

THE SUN BOOK

OR,

THE PHILOSOPHER'S VADE MECUM

WHEREIN IS EXPOUNDED THE MYSTERIES OF COS-
MIC INVOLUTION, FROM THE ARCHETYPAL TO
THE MANIFEST; THE SIDEREAL CORRESPON-
DENCES; WITH A HERMETIC DISSERTA-
TION ON THE CHRIST ALLEGORY, AND
THE RATIONALE AND PRAXIS AS
CONCERN THE REDEMPTIVE
PROCESSES IN HUMAN
REGENERATION.

By JOHN HAZELRIGG

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"Not to destroy, but to construct; or rather to destroy by con-
struction; to conquer error by the full presentment of truth."

ORIGINAL DRAWINGS BY THE AUTHOR

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PROEM.

IT is no comfortable task to engage in an effort that makes for the direct contravention of lifelong ideals and whose propositions cannot otherwise than tend to disturb the serenity of an indoctrined faith. Iconoclasm, being a characteristic chiefly of the ranker radicalism in human thought, is usually viewed as coarse and offensive when directed at theological convictions, which same, though subject to be regarded as the true inward signs of doctrinal salvation, are more generally the fruits of credal heredity, hence strangely sensitive to inquisitorial methods of discussion. For man, struggling along the outer spirals of the upward path, and not yet having learned to look to the center as the true magnet of spiritual homogeneity, demands a variety of artificial props to support the needs and to sustain the exigencies of his growth. These props are what make up those cleverly constructed fabrics known as the creeds, which, while claiming, each and every one, a licensed infallibility combined with special accommodations for spiritual comfort on the celestial journey, are yet but grave testimonies of human dependency upon the externals in nature, and bear not gracefully the inquisitive brunt of the question mark.

The writer, however, disclaims any right to be designated an iconoclast. If he has sought to destroy a few orthodox interpretations he has also striven to replace them with equally true if not more rational ones, such he believes as might well invite careful analysis and appeal to the sincerity of the honest investigator.

Nor does he claim entire originality in the concepts here presented. Many writers have directed attention to the obvi-

ous correspondence between the Bible arguments and the physical heavens. But such, as being a collection of curious analogies demonstrable in terms of physical science, and free of any significant corollaries, end in merely a reversion to the opposite or material pole of logic. This leaves one to suspect an attempt to discredit entirely any spiritual motive on the part of the formulators of the ancient religious doctrines, an attitude manifestly untenable when one contemplates the gravity of their purpose and the reverent atmosphere that pervades such parts of the divine teachings as have not been maltreated to suit the whims of ecclesiastical opinionists.

However, to have arrived at even so much as the astronomical stage of interpretation was in itself a step pregnant with possibilities, for herein lies the first intimation of the true *astrological* key that unlocks the door to the sacred adytum, though it is probable the astro-biblicist would repudiate as chimerical the foregoing suggestion quite as readily as he does the theory of the literalist. Nevertheless, without it one may scan only the page numbers of the *Codex Naturæ*, nor hope to view the revelations contained in the body of the text.

The man of the pulpit, dealing with ambiguous and doubtful assumptions, and drilled by university tactics into a well-defined and inhibitory groove, has jeopardized his spiritual intuitions to the point of sacrifice and forfeited his right to the sacred function of healing the body through intelligent direction of the ministry of the soul. The mediæval and the more recent Past has been an age of misunderstanding, in which Magic has grown to be confounded with sorcery, Astrology with fortune-telling; and of both is imagined a combination the elements of which belong to neither, only to the extent attributed thereto by bigots and ignoramuses who lack either the honesty or the brains to set themselves aright. The mysteries of the Circle and the Cross are no longer paramount, the mutations of the heavenly bodies have ceased to point the way to celestial truth, and Divine symbolism has become pro-

fanned to the purposes of pomp and pretence, while its astrological import is deftly hid 'neath the mimicry of a meaningless sacerdotalism.

The present-day communicant, in unconscious fidelity to a past worship, prostrates himself before the cross of Serapis; with untutored reverence he notes upon his rosary the symbols of the stars and planets, just as they were depicted upon the Indian idols near five thousand years ago; and in blind allegiance to a sectarian mandate he humbly seeks absolution through the office of a self-sanctified wearer of the mantle and a wielder of the staff of Osiris. And in this wise he all-sufficiently announces himself superior to the Heathen age whence emanate the fundamentals of his devotion! All of which leads one to suspect modern ritualism, in its sadly-aping way, to be but an out-and-out indulgence in a species of iconolatriy of which the Pagans, in their wiser understanding of the principles involved, would have scorned to be guilty.

It is impossible for one seriously to contemplate the evidences of an equivocal worship such as is shown in the manifest resemblance of Christian rites and ceremonies to the astro-symbolic observances of these self-same Pagan cults, without evoking a questioning sentiment in favor of the likelihood of a rational correspondence between the astronomico-physical and the astro-spiritual. And a closer view of the fact that the antedative schemes of divinity from which the modern systems are obviously borrowed were in very essence cosmological, cannot but suggest to the open mind that the teachings which for centuries have been misshapen to the purposes of dogma, and utilized chiefly as sources of inspiration for theological homiletics, are in reality scientific treatises on the laws of Nature, and that the scriptural incidents are but parabolic means of elucidating the various forces in an all-comprehensive system of natural physics.

Whys and wherefores innumerable might be suggested to account for the anomalies, the contradictions, the ambiguities,

and the absurdities with which the creeds have enshrouded these sacred teachings—manifest irrationalities now frankly acknowledged to be such by the broader and more courageous minds of the Church. And the creeds and cults, though maintaining a semblance of uniformity in essence, zealously contradict and impugn one another in their externals. To try to reconcile the inadequacies, the divergencies, the inconsistencies of the one as related to the others—and each assumes revealed rights to especial ordinances and interpretations—would alas! be much like two persons trying to reason along the unequal sides of a scalene triangle, enclosed though it be in a perfect circle, and seeking to meet simultaneously at the converging point. They each and all evince an indifference to—else a total unconsciousness of—the fact that RELIGION IS NATURE, and systems of interpretation to be enduring must be made to subserve natural LAW and not intellectual whimsicalities. To know this LAW is to equilateralize the sides of the triangle, that its foci so contact the circumference of the Circle of Being as to form the perfect Trinity of Love, Wisdom, and Will—the Sulphur, Salt, and Mercury of the alchemist, and the Father, Son, and Holy Ghost of the devotional school—the apex of which points the way of the legitimate destiny of the human soul. Ah, did they but know it, hereon sits enthroned the true revelation of the New Dispensation, whether it be called Mysticism, Hermeticism, or what not. In the last analysis they all signify the same—a predication of the axiom, “As it is above so it is below”; as is the outer so is the inner.

In the opinion of the writer there is no reason so pertinent for these sectual conditions and differences as the fact that Astrology and Alchemy—the only sciences that present and expound logically through a systematic symbolism all the active principles of arcane law—have perforce continued as objects of intellectual ostracism. Insistently as they have sought recognition since the beginning of the present era, just as per-

sistently have they been opposed, maligned, interdicted. And why? Because with these keys to the Inner Mysteries at command, Truth, as it has been written for thousands of years in mystic tomes such as make up the books of the Bible, would stand forth in a light not sanctioned by churchly doctrine; fear could no longer be used as a weapon to rob the human soul of its divine prerogatives, for in its place would come a comprehension of the *cause* and *method* and *purpose* of Being; supernaturalism would vanish before the authority of Law, and man would realize in the fiat of personal responsibility the fact of an individual sovereignty, free of the burden of enforced depravity placed there as excuse for priestly intercession; and the religions of men—factitious theologies politically organized and directed in the interests of pomp, power, and absolutism—would be minus the convenience of miracle, which “reigns only where ignorance prevails, and ends where knowledge begins.”

The processes of argumentation utilized in the following papers, circumscribed though they be, are confidently believed to be such as will lend a new interest to the initial epoch in biblical tradition, and at the same time go far toward reconciling some of the radical differences that so long have existed between Religion and Science. That which the sophist has seen fit to term “the fundamental fallacy,” is here shown, in a concise and technical treatment, to be not a specific incident in the world’s history, but a natural and inevitable detail that belongs to the genesis of every created form—“from the archangel to the worm, from Olympus to the pebble”; and, as viewed from the higher vantage of even a cursory knowledge of astrological and alchemistic philosophy, is seen to be of an import more sublime than is possible with the orthodox conception in that it reveals a oneness and a universality of method throughout the realms of manifestation, be they either spiritual or physical. *Validius est naturæ testimonium quam doctrinæ argumentum*—“The testi-

mony of nature is of greater weight than the arguments of learning.”

The argument as here presented starts with a mathematical premise as applied to a geometric plan, and recites in the first three Chapters the correspondences between the sacred myths and the complex fabric of the physical heavens, proving the one as being truly expositive of the intra-cosmical principles inherent with the other. This is the Astronomy or *body* of the Mysteries.

In Chapter IV. is traced in orderly detail the creative sequences from out the Archetypal into the world of phenomena: giving a lucid and systematic revealment of the mystical processes from the initial projection of the Divine Idea through the planal activities of Time and Space—with the doctrine of the Trinity *visualized*—the evolvement of the Elements explained—and the Sevenfold Light finally expressed, both as regards the Macrocosm and the Microcosm. This is the Alchemy or *spirit* of the Mysteries. In this Chapter is presented, as a corollary, *the true explication of planetary influence—a hypothesis hitherto shrouded in fanciful theory and absurd speculation, with here its philosophical rationale clearly disclosed and corroborated.*

Chapters V. and VI. deal with the creation of the human cosmos, showing the gestative regimens to be analogical with and reiterative of the fundamental processes of world-building, the incarnation of the soul, the enucleation of the embryo, the quickening and time of sex determination, and the attainment to independent selfhood. This is the Astrology or *soul* of the Mysteries.

Chapter VII. is synthetic of the foregoing, and searches into the central principle of the metaphysics of Being, the resultant law of diversity and its enforced correlate, Destiny, which supplies the technique through and by which the ego returns to its point of genesis, and which constitutes the basis of all religions.

Chapters VIII., IX. and X. give *in extenso* the purport of the Christ Allegory—its central figure a depiction of the Soul's travail, its incidents a paraphrase of achievement in the trials of Initiation—the esotericism of the Star of Bethlehem, and other features of the Divine Story.

In Chapter XI. the occult physics and dynamics of the Cross are duly explained, and shown to be comprehensive of all forces in nature, whether concerning the celestial, the psychic, the intellectual, or the phenomenal. Its origin antecedative of any known records.

Chapters XII. and XIII. expound the rationale of Regeneration, and intimate through suggestive and practical counsel the Way of Redemption, the *summum bonum* of human aspiration; its mysticism and the praxis categorically defined.

It will doubtless be our misfortune to wound some sensitive natures. But we humbly submit that the arguments here adduced are the *sequela* to convictions that may not be denied, and that truth and not opinion has been the desideratum. May the following pages attest to and be received in that light.

THE AUTHOR.

NOTE.—These papers were written and published fragmentarily, the first seven—omitting Chapter IV.—having appeared in *Mind* magazine in 1903; the "Christ Allegory" had its initial appearance in *Metaphysical Magazine* in the spring of 1910, and the "The Mystical Cross" in the same pages in April, 1911. The last two Chapters are but now added.



And when the Suns heard the Edict of God,
They prepared themselves to do His bidding;
And every Sun that was in the Universe
Sent forth from his bosom a Choir of Planets.

Wherefore the Earth-Sun is called parent of the earth of man,
For from the body of the Sun man's earth came;
And into the body of the Sun it shall be absorbed
When the consummation of all things cometh.—Fo-Hi.



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CHAPTER I.

BASIC PRINCIPLES.

The word "holy," on the authority of the Rev. Robert Taylor—acknowledged one of the best linguists of his day—is derived from the Greek *Helios*, the god who drove the chariot of the sun. He also traces its etymology to the Hebrew *el*, the sun, which, with the aspirate prefixed, gives "hel," the root of *helios*—from which he defines the title Holy Bible as the "Sun Book," a very rational interpretation when the similarity of its allegories to those of the Sabean or Sun religion is duly considered.—"METAPHYSICAL ASTROLOGY."

God, from the viewpoint of personality, is a conception incidental to an era whose religious teachings are chiefly perversions of the ancient wisdom, abiding in the letter that killeth rather than the spirit of universal life. This idea, as incorporated in the doctrinal falsities, is necessarily one of limitation, whose logical ultimate is deific isolation rather than omnipresence. Yet, in a right apprehension of the real truth embodied in the cosmical teachings of the earlier civilizations, the conception of a Man-God is by no means an incongruity, for as therein typified He was the scintillant figure that constituted the sum and substance of the heavens, through whose complexities all truth was traced and all relationship deduced.

