Pythagoras, Plato, Plotinus, Apollonius, Jesus of Nazareth, Paul, etc., well-known for their admirable and strict virtues, took part in such Mysteries and confirmed our statements, by speaking of them with the greatest veneration; we need not linger and listen to what ignorant and prejudiced critics may say otherwise. I speak herein of the *Sacred* Mysteries, and not of those grossly profane rites which disgraced and polluted many nations. In the "*Life of Pythagoras*," by Iamblicus, we are informed that this venerated Sage was Initiated in all the Mysteries of Byblus, and Tyre; in the sacred operations of the Syrians; and in the Mysteries of the Phœnicians; and also that he spent twenty-two years in the adyta of the Egyptian Temples; that he associated with the Magians in Babylon, and was instructed by them in their venerable knowledge, hence it was that he was enabled to perform those things which surpass mere common human power, and which appear perfectly incredible to the ignorant. But we know from other sources that he learned Music in Egypt; that he had made quite a science of it in Italy; and that his esoteric system embraces the true arcane doctrines of the ancient Wisdom. Galileo was an apt Astronomical pupil of this ancient philosopher, and possessed a M.S. treatise upon Astronomy and other matters, written by Archytas, who was a direct disciple of Pathagoras. But, to be brief, we may add that under Hermodamus, under Thales, under Pherecydes of Syros, under Anaximander, Pythagoras flourished, and, having exhausted all the doctrines of these Masters, he re-ascended to the sacred source where they had drank, and

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old Hermetic Science. A similar mysterious phenomenon is referred to in *Acts* (viii. 39. 40). "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus, etc." We can easily trace the effects of his energy throughout all the original movement of Christianity; and several proofs of his labours may be discovered in the Gospels. He attained an extreme longevity, and left behind him a profound remembrance of the beneficence of his efforts in engrafting the esotericism of the Ancient Orders, preparatory to the "Coming Kingdom," that he so well knew was to be established upon earth. Alexander Severus placed in his oratory the portrait of this grand Adept along with that of Christ. Vopiscus, in his "*Life of Aurelian*," speaks with the utmost veneration of this exalted Pythagorean, and until the fifth century the Christians preserved the greatest respect for the name of Apollonius. The Bishop of Auvergne, in his letter to Leo, bestows the greatest eulogy upon this last visible representative of the Ancient Universal Brotherhood of the Dorian Temples.

The Mysteries were proclaimed the beginning of a new life of reason and virtue, and the Initiated, or esoteric "Companions," or "Brothers," entertained the most agreeable anticipations relative to death and the after life; they comprehended all the hidden Mysteries of Nature, for the evidences of this fact are too numerous and weighty to be ever disputed; they had the surety of having their souls restored to the state of perfection from which they had fallen, and at their death, of being elevated to the supernal mansions of the Gods. Those Initiated into the Doctrines of the Kabala were called "Companions," this was the case both in Babylon and Judea. Rabbi Simeon B. Jochai repeatedly tells his disciples what the "Companions have taught in the old works." "When he revealed the Mysteries, only those *Companions* were found there," says the "*Idra Rabba*" (xiv. 1158). The primitive ancients, the *Protogonoi*, Πρωτογονοι (*Heb.* xii. 23), took the title of "Masters of Light," "Sons of Wisdom," and "Brothers of the Sun." The Mysteries were sure steps to universal knowledge, and of the elevation of the Soul to absolute perfection. The appearance of Divine Visions in the Mysteries is well established by all the ancient writers who know anything of the subject, and the utility of such produced an ardent and earnest desire for that better Kingdom in the realms of supreme existence, and an ever-increasing wish and

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ordeal, whereby the soul is allowed freedom to become the guest of the Divine Presence. The Sacramental Cup and the mystical Bread and Wine, symbolise the above mystery. The world is now reaching a period when those sacred truths will all be made plain to receptive and prepared minds, for God's work must be done "upon earth, as it is in heaven," and thirsty Souls are now cropping up throughout the broad realms of our earth, for the time approaches, when

In the silence of the night streams the glorious golden *Light*,
From the sunny realms of radiance to an earth oft steep'd in gore;
But as the lustre flashes, in its onward course it dashes,
And hastens on the day when war shall be no more.

The purling brooks proclaim it, the zephyrs faintly name it,
The fountains' bubbling waters hold the symbol in their spray;
And onwards as they sweep, towards the ocean's briny deep,
One source does only hold them till they curve again their way.

An Initiate therefore is one who, either in ancient times, had been Initiated into the Arcane Wisdom, as taught by the Ancient Guardians, or Hierophants of the Mysteries; or is nowadays one who has been Initiated by the Adepts of the Sacred Science—the ancient Wisdom—into the mysterious knowledge which, notwithstanding dogmatic creeds and the lapse of ages, still finds a few worthy adherents upon earth. A knowledge of the Sacred Science not only opens the inner faculties of man, but leads him on unerringly to a more profound veneration for the Creator; whilst on the other hand, blind ignorance, dogmatic narrow-mindedness, selfishness, and a childish fear of looking to the bottom of things, invariably leads to stupid fetish-worship and gross superstition. That the Apostle Paul had been Initiated into the ancient Mysteries, admits of no doubt whatsoever. The very language used by him, the phraseology so peculiar to the philosophers of ancient Greece, certain expressions only used by Initiates, are so many sure and certain ear-marks to this statement. "If any man is in *Christ*, he is a *new creature*," he observes, that is, he is *re-born*, as after Initiation, for "the *Lord* is the *Spirit* of man. The *first* man is of earth earthy; the *second* man is from heaven. . . Behold I shew you a *Mystery*." The word *Epopteta*, is, as every schoolboy knows, compounded from *Επι*, *Epi*, upon, and *οπτομαι*, *optomai*, to look—an inspector, overseer, or master-builder. The Masonic title of Master-Mason is derived from this, in the really mystical sense. The expression of Master-BUILDER is used but once in the Bible, and is of the utmost

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"I will declare a secret to the Initiated, but let the doors be wholly shut against the profane. . . Suffer not the prepossession of your mind to deprive you of that happy life, which the knowledge of these mysterious truths will procure you; but look on the *Divine Nature*; incessantly contemplate *It*, and govern well the mind and heart. Go on in the right way, and see the ONE GOVERNOR OF THE UNIVERSE. He is *one* and of Himself alone; and to that *one* all things owe their being. He operates through all, was never seen by mortal eyes; but does Himself see every thing."

The commencement of Callimachus's Hymn to Apollo plainly shews what was revealed and beheld in the Mysteries:—

"See how the laurels' hallowed branches wave!
Hark! sounds tumultuous shake the trembling cave!
Far! ye profane! far off! with beauteous feet
Bright Phæbus comes, and thunders at the gate.
See! the glad sign the Delian palm hath given;
Sudden it bends, and hovering in the heaven,
Soft sighs the swan, with melody Divine;
Burst ope, ye bars! ye gates, your heads decline—
Decline your heads! ye sacred doors expand!
He comes! the *God of Light!* the God's at hand
Begin the song, and tread the sacred ground,
In mystic dance symphonious to the sound.
Begin, young men; *Apollo's eyes endure*
None but the good, the perfect, and the pure,
Who view the God are great; but abject they
From whom he turns his favouring eyes away,
All-piercing God! in every place confessed;
We will prepare, *behold thee, and be blessed.*"

Again Virgil, in the Sixth Book of the *Æneid*, tells us:—

"Now with a furious blast, the *hundred doors*
Ope of themselves; a rushing whirlwind roars
Within the cave, and Sybils' voice festores."

In that ancient Poem of Initiation—the Book of *Jove* (xxxviii. 17) will be found a passage bearing upon the same subject:—

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Aristophanes says :—"Their Adepts lead an innocent, tranquil, and holy life ; they die counting upon the Light of the Elysian fields, while others only look for eternal darkness." "It was the end and design of Initiation," says Plato, "to restore the Soul to that state, from whence it fell, as from its native seat of perfection. In them was included everything that would tend to shew the necessity of virtue." Epictetus says :—"Thus the Mysteries became useful, thus we seize the true spirit of them, when we begin to apprehend that everything therein was instituted by the ancients, for instruction and amendment of life." In pursuance of this scheme, it was required in the aspirant to the Mysteries, that he should be of a virtuous and unblemished character, and free from the suspicion even of any notorious crime (*Libanius Decl.* xix). During their celebration, there were enjoined the highest purity, and greatest elevation of mind. "When you sacrifice or pray," says Epictetus in Arrian, "go with a prepared purity of mind, and with dispositions so previously disposed, as are required of you, when you approach the ancient rites and Mysteries." Gregory Nazianzen tells us, "that no one could be Initiated into the Mysteries of Mystras, till he had undergone all sorts of mortifying trials, and had approved himself holy and impassible." Aristophanes, who speaks the mind of the people, makes them exalt and triumph after this manner: "On us only does the Sun dispense his blessings: we only receive pleasure from his beams; we, who are Initiated, and perform towards strangers and citizens all acts of piety and justice." And Sophocles, to the same purpose, writes ;—"Life only is to be had there; all other places are full of misery and evil." "Happy," says Euripedes, "is the man who hath been Initiated into the Greater Mysteries, and leads a life of piety and religion." In the works which bear the name of *Denis, the Areopagite*, there are many important passages referring to the ancient Christian Mysteries and "Symbolic Theology." The Mysteries were retained under ecclesiastical sanction until a late period. Let the reader refer to the Seal of the ancient Abbey of Arbroath (Scotland), and to the description given of it by the Rev. C. Cordinet, in his "Description of the Ruins of North Britain." The figures inscribed on the above-mentioned Seal represent the solemn ceremony in a sacred place, and upon the Seal is marked INITIATION; one hand on the breast, the other stretched out at a right angle, holding a rod and badge of office, while he makes some awful appeal respecting the suppliant, who, in loose robe and mask, kneels upon the steps of the sacred altar, while

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thee there; and I will take of *the spirit which is upon thee, and will put it upon them*; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. . . And the Lord came down in a cloud, and spake unto him, and *took of the spirit that was upon him, and gave it to the seventy elders*; and it came to pass, that when the spirit rested upon them, they prophesied, and did not cease" (Num. XI. 16. 17. 25).

Furthermore:—

"And thou shalt bring Aaron and his Sons unto the door of the tabernacle of the congregation; and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priestly office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's offices; for *their anointing shall surely be an everlasting priesthood throughout their generation*" (Exodus XL. 12-15).

The Initiation of David is indicated in the 21st Chap. of *I. Samuel*, and that of Samuel in Chap. III. The son of Sirach hath embellished his work of "Ecclesiasticus" with a great deal of ancient learning, and very plainly alludes—although in a few words—to the trials prior to Initiation. When encouraging men to seek after *Wisdom*, he says:—

"At first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she *may trust his soul, and try him by her laws*. Then will she return the straight way with him, and comfort him, and *shew him her secrets* (Ch. IV. 18-20). Come unto her with thy whole heart, and keep her ways, with all thy power; Search and seek, and she shall be made known unto thee, and when thou hast got hold of her, let her not go. For at *the last*, thou shalt find her rest, and that shall be turned to thy joy. Then shall her fetters be a strong defence for thee, and her chains a robe of glory (Ch. VI. 27-29). *And as a mother shall she meet him, and receive him as a wife, married of a virgin*" (Ch. XV. 2).

Isaiah hints in like manner, and gives a very brief description of the purification necessary for a prophet to undergo, before he can be the mediator between earth and heaven. In the usual metaphor, he observes:—

"And I will bring the *blind* by a way that they know not; I will lead them in the path that they have not known: *I will make darkness light before them, and crooked things straight*. These things will I do unto them, and not forsake them." "Then flew one of the Seraphim unto me, having a *live coal* in his hand, which he had taken with the tongs from off the altar: And he laid it upon *my mouth*, and said, Lo! this hath touched thy

thee there; and I will take of *the spirit which is upon thee, and will put it upon them*; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. . . And the Lord came down in a cloud, and spake unto him, and *took of the spirit that was upon him, and gave it to the seventy elders*; and it came to pass, that when the spirit rested upon them, *they prophesied, and did not cease*" (Num. XI. 16. 17. 25).

Furthermore:—

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and they wrote the wonderful visions of the night, that were revealed, and which they knew not: and they sat forty days, and they wrote in the day, and at night they brake bread. As for me, I spake in the day, and I held not my tongue by night. In forty days they wrote two hundred and four chapters. And it came to pass that when forty days were fulfilled, that the Highest spake, saying, the first that thou hast written, publish openly, that the worthy and unworthy may read it. But keep the seventy last that thou mayst deliver them only to such as be wise among the people. For in them is the spring of understanding, the fountain of wisdom, and the stream of Knowledge. And I did so."

In a similar manner David was enabled to give to Solomon the pattern of the Temple. "All this," saith David, "the Lord made me understand in writing by his hand upon me, even all the works of this pattern" (*I. Chron. xxviii. 19*). It would be an easy matter to find traces of identity in all the ancient Mysteries and Initiations, throughout every nation of the earth. I shall now append a few fragments from the Welsh Druidical Priest, *Taliesin*:—

"I seek not to procure advantage by undermining the laws of our song. *No one shall discover the secret which is committed to me by a Brother, a man of Wisdom, eminently skilled in the studies of the Syweddyd.* Concerning the Bird of Judgment (Phœnix), the Fire of Judgment, concerning the *Changes of the Teacher of Man*, and concerning men well versed in Divine lore. It is the Mystery of the God who has appreciated the desert of the transgression of Bardism, which he gave, together with its secret, the *Awen* (the *Awen*, or *Aun*, or *Aun*, the *Sun*), not to be divulged. (This is the *Central Sun* of man which leads the soul through the circle of Gwynfyd). And seven score personifications pertain to the *Awen*—in the deep which is void of wrath; in the deep where extreme indignation dwells, in the deep beneath the Elements—and in the sky above the Elements. There is one who knows that state of *pensive meditation*, which is better than cheerfulness. I know the laws of the endowments of the *Awen* when they stream forth, concerning the secrets of the *Understanding*; concerning the *Blessed Gods*; concerning an inoffensive course of life; concerning the *Ages of Deliverance*; concerning that which besseems Princes and the *duration of their bliss*; and concerning the analysis of things on the face of the earth."

After the concluding scene of his Initiation, *Taliesin* pronounces himself "*Thric-born*." "I was exorcised by Math

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We have already intimated that the Ancient Sages had—as a few of the modern Adepts have still—a command over the mysterious Elements, or Forces of Nature, and to this we can only briefly revert in the present Volume. When the Soul merges itself with the Spirit man becomes an immortal entity. A knowledge of these principles, and of the manner whereby this omniscience and omnipotence of the Spirit, with its control over the Forces of Nature, may be learned and acquired whilst the individual still lives upon the earth as a man, and the possession of such a knowledge, with the capabilities of its application in practice, is the attribute of the Mage, Adept, Perfected Man, or Hierophant. These Perfected Men can, by the power of their own Spirit, produce the greatest and most remarkable phenomena. They can communicate with the most supernal worlds, and perform what has been commonly, but very erroneously termed “*Miracles*.” Once Initiated into the most solemn Rites—the *Seventh*, the highest—man pertains no longer to this world. Space will only permit of a few references in connection with those rites, which I herein subjoin from the Scriptures, as this volume is almost familiar to every one. If we turn to *Deut.* (iv. 33,36), we find :—

“Did ever people hear the voice of God speaking out of the midst of the Fire, as thou hast heard, *and live?* . . . Out of heaven He made thee to hear His voice, that He might *instruct thee*; and upon earth He shewed thee His great Fire; and thou heardest His voice out of the midst of the Fire.”

Again :—

“And Moses and Aaron went into the Tabernacle of the Congregation, and came out, and blessed the people; and the glory of the Lord appeared unto all the people. And there came a *Fire* out before the Lord, and consumed upon the altar the burnt-offering and the fat; which when all the people saw, they shouted and fell on their faces.”

If we turn to *Deut.* (xxxiii. 1, 2), we find :—

“And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them: He shined forth from Mount Paran, and He came with ten thousands of saints; from His *right-hand* went a *Fiery* law for them.”