The episcopacy of ancient Chaldea, grave delvers in the arcane realms of Nature and possessed of the spirit of celestial wisdom, are said to have invented the allegories from which rose the superstructure of every subsequent religious and ethical system. As historical data these mythical accounts lack neither a comprehensive interest, a sensible *motif*, nor—in multiple instances—even a rational credibility; and to accept them

literally* is to constrain one's self to the belief that "the Divine power finds sport in the affairs of men." As astro-metaphysical studies, however, they become vested with importance and purpose, and such as no incidental chronology could possibly signify, because clothed with a comprehensiveness that stands for all Nature and for all time.

From the broader concepts of an Infinite Cause first came the idea of God as a man, but primarily a Being different from that of the current theologies. He was the *Man of the Zodiac*, so figured not only for a clearer demonstration of a majestic problem but because all Nature was apprehended as a unit: and as the human monad was an indivisible part of the whole he must therefore be an epitome of the universe, and the heavens in turn but a *facsimile* of man—convertible propositions expressed in the Hermetic maxim, "As it is above, so it is below; as on the earth, so in the sky."

Mystically, the Zodiac, or circle, is the symbol of life, the outward spiritual effluences streaming from the primal point or center (Sun) and polarizing in the circumference (states of sensation), or the constellations of the celestial firmament. And as there can be no point without a circumference, so can there be no Sun without its constellations, no Christ without his disciples, no heart in man without the twelve circumjacent planes of bodily expression.

This central point, or Christ-principle in manifestation, naturally suggests an antecedent power or intelligence of supernal importance by virtue of its priority. This is the paternal Unity, or projecting Cause, which moves outward from a condition of latency into active being by way of the point, or *mediator*, and is variously denominated God, Father, Creator, Supreme Intelligence, etc. Only a moment's reflec-

* "We ought not to take literally that which is written in the story of the Creation, nor entertain the same ideas of it as are common with the vulgar. If it were otherwise, our ancient sages would not have taken so much pains to conceal the sense, and to keep before the eyes of the uninstructed the veil of allegory which conceals the truth it contains."—*Maimonides, concerning the Book of Genesis.*

tion is needful to perceive the logical identity or inseparableness between this Great First Cause and its manifesting point, and the full significance of the Christ enunciation, "I and my Father are one."

This *point* is the center of every circumference, whether it bound a geometrical figure, a human soul in its Cycle of Necessity, or the confines of a universe;—all governed by a law whose mathematical niceties are beyond human grasp except through the system of correspondences adopted by the ancient philosophers, and of which Astrology, based upon the geometrical value of angles, is the lawful expounder. And it is with this metaphysico-spiritual geometry that the Bible allegories deal, illustrated by cosmical concepts in which the Savior, or Sun, is the central figure about whom revolve those attendant satellites so essential to the completion of the grand story, the whole constituting the *Divine Man* with whom we are each as one—the God within ourselves whose throne is the central point of our being, and whence ever comes the injunction, "Look within!" As wrote the Abbe Constant, "Equilibrium is everywhere, and the central point, where the balance is suspended, may therefore be found everywhere."

All scriptural teachings, our own as well as those antecedent, are expositions of this basic idea, told in allegories of striking similarity in the various doctrines. The later religions are naturally but sequences to the earlier ones;* and as the earlier ones are essentially cosmical it follows that modern dogma and creed, reduced to rational interpretations, must in-

* "Are we to conclude that amid the numerous religions, varying their forms and degrees of elaboration, which have a common origin, there exists one which has a different origin? Are we to make an exception of the religion current among ourselves? If, in seeking an answer, we compare this supposed exceptional religion with the others, we do not find it so unlike them as to imply an unlike genesis. Contrariwise, it presents throughout remarkable likenesses to them. If the numerous parallelisms between the Christian religion and other religions, which the evidence shows, do not prove likeness of origin and development, then the implication is that a complete simulation of the natural by the supernatural has been deliberately devised to deceive those who examine critically what they are taught."—*Herbert Spencer.*

evitably resolve themselves into the astrological teachings of the early Mystics.

As an example of the allegorical method used in the elucidation of these mysteries, take, for example, the story of King Solomon, deemed a personage of some importance in Holy Writ, whose temple was "builded not with hands, neither with sound of iron or metal tool." Now, the word *Solomon* is a compound from three languages great in olden times,—Latin, *Sol* or *Solus*, sun; Sanskrit, *Aum* or *Om*, heat; and Ethiopic, *On*, being,—all pointing to the solar principle in manifestation: *Sol-om-on*, the personification of wisdom, and described in his songs as of "the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness." Solomon's Temple meant nothing more nor less than the temple or vault of the heavens, of which Sol is king, or center; and, being the body or constitution of the Grand Man, so must it correspond with the man of earth, for "as is the Macrocosm, so is the microcosm." As proof of this analogy, take this word, whose letters number seven, and place beneath each letter the seven digits in order, thus:

S	O	L	O	M	O	N
1	2	3	4	5	6	7

Do you see anything strange or suggestive in this arrangement? Look closely; note the numerals beneath the consonants, 1357, which is the number of muscles, tendons, and ligaments in the human body; now the numerals beneath the vowels 246, which is the number of bones in the human body. So have we the framework and the organs of motion in the lesser man. Also add together the vowel figures, 2+4+6, and behold the mystical 12, or signs of the Zodiac, which is the framework of the astral system. "And Solomon [Sun] had twelve officers [signs] over all Israel . . . each man his month in a year made provision" (I. Kings, iv. 7), as does the Sun enter and vitalize a new sign each month; while by adding together

the digits of the full number, 1234567, the twenty-eight mansions of the Moon are found expressed.

A further mystical interest attaches to this name because it represents the perfect scale of being, as expounded by the Hermetic doctrine, in which the four consonants, 1357, symbolize the involved potentialities of the four objective states—mineral, vegetable, animal, human; while the three vowels, 246, numerically comprehend the evolutionary activities belonging to the subjective states of embryonic being. And $4 + 3 =$ the mystic 7, which is the sum of the trinity—the three alchemical principles: salt, sulphur, mercury—that encircles and interpenetrates the fundamental tetrad: fire, air, earth, water. In the central 4 is expressed the first mathematical power, which, as the number of the four elements of the Macrocosm and the divine quadrature of the Primal Essence, is significant of the generating virtue, or solar potency, without which there could be no manifestation. And, as the pivotal integer in the numerals of the Solomonian title, it likewise represents the inner sanctuary of every *templum* in Nature, whence proceeds the principle of diversity to be found indicated in the dyads that adjoin it on either side, as 3-5, 2-6, 1-7. The sum of each couplet is seen to be 8, the first cube and the square of the dyad. Thus we learn why microcosmic man, as the sum and substance of Nature's diversities, is said to be four-square and perfect.*

Further to illustrate the astronomico-mystical method utilized by these ancient worthies in the inculcation of their Nature-doctrines, we will cite the story of the twelve tribes of Israel, of whom Abram was the father. Herein is again taught the principle of unity ramified throughout diversity, the action and interaction enforced as a mathematical necessity between the soul and the physical centers, as made manifest in

*According to John Timbs, F.S.A., "Four is the significant number of many beautiful crystals, which show that numerals (as well as stars) have their geometry. Six is the proportional number of carbon. *Eight* is the definite number, in chemical composition, for oxygen—the most universal element in Nature."

the heavens. In this allegory is given a minute description of the twelve signs of the Zodiac and the divisional houses of the horoscope, the astrological import of which becomes evident in the etymology of the central character. "The Semitic name, Abraham," says Dr. Wilder, "appears to be made from the two words *Ab* and *Ram*, thus signifying 'The Father on high.' This, in astral theology, is a designation of the planet Saturn, or Kronos, and of the divinity bearing those names." In other words, *ab*, first, or father, and *ram*, elevation. Aries the ram is the first division in this Zodiac of twelve signs, or tribes, representing the eastern elevation. Hence, according to the Bible, Abram came from the east. As above intimated, his equivalent in Latin is *Saturn*; in Greek *Kronos*, meaning time.* At this point of the Zodiac the Sun, or Ra, completes his annual revolution, and the old year is gathered into the bosom of Father Abraham, or Time, and regeneration begins anew.

Mystically, it takes us back to the *point*, the beginning of manifestation, or the projection of the Christ-Spirit and its twelve differentiations, or subsisting intelligences, upon the plane of physical existence; the operation of natural, fundamental law that governs Psyche and Matter, of which a central, luminous point is ever the mediating principle, whether vested in the Sun of the sidereal heavens or typified as the Krishna of the Hindus, the Buddha of the Brahmans, the Hebrew Messiah, or the Savior of the Christian Gospels. Each of these was regarded as the putative offspring of The Father. Now, the word *Father*, as qualifying the dignity of Abraham,

*"But not only is the identity of the planet Saturn with the patriarch Abraham established in the physical significance of the name Abraham, or *Father of Elevation*, but the name of *God*, in relation to whom Abraham acquires the honor of being called the *friend of God*, that famous plural word *Ekzeim*, on which our orthodox divines infer their doctrine of plurality of persons in the Godhead, is none other than the very Chaldaic astronomical name of the five satellites of the planet Saturn, the *Cronians* of Saturn. . . . Where, then, shall we find the difference between the patriarch Abraham and the god Saturn? Saturn was the son of Terra, and Abraham was the son of Terah."—*Rev. Robert Taylor*.

has reference only to the sidereal godhead, as applied to Saturn, because that planet as then observed was the most remote of any in our system; and, as the other of the celestial bodies moved entirely within his orbit, his relation to them became that of a parent. "Our Father which art in heaven" was a direct prayer to this paternal principle, and for this reason Christ (Sun) is expressly denominated as the Son of Abraham, or *Son of the Father*, because the Sun is the center of a system about which Saturn describes an encompassing circle.

The interpretations thus accorded the Solomon and Abraham myths are so palpably rational from the view taken that one by similar deductions may reasonably assume the correctness of the claim that most if not all of the Bible tales are only cleverly constructed treatises on the general economy of Nature as revealed in the outworking of physical law, and that allegory is a purely mystical means in patristic literature of communicating these basic truths and ideas. That the mysteries of Being should be deemed more facile to the apprehension through a study of the celestial mechanism was most logical in both theory and practise, for therein alone is presented the one comprehensive scheme of the universal forces in Nature.

Other *excerpta* similarly confirmatory of the parabolic character of the sacred (secret) writings could be added, but the nominal references here made are quite sufficient at this point to suggest the correlative use of astronomical fact as a means of expounding the spiritual *modus operandi* through a proper knowledge of the natural operations in the physical cosmos, wherein every phenomenon is shown to be the orderly interaction of impinging forces, the lower being ever dependent upon the higher, and the lesser upon the greater. And every passage in the Book of Nature is apothegmic of this dual law of cause and effect.

Hence, Duality is the initial step toward diversity in the binding of Cause to Effect. These are forces ever relative in

impingement, neither of which could be without the other. As movement is related to stability, consciousness to latency, so is REDEMPTION the logical sequence to CREATION. In this attraction of mutual opposites it therefore becomes a necessity for the form begotten of involution of spirit, or the immaculate conception,—the quickening of the virgin matter,—to seek its godhead through processes of evolution.

This evolution, or redemption, is the story of the travail of the human soul, and correspondentially of the soul of the universe, as illustrated respectively in the central figure of all religious creeds and by the Sun in the sidereal heavens, each of whom is identical and blesses through the mediation of his life-giving powers. The Nativity, the Betrayal, the Crucifixion, and the Resurrection are but quarterly stages in the mystic journey, expressed as a geometrical ratio in natural physics—ever the same whether applied to the four quarters of the day, the four lunar phases, the four cardinal points or seasons in the solar revolution, or to the 6,480 years that constitute the quadrant of the Sun's grand climacteric, or precessional motion through the twelve signs of the Zodiac—the passage through each sign being the period mentioned in the book of Daniel, viii. 14; the one-fourth of the latter being the soli-lunar cycle in which the Sun and Moon return to the same point in the ecliptic.

The effort here made in this brief compass is to suggest the cosmical as the true basis of all religion,—which, as can be demonstrated, are but tractates of natural law,—and, with what will hereinafter follow, to establish the identity of the Sacred Narratives with the Bible of the Starry Heavens, and the obvious purpose of the former to teach thereby the constitution and destiny of all things sublunary. This is the true Wisdom of the East to which Astrology of all the sciences alone holds the key.

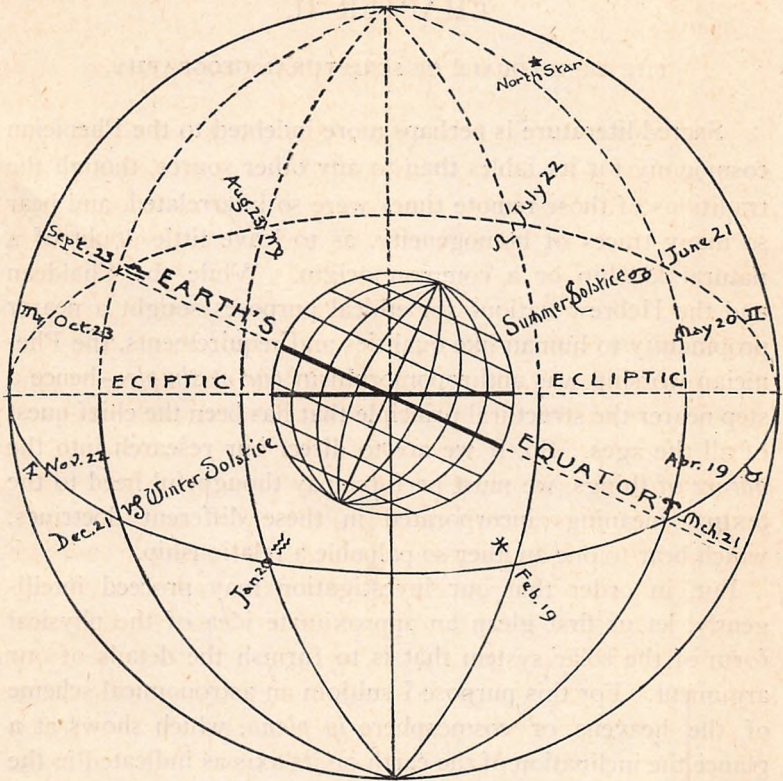
CHAPTER II.

THE TRUE LOCALE OF SCRIPTURAL GEOGRAPHY.

Sacred literature is perhaps more indebted to the Phœnician cosmogony for its fables than to any other source, though the traditions of those remote times were so interrelated, and bear so many traces of homogeneity, as to leave little doubt of a natural kinship or a common origin. While the Chaldean and the Hebrew nations for ethical purposes sought a nearer propinquity to human-like qualities and requirements, the Phœnician worship was anthropomorphism *pur et simple*—hence a step nearer the structural principle that has been the chief quest of all the ages. So, if we are to direct our research into the *nature* of things, we must perforce pay thoughtful heed to the textual meanings incorporated in these different doctrines, which bear to one another so palpable a relationship.

But, in order that our investigation may proceed intelligently, let us first glean an approximate idea of the physical form of the solar system that is to furnish the details of our argument. For this purpose I subjoin an astronomical scheme of the heavens, or cosmosphere *in plano*, which shows at a glance the inclination of the earth on its axis as indicated in the angle of its equator with the ecliptic, along which are grouped the twelve zodiacal constellations. I have purposely omitted from the diagram any linear reference to the change in position of these divisions of the heavens due to the precession of the equinoxes, or the recession in the Sun's equatorial passage of about 50" of space annually. This carries the equinoctial point backward—contrary to the order of the signs—or one degree in every 72 years, or thirty degrees in 2,160 years (an arc of racial development, as referred to in the preceding paper); so

that the sign Aries now corresponds with the constellation Pisces as marked on the celestial maps. A double view of the matter would but confuse the mind of the reader, and any



important difference made by this displacement, in relation to such fixed stars as I shall have occasion to refer to, will be duly noted. Besides, we are now dealing with the cosmical as an immutable law in which unchangeable values attach to the twelve distinct arcs of the solar circle. The influence of Aries in the spiritual circle of Being still denotes a change of vibration identical in significance with the equinoctial change of polarity in the magnetic influx of the solar ray at this point of

the celestial zodiac, just as it did when the Bible stories were written; the guide-posts have shifted somewhat in their relative positions, but the *principle* remains the same.

This zodiacal belt incloses the cosmical territory through which the Sun-god makes his annual pilgrimage: an itinerary so replete with interest that the literature of the ages—in fable, in parable, in song, in allegory—has not exhausted its wealth of incident nor attained the full charm of its realities. The nearest approach to such is beyond doubt to be found in the evangelical riddles we are now setting out to solve—mysteries across which the allegorical veil has remained obdurately drawn, impervious alike to the querulous methods of ecclesiastical phantasy and the whimsical ones of intellectual sophistry. Thus has the Shekinah of the true wisdom been excluded, and all because the two most generally accredited forces in the march of humanity—Religion and Science—became “uppish” with each other and refused to work in joint harness. While the one has groveled along the highways of cant and fanaticism, counting beads or supplicating a supposedly indulgent God to make a few arbitrary changes in His eternal law, the other, with unseemly arrogance and a grotesque tumidity has sought to belittle the importance of the problem it had neither the temperament to understand nor the spiritual energy to attempt to solve. Is it any wonder that each has been wandering in the very midst of truth without its being revealed to either?

But of all vocations one would by natural inference suppose that of the astronomer to be best entitled to familiarity with the concepts to be hereinafter set forth; but, alas! his is to-day the most useless and the least utilitarian of all the sciences. He notes the gigantic symbols as they swing into place with an appreciation of their majestic import of a degree similar to the sad felicity with which the chess-player regards his pieces of wooden royalty. He no longer makes his celestial journeys with that true feeling of ecstasy over the Divine in

Nature which his forebears experienced by reason of their deeper knowledge of the unseen forces, and without which he must remain as unconscious of the full glory of the field he explores as does the savage who gazes with lack-luster eyes upon the prismatic hues of the rainbow.

But all this is not to our purpose, and pleasanter emotions await us in the survey of the elements involved in our diagram. It is not well, however, to invade a strange territory without first acquainting ourselves with the name or names by which it is specified. Therefore, let us examine some of the terms with which Holy Writ has seen fit to describe this celestial kingdom.

First, we may take *Israel* as perhaps the most apt and comprehensive in its etymology. This word is essentially astrological, compounded of the Egyptian *Ra*, Sun, deified as Osiris, and the Arabic *el*, star; whence Osiris-el (*Israel*), meaning a belt or land of the heavens, the twelve tribes of which compare to the number of constellations that environ the ecliptic, and through which the Sun makes his annual circuit. In support of *Israel* as the land of the Sun and stars, may be cited Exodus xxxiv. 23: "Thrice in the year shall all thy males appear before Adon [Adonis, Sun], the Eternal, the God of *Israel*." In Phenicia the Sun was known as Adonis, and is shown by Knight in "Ancient Art and Mythology" to be identical with IAO, or, according to the Chinese faith, Yao (*Jehovah*), the Sun, who makes his appearance in the world "at midnight of the twenty-fourth day of the twelfth month." The *world* as having reference to the Zodiac may be found in John i. 29: "Behold the Lamb of God, which taketh away the sin of the world;" *i. e.*, the Sun, entering the first point of Aries (the Ram), which is the vernal equinox, taketh away the inequality of the day and night. This is the point of *crossification*, or crucifixion, and it may be of interest to know that it was not until the Sixth Constantinopolitan Council, under a decree ratified by Pope Adrian VI., that a lamb was deemed

incongruous with the interpretation sought to be established in connection with the cross, and the figure of a man substituted in its place. This was in the 680th year of our era.

That a Bible Israel should be accepted as a community of Jews, of which Jesus was denominated King, is anachronistic, for no such nation ever existed. *Jews* had significance only as a body learned in the Mysteries—as the Eleusinians, Freemasons, the Dyonisia, or Mysteries of Bacchus; and the terms *Christians*, *Jews*, *Hebrews*, *Israelites*, etc., were but gradational degrees of initiation in the mystic crafts.* By metonymy the name *Israel* is applied to the Apostles, the Saints (signs, suns), and the Prophets of the heavens. "In Jewry is God known; His name is great in Israel."

There is, however, another and equally significant interpretation to be put upon the word *Israel*. Sanchoniathon, a Phœnician priest who wrote 1,300 years before our era, states that the ancient name of the planet Saturn was *Israel*, a name also applied to him by the Arabians and the Persians. This planet as then observed occupied the outpost of our sidereal system; therefore, all the celestial bodies of an inferior magnitude were regarded as his children, or, as expressed in the Hebrew, *Beny Israile*, the children or sons (suns) of Heaven. This word *beny* is allied to the "bennu" found in certain Egyptian texts, and notably in the "Book of the Dead." The bird "bennu" was a sacred symbol in the worship of Heliopolis, and, on the authority of Wiedemann, it symbolized the rising sun, or the "soul of Ra," who reigns in Issa-ra-el, the kingdom of the moon (Isis), Sun (Ra), and stars (El). Furthermore, it is amply confirmed that the Egyptian "bennu" is identical with the Greek "phœnix," whose element of periodicity was analogous to certain of the solar epochs.

*"As you see, in the 18th of the Acts of the Apostles, that Apollos was a Jew, though born at Alexandria, in Egypt, an eloquent man, and mighty in the Scriptures. But Paul, who was a Jew, though born at Tarsus, a city in Celicia, was a Hebrew as well as a Jew—the higher dignity always including the lower. And Paul, the Hebrew, therefore took Apollos, the Jew, and expounded to him the way of God more perfectly."—Taylor.

And thus does *Israel* partake of a meaning more comprehensive than any that could by any stretch of the imagination attach to a geographical domain; and, though we find its import variously depicted according to the significance of the allegory to which it applies, it continues as the zodiacal sphere of radiance and a repository of celestial wisdom that will ultimately be regained by its posterity.

The field of the constellations is again represented as *Babylon*—from the Ethiopic *On*, fire, and Babel = Baal, the Hebrew god Bol in the form of a heifer, by which was commemorated the passover of the Sun by precession of the equinoxes from Gemini into Taurus, the sign of the Bull, B.C. 4599. This was the pentecostal season of tongues of fire; hence, the babel of the tongues related only to a certain confusion of astronomical facts in the zodiacal scheme, and spiritually to the coexistent processes in cosmic ideation.

The "Holy City" is likewise a term essentially solar, being the same as the Phœnician word *hely*, and having its root in the Greek *helios*, Sun; whence Heliopolis, the city of the Sun. The Holy Temple, Solomon's Temple, and the Temple of the Lord are all expressive of the celestial fabric that revolves around us, the altar in which is the constellation Aries, the eastern sign. This is why our church organizations, following the custom of the pagan ages in their pagodas and temples of the Sun, endeavor to place their altars in the east quarter of their edifices: Sun-worshippers all, though doubtless as unconscious of the allegiance as they are of the inner meanings that lie behind and beyond the whole ritualistic scheme so sedulously observed.

The pagan nations, who so worshipfully attitudinized 'neath the star spaces crowded with the scintillance of Deity, have been called impious. But they were gods in the majesty of their concepts as compared with the credalists who have soiled the pages of twenty centuries with a dogmatic froth that might reasonably give cause for the establishment of an

ecclesiastical apothecary shop. And with the stellar key constantly turning above their heads, revealing varying phenomena significant according to the point from which they are viewed, they persist in religiously concentrating upon the letter of the text, whereof the symbol no longer sufficeth. Well might they be apostrophized with the words of Dante :

“The heavens are calling you and wheel around you,
 Displaying to you their eternal beauties ;
 And still your eye is looking on the ground,
 Whence He, who all discerns, chastises you.”

And so is it possible for sport to be made of their credulity by such apparent contradictions as that of Christ's (Sun's) ascension into heaven (summer) after the vernal crucifixion, and his descent, after the fall crucifixion, into hell, or winter, “which spiritually is called Sodom and Egypt, *where also our Lord was crucified*” (Rev. xi. 8) ; or by such contradiction as that whereby the Gospel imputes to Judas an act of *felo de se*, while the Acts trip him up and cause the poor fellow to burst asunder. A most erratic system of logic, indeed, in which one knows not whether he is dealing with a precise or a negative abstraction,—whether he is contemplating a tragedy or a comedy,—and is left to wonder if it be not the height of folly to weep with Heraclitus when the next moment he may be constrained to laugh with Democritus !

If we view Judas, however, in his zodiacal character of Issachar (Iscariot) of the Old Covenant, some very clear light is thrown upon the individual. Issachar was the sixth tribe of Israel, the June sign of the Zodiac, or the constellation of Cancer, the Crab. The Sun's entry into this sign measures to his highest declination north and the beginning of his descent toward the fall “crossification” at the September equinox ; and Judas Iscariot is the Crab, or back-slider, who betrays his Master by starting him on the way to this Cross. If the reader will bring his celestial globe around that he might face the intersection of the ecliptic with the equator at Libra, the locale

of this account of the crucifixion, and then let his gaze travel back through Virgo, the bowels of the Grand Man, he will see on the western horizon the constellation of the Crab (Judas) suspended (according to the Gospel), or falling headlong (*vide* the Acts) on the field of Aceldama.