Herein is mentioned the Chief of the spiritual powers of the Cosmos, and this chief carries in the *right-hand the law of Fire*. Now in the hierogram of $\overline{\text{I E V E}}$, written in Egyptian from right to left, the right is $\overline{\text{I}}$ *Iod*, the Masculine Principle;

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And they said, Hath the Lord indeed spoken only by Moses? hath he not also spoken by us? And the Lord heard it. Now the man Moses was very meek, above all the men which are upon the face of the earth. And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three into the Tabernacle of the Congregation. And the three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the Tabernacle, and called Aaron and Miriam; and they both came forth. And He said: Hear now my words. If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth, even apparently, and not in dark speeches. . . . And the cloud departed from off the Tabernacle, and behold Miriam became leprous, white as snow. . . . And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee" (*Numb.* XII. 1-8, 10, 13).

As far as the Intellectual and Moral Forces of the Universe—the Cosmogonic Principles, acting under the control of Moses in the Ark and within the Sacred Theurgic Sanctuary, were concerned—it remains for every advanced thinker to carefully study and judge. There is no real philosopher, no physician who is sufficiently instructed in the Hermetic Science, who is not well aware of the real meaning of the last verse—that which has been called Electric Leprosy. Electricity is only known crudely yet—simply as an intermediary force in our atmosphere, a compound ether, itself the reservoir and medium of more subtle and potent agencies, for there are behind it other Forces still, concealing in itself a concentration of the Soul of the World and of *pure Spirit*. The Tabernacle and the Mage would in those mysterious rites have unquestionably been consumed by the lightning, if the soul of the latter had ceased for one single moment in being of the same Essence as the Soul of the World, with which Wisdom and Science had directly related him. Suffice it then to say that anxious minds can easily find for themselves the amplest proofs throughout the Scriptures, and other writings, of the *Elements* obeying this "relationship," or power. The "*Zend-Avesta*" says: "Evoke and comprehend the Celestial Fire;" and "Fire gives knowledge of the future, science, and amiable speech," as it causes extraordinary eloquence in some people. The "*Oupnekhat*" adds: "To know the real nature of Fire, of the light of the Sun, of Magnetism, and of the Moon, of the Atmosphere, and Telluric Electricity, is three-fourths of the Science of the Magi." Fire from heaven was always employed by the ancient Sages in their Temples. Marcellinus observes:—"The Magi pre-

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"Learn from yon Orient shell to love thy foe,
And store with pearls the hand that brings thee woe,
Free like yon rock, from base vindictive pride,
Emblaze with gems the wrist that rends thy side;
Mark, where yon tree rewards the stony shore,
With fruit nectareous, or the balmy flower;
All Nature calls aloud; *shall man do less,*
Than heal the smiter, and the railer bless?"

The soul ought at all times to be calm as the glassy lake, upon the surface of which are truthfully reflected the images adjacent to it; it ought to be in perfect purity, and unspotted, placid and calm as the glassy surface of the pool, then it will

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pendent upon the materialistic desires and luxuries of ordinary life. Those must be overcome one by one, they must be gradually, but truly banished from our nature, and when such is the case, we shall have the happy satisfaction of realising within ourselves the true Wisdom which proceeds alone from the Infinite, and which will light up our path in the never-fading realms of Immortality; in the region where the *Anointed* are as *One*, in unity, and in glory. The Apostle John plainly refers to such. "He that hath an ear, let him hear what the Spirit saith unto the Churches : To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the Paradise of God. . . He that *overcometh* shall not be hurt of the second death. . . To him that *overcometh* will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new Name written, which no man knoweth saving he that received it. . . He that *overcometh* shall inherit all things, and I will be his God, and he shall be my Son" (*Rev.* II.7.11.17. : XXI.7. See also *Rev.* III.5.12.21).

We must therefore well understand and realise that we can readily perceive the Divine in every thing, from the tiniest speck of dust below our feet, unto the highest Seraph upon his throne. There are parables, songs, and sermons in stones and running brooks, if we can only utilise them; and whether we tread through the field or the forest, we will find abundance to attract our attention onwards; whether in balmy flower, or in verdant leaf; in the sunny spray, the gurgling brook, or in warbling minstrel in its leafy home, for in all the various orders throughout Nature, we can easily formulate for ourselves a true sense of the Divine, ever-present in all things. In our loneliest and gloomiest hours, let us never despair, for that SPIRIT still pervades the earth, still manifests ITS undying LOVE for poor humanity, still illumines the heart of the earnest seeker, and still sustains in all its strength the drooping tendrils of that religion which erects its altar IN THE SOUL, by the sacrifice of the lower nature, and which finds its everlasting Home in the solemn profundity of man's spiritual perception.

"Strange that the very men who boldly fight
For minor Truths which they have grasped, should still deny
The lamp of Instinct, with her guiding Light
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incarnation of Vishnu; the descendants of the ancient Aztecs wait at each sunrise for the return of *Montezuma*; with equal anxiety do Judah's *faithful* sons look for their *Messiah*, the more thoughtful of the Christian world are as deeply impressed with the nearness of the *Second Advent*, and another "Sign" will soon startle the earth, the coming and near approach of the *Star of Bethlehem* in the jewelled constellation of *Cassiopeia*. Manasseh also constitutes the *thirteenth* tribe, and a single niche now only remains to receive the bust of an apotheosised Pope, when Leo the *thirteenth* dies he will occupy this remaining niche, for there will be no more room left for more successors in the Papal Gallery. In the Sanaritan Tarot the number *thirteen* signifies natural *Death* in the Physical World, its symbol is the "Skeleton Reaper," and in the Divine World it denotes *Transformation*. We are gravely informed by the leaders and adherents of esoteric Buddhism that it cannot be in this age of *Kali Yug*—which commenced about 5,000 years ago, and has still about 427,000 years to run—that a new Saviour of Humanity can ever appear. We totally ignore this teaching, which states that it will be only at the *close* of their *Kali* age—or 427,000 years hence—that "a portion of that Divine Being, which exists of its own spiritual nature, shall descend on earth . . . endowed with the eight superhuman faculties," who will establish righteousness on earth, and awaken the minds of the people to a true knowledge of regeneration. Upon the contrary we fully maintain that within the present century those things will commence their development, that they will become known to the world at large, and that the *Great Reformer* is now incarnate upon earth, and almost ready to receive his Mission. Those readers who may feel interested in such important subjects ought to carefully study the excellent works, lately written by that highly intuitional author, Lieut. Charles A. L. Totten, New Haven, Conn., viz, Nos. 1, 2, 3, and 4 of "Our Race." Other pregnant signs are the various *self-proclaimed* Messiahs who are now so profusely scattered across this continent, viz, "Sivatha" (Dr. Merton); Schweinfurth; "Cyrus," etc., etc.

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"Within the Bible, in the prophecies of Daniel, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Abdias, Nahum, Micah, Habakuk, Sophonia, Haggai, Zechariah, Malachi, will be found announcements of the Great Monarch. The Fourth Book of *Esdras*, Chap. XIII, contains a plain description of his

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In the "Prophecies of Pope Benoit XII," who lived in the Fourteenth century, we read :—

"Upon account of the long tribulation of true Christians and of the effusion of innocent blood, prosperity will be restored to the bosom of desolate people. A *chosen* Shepherd will be placed upon the throne of Peter, who will be protected by the Angelic Host. He will accomplish great things by Divine Inspiration. Replete with mildness, and possessing virtue without blemish, he will be the Universal Pacificator. He will restore the peace of the Church, of which he will have the temporal dominion. Prodigy of meekness, aided by his Messengers, he will restore religious unity. Supported by Divine firmness, he will oppose the force from the Almighty against all inimical power. He will reform the ages, and only one faith will prevail. Calamities will pass away and men of God will be venerated under the Angelic Shepherd, there will be no more divisions in the great Christian family, and admiration for the sanctity of the Sovereign Pontiff will be universal. He will humble the pride of the dissident, and the prelates, whom he will establish by his authority throughout the entire world will have their hearts and eyes turned towards the Eternal City. This August Chief will effect all kinds of reforms, he will bring under subjection the most distant nations to the One Church. United with a Powerful Monarch, all resistance against truth will be crushed to pieces, and an incomparable felicity will reign throughout the nations. Oh ! Shepherd of Shepherds, thou wilt elevate in the face of the nations two crowns, one of gold in the left-hand, the other of silver in the right, marked with the Divine promises, as the sign which surmounts the rod of Joseph, which Jacob bowed to before his death. The Christ, which represents these crowns,