The supposition that the ancients imagined the earth to be flat, and that the heavens rested upon its extremities, is too puerile for a moment's credit. The astrology embodied in the Pentateuch, in the books of the Prophets, in the Four Gospels and the Apocalypse—in fact throughout the sacred course—is too self-evident upon examination to admit of doubt or contradiction, and betrays in connection with its esoteric details a perfect knowledge of the mathematics of the solar system. The idea of a putative support to the heavens doubtless arose through such terms as “pillars of the temple” supporting the “arch of heaven.” “And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.” (I. Kings, vii. 21.) Here we have indicated the two equinoctial points (see diagram) in the annual revolution of Sol (omon), the two co-venants, the convening or coming together of the ecliptic and equatorial circles at Aries (♈) and Libra (♎) the same which Job describes as the pillars of heaven, standing “until the day and night come to an end,” for at these points of the Zodiac an equal division takes place in the light and darkness of the solar day.

Boaz signifies strength, as astrologically does Mars, the lord of Aries; and *Jachin* signifies justice, represented by the Libran scales. Mystically they are representative of *fixed crossways*, displayed in our diagram by the perfect St. Andrew's Cross (X) in the intersection of the ecliptic with the earth's equator. The Sun as St. Andrew is the genius who presides over the autumn quarter that begins with the solar “crossification” into Libra; hence Paul's reference to his crucifixion in Romans, vi. 6. This is why St. Andrew is ever depicted as an old man

holding at his back a saltier cross, or goeniometer, indicative of this orbital angle in the Sun's passage over the equator.

This cross of the Sun as St. Andrew over the equinoctial line in September supplies the only natural reason for the mention of two crucifixions in the New Testament, the first of which—that of the vernal equinox—is never pictured in connection with the Virgin Mary. But in the latter episode she is ever present standing near the foot of the Cross, with the sorrowful face of the Appellean Venus. And Virgo, the virgin of the Zodiac, stands astronomically next the “crossification” point into Libra, the house of Venus!

As concerns particulars of the circle of celestial radiance, I have here made reference only to the “pillars” of this “temple of heaven,” the equinoctial fulcra that serve jointly as levers for the Divine order and equity of physical Nature. Yet all along the solar pathway, and throughout the zodiacal territories of this sublime geometrical figure of the Archetypal Man of the Universe, there is no point that is not a dynamic center through which is diffused some degree of spiritual energy—no angle, no circle of impingement, that does not testify to the fact of Infinite Mind, or Supreme Intelligence, back of it all. And it were not strange that the ancient sages, apprehending Nature as a unit and noting the nicety of her coördinations as revealed in the celestial mutations, should so clearly grasp the inner significance involved as to embrace a *principia* that should cover, not only the praxis essential to the attainment of spiritual felicity, but one whereby might be determined the ultimate destiny of every created form.

In the One Law as a synthetic dictum is recognized the correspondence between man and the enveloping universe, the interrelation and resemblance of the one with the other, and the subjectivity of each to similar processes of evolvment. As saith Hermes: “It is true without falsehood, certain, and most true: that which is above is even as that which is below, and that which is below is like unto that which is above, for the ac-

complishment of the wonders of one thing." The external or physical cannot be aught but a reflection of that which is internal or spiritual. Thus we see why spiritual law may be argumentatively traced through the orderly sequences that obtain in the stellar spheres of manifestation, and why the Scriptural episodes, regarded in their proper light as constituting a mystical *eidouranion*, become vested with a rationality that is wholly lacking in the pathetic literalism of churchly doctrine.

By the derivative method we have approached to a better understanding of a few of the Biblical localities, and found them obviously referable in their radical sense to the broad expanse of *heaven*, the etymology of which word itself is expressive of "elevated," or "arched," as is the concavity above us. The names applied to heaven have varied only in accordance with the character and the ingenuity of the religious temperaments of the different civilizations—in all of which are embraced astro-physiological principles so strikingly similar as to be easily noted and traced in each, whether it be the poly-dæmonistic cults of the ultra-primitive periods, the polytheism of the Oriental nations, the theogonies of and the mythologies contemporaneous with the Romans, or the more recent, but no less mystical, allegories of the Christian religion.

And the modern theological fabric is essentially a mixture of them all—a mass of imagery, metaphor, and traditionalism, so garbled and be-gospeled as to admit of as many constructions as a multiplicity of creeds could possibly desire, until the poor disciple of orthodox jugglery hardly knows whether he is a heathen, an idolator, a star-worshiper, or a *bona-fide* Christian gentleman.

CHAPTER III.

THE STORY OF CREATION.

A week ago to-day I strayed through a part of Harlem town where the march of municipal enterprise had touched so lightly as to leave comparatively undisturbed the peacefulness of shanty sovereignty. Sauntering along a new-made roadway, clean-cut through a rock-ribbed promontory that stood like a wart on Nature's countenance, my eyes, traveling aloft to the top of the acclivity on my left, centered upon an object outlined against the sky—a form motionless and muddy-colored as a piece of weather-beaten bronze. Vaguely wondering that a spirit of adornment should manifest itself in so prosaic a setting I gave closer inspection, thus the better able to determine the character of the object so artistically limned against the azure background, and behold, I saw—a goat! an unassuming specimen of the genus *Capra*, gazing down upon me with all the calm placidity of his nature, statuesque, phlegmatic, imperturbable, doubtless neither wondering nor caring that the individual so far below his line of vision had been making of him a matter of conjecture.

Only a goat, perhaps the least poetical of God's creatures; uncouth, ungainly, and unclean; caricatured because of an inelegance of proportion, travestied by reason of his quaintness of temperament, and, to add humor to injustice, burdened with the awful charge of gastronomic pravity! And despite all of which he stood with a monarch-of-all-I-survey air on the height above, all unmindful and unconscious that he had ever

been made the subject of preachment, or had ever been dignified as the arch-symbol of Creation.

Does this last statement arouse offense, consternation, or would it merely afford surprise to assert the fact that for hundreds and hundreds of years—ever since the first Greek translation of the Jewish law—we have been obligated to a spurious homage, enticed into so misapplied a filiation as to render unto Cæsar that which did not belong to Cæsar? And yet it would seem so, according to Dupuis and many others, on whose joint authority the initial sentence in the account of the Creation has been wofully mistranslated from the text of the original Samaritans, who claimed possession of the true religion of Moses. As therein rendered it reads: *Bereshith bara ha-Ez et ha-Shamayim veet ha-Arez*, "In the beginning the Goat created the heavens and the earth." Not *Elohim* (though likewise a plurality of stars, *El*, sun), but Goat, *Capra*, the constellation Capricorn, where the Sun at his lowest declination in the heavens is *in the beginning* of a re-creation, a phenomenon which he repeats with every revolution—a phenomenon coincident with the projection upon the outward plane of every human entity—a phenomenon which accompanies every initial venture of the Godhead into organic nature. A subsequent paper in this series will establish the rationality of Capricorn—the principle of *fixation* in alchemic processes—as the *point of beginning* in physical manifestation, and from which the first chapter of Genesis will be readily understood as a primary process in natural and spiritual physics.

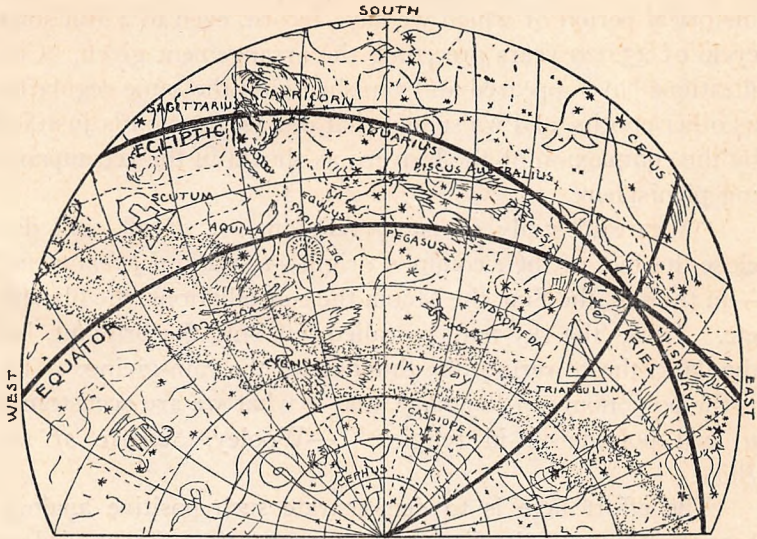
The reader will find indicated in our diagram the position of this group of stars on the extreme south arc of the ecliptic, with the equinoxes to correspond respectively with Aries and Libra, agreeably with that assumed as the chronological epoch of the Egyptian zodiacs which are scientifically accepted as commemorative of the zodiacal positions at between three and four thousand years ago. But it is quite probable that the original source of the teachings from which the text

of Genesis is drawn antedated many thousands of years any historical period of which we have record, even to a full solar cycle of 25,920 years preceding the arrangement given. Civilizations have appeared and vanished with the same regularity as other epochs, and we submit that our assumption is justified by the complexion of the heavens as shown in the accompanying planisphere.

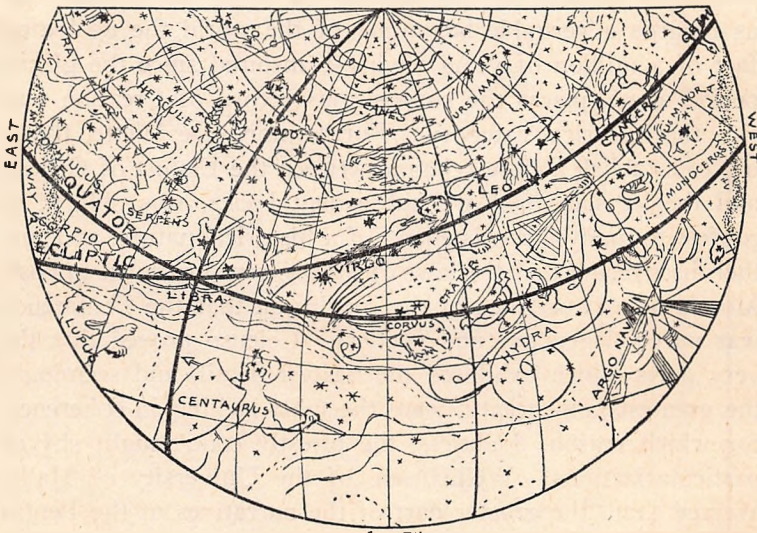
“A careful study of many religions, or of all, will disclose the fact of their common origin—in *natural phenomena*;—in the sky, the Sun, the Moon, the constellations, the planets, etc. Thus, ‘the sky may be called not only the brilliant, but the dark, the cowering, the thundering, the rain-giving. This is the polyonymy of language, and is what we are accustomed to call polytheism in religion.’”—Wooley, *Science of the Bible*.

The effort here is to demonstrate such positive analogy between this and the Scriptural account, that the unwisdom of accepting the latter literally may be the better realized: for as regards a veritable beginning of the world the geological fact of a million of years having transpired since the glacial period alone, places the suppositious record of Creation outside the historical category. Furthermore, De Wette, thinking to establish a close relation between the Elohist of Genesis and the legislation of the subsequent books, was obliged to confess to many inconsistencies of a historical nature, and further discovering that the laws of Moses were unknown to post-Mosaic history, arrived at the conclusion that the Pentateuch was purely legendary and poetical. Colenso proved that the very parts which exhibited the neatest detail, and seemingly the greatest authenticity, were the most lacking in coherence, for which reason, doubtless, the priestly code fought shy of particularizations. Wellhausen, of the University of Halle, averred that “the greater part of the narratives of the Pentateuch cannot be measured by an historical standard,” which

THE BEGINNING.



NORTH



THE GARDEN OF EDEN.

coincides with De Wette. Obviously, it would seem that in this—as well as cognate matters—there is no *decretum absolutum* of theology. If one would extricate one's self from out a maze he must heed carefully such marks of topography as are bound to reveal themselves to the observing, and which unerringly direct the way. But, alas! so fearful have been our theological manipulators of running afoul of some truth unwholesome to the sectarian palate, that they have positively refused to examine natural and logical correspondences, else these inconsistencies with which they are constantly confronted would prove the very means of leading them to the font of Nature itself, from whence alone flow the waters of wisdom.