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In Basil Valentine's "*Triumphant Chariot of Antimony*," annotated by Dr. Theodore Kirkringius, we find the latter saying:—

"Are not those times at hand, in which *Elias the Artist*, the Revealer of Great Mysteries, is to come? of whose coming Paracelsus so clearly prophesied in various places of his Writings? Perhaps it will be worth our while, for the solace of the oppressed Disciples of Basilius, to quote certain places in which he predicts the coming of Elias, not then born; which if any one commodiously interpret, as all other sayings of that man are to be taken, he will find nothing of absurdity in them, unless he resolves to discover his own absurd stupidity, or wicked envy. In the *Book of Minerals*, Chap. VIII, Paracelsus thus writes:—'What is most vile, God suffers to be discovered; but what is of greater moment is yet hid from the vulgar, until the coming of Elias the Artist; others read, until the Art of Elias, when he comes. And again in his *Book of Minerals*, Treatise the First, 'It is indeed true (saith he) that many things lie hid in the Earth, which I, as well as others am ignorant of. For this I know God, in time to come will manifest His wonders, and bring to light many more of them, than unto this day have been known unto us. Also this is true; there is nothing absconded, which shall not be revealed; therefore there cometh One, whose *Magnale lives not yet*, who shall reveal many things."

And Dr. Kirkringius, the Pupil of Valentine, adds:—

"Therefore be comforted, O Lover of Chymistry, and prepare the way of that *Elias*, who brings happy times, and will reveal more Secrets than

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Many so-called "Christian" writers have branded Lavater as a "Superstitious eccentric," because he believed in *real* Christianity, and in the efficacy of prayer. His own conviction of these truths was such, that he laid down the following rules of life:—Never to lie down or get up without prayer: never to proceed to any transaction or business without asking God's guidance and blessing. Never to do anything that he would not do were Jesus Christ standing visibly by. Every day to do some work of love; to promote the benefit of his own family; to commit no sin, to do some good, to exercise temperance in all things, and daily to examine himself as to his having kept these rules. Such are the opinions and doctrines which have caused all biography and cyclopædia writers to set down Lavater as a "credulous eccentric." They are expressly the doctrines of all Scripture, and of all the eminent men who have in all ages sought to comprehend and practice *real* Christianity.

From the "*Prophecy of Prenol*," written about 1788, I quote the following:—

"I see a man with a resplendent figure, like the countenance of Angels, mounted upon the ruins of Zion. A celestial light descends from on high upon his head, like as the tongues of fire descended upon the Apostles. . . The children of Zion will prostrate themselves at his feet, and he will bless them. He calls the Samaritans and the Gentiles, and they will be all converted by his voice. . . And I see coming from the Orient a remarkable man mounted upon a *Lion*. He holds in his hands a flaming sword, and the cock crows before him. The *Lion* places his foot upon the head of the *Dragon*. During his passage all the people incline themselves, for the Spirit of God is in him. He comes upon the ruin of Zion, and he places his hand in the hand of the Great Pontiff; they invite all the people who hasten towards them. And they say to the people; 'You will neither be happy nor strong, unless you are united into one bond of love. And a voice proceeds from heaven, amidst lightnings and thunders, saying:—'Behold the two which I have chosen to establish peace between the Archangel and the Dragon, who will renew the face of the earth; they are my Word and my Arm! and it is my Spirit which guides them.'"

I shall now quote from the Prophecies of Anna Maria Taigi, collected by the venerable Roman Catholic Priest, Vincent Tallotti, and communicated by him in 1847 to R. P. Fulgence of Carmagnola, Superior of the Capuchins at Turin, upon the "Coming Reformer." M. Taigi predicted the advent of Pius ix, his exile, his return to Rome, the fall of Louis Philip, the reign and overthrow of Napoleon, etc., etc.

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Such then is the era of transformation, that of the Kingdom of God, of the Tenth Sephiroth, upon this earth and in the worlds. Here are a few other passages which the Masters of Wisdom have transmitted to us, relative to the destiny of humanity :—

“During the duration of the King-Messiah—who is Christ-Jesus—the just will flourish and re-flourish. This reign will expand the benefits of the celestial virtues upon the terrestrial Elements, which will also take part in the benediction. According to that which *Isaiah* tells us :—“The Messiah, the Christ-Jesus is constituted King of all things. He will have the victory over his enemies, sin will be destroyed, and death, which is the last enemy, will be abolished by the King. Then all will be brought to a perfect repose, a universal peace, firm and permanent.”

In “*Hofed, Prince of Persia*,” (published by H. Nisbet, Jamaica Street, Glasgow), Twenty-sixth Sitting, 12 March 1871, the High Priest Issha says :—

“ . . . Oh! for the happy time when we shall meet in the glorious land, when we shall look towards Earth, and watch its progress in light and love, waiting for its redemption to goodness and the communion of spirits with man. Meanwhile, my friend, I must return to the land of Egypt—that land which has been glorious in wisdom, though not in goodness, for has not even her priests, her sacred teachers, lent themselves to the crushing of poor humanity? Oh! for a hundred years to speak on Earth! Would I not make Egypt ring with the good news? But yet I shall, for the uttermost ends of the Earth will know that I have lived. Farewell, my Brother! My best of friends, farewell! Farewell my beautiful, my darling

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repeatedly stated to you, was the case before the coming of the Prince. The time was ripe, and he came. And so will it be with him of whom I have been speaking. He will not be equal to Jesus, the Prince; for *he* stood in the middle—no one before him, and no one after him, to be compared with him. But all are sent to do Heaven's great work; to raise mankind from grovelling earthliness to the enjoyment of spiritual life—the establishment of the good time, when love and truth will reign supreme in the hearts of all Earth's sons and daughters. . . Had you taken up correctly what I said, you would have seen that I did not refer to a great manifestation of Spirit power on the Earth, but to the coming of a single man—an individual who will revolutionise the world. He will not, however, be left unaided by the Spirit-World; for he will receive an army of assistance in the carrying out of the work for the benefit of mankind. But I cannot enter into the subject at present; suffice it, that one *will* come, even sooner than may be expected. When he does come, those of you who are seeking after Spiritual light, and who are carefully studying the signs of the time, will know of it—in the same way as the coming of the great Prince of Peace was known by many in my day. The coming one will be inferior to Jesus, but though of human parentage, he will be the Chosen Messenger of Heaven, who will open up the avenues of man's soul, now closed by Atheism."

In the same Volume, in the Vision of Hermes, Ninety-Fourth Sitting, 27th. April 1875, it is stated:—

"Again the scene was changed. We perceived the True Light borne into many lands by the humble followers of Jesus—men who had nothing of the learning of Egypt, Persia, or Greece. They went forth strong in the faith of their Master, and with the power of his Spirit. Then, as we looked, we saw Rome, the mistress of the world—Rome, which had subdued the nations to her sway, from Gaul on the West to India on the East—trampling under her iron hoofs all that stood in her way. We saw even this powerful nation, all-conquering, imperial Rome, accepting these truths. Next came the utter desolation of the once famous Egypt, and her great and marvellous buildings, while the countries, celebrated in history, became by the violence of men, barren and wasted as the desert.

"Another change, and we saw great Rome herself, which had given laws to the people east and west, north and south, crushed and bleeding beneath the feet of northern hosts. Still further, we saw the Western nations become Christians, and blessed and made happy by the change. Time rolls on; again the dark clouds gather, and the Light is once more quenched; Liberty is groaning under the fetters of tyrants; Ignorance prevails, and the people sink into idolatry; Priestcraft is at her old work; Falsehood is honoured and glorified, while Truth is despised—crucified. The laws of the Prince are, even by those who bear his name, trampled beneath their feet.