A careful comparison of texts will show that the story of creation, as given in the Mosaic account, is only another presentation of Hesiod's Theogony, but lacking outwardly the perspicuity of motive so palpable in the latter's fidelity to the nature principle, though inwardly and rightfully interpreted it possesses all the grandeur of arcane law. The generation from Chaos of Erebus and Nox (night), and thence Æther (air) and Hemera (day) from Erebus espoused of Amor, exactly agrees with the statement of Moses that when the earth was in a chaos profound darkness overspread it, but the light was divided from the darkness, and both together made one day. Also, according to Hesiod, Tellus begat Cælum—of an equality with itself—studded with stars that shed their light over the whole earth—an imitation of the Moses cosmogony, wherein God made and called the dry land earth (Tellus) and the firmament heaven (Cælum). Similar parallels are to be found in Ovid's *Metamorphoses*, but neither Hesiod nor Ovid owed their conceptions to Moses, for theirs, including that of Moses', came from an age independent of the three, when a purer paganism flourished, when, as recounted by Homer in his nineteenth hymn, from the union of Hermes with the daughter of Dryops was begotten Pan, in the likeness of a goat (Capricorn, in Astrology an "earthy" sign), in whom was vested the pro-

ductive force in nature, and, being esteemed the creator and god of the universe, he was assigned the chief place in the Bacchic (Sun) circle. All of which was merely another skillful means of imparting to this constellation in the heavens a dignity involving the genesis of form, consonant in a system of harmonies with its value as the beginning of the solar revolution. This great mystery can be cognized only through a practical knowledge of the science of alchemy, wherein the student is invariably admonished to begin his operations in Capricorn.

And so "in the beginning the goat created the heavens and the earth." And in accord with the fiat that the Outer shall be as the Inner, there do we find him depicted on our planisphere as the constellation Capricorn, with his twisted horns, his hirsute appendage, and his cloven foot—the first a symbol of the spiral as a law of the atom and the motion of life; the second a badge of the productive faculty, and the third typifying duality as the first law in manifestation. As a quantity in astral physics he symbolizes the *beginning*, the initial stage in a new cycle of being, the starting of the Sun from his lowest point in the heavens—about December 21—upon a new circuit of activity.

Can any thinking mind, after noting the amazing niceties which characterize these so-called myths, for one moment conceive them as purely fabricatory, being devised falsely, or devoid of purpose? If such an one there be, we pray an intermission in judgment until the alchemical arguments hereinafter evolved are duly considered.

Now, starting with the winter solstice mentioned above, we follow the Sun in his course eastward along the order of the signs, through Capricorn, Aquarius, and Pisces, the fermentative and putrefactive quadrant of Nature's revolution, and we arrive at Aries, the Vernal Equinox—the covenant of works—the gate through which we enter Paradise, that six-months period of germination, growth, and ripening which is completed when the Sun has passed through Virgo and touches the

Fall Equinox at Libra, the covenant of grace. And this is the Paradise of the Sun-Book—none other than the fruitful period of the solar revolution, the *Gan de Eden me kay dem* of the Hebrew, “a garden in Eden eastward” (bear in mind we traveled *eastward* from Capricorn), and according to the Septuagint rendering, *Paradeisos*.

It is meet that this much-disputed territory, of such profound topographical interest, shall for once and all have brought to bear upon it some sort of *reasonable* hypothesis, lest our archæologists in overweening zeal persist in continued discoveries relating to its probable site. So for their information let it be said that here in this belt of the heavens, in *Para-diis*, “among the stars,” where they have gazed upon it times without number, is situate the Garden of Eden out of which the devoted biblicist would have us believe a vengeful God drove His erring progeny, the gullible pair whom He had created “in His image” seemingly for the sole purpose that He might send a serpent of iniquity to tempt the weakness and depravity so inadvertently implanted in their godly-begotten natures. A monstrous doctrine, indeed, that can picture a God so sinister in purpose as to betray the innocence of His own offspring! Truly an example of cowardice beside which the act of the untutored savage who condemns his son to the stake is a dignified exemplification of parental courage and decency; for whereas the former is an instance of self-constituted authority imposing eternal forfeiture through a temptation purposely concocted, the latter is merely misguided loyalty to tradition in the execution of a tribal custom.

And the letter of the text further tells us that the serpent was chosen because it “was more subtle than any beast of the field.” There it stands, without any justification for the peculiarity of idiom that synonymizes the ophidian with the animal, the reptilian with the mammalian, or that credits to the creature of instinct so tenuous a quality as that of subtlety. Why, the very unrheterical character of this figure of comparison

is a suggestion in itself of a hidden meaning, and, on closer inspection, of the indisputable fact that only in the field of the heavens are the serpent and the animal regarded as analogous in species, for as there depicted they are homogeneous parts of one and the same realm—the realm of the stars.

A little closer scrutiny of the facts disclosed by the turning of the key in our possession will serve to invest this story of Eden with a more interesting sublimity and significance than any creedal interpretation has been able to impart to it. Indeed, these latter are so intemperately barbarous and misleading as concern divine truths and ideals, that it is little wonder a writer such as Dr. Hyde should arraign the theologians as “slanderers of the race” in having “developed the doctrines of total depravity and original sin.” What a vast difference between these teachings of institutional authority which dwarf and caricature the godhead in man, and those of the Hermetics that conceive and depict him as an *abrégé* of the heavens above—a sentient Microcosm pulsating in silent harmony with the more stupendous motions of an illimitable Macrocosm! There are no variations here to suit the demands of man-made dogma—no travesties to amuse the whims of a pompous hierocracy—no cringing or attitudinizing before the mock-altars of doctrinal arrogance!

Here all is fixed law—not fanciful, notionate, arbitrary, but natural, supreme, infinite, the law of your own being as well as of the universe. “The immutability of natural law attests the changelessness of God. Were we confronted with fickleness or caprice on the part of natural law, we should have no valid reason for clinging to the idea of immutable Deity. Those pious persons, therefore, who are fond of saying that God, being all-powerful, can change the order of nature at will, are suggesting a very absurd idea, namely, that the divine will is changeable, and Deity may desire to alter the course of the universe.” (Colville.)

Having entered the gate at Aries we train our eyes upon

the site of Eden, there where it has always existed, a distinct area of a permanent fabric, an attestation to the immutability of that natural law with which the Sun-Book deals in so sublime though veiled a manner. And we are scarcely on the threshold of the sacred domain ere we are vouchsafed a glimpse, six signs distant, of its fabled mistress, she whom weak man, even unto this day, reprehends for his infelicitous lack of percipience although she has been sanctified by the term "mother of life" or Chevah, as indicated in the Adamic projection of the sphere; in the Latin projection she is called "Maria," "Isis" in the Egyptian, and in the Chaldaic "Eve." Astronomically she is called Virgo.

Directly north of her stands Adam, picturesque in the allegorical panorama of the heavens, apparently insensible to the fact that his very presence at this point of the sphere is a token of dis-aster. In the Greek projection he is "Ioseppe," and in the Phenician, "Ad-ham;" this on the authority of Sancho-niathon. The *Fall* takes place with the Sun's arrival at the celestial longitude of this constellation, for there he crosses Libra and descends, or falls, into the winter quarter, or "fall" of the year—a title most consistent with the phenomenon itself. There is reason in this interpretation, and none in the conception of man's caducity immediately upon his leaving the workshop of Omnipotence. Omnipotence would scarcely have made so blundering a miscalculation in the construction of an idea. The serpent of iniquity, who plays the part of the Tempter, must therefore be viewed in an astronomic rather than an ethical or moral character, which, for purposes of allegory, has not been made an enviable one. He is the villain of the drama, and rather an elongated one at that, for, as found described on the planisphere "his tail drew after him a third part of the stars of heaven" (Rev. xii, 4), or from Cancer to Libra, which are four constellations, a third of the twelve. Going before, he leads the woman towards the setting point in the west, therefore his office is to "seduce" (Latin *seducere*, to lead

on or go before), while the enamored Adam follows in true conjugal spirit towards the horizon, driven forth by the Power that causes the revolution of the heavens which carries them out of the Garden. At the moment of expulsion, or as the figures of Adam (Bootes) and Eve are sinking from sight below the western line, the constellation Perseus appears in the east, grim in armor and helmet, a being of vengeance holding aloft a flaming sword. Evictions would doubtless be performed much in a like manner to-day, but this is not a Pagan period, and the sheriff's writ has taken the place of the cimeter.

Much further testimony could here be presented in support of the stellar hypothesis, but it would seem that the survey given, though necessarily restricted, is quite sufficient to bear pertinent testimony to a lawful correspondence between the *personnel* of the sidereal fabric and the mystical story of the Beginning. If not, a more exhaustive demonstration of such fact will be afforded in the astrological and alchemical discussion of the problem, to follow.

In the meantime we feel constrained to say with Dr. Geddes, who was a most learned Christian Hebraist and a translator of the Book of Genesis: "It will appear on the whole to be a well-devised, well-executed piece—nay, that it has not its equal in all the mythology of antiquity. I mean, if it be considered not as a real history . . . but as a most charming fiction, dressed up for excellent purposes in the garb of history, and adapted to the gross conceptions and limited capacity of a rude, sensual, unlearned, and credulous people."

Which but emphasizes the conviction that the framers of these doctrines knew so perfectly "the ordinances of heaven" that they lacked not the ingenuity to "set the dominions thereof in the earth."

CHAPTER IV.

COSMIC INVOLUTION.

That biblical narrative and the legends of cosmogony supply very self-evident facts of analogy with the physical heavens, has been amply demonstrated by such writers as Kircher, Dupuis, Taylor, and a host of others. Such testimony, however, in itself barely establishes a palpable relationship, without elevating scriptural motive and mythological purpose much, if any, above material concepts and limitations. But an investigation into the secret ordinances of Nature, guided by the torchlights of Astrology and Alchemy, carries one far above and beyond these obvious scopes, from astro-theology into Hermeticism, or esoteric correspondences—a pilgrimage that must perforce be accomplished ere one may thoroughly comprehend the means and the purport of mystical initiation. For precursive to the actualizing regimens in manifestation is the emergence of Spirit from out the abode of potential sovereignty, the dynamic Center that generates and formalizes the Divine ideas and gives character and genius to their externalization.

No methodical concept of the principles or of the praxis of physical and spiritual regeneration can be had without a practical understanding of the cosmo-genetic processes of Being. The redemptive are an enforced sequence to the creative subtleties; unfoldment is but a reversal of the infolding precedencies—a returning of the Ego to that whence it was begotten. The one is of the body, the other of the

spirit; and thus, metaphysically, Creation and Redemption are essentially interdependable terms.

Nor without some technical discernment of true values and relationships as regards the involving or creative potencies—that the abstractive may be reduced to particularity—can one attain to even a remote apprehension of that *trinitatis unitas* of Tertullian, which Theophilus of Antioch later introduced to the Christian doctrine, to become the subject of ceaseless contention and disputatious homilies. To conceive Deity as possessed of three natures or substances absolutely equal in all respects, has been a trying task to the controversialists; for having restricted Him to human confines in the vain effort to encircle and appropriate a ubiquitous Divinity, instead of seeking a knowledge of the inward Essence through its universal outer expression, they have doctrinalized and dogmatized to the extent of a confusion doubly confounded; being unmindful, else ignorant, of these three grand divisions in Nature that obtain in both the Universal and the Creature.

The older modalistic doctrine—modes of being and not of persons, as taught by Praxeas in Rome, about 190 A.D.—opposed a hypostatic Logos, or the independent personal subsistence of the Divine Word, predicating such views not only on the tripartite nature of man himself as possessed of body, soul, and spirit, but on earlier hypotheses more fundamentally concerned with the phenomenal world and of organic nature in general: a three-fold dispersive law that presented itself in such obvious correspondences as the primitive colors of the chromatic spectrum (of which they were cognizant, despite Newton's subsequent analyses, as corroborated in olden tracts on alchemy), with the successive manifestations in both the day and the seasons of what are now known as actinism, light, and heat of the solar effulgence; or, harmonically, with the triads of the music scale. Also, as a higher philosophy vouchsafed them the knowledge of an

astral, an elementary, and a corporeal form (for instance, as with gold*) as a descending feature of Nature's organum, so did *a priori* reasoning disclose the fact that every compound in the mineral, the vegetable, and the animal kingdoms consists of its mercury, its sulphur, and its salt. Hence, far from being a theological invention accommodated to dogmatic inconsistencies, the Trinity reveals itself as the *summum summarum* of every natural composition; while its analogy may be found even in the three propositions of a logistic formula, wherein the major and minor premises are as the Divine Idea and its mystic utterance, and the conclusion as the ultimate embodiment of the same.

The foregoing may seem merely of selective import, but they suggest coherency to the claims of the Platonists of many triads in the Deity—which we will verify further along—and serve as basic evidence of a most happy system of accordances, of structural congruities, of ratiocinative processes, and of the methodical amities that constitute a correlated Whole!