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"Another change, and we saw great Rome herself, which had given laws to the people east and west, north and south, crushed and bleeding beneath the feet of northern hosts. Still further, we saw the Western nations become Christians, and blessed and made happy by the change. Time rolls on; again the dark clouds gather, and the Light is once more quenched; Liberty is groaning under the fetters of tyrants; Ignorance prevails, and the people sink into idolatry; Priestcraft is at her old work; Falsehood is honoured and glorified, while Truth is despised—crucified. The laws of the Prince are, even by those who bear his name, trampled beneath their feet.

way of the truth. I can perceive through this Medium that ye live in an age of advanced education, and that brilliant stars are shining, and giving light to the world. But this Coming One, of whom I now speak, will not appear in that way. He will not come from the schools of the learned. He will speak under Spirit power. The voice that will be heard will be that of a mighty Angel; then will be heard the crash of false systems, all over the Earth, under the mighty wheel; and then all will worship the One Great Father, though under a different name."

Having now given those interesting Predictions from "*Hafsi*," in which the communicating spirit predicts the Advent of a Great Reformer, the active agent in great social and religious convulsions that will usher in the New Advent, I shall quote a few Predictions which appeared in "*Human Nature*," for December 1876, and February 1877. This monthly Magazine was published by J. Burns, of the Progressive Library, London, and H. Nisbet, Jamaica St., Glasgow, (Scotland). In July 1876, at Manchester, the following Prediction, corroborative of "*Hafed's*," was given through Mr. Morse while in trance; the article was originally written by Mr. Oxley for the *Spiritual Magazine* of September 1876, and is inserted in *Human Nature* for December 1876, from which I quote.

"Those who have given utterance to truths of an exalted order, and been conspicuous by the purity of their lives, may not without justice be considered as Avatars, or Messengers of God, to the nations of the earth. But has God spoken by these Messengers who have been specially qualified and prepared in the past? and will He cease to speak through such prepared organisms? We reply, 'No,' and we now make the announcement that there is at the *present time one upon your earth*. We may be asked to name him, and to say who and where he is. We could name him and describe his locality, but for sufficient reasons we withhold the answers; that one himself is not, nor will he be fully conscious who and what he is, until he crosses the boundary, and until his bones have mingled with the dust of the earth on which he now is, but his power will be felt by the subtle quality of his thoughts and writings. One reason why we withhold further knowledge is that there is to be no more *man-worship*, but the consciousness of the Divine, which *is* in every human being, and which in the life itself, may be and ultimately will be enjoyed and appreciated by all."

Interesting as the above may be to many, the following document on the same subject will be much more so. The Letter was addressed by a well-known American gentleman—a personal acquaintance and esteemed friend of ours—and was sent to Mr. Nisbet in October '76. The writer has no connection whatsoever with Spiritualism or its movements.

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The visitation continued from about twelve o'clock midnight until sunrise, after which the manifestations of my visitants became less potent, but nevertheless continued for some days, still convincing me that I was the subject of a very remarkable phenomenon from some mysterious realm. During the hours between twelve midnight and six in the morning, I was made to witness such ocular demonstrations as left no grounds on which to found the slightest doubt of the actual presence of potent and intelligent supernatural agents. But I need not further allude to those particular manifestations for the present, as I propose now only to record, in brief, some of the foreshadowings that were then and also subsequently made to me.

It was rendered evident to me that the assemblage comprised many spirit, or Angelic intelligences. During the first hour of the visitation, he, who seemed to be the presiding Intelligence, spoke apparently from a distance, having the "voice of a mighty Angel," imparting to me many things of the profoundest importance, much of which, however, I am not yet disposed to give to the public. But I may say this much, that amongst the many things that were revealed, the revolutions and the reformation announced and foreshadowed in "Hafed," were very elaborately laid before my mind. It was clearly stated that the time was approaching for the fulfilment of those Prophecies, recorded not only in the Jewish and Christian Bible, but in other inspired writings, which predict the eventual overthrow of the various effete and inadequate existing governments—THE UNITED NATIONS OF THE EARTH UNDER ONE SUPREME HEAD: That to this end all nations would be convulsed, and thence revolutionised in every department of their respective political, social, and religious structures: That the Church of Rome would arrogate to her Head the distinction of Infallibility, and that this assumption would ultimately lead to a schism that would result in the reformation of the Catholic Church; and that, in and through this reformation, this Church would be gradually purged of all its benighting elements, and advanced to complete regeneration and reconstruction: That all Churches and Religious Sects whatsoever would undergo like purgations and reformation, and as they became purified, and thereby spiritualised, the Divine elements of each would gradually blend one

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These things, unsought and unanticipated, have actually been my experiences, let the sceptic world think and say what it may to the contrary. And as many of the foreshadowings presented to me in those visions have been verified by fulfilment as time has rolled on, I am constrained to believe in the truth and importance of all that yet remains unfulfilled; and that, as time advances, momentous as they are, I shall recognise all the intimations and presentations disclosed to me in those visitations, evolving in the actual history of the nations of mankind."

In the February Number of "*Human Nature*" for 1877 appears the following Letter from the same writer.

LONDON, S.W., Dec. 25, 1876.

My Dear Sir,—Since my Letter addressed to you on the 9th. of October last has gone to the world, I have thought it might be well to submit the following concurrent particulars to be placed and considered in connection with the Prophetic statements embraced in that Letter which has appeared in the December number of HUMAN NATURE for 1876.

I.—During each of the several supernatural visitations and revelations to which I have alluded in my former Letter, as having occurred first in 1868, next in 1869; and then again in 1870, it was clearly shown—that many of Heaven's ministers, chosen for the inauguration and maintenance of the political, social, and spiritual regeneration of mankind, and thereafter, of the reformation of the governments of the nations of the earth, were then abiding in the flesh as men and women and children, but that none of them had yet been made wholly conscious of their respective peculiar mission: that others would

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THE TRUSTEE OF THE LORD !

Other work is assigned him ; and it embraces all departments of the social structures of Humanity !”

It was also foreshewn that ere the close of the nineteenth century that GREAT LEADER would have attained the zenith of power in his own land ; and would from that national centre outward, wield a potent influence for good throughout all nations ; that his own country, under his administration, would become the nucleus, around which would be formed

“THE UNITED NATIONS OF THE EARTH :”

that this universal government would be an indissoluble UNION of the several nations of the earth,—the national political rights of the respective nations being permanently secured within the Union of Nations.

II.—“THE NEW HUMANITY” foreshadowed in my vision of February, 1868, has, since the occurrence of that vision, been repeatedly explained to me by the same supernatural Intelligences who made the visitations and revelations reported in my former Letter. In these explanations, which were first dimly made in 1869, and again in 1870, but were made unmistakably clear in 1871, it was shown that “*The New Humanity arising out of the old,*” was simply, the *spiritual development* of certain men and women and children who were now living, and of others who would hereafter be born upon the earth ; that this development would be the full and complete unfoldment of the INNER LIFE, and the consequent spiritualisation of the entire organism, whereby all impurities of the flesh would be expunged, and all inequalities of the members, and all irregularities of the functions, and all deprivations of the faculties,

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supply all needful chemistries and skilful manipulations, whatsoever, for any and all operations that should become necessary for purifying the flesh, for adjusting all inequalities of the members, all irregularities of the functions, all deprivations of the faculties, and all deformities whatsoever, of any part or parts of the body; that the deaf, the dumb, the halt, the blind, and the bed-ridden would in many cases be taken and made whole, and thence become spiritually exalted; that the dwarf would reach his or her full stature, and that the idiot would be unfolded to full perfection of his or her faculties; that the gates of the dungeon and the lunatic asylum would be thrown open for the outcoming of the multitudes of the men and the women, now socially condemned and mentally benighted, there immured: that those of the elect who had advanced to hoary age would be regenerated; the dim eye made bright; all wrinkles smoothed away, and the whole body requickened in the full potencies of the spirit; the grey hairs remaining indicative of the long sublunary life, but now become radiant as a crown of glory to the righteous.

All are the children of God: therefore God, the Father, knowing the heart of all His children—be their respective rank what it may; whether king, or queen, or subject; whether master, or servant, mistress or maid—the one would be left and the other taken, according to his or her ripeness for spiritualisation, irrespective of political or social rank: that, within the ranks of the spiritualised, marriage would be a true conjugal union, reverently sought, and known to be necessary, as well as ensuring mutual spiritual strength and advancement: that the one woman to the one man would be recognised as the fixed law in the harmony of Nature,—the man being the lord, and the woman the queen, within the sanctities of the family; that the progeny of those spiritual marital unions would be spiritually begotten, starting life with the blissful heritage of the exalted, ethical, and spiritual proclivities of their parents; that the full and complete equality of the sexes in all political and social respects would become universally acknowledged.