This mystical Trinity—so beautifully befogged by a system of theological obscurantism as absolutely to divest it of

*“There are three forms of gold: The first is an Astral Gold, whose center is the sun, who by its rays communicates it, together with its light to all the stars that are inferior to him. It is a fiery substance, and a continual emanation of little solar bodies which, being in a perpetual flux and reflux, fill the whole universe; all things through the extent of the heavens, upon the earth and in its bowels, are therewith penetrated. We breathe continually this Astral Gold; these solar particles incessantly penetrate into and exhale from our bodies.” (Note: Herewith becomes patent the true purpose of systematic *breathing* as an exercise in regenerative alchemy, by which the gross physical elements are transmuted into spiritual gold or substance. The “solar bodies” are the “fiery lives” of occult science. But there are methods and times for these practices that cannot be made a matter of frank divulgence.)

“The second is an Elementary Gold, that is to say, it is the most pure and the most fixed portions of the elements and of all substances that are composed of them; so that all the sublunary beings of the three Genders (reigns or kingdoms) contain in their center a precious grain of this elementary gold.

“The third is the beautiful metal whose unalterable splendor and perfection gives a value that makes it esteemed by all as a sovereign remedy of all ills and all necessities of life.”

—*Discourse of Eudoxus and Pyrophilus, Leipzig, 1604.*

any established purport in either nature or logic—in reality exhibits a very well-defined mode of operation in respect both to involving and evolving processes. It may be more summarily presented in its broader application to the three preëminent domains that comprise the playground of the universal forces, and which may be specified as the Archetypal, the Celestial, and the Elementary.

We have here the Jacob's Ladder which in a dream he beheld "set up on the earth," the top reaching to the heavens, and over the three rungs of which there trooped a miscellany of forms described as "angels of God, who stood above it"; verily a kabalistic mystery, both as relates to the inchoate or rudimentary regimens and to the ultimate or telestic junction of Soul and Spirit in the regeneration of the human through the mediation of the Middle Nature—whence the middle rung of the ladder—Jacob being a type of Man in general, as well as a personification of Nature itself.

But we are interested for the time being with this Trinity only as pertains to distinctive planes of descent and operation in the processes of begetting, and in these connections the—

(1) ARCHETYPAL represents the world of ideas, described by Agrippa as "the *principium generationis*, the beginning of the ways of God," wherein was "created every plant of the field before it was in the earth, and every herb of the field before it grew"; herein subsist the germinal images of the archetypes of creation. Its unity is the Archangel Michael, its Trinity Father, Son, and Holy Ghost—the Noumenon, the Divine Esse or Epiphanic Faculty, and the Spirit Fabricant.

World of Principles, or Creation (Brahma), O

(2) CELESTIAL, aptly termed the sieve of Nature, again the Anima Media; the dispenser of the covenants 'twixt heaven and earth; a realm prototypal of the essential ideas

which, soul-individuated through absorption by the Astral Fluid, become the harbingers of the subsequent mundane existences; what Bulwer Lytton called "the circumfluent Infinite" (space). Its unity is the Macrocosmic Sun, its trinity Spirit, Soul, and Body—the vital fluid, the individuating substance, and the environing nature.

World of Laws, or Preservation (Vishnu), ∇

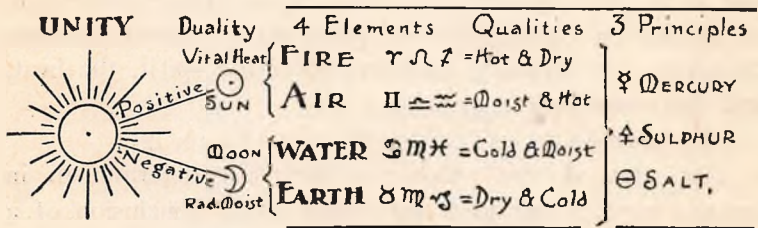
(3) ELEMENTARY, the world of body or form, as the earth, physical man, the lower creatures, every atomic constitution, and all organic growth. Its unity is the Microcosmic Sun, its trinity (a consequence of perpetual commerce between the elements) Mercury, Sulphur, Salt—the spirit, the heat, and the consolidative principle.

World of Facts, or Transformation (Siva), Δ

And thus do we perceive a steadfast determinism in creative physics that leads inevitably to the conclusion of a systematic purpose and motive as encompassing that all-impelling Idea that preceded the spoken Word, and which has never ceased to characterize its resonances throughout the intercosmical spaces and into every nook and cranny of the submundane structure.

To begin at the beginning, the only rational or adaptable concept which finite mind can have of God is *Center*, which is nowhere and yet everywhere. Center is essentially and enforcedly a solar principle, whether of the atom, of man, the terrestrial globe, a sidereal system, or the aggregation of forces that constitute and maintain the universalities themselves. Accordingly do we apprehend God as the Central Sun, which is the only possible point of identity between the geometry of causes and the mathematics of manifestation. As expressed in the Vedic philosophy—"Heaven is His head; the sun and moon are His eyes; the earth is His feet; space His ears; air His breath. He is the soul of the Universe, the Sun of all luminaries."

Predicating this Great First Cause as potential Force awaiting actualization by its own Divine Will, we have a starting *point* from which to note sequentially its *processus* of fashioning into predestined form. Our purpose is by no means to attempt an exhaustive analysis of the diverse ramifications here involved, but to outline as succinctly as possible certain very definite steps between the Center and the external consciousness of natural things; and to this end the following diagrammatic arrangement will prove of utility:



We have here a concise illustration of a processional sequence as expressed by Basil Valentine, a mediæval monk—"Generated by the stars, formed by the elements, and perfected by the Three Principles." This is seemingly at variance with the accepted notion that Unity can proceed only gradationally to the Quaternary, but I will show how this order, though consistently maintained in the primal movements from out the Center and as relates to Archetypal regimens, reverses itself in subsequent operations in the Celestial realms. However, when the problem is viewed as a metaphysical abstraction and from the standpoint of simultaneous and alternate proportion of impinging values in the manifesting activities, it will be seen that no priority is involved, but that a constant and mutual interrelation necessarily obtains. Neither overrules or supplants the other, either *in actu* or *in potentia*: the initiatory movement but implies the birth and immediate impulsion of each respectively. Principles are not created, but are functions of causation

indwelling with the Subject itself, and therefore do not become, but ARE.

Nevertheless, as a fundamental axiom of divine as well as applied logic, potential *possibility* of necessity precedes actuality; expression can follow only the capacity inherent at the center of the thing expressed. So if one will but imagine the seat of this pregenetic Essence as intrinsically of the nature of the flintstone whose igneous principle indwells in abeyancy till violently acted upon to the end of producing a visible effect, a characteristic idea is afforded of that which the Egyptians termed "Solitary Monad," and the Kabalists "Dark Aleph"; wherefore the absolute "darkness upon the face of the deep"—the Word as yet unexpressed till the Divine Impulse is brought to bear by impact upon the forces therein resident, when the light of Phanes springs forth. But this light could not have become an apparency except through a medium or opacity as a leverage for its effulgence, an essence of which it is connately a part, and related the one to the other as Motion is to Substance; hence, the very fount of the phenomenon must be conceived as of two natures in one, and these the Transcendentalist very appositely designates Father-Mother.

We have the foregoing otherwise expressed by the Zohar in its reference to the production of a point as the first manifestation of the Unknown: "As long as the light of that point did not appear through its energy, the Infinite Spirit was still entirely unknown." This energy is the primal effort at self-extension of the point, or the sensible affirmation of the capacity inherent with the Center (God the Father)—a Divine Heat, Holy Ghost, or Spirit of God that vivifies the Chaos (God the Mother)—that it be made receptive of the Light (God the Son), which, as a vestment of the descending Deity, is the Second Person. And hereby is elucidated the Trinity in Unity as personified cognates of the holy or Archetypal family.

In passing from the ARCHETYPAL into the CELESTIAL domain of our enquiry, it is meet first to explain more fully this outward step from the center to the circumference. According to the cosmogony of the Phenicians (*vide* Sanchoniathon), "The first Principle of the Universe was . . . a chaos full of confusion, and without light, infinite, and of endless duration. The Spirit falling in love with its own (associated) Principles, entered into close union with them; and this (power of) union was called Love. Hence sprung Mot or Mod, that is to say, either a slime, or rather an aqueous mixture, which was the seminal principle of all creatures, and the generation of the Universe." In its primogeneity this Light was not that which is opposed to darkness (John i. 5), but a manifested *consciousness*, the awakening of the solar center into a "cold flame" (as termed by the Magian school), which, issuing dry and radiant, came into frictional union with the phlegmatic chaos,* which self-induced heat, piercing the surface with its siccidity, produced a resultant vapor in the air. Wherefore the Cosmic Breath in its very act of expulsion resolved itself into the paternal attributes of heat and moisture as ostensible factors in the generative process; and only then did illumination assert itself, and Time, being separated from Eternity, became—Life! "Falling in love with its own," as previously quoted,

*"Before it is disturbed by the recognitive Light of Thought in the Highest (in which are the arrowy forces of Apollo, which churn the slumbery Ocean of that power that fills the capacity of the Infinite One into foam, spray, luminous mist, and starry motion) Matter simply *was*."

—*Hermetic Philosophy.*

The "slumbering Ocean" is the great Mother principle, variously denominated as Isis, Rhea, Virgin of the World, the Great Psyche. As every division and every compound in the universal fabric is possessed of a triad peculiar to itself, so according to Kabala this Middle Nature is presided over by the Three Mothers, or *Emes*: א Aleph (air), ם Mem (water), and ש Schin (fire). The significance of this latter is disclosed in the 31st Semita of the Sepher Jezirah, which represents "the magic lamp or light between the horns of Baphomet . . . with its two poles and equilibrated center." As the elements above named they are the handmaidens or Seraphim through whom God distributes the "seeds of the universal Being." Thus, masked 'neath a most subtle imagery lie *perdu* the most recondite verities of Nature's principia.

is the descent of the Holy Ghost or "fiery love," the Soul or individuating life principle that conjoins spirit with body, Divinity with the thing of its creation.

In such wise was the Creative Force coördinated into a law of polar opposites as enforced concomitants of inceptive motion. Action begets interaction, nor may one infer differently, for except the One became Twain there could have been no enunciation of the Divine postulates. As a law of physics, activity on a dimensional plane must possess the characteristics of positive and negative, dimerous or biune forces belonging inherently to the Central Law, and thus made manifest in these co-essentialities as the initial predicants of Being.

Having determined "to go forth and multiply"—not by arbitrary resolution, but pursuant to the mandate of Necessity, as expressed in the dictum *Sit Lux*,* "let there be light"—this two-fold light of Creation as a receptacle of the Divine Will moved forth from the Center and polarized in the hitherto Formless Void, "so that nature was formed a second time."

In certain ancient cosmogonic myths the Father was likened to a "cold mist," and the Mother to a "prolific slime," which Bolus called "Ilus," Paracelsus the "Magnum Limbus" or "Iliaster," and the alchemists "Hyle," but which in its latent aspect, was referred to as "Cold Virgin." And the "cold mist" (spirit), as a vehiculum of the archetypal seed, moved upon the surface and awakened the parturient energies of the "prolific slime" (chaos), insinuating itself in serpentine undulations as a trail of fire-mist, and drawing after it one-third of the heavens—planispherically analogued in the constellation of Hydra, the Water Serpent, which extends from Cancer (moist nature) through Leo (heat), Virgo (the matrix), and into Libra (loins, equilibration)—

* This is the correct rendering according to Venetus in *De Harmonie Mundi* instead of *Fiat Lux*, "let light be made." Light is not made, but communicated.

a symbol each of the four elemental triplicities. Xenophon affirmed that the Soul was the quintessence of the elements, and thus through this love principle was Spirit impounded.

Again, this Light was the river that "went *out* of Eden to water (impregnate) the Garden; and from thence it was parted into four heads" (Gen. ii. 10). It is readily seen that Eden and the Garden are two distinct locales or conditions, the one the primordial seat of the heavenly beatitudes, the other the cosmic laboratory wherein are illumined the fires of the Divine Mind.

This androgynous character of the Primal Light—a unity in constitution, in operation a duality—of itself suggests fourfoldness, for fire in opposition to water produces vapor, whence is generated air, while that which subsides by reason of dryness becomes earth; or, in the vital flame of the first is contained air as coadjument to its activity and sustenance, and in the basic moisture of the second is enclosed the condensive element of earth, each motionally related to the other as essential reciprocities. "There are four movements in Nature produced by two forces which sustain each other by their tendency in a contrary direction" (Eliphaz Lévi); and these opposite yet mutual dependencies are disclosed in the genesis of the four elements, possessed of the following faculties:

Dynamic	{	Fire	(Gihon)	Caloric—accelerative.
		Air	(Euphrates)	Electricity—diffusive.
Static	{	Water	(Hiddekel)	Magnetism—receptive.
		Earth	(Pison)	Gravity—consolidative.

These elemental variants are not to be confused with those subject to visual or tactile discernment, though prototypal congeners of the same: but to be mystically appre-

hended as absolutely virginal in basis and type because primarily self-begotten, each a matrice for the accommodation of a specific dispositional quality, such as may be more clearly cognized as heat, moisture, cold, and dryness. As celestial hypostases Fire is the seed or imaging faculty, Water the sperm—a conservator of seed, Air the vehicle of transmission, and Earth the gravitational matrix and the receptacle of sperm. Those we sentiently observe are but chemical tangibilities, *e. g.*, Water in its generic aspect is the attractive polarity which induces to magnetic rapports in the cosmic energies, while the phenomenon of water is merely a static condition resulting from a combination of two dynamic principles in the proportion by atomic weight of 88.0 of one to 11.1 of the other; celestial Earth is a protomateria, cold and dry in texture, while the visible earth is a feculent compound of a specific gender, but of multiplex composition.

Yet in turn—as illustrated in the preceding diagram—they are each trifold in complexion (the number four thus making up the number twelve), varying in definite degrees of purity and modes of activity according to the incidence or character of its deflection. Thus, Fire is fixed (Ω) at the center volatile (φ) at the major superfice, and transmutative (†) at the other; or, alchemically, digestive, calcinative, and projective. Air is movable ($\underline{\Delta}$) at the center, transmutative (II) at the dominant extreme, fixed (⋯) at the lesser; or, sublimative, multiplicative, and fixative. Water is similarly conditioned as Fire, though alchemically separative (Ⓜ) at the center, dissolvable (⊖) and putrefactive (⋈) at the poles. Though regarded by the physicist as contrary to Fire in disposition, in reality the two are but counterposed attributes of a biune Principle, whence the alchemist correctly esteems his Fire as a “burning water.” Earth is transmutative (Ⓜ) at the center, fixed (⋈) at the surface, and mutable (⋈) between; or distillative, condensive, and fermentative.

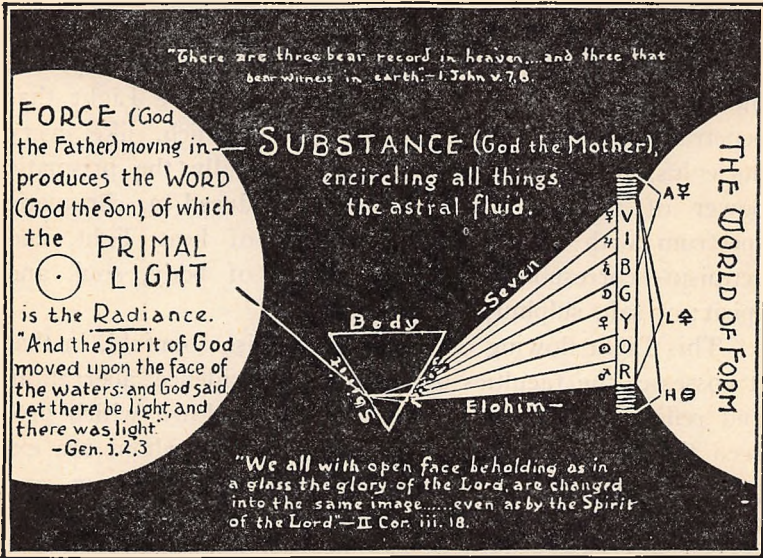
These are "invisible modes of motion," self-acting and automatic, an eternal effort by displacement and restoration and through attractive and repulsive polarities to establish the chemical balance as vested in the hypothetical equality of action and reaction. "Fire and air constitute the chaos which encircles the globe of earth and water. The two superior elements send their impressions upon the two inferiors. Fire is disposed and digested by God into the stars" (Paracelsus). Accordingly may one grasp inferentially, if not intuitively, a concept of the origination of the celestial Zodiac itself, of which each of the twelve constellations symbolizes externally some particular chemical regimen in the duodenary law of the predestined circle of Being. And in this wise were the elemental energies duly proportioned, the Firmament fashioned, the Circumference established, the Circle completed.

And the elements of this Circle are eternally responding, first to acceleration, then to gravity, to joyousness and to contemplation, variant moods that might well be described as "the oscillative antagonism between incompatible paradoxes," yet each temper a congruity that unites and makes consanguine the different factions of the cosmic family.

In this agitation that extends from the pole of motion to that of rest, the latter is biblically referred to as Noah (*rest*), who begot a progeny of three sons, each representing an age of 120 years (=360°, the celestial circle). And the propagation of these three conforms to a nicety with the generation of the Three Principles, for as explained by Sendivogius in his alchemical tracts (the parentheses are mine): "Fire acted on air, and produced Sulphur (Ham, signifying heat); air acted on water, and produced Mercury (Japheth, addition); water by its action on earth, produced Salt (Shem, crystallization, unproductiveness, who received his father's curse); earth alone, having nothing to act upon, did not produce anything, but became the nurse of the Three Prin-

principles.”* Here is the revision of the numerical order to which I have previously alluded.

The lines of descent in the Hebrew genealogy are but personifications of corresponding processes dealt with in clearer and more ideal and dramatic form in the ancient theogonies, of which that of the Ascræan shepherd (Hesiod) may be cited, wherein is “cast the divine functions into systematic



sequence’; more than can be asserted of the Mosaic account as so execrably contrived to accord with the chronological and historical utilities of a materialistic régime.

* These parallel the Hindu version of the same myth, wherein *Menu Satyvrak* figures as Noah, and *Sherma, Charma*, and *Ivapeti* are easily identified with the offspring. I cannot agree with the Rev. Faber in his *Cabiri* that “the Platonic trinity, from which the early fathers borrowed the mysterious dogma . . . was originally composed of Shem, Ham, and Japhet.” There is a difference of aspect between the hypostatic Principles of the Archetypal World and the Celestial trinity of spirit, soul, and body, though the one descends and functions through the other, even into each individual constitution of the phenomenal realms. “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost. And there are three that bear witness in earth, the spirit, the water, and the blood” (I. John, v. 7, 8).

To recapitulate, a graphic concept of these distinctive steps in cosmic involution is afforded by a very simple experiment in optics, and one which, in its similarity of procedure, discloses more than merely a tentative view of the processes I have sought to elucidate: Take the ray of white light emanating from the solar unity; this passing through an aperture into the negative sphere of a darkened room immediately becomes dual, in that impingement with its opposite polarity has elicited the radiance erstwhile latent within it. The obscurity which it enters is as the Great Deep, and the ray thus admitted answers to the Creative Light that penetrates to the center of the Chaos which, like every nucleolus, possesses figuratively and literally the prismatic power of refrangibility. Thence is educed a chromatic spectrum with its threefold attributes of heat, light, and actinism—corresponding to the trinity of body, soul, and spirit; or salt, sulphur, and mercury.*

This Light flowing outwards is likewise fourfold, in that it possesses the faculties of luminosity, incidence, aberration, and reflection, and is the celestial stream down which proceed the Seven Elohim or generic gods, by whom are expressed "all the oracles and dispensations of Heaven, and nothing is done in the macrocosmic and microcosmic worlds that is not first conceived and perfected eternally" in this divine council.

These Elohistie progenitors are each vested with a distinctive administrative function in the task of world-building—official differentiations clearly exemplified in the septiform diffusion of the Creative Light. Unmodified, this light is a synthetic Principle, as is the Sun whence it emanates, and

* This diagram is merely expositive of certain similitudes in Nature's adyta, the component facts of which are not to be regarded as in any sense segregated the one from the other, or as proceeding from a locality *outside* the theatre of operations. The cosmic playground is portrayed in simpler but less understandable guise in the Sun symbol (☉), with its mystic center bounded by a circumference that encloses every intermediate process.

as similarly is the innermost point of every physical body: for planets themselves begin their evolution from a hypothetical *point*, and are as astral embryos till fitly disposed to entertain the enucleating beam in which repose the germinal images of the creative archetypes. In this composite ray of light which establishes the solar center of the body it seeks to vivify is embosomed the universal ordinances and the paternity of all life; in jurisdiction a throne of supreme authority, and occupied by the Archangel Michael.

Now, as pure light is composed of three primary and four complementary colors, so is there likewise a divisional feature in the executive capacities of these Hierarchs, a verity very appositely epitomized in the symbol for Divine Sulphur or Sol-fire (\triangle), with the foci of the triangle personified respectively by Jupiter, Venus, and Mercury, and the lines of orientation in this world-plan by Saturn, Mars, Moon, and Earth; of a relative equivalency with the Three Principles and the Four Elements.

I have sought particularly to impress the fact of a trinity as ever-present in all actualizing processes, and the Triumvirate forementioned may very consistently be associated with those effluent agents in the Microcosm whose activities embody the *soul* that animates and induces to perpetual generations; the passive *spirit*, whereby the soul is "infused," impelled to mutation, and so individuated, and the ethereal, oleous *menstruum* which serves as a celestial matrice for the potency thus being involved;—the three aptly termed "a propinquity of complexions between visibles and invisibles."

The Primal Point—the Macrocosmic Sun, the All-seeing Eye so frequently represented above the symbol of the pyramid—perceiving neither bound nor limit, but a circumference which was nowhere, required first a definable Place in which to focalize the beatific vision, a sphere through which to center the ray of Divine Consciousness, and whence proceeds, as a naturalistic element, the power of cyclic changes

in the heavens. This province was accorded to Jupiter, who presides at the apex of the supernal triangle, and from thence dispenses his sacred fire and hurls his thunderbolts, as types of the phenomena of expansion, throughout the all-inclusive ether, which is the very foundation of the organic world. Hence he is designated as the Soul () of the world (+), or ♃.

Venus, the second of this group, is that mediative *spirit* referred to in the last paragraph but one, by whom the germinal archetypes diversified through Jupiter are united with the Mercurial *menstruum*, and thus quickened into the avid faculty of Intelligence, the "recognitive Light of Thought"—a reason why Mercury, with his penchant for the appropriation of all that surrounds him, is so oft alluded to as a "god of thievery." In association with Venus, as here indicated, he is androgynous (Hermes-Aphrodite). To apprehend more fully these related functions in celestial meta-genesis, or the predetermination of cosmic textures, reference to an analogous fact in physical generation is necessary, wherein they signify counterposed receptacles for the animal exuberance—the passional proclivity—when, aroused through superfluity and compliant with opportune conditions, the first requisite in embryonic projection is fulfilled.

Venus, the brightest ray of the seven, is, therefore, the unifying principle. To give a concrete example of an abstract fact, she is the invisible, the intangible fluid that effects the union of the steel (body) with the magnet (soul), that "ether of excessive tenuity and the most uncompounded form of light" which is soul-love, because ever seeking adjudication between opposites and a union with that which needs her ministrations, whether as the Mother of Sorrows in the travails of unfoldment, or Our Lady of Victories at the redemptive summits. She answers to Sulphur in alchemic terminology, that which enlivens and attenuates Matter, conversely to the fixation of the volatile, where, in her polariza-

tion downward to the Adamic dust, she is personified as Eve.

In the tetradic complements of the hierarchic scale, we note a relativity somewhat of the nature of elements as compared with the principles of Being. As Jupiter represents Place (of extent illimitable), so to Saturn is given rule over Time (of measure unending). He is the World (+) of Soul (⊙), ♃, or the crucible through which the Divine concepts are formalized into creative refinements, as is the office of his terrestrial counterpart, lead, in cupellative processes

Iamblichus ascribes to Mars an impulsive quality, which might be reckoned a centrifugal force as counterposed to the centripetal functions of Saturn, or heat as related to coldness. He induces the strife through which the diversities are effected; hence termed the God of War, or Ares, who was responsible for the animosity that arose between Jupiter and Hera. He moves specifically as an adjuvant of the solar principle, which is why the Sun is astrologically dignified in Aries.

The lunar principle is essentially a reflective one, an intermediary between actives and passives, between expansion and contraction—a nurturing power as pertinent to the one as to the other. She moves *in medias res*, and in her manifold capacity is enclosed the humors that lubricate the impinging activities, from the utmost tenuities to the coarsest molecularizations. Her relationship to all the earths is therefore obvious.

Every form of sentience, every individuated substance, is a constitution in diversified percentages of these seven fundamental effluences, while at one and the same time relating functionally with the three divisional planes of universal nature. Thus, in their administrative capacities the Elohim are the Heavenly Vicegerents through which the Mirific Word or the Divine Esse is communicated—deputed Powers that

manifest as invisible planets or Principles in the Celestial realm, impregnating and energizing each a cosmic center; these in turn are prototypal of habitudes objectified in every solar system by its planets as the sidereal *vehicula* for the dissemination, on lower planes, of the divine potencies by descent into the productive principle of the world, whereby they impress their peculiar natures upon the different subjects of generation. And similarly must the human soul, before entering upon its rounds of ascent, first descend by investiture with spiritual integuments necessary to its expression and unfoldment in the domain of matter, which, as saith Hermes, is "the vehicle of becoming."