It was made clear to me that those spiritual regenerations would begin before the close of the nineteenth century; that as the effete and corrupt elements presently existing throughout all the nations would rapidly precipitate revolutions and disorganisations, those great spiritual forces would gather to themselves the best of all the elements that were remaining in humanity, focalise its strength, energise its faculties, inform its intelligence by higher insight, and, unconscious as the subjects

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sufficient purposes, in the exigencies of heaven, those Angels would be commissioned to employ those denizens of this the mundane sphere, as to cause them to appear now in one and then in another part of the earth, their bodily transit being accomplished with what might well be called *Electric speed*. But here a tocsin must be sounded. It was also shown that the spiritually-regenerated would not all excel in purity; but that the subtle Spirit of Evil would proclaim its presence in the hearts of numbers of the elect from time to time, producing fermentations—yea, even convulsions—in the body politic and social; but that this antagonistic and corrosive spirit would not be able to consolidate itself in any organisation, nor predominate to any serious extent.

It was also shown that the regenerated were not secure from retrogression; that many would slide back, and that such could become so corrupt and polluted as even to lose the spiritualisation of their faculties, and thereby lapse and become immersed in the denseness of materiality, and thence sink to greater depths of darkness, even in this life, than would the perverse amongst those who had never attained spiritualisation. But it is not to be understood that by the backsliding of the elect, or the lapsing of any soul, it is meant that they are thereby eternally lost. There is no permanent reprobation in the sense of perpetual or everlasting alienation from God, the *Father*. Every spirit endowed with the power of an endless life has gone forth from the *Father*, and can never wholly eradicate nor slay the essential nature derived from its paternity. It is the mission, aye, the destiny, of every *Soul* finally to attain exaltation; but ere that glorious end shall have been achieved, the spirit may have risen and fallen back many times; yet, however frequently this fall may occur, whether in the mundane or supermundane spheres, the deathless spirit will eventually make its calling and election sure. It was to this end God, the Father, constituted the Soul an entity, and sent it forth to traffic with matter until it should have perfected itself for a life of *perpetual exaltation*, returning to Him from whom it had gone forth—even the SUPREME FATHER AND MOTHER GOD." * * *

In Randolph's "*After Death: the Disembodiment of Man,*" (1872) will be found on page 146, the following:—

"Oh, how joyful is this inrushing sense that, even as I sit here by my lonely table, deserted by all the world because I am unlike the people who inhabit it, some one loves me, even the so-called dead, and that the blessed ones of AIDFNN, who know me best, pity the toiler at his work for the world, and afford him counsel, and direct his gaze as distantly he catches

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Magnum Opus Solis,—Le Grand Œuvre du Soleil," (the Great Work of the Sun).

The Christian Initiation has now however ceased. There are but few Adepts nowadays—yet there are some left. As for the rest, they repeat (to them unknown) words, and perform ceremonies, without in the least understanding their true spirit. The Adepts are waiting for the renovation of Initiation *through two persons*; that is to say, of the two persons who will reveal once more the Grand Mysteries, one will become the Spiritual, the other the Political ruler—"Aaron and Moses." The object of the true Initiation is to found the Kingdom of Heaven on earth, based upon truth and justice, supported by one strong Church and one strong empire. Let us hope it will come soon." (It is the firm belief of the Kabalists—the Jews especially—that the time will come when all the nations will be one, under one Church, composed of Hierophants, whose combined knowledge and wisdom, symbols and differences will also be one). "Moreover, who knows! Perhaps, these two persons (the two expected Messiahs) will come forth from your Society (the T. S.), not being sure I would not dare deny it. The said events are prophesied especially and strongly by Paracelsus. I made a copy of his "*Prophecies*," written in Latin, with its diagrams and figures, and will send it to Dr. E. G. . . , you can get Paracelsus from him.

I would read the works of Baron du Potet (*La Magie Devoilee*) with great interest, if it were but to learn how far people, owing to personal and unaided labour, are able to penetrate and unveil that strange secret which was known to Moses, Elijah, and Jeremiah—who destroyed in one night over 100,000 men of the army of Sennacherib. Very natural that such a man should be really unconquerable. No need for him to be present at the battle and risk danger. Of what use before such a power all the modern inventions of far-reaching guns and cannon! In the *Apocalypse* (St. John's Revelation) the Kabalists point out a passage, prophesying that the above mentioned two personages will be in possession of this fearful secret, as also the Rod of Moses."

(Probably the following is the passage referred to. "And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three score days, clothed in sackcloth.* These are the two olive-trees, and the two candlesticks standing before the God of the earth. And

*By this their humble and poor condition is indicated.

Magnum Opus Solis,—Le Grand Œuvre du Soleil," (the Great Work of the Sun).

The Christian Initiation has now however ceased. There are but few Adepts nowadays—yet there are some left. As for the rest, they repeat (to them unknown) words, and perform ceremonies, without in the least understanding their true spirit. The Adepts are waiting for the renovation of Initiation *through two persons*; that is to say, of the two persons who will reveal once more the Grand Mysteries, one will become the Spiritual, the other the Political ruler—"Aaron and Moses." The object of the true Initiation is to found the Kingdom of Heaven on earth, based upon truth and justice, supported by one strong Church and one strong empire. Let us hope it will come soon." (It is the firm belief of the Kabalists—the Jews especially—that the time will come when all the nations will be one, under one Church, composed of Hierophants, whose combined knowledge and wisdom, symbols and differences will also be one). "Moreover, who knows! Perhaps, these two persons (the two expected Messiahs) will come forth from your Society (the T. S.), not being sure I would not dare deny it. The said events are prophesied especially and strongly by Paracelsus. I made a copy of his "*Prophecies*," written in Latin, with its diagrams and figures, and will send it to Dr. E. G. . . , you can get Paracelsus from him.

I would read the works of Baron du Potet (*La Magie Devoilee*) with great interest, if it were but to learn how far people, owing to personal and unaided labour, are able to penetrate and unveil that strange secret which was known to Moses, Elijah, and Jeremiah—who destroyed in one night over 100,000 men of the army of Sennacherib. Very natural that such a man should be really unconquerable. No need for him to be present at the battle and risk danger. Of what use before such a power all the modern inventions of far-reaching guns and cannon! In the *Apocalypse* (St. John's Revelation) the Kabalists point out a passage, prophesying that the above mentioned two personages will be in possession of this fearful secret, as also the Rod of Moses."

(Probably the following is the passage referred to. "And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three score days, clothed in sackcloth.* These are the two olive-trees, and the two candlesticks standing before the God of the earth. And

*By this their humble and poor condition is indicated.

of his mouth, all they burned that heard his voice, like as the earth faileth in the fire. And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of heaven, to subdue the man that came out of the sea. But I beheld, and lo, he had graven himself a great mountain, and flew upon it. But I would have seen the region or place whereout the hill was graven, and I could not. And after this I beheld, and lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight. And lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war: but only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden, of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke. When I saw this I was afraid.

"Afterwards saw I the same man come down from the mountain, and call unto him another peaceable multitude. And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered. Then I was sick through great fear, and I awakened, and said, Thou hast shewed thy servant these great wonders from the beginning, and hast counted me worthy that thou shouldst receive my prayer. Shew me now yet the interpretation of this dream. For as I conceive in my understanding, wee unto them that shall be left in those days! and much more unto them that are left behind! For they that were not left over were in heaviness. Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind. Therefore are they come into great perils and many necessities, like as these dreams disclose. Yet it is easier for him that is in danger to come into these things, than to pass away as a cloud of the world, and not to see the things that happen in the last days.

"And he answered unto me, and said, The interpretation of the vision shall I shew thee, and I will open unto thee the thing thou hast required. Whereas thou hast spoken of them that are left behind, this is the interpretation; he that shall endure the peril in that time hath kept himself; they that be fallen into danger are such as have works, and faith toward the Almighty. Know this therefore that they which are left behind are more blessed than they that be dead. This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea; the same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature. and he shall order them that are left behind. And whereas thou sawest that out of his mouth there came a

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which thou sawest, and whereby thou only art enlightened. For thou hast forsaken thine own way, and applied thy diligence unto My Law, and sought it. Thy life hast thou ordered in Wisdom, and hast called Understanding thy Mother. And therefore have I shewed thee the treasures of the Highest. After three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

"Then went I further into the field, giving praise and thanks greatly unto the Most High, because of His wonders, which he did in time; and because He governeth the same, and such things as fall in their seasons, and then I sat three days." II. (IV.) *Esdras*, XIII.

With reference to the above Chapter, I may briefly state that there are two routes from Palestine unto the "Islands of the Blessed," or the "Land of Refuge," which God anciently reserved for the children of Israel in exile, the one by the way of Gibraltar (Ghibor-al-Thar, or Thor), the other weary and arduous, the overland route which leads by Arsereth (the region of Sereth of Roumania, in the *Dan-ubian* provinces), through the northern wilderness. Along those routes was the way pioneered, and the two tribes of Dan and Simeon, who had chosen the way by water, had previously agreed to find a refuge in the "Isles of the West," the אִי־הַיָּם "Aii-him," the "Isles of the Sea of the West;" of בְּרִיתָם "Britham," the "Land of the Covenant;" *Beulah*, the "Land of Destiny," etc. They afterwards appeared as the *Simonii* and *Tuatha de Daanans*. This was the "White Island" of the *West* (Great Britain), in India denominated *Sacana*, from the *Sacas*, or *Sacs*, who conquered the island and settled there at a very early period, this fact being mentioned in the Indian *Puranas* named *Varada* and *Matsya*. (See also Dr. Moore's "Saxons of the East and West.") The "White Island," like the *Tarshish* of old, had a *double* locality, a *West* as well as *East*, as have the "Indies" in our day, for *Tarshish* is one of the names for the *Western Isles*, denoting "a precious marble-coloured stone," similar in meaning to *Alba* and *Albion*.

In the *British Museum* will be found the *Tablets of Shalmaneser*, corroborating the above account. From one of the monuments I append the following brief quotation.

"I, *Shalmaneser*, descended upon the cities of *Samaria* . . . and took captive the *Beth-Khumrii*, (the *Kumri* or *Omri*) . . . I left none of them . . . 27,280 families . . . I put them in the cities of the *Medes*." *Kumri* is the Hebrew for *Priest of Baal*, since it was for this worship that the Lord cast Israel out. The old custom, now almost extinct, of lighting fires upon

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remembered by their name" [*Hosea* i. 10 ; ii. 16. 17]—until we reverse our "stammering lip"—[Leag]. When this occurs the "Stan Clidden," or "Stammering Stone"—the *Leag Phail*—"Stone Wonderful," or "Stone of Destiny" will speak with Gaelic eloquence its own weird tale! In the approaching Advent it will be just as *Esdra*s speaks, for we cannot see the Lord until that "daytime" comes. Note well that this old "Coronation Stone," this honoured heirloom, the "Leag-Gael," or Gael Stone is also one of those strange Kabalistic Hebrew compounds which read the same both forward and backward! The common name *Lia Fail* is anagrammatically similar in structure, reading the same when reversed. "I will set his dominion in the sea," say the other Prophets, and according to the ancient Prophecy:—

"Unless the Prophets faithless be,
And Seer's word be vain,
Where'er is found Jehovah's throne,
Prince David's line shall reign."

Ortellius informs us that ; "The ten Tribes went north and west to Media, to a country called Arsareth, where on entering they took the name of *Gau-thei*, or *Goths*, *Ga*, "the sons, or people," *Thei*, "of God." The Getæ were the same people, as also the Deci, or Daci, from *Deka*, *Ten*, the number of their tribes. From such a source then it was that the Gaels took their name, but their time of concealment has expired. Palestine is the cradle of the Gael, it contains an upper and a lower Galilee. a Gaulonitis, and in the north is Galatia. Israel, whilst in Media, taught even the Armenians of those days to call themselves "Gaels by the Sea, or Galileans." They retain their ancient Latinised name in Scotland, they assume the name of Kelt in Ireland, Welsh and Cornish in the West, and Angle in the middle and East of England. But the name Celt, or Kelt has for its root Eld, Ald, or Old, which we discover later in the Orient in *Chaldee*, etc., it signifies the Assembly of the Ancients *par excellence*.

Perhaps the tartan plaid and kilt have a far more ancient origin than is generally anticipated, it may not without meaning perhaps have descended from Joseph's coat of many colours, it may have been such a garment as that worn "in the year that *Tartan* came to Ashdod," when the Lord spoke by *Isaiah*, saying, "Go and loose the sackcloth from off thy loins!!" [*Isaiah* xx. 1. 2]. Perhaps the *Harp* of Ireland may have descended from the Royal Prophet, David, as the Father of Galileo informs us in his "Dialogia della Musica," 1581. It

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earth. Within their Priesthood will be accomplished all Priesthoods, that of Angel and man, of Priest and Scholar, of Pontiff and Prophet, of Evangelist and Apostle of the King; *Gens sancta, regale sacerdotium!* If they themselves menace, they also chant forgiveness, mercy and love; if they punish the vicious they poetise the virtuous; they instruct and they charm; they reprove and curb with the majesty of righteousness and justice, but at the same time they weep as Brothers, as friends, over the sorrows and penalties of those whom vice torments and degrades. Listen to their chants and prayers; are they Men, Angels, or Gods, who are in advance of you?"

In terminating the present Chapter I append the following prophetic announcements, taken from the writings of an esteemed French friend and learned Brother, followed by a few statements of an Initiated Lucid. The language of the former is very poetical yet nevertheless very profound and mystical. He says of THE MAGI.

"In the days of the Messiah the world will be governed by the Son of God and the Grand Temple of the Magi. The Redeemer will be the supreme, the sovereign Pontiff, King of Kings, and Master of the Prophets. The Grand Temple of the Magi will include Prophets, Priests, and Warriors, and upon the right of the supreme Master will be a Hero—the Warrior Chief, whilst upon his left will be a Prophet who will be the Chief-Priest. The Prophets will be consecrated to the study of the Divine Sciences, and the practice of miracles; the Priests of the Cult of the Lord and the instruction of the faithful; the Warriors to the administration and defence of the Kingdom of God. The entire government will pertain to these three orders, through the Word. This is the Trinity which keeps universal existence in motion, although there are several Trinities, the one being like Tiphereth above Jesod, and Jesod above Malkuth, the other like Kether upon the middle of Binah and Chocmah. The second Ternary is that of the organisation of authority, the other simply expresses the natural distribution of superior, mean, and inferior Intelligences. But whether the superior govern the inferior through the intermediary, amongst the superior, as amongst all, there are the central Souls, those of the right and of the left. Those of the right must be obedient to the first, in order that there may be unity in authority. The Priests represent authority, tradition, the force which tempers, resists, retards, and gives stability; the Warriors represent progress, action, the force which attacks, renews, advances, and gives energy; the

earth. Within their Priesthood will be accomplished all Priesthoods, that of Angel and man, of Priest and Scholar, of Pontiff and Prophet, of Evangelist and Apostle of the King; *Gens sancta, regale sacerdotium!* If they themselves menace, they also chant forgiveness, mercy and love; if they punish the vicious they poetise the virtuous; they instruct and they charm; they reprove and curb with the majesty of righteousness and justice, but at the same time they weep as Brothers, as friends, over the sorrows and penalties of those whom vice torments and degrades. Listen to their chants and prayers; are they Men, Angels, or Gods, who are in advance of you?"

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according to the degree of wisdom and virtue. Each of the three grand classes will have its Chief, he who belongs to the highest class of Priests will be sovereign Pontiff, he of the highest class of Warriors will be their Prince, and he who is of the highest class of Prophets will be Grand Hierophant. But above the Grand Hierophant, the Redeemer—the Son of God—the Messiah, will rule over the three orders upon earth. There will be one flock and one Shepherd, for all the earth will be one immense empire. The human races will develop in peace, according to their respective capacity for Sanctity, Intelligence, Beauty, and Happiness. The Warriors will keep the wicked in check, but there will be no war amongst the people. The impurities of love will be abolished, for couples will conjoin as in spiritual ecstasy, and life will be noble and all-glorious as that of the Angels. The non-Initiated will have visions, immortality will be a certainty, and Humanity will, like the earth, be calm and indefatigable. The Prophets will cause by their voice the influence of the Cherubs and the benedictions of Jod-heva, Elohim, to descend; the power of God will penetrate all flesh, sickness will pass away; the dead will chant, all will ascend into harmony, for in descending they found their fall, and through ascension the soul arrives at peace. Michael will draw Satan away and Satan will place his arms in the shackles of expiation. The Sea will enter into the Palace of the Antechrist which will be semi-subversed on the billowy shore, resounding under the vaults of porphyry, in praise of the Eternal. Spirits will unite the earth to the remote Suns, in their flight and the ether will be illuminated like a field covered with roses. The Desires of the Nations will reveal themselves to the Magi, every just demand will be granted, and thus in the last days will be accomplished the faith of Abraham, the grand aspiration of Moses, the prediction of Daniel, and the hope of God.

“THE JUDGMENT OF THE EARTH. Behold the time to come, behold the heavens descending towards the earth. The Occult Sun will absorb the world; the flame of heaven will shake the earth within its glittering splendour. Death descends upon the highways, and with hissing swoops mows all around him. The mortally wounded fall in masses, nations are overthrown, and the mountains are hurled from their seats. The earth is draped in black and gathers together its dead bones corroded by the fire. The material heavens are shattered to pieces by the wind, they are suspended like gates with broken hinges, and the spiritual heavens descend, like the sacred and immense

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reflections of thoughts and meditations of the Lord. And there will be no more Life except Souls in the universal Charity of God, and God in the incorruptible liberty of Souls. Alleluia."

I now quote a portion of a Letter from the advanced Lucid I have hitherto spoken of, which bears upon the early future.

. . . . Sept. 17, 1888.

. . . "Great God! where are we drifting to? I see blood! blood!! Dimly in the murky elements I read the year, 1888, significantly surrounded by allegorical figures. Still more prominent are the figures of the year—1892—the latter part of which is surrounded by symbolical signs prefiguring sad convulsions. The figures of the year 1893 are all in mist, across which appears, in letters of blood, the word "Internecine," twice repeated and crossed. As this weird panorama moves on, the atmosphere alternately becomes clear and cloudy, until the year 1896, when the Internecine Cross again appears, crossed vertically by the word "Prohibition," and transversely by "Anti-Prohibition," the former word appearing in intense *blue* letters, as if reflected through the blue sky through the mist, and the latter word "Anti-Prohibition," appearing in deep *black* heavy letters. Around this singular Cross the clouds are in confusion and agitation, with much affliction in the elements. The figures of the subsequent years are all obscured with clouds until 1898—the figures of which are just visible, and clearing, until 1899, which appears more brilliant, and 1900 comes out still clearer, being over-arched with the following words, thus,

THE LIBERATION OF MAN FROM BONDAGE.

1900—1901.

The above line is in spectral colours, and in the distance over the horizon, in *all directions*, are seen the receding clouds of ignorance and confusion, filled with terrible deformities of humanity, who are being swept away in the convulsive storms."

In "*The Future Rulers of America*," a small pamphlet issued in 1887, by Dr. Phelon, of Chicago, there will be found a passage on p.p. 14, 15, wherein the Adept refers to the events indicated in the above vision. The Author says:—"On one of the late fall days, as we (the Adept and the writer) sat on the broad piazza, he read to me, as from an invisible book, the terrible events of the coming, now past, years; of rivers of blood, and of the advent of peace; then of *still more fearful disaster to our common country, which is yet to come*; finally, of a small but chastened remnant, who would see with their eyes and hear with their ears, and be healed of all infirmities of body and mind, a fit seed for a new and mighty nation. It is coming, nearer, nearer! God help us all!"

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I now quote a portion of a Letter from the advanced Lucid I have hitherto spoken of, which bears upon the early future.

. . . . Sept. 17, 1888.

. . . "Great God! where are we drifting to? I see blood! blood!! Dimly in the murky elements I read the year, 1888, significantly surrounded by allegorical figures. Still more prominent are the figures of the year—1892—the latter part of which is surrounded by symbolical signs prefiguring sad convulsions. The figures of the year 1893 are all in mist, across which appears, in letters of blood, the word "Internecine," twice repeated and crossed. As this weird panorama moves on, the atmosphere alternately becomes clear and cloudy, until the year 1896, when the Internecine Cross again appears, crossed vertically by the word "Prohibition," and transversely by "Anti-Prohibition," the former word appearing in intense *blue* letters, as if reflected through the blue sky through the mist, and the latter word "Anti-Prohibition," appearing in deep *black* heavy letters. Around this singular Cross the clouds are in confusion and agitation, with much affliction in the elements. The figures of the subsequent years are all obscured with clouds until 1898—the figures of which are just visible, and clearing, until 1899, which appears more brilliant, and 1900 comes out still clearer, being over-arched with the following words, thus,

THE LIBERATION OF MAN FROM BONDAGE.

1900—1901.

The above line is in spectral colours, and in the distance over the horizon, in *all directions*, are seen the receding clouds of ignorance and confusion, filled with terrible deformities of humanity, who are being swept away in the convulsive storms."

In "*The Future Rulers of America*," a small pamphlet issued in 1887, by Dr. Phelon, of Chicago, there will be found a passage on p.p. 14, 15, wherein the Adept refers to the events indicated in the above vision. The Author says:—"On one of the late fall days, as we (the Adept and the writer) sat on the broad piazza, he read to me, as from an invisible book, the terrible events of the coming, now past, years; of rivers of blood, and of the advent of peace; then of *still more fearful disaster to our common country, which is yet to come*; finally, of a small but chastened remnant, who would see with their eyes and hear with their ears, and be healed of all infirmities of body and mind, a fit seed for a new and mighty nation. It is coming, nearer, nearer! God help us all!"

ning of the latter half of the nineteenth century. We, frail and humble mortals, plodding on our way in darkness and humility, will do well to be *prepared* when the *call comes*. "As above, so below; as in heaven, so on earth," and the vast and illimitable Universe, in all its glory, is based upon the strictest principles of Harmony, for

Nature swells in anthem sounds,
Still onwards throbbing in her Rounds;
Till Races reach—immortal, free—
One rhythmic tone of harmony.

Puerile children as we are in the scale of being, infinitesimal monads on our upward way, simple units in the gamut of Creation, we nevertheless have a destiny mapped out unto us, and that destiny we must fulfil. Weary pilgrims of earth, toiling upon the path of duty, working on until other spheres of progress open up to our admiring vision, we must always attend to the present, in order that the future may be fitting to us. If we examine for ourselves the various orders of being, from the infinitely little to the infinitely large, we shall find them all palpitating with Life, inhaled from the ONE SOURCE, and moving onwards and upwards in their progressive journey. From the tiny insect which playfully buzzes by our ears in the bright sunshine of the summer day, unto the highest known state of existence upon our planet—the Perfect Man—all is evolving higher, but even then there are still more giddy heights to be reached. We need never marvel at this, according to Nature so must it be, and so must it continue, until every speck of dust, every sand-grain of this planet earth, shall have worked out its own redemption in the great evolutionary chain, and each soul have become its own Saviour and its own God, yet ever subordinate to the ONE FIRST CAUSE, the FATHER-GOD of all. Higher yet! up where sparkling stars are sand-grains of dazzling dust, where Solar Centres and Systems are so profusely showered upon the endless canopy of Heaven, where glittering Suns and Satellites form the jewels in the diadem of the GREAT ONE; where time is no more, and where eternity opens up in full measure to the mind lost in astonishment and wonder at the glorious marvels of creation; up yet to Empyrean heights that only a God can be conscious of grasping in all their profundities and super-terrestrial marvels, are we beckoned on. Humanity must be uplifted to the heights of earthly wisdom, and the redemption of the race must be accomplished. The heavy and sombre-curtained pall of ignorance, which has so long darkened the world within its dreamy folds of error and super-

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