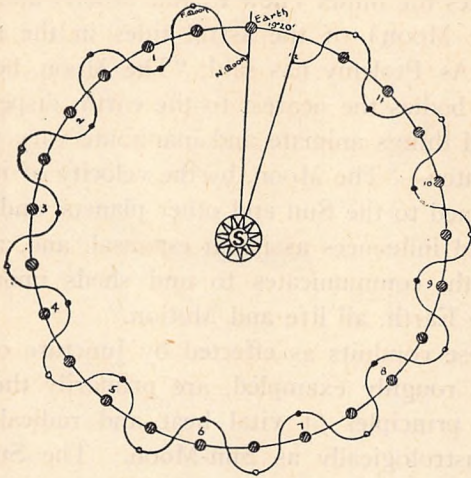
Thus have we travelled down the cosmic highway, through celestial labyrinths, into the ELEMENTARY kingdom, wherein the psychical vibrations are lowered to the degree of visible enclothement, and become responsive to astral impact from above. We are told that "the stars are subject to Destiny, for no one can escape Destiny; neither can one escape the action of the stars. They are the instruments of Destiny, thereby accomplishing all things in Nature and Humanity."

Just how these relationships are established, or the *modus operandi* of planetary influence, has caused more perplexity to the delver into arcane verities, and aroused more ridicule and invective on the part of the scientific egoist, than has any other phase of the stellar doctrine. To the one, convinced by careful analysis and observation of the phenomena themselves, much theory and speculation have been indulged without arriving at any workable conclusion to the problem; to the other, the meaningless "pooh-pooh" and the arrogant expletive of "nonsense!" have served as a convenient dismissal of the hypothesis, without according it so much as a modicum of attention.

We can concern ourselves with neither the self-sufficiency

nor the shallowness of the latter, but will suggest an explication of the same for the better instruction of those who interrogate Nature in the spirit of humility and with the honest desire to understand her complex messages.

The Macrocosm and the Microcosm are as two great spheres or mechanisms, the one impinging upon and inter-



related with the other. Without the one the other could not be, and together the two make one—a duality in unity.

Now imagine—for greater perspicuity—the Microcosm as a nether wheel consisting of 360 interstices (degrees), the revolutions of which ingroove themselves with twin projections from the Greater Mechanism, thus effecting contactual points of attraction that resolve themselves into channels through which specific *influences* from the Macrocosm descend or are drawn into the reservoirs of cognate *effluences* awaiting them in the *minutum mundum*, or lesser world. These inflowing potential essences are connatural with the astral conduits thus provided for their actualization, pursuant to a law of attrition and homogeneity.

Nor is this cog-wheel illustration—in nominal likeness to

a geometrical epicycloid, that "curve generated by a point in the circumference of a moving circle"—by any means an inapt one, as instanced in the orbital variation of the planets through the Zodiac from north to south declination, and *vice versa*, as also of the wave-like path of the Moon from major to minor syzygy, as shown in the accompanying plate, and which indicates the influx (new to full Moon) and the efflux (full to new Moon) of the astral tides in the spheres of generation. As Ptolemy has said, "The Moon, being of all the heavenly bodies the nearest to the earth, dispenses much influence, and things animate and inanimate vary with her"; and von Suchten—"The Moon, by the velocity of its monthly course, is joined to the Sun and other planets, and, receiving their rays and influences as in an espousal, and, as it were, bringing forth, communicates to and sheds upon its near neighbor, the Earth, all life and Motion."

Now, these conduits as effected by juncture of cog and interstice, as roughly exemplified, are primarily the interplay of the dual principles of vital heat and radical moisture, symbolized astrologically as Sun-Moon. The Sun may be likened to a wire through which the planetary messages are electrically transmitted, and of which the lunar moisture is the insulation.

As these creative principles irradiate through the middle or sidereal spheres they absorb the salts of Nature, diversified in character with the varying qualities of the stars, and thus become the generative seeds that find lodgment, each to its kind, in the physical matrices which await and attract them in the world of phenomena. The projected life-force itself is the Spiritual Sun (the solar orb being the center for its diffusion); the Middle Nature, or the sidereal realms, constituted of the circumfluent ethers, is the vinculum or ligament—that universal Spirit of Nature that is the priest who officiates at the secret nuptials; and the radical moisture, as symbolized by the Moon, is the menstruum or the propaga-

tive principle through which the seed is absorbed, nurtured, and made fruitful.*

All salts possess the quality of deliquescence, whether mineral, vegetable, or animal; and likewise the Salts of Nature, as vortices of the solar life, are absorbed by the watery or lunar element and lodged in their proper conceptacles.

Physical chemistry affords an illustration of this in the exposure of salts of tartar to the air—which is exuberant with sidereal essences,—whereby this vegetable magnet attracts, through the medium of the watery element, a seed of its own nature, or according to the measure of its own assimilative faculty, and thus becomes cosmically and chemically pregnant. Every physical life organism, whatsoever the type or genera, is a magnet for the reception of a vital spark or spirit admeasured to the character and purity of the receiving vessel; the animal sperm can entertain only according to its species, the vegetable magnet similarly, and so throughout the universal nature that lies so invitingly exposed to the protean spirit that permeates the encompassing domains from the sublunar to high Olympus.†

And hereby may be intellectually apprehended the operative manner of sidereal impact upon the multiple economies

* According to Dr. Johnson, the use of the word *menstruum* originated in the notion of the old chemists respecting the influence of the Moon in the preparation of their dissolvents; whence also the catamenial period as belonging to a synodical or lunar period. We have here an application evidently not perceived by the good doctor.

† The platonists taught that all inferior bodies are exemplifications of the superior Ideas, belonging to the Archetypal as "one form, but in the Soul of the World (the Celestial or Middle Sphere) they are many. They are placed in the minds of all other things, whether they be joined to the body or separated from the body, by a certain participation, and now by degrees are distinguished more and more. They place them in Nature as certain small Seed of Forms infused by the Ideas, and lastly they place them in matter as Shadows. Hereunto may be added, that in the Soul of the World there are as many Seminal Forms of things as Ideas in the mind of God so that every species hath its Celestial shape or figure that is suitable to it, from which also proceeds a wonderful power of *operating*, which proper gift it receives from its own Ideas through the Seminal Forms of the Soul of the World" (Agrippa).

of the human organism, as induced by certain relationships between the *Primum Mobile* and the responsive astral centers of the individual monad.

The great ocean of the middle spheres eternally and copiously abound in astral essences of a character with the various celestial bodies, and which in reality constitute the sum and substance of the sidereal world. Hence, it will be seen that the influences that respond to the susceptibility of the object played upon do not come direct from the physical bodies of the planets, but are *emanations therefrom being constantly held in suspension throughout the spatial domains till such time as a psycho-geometric law produces the proper channel and the necessary conditions for their attraction and absorption*. Thus, the planets of Astrology are magnetic media through which are transmitted and individualized the cosmic attributes of the Creative Light that penetrates and vivifies every vastness, every infinitesimal *locus*, not of the outer dimensions but of the *within* of space, and capable of sense cognition only when the conformities between the celestial and the intramundane are geometrically established. An astrological aspect, therefore, signifies merely that a matrix has been formed for the reception of a celestial impulse, individuated according to the stellar principle contacted and the appropriative faculties of that which awaits it, whether such pertain to the spiritual, the mental, the physical, or the secular economies of the organism affected.*

* "The celestial virtue penetrates all the elements along invisible lines which, starting at all points, meet at the earth's center Naught can be brought forth therein save in the likeness thereof, which also is drawn therefrom" (Vaughan). Man attracts and appropriates the good or the evil conformably with this doctrine; nor can he forefend susceptibility to the noxious or the hurtful, and so "rule his stars," till he has wholly cleansed the mystic conduits and the assimilative centers of his own microcosm, that the celestial grace may descend without hindrance or contamination. He is then, and only then, spiritually disposed to contact the pneumatic mysteries, to the end of effecting a union of the microcosmic Pnuma with the Virgin-Spirit, which is the accomplishment of the *magnum opus*.

Truly, a very rational fact, when properly viewed and grasped, and one that amply refutes the puerile objection of planetary *distances* as argument against the astrological hypothesis.

And so may one pause in instructive contemplation and view Man in his divine dignity as reflection and epitome of the Three Worlds. "Three spirits united in one, live and act in man; three worlds, united in one, throw their rays upon him; but all three are only the image or echo of one primordial creation. The first is the essence of the elements; the second, the soul of the stars; the third—*the life*. . . . Having three worlds in him and living in three worlds, man should learn to know the lower elements, understand the sidereal, and know the eternal. . . . The body comes from the elements, the soul from the stars (principles in the Cosmos), and the spirit from God" (Paracelsus).

All nature is one. Not a single atom can be conceded the dignity of separateness or independence; the infinitesimals are but lesser expressions of the totality, for the same "law that rounds the dewdrop shapes a world." Between the component essences there is a universal participation, but no impartibility.

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

CHAPTER V.

THE CREATION ASTROLOGICALLY AND ALCHEMICALLY INTERPRETED.

In directing attention to the occult side of the astronomic allegory of the Creation in order the better to apprehend the art of begetting, or the linking of Cause to Effect, we necessarily pass from a contemplation of the physical heavens into the inner realms of astralic vibration. In this step we supersede the province of astronomy, a science restricted to that outer law by which is determined the celestial altitudes, distances, magnitudes, and the periodical revolutions of the heavenly bodies. The interpretation of the inner law belongs to Astrology, the mother of the sciences, the parent of the philosophies, the heart and soul of every nature doctrine—and yet to-day of them all the least known and understood.

Lacking a clear apprehension of the inner truths sought to be expressed, one might pardonably be disposed to view as highly extravagant many of the technical expressions made use of in practical astrology. These convey to the uninitiated a lesser meaning, perhaps, than does the nomenclature of any other science, and in significance are as elusive of the mental grasp as physically are the cosmic ethers which surround and envelop our being. And yet terms more befitting the sense intended could not well have been chosen, breathing, as they do, an idealism perfectly congruous with a system of thought that has to deal with the most exalted conceptions of soul and destiny. Thus, the "governments," the "dignities," and the "exaltations" of the planets, the "lords" of the signs, and the

“mansions” of a chart, and similar qualifications, lend to the conditional values which they variously represent an imagery royally suggestive of divine dependencies, of supreme relationships, and of methodical governance throughout the sovereignties of the Universal Kingdom.

Material science barely impinges upon the causal spheres, and being restricted to the outer or physical operations in nature it consistently confines itself to a practical verbiage which appeals more directly to the intellect. With such the general mind is more or less familiar, whether understandingly or not. On the other hand, mystical thought is not so easily externalized, therefore the veil of allegory and the parabolic privilege are utilized as necessary media through which the *soul* of things may be made more luminous to the outward senses. The pages of Holy Writ, from Genesis to Revelation, teem with mystical formulæ in which are to be perceived wondrous analogies that point indubitably to Astrology as the master key to the incipient as well as the unfolding processes in nature, and such as proclaim beyond question its importance as the true interpreter of divine law.

After all, the creation and evolvement of a universe is no more marvelous or incomprehensible than are the germination and growth of a plant, the conceptive and gestative processes of the animal embryo, or the successive stages of generation, corruption, and conservation in natural species; one and the same law manifests similarly in each, and is perforce identical in every act of procreation and unfoldment that Nature undertakes.

The aim here will be to establish the logic and the philosophy of this statement, and its compatibility with the basic doctrine of the stars, as will be evident in the following elucidation of the real import belonging to the planetary and zodiacal assignments to which reference is made above.

To what has been said regarding the anterior mysteries of the Archetypal World, wherein subsist the incorporealities

of non-being, we now very consistently direct our inquiry into the final movement of the Life Essence outward into the realms of external consciousness. This movement, or primal motion, within the germinal realms is genetic with the "vital heat," or inward fire (symbolized by the Sun) that abides in the center around which revolve the homogeneous particles of every circumference. Thus, the Sun at the center of our sideral system is the vital source of all its motion, and endues with energy and life every atom of which it is composed; the revolution of the earth upon its axis, and the molten furnace at its center is consequent to the operation of this vital principle; while the human monad, the microcosmical man, physically and spiritually responds to the energizing fire at the heart of his being. Accordingly, Leo (Ω), the heart of the Grand Man, becomes the "mansion" in which resides the solar principle.

In this ascription is to be understood the reason why in hieratic symbolization Leo stood for violence, which is the character of fire, and so portrayed in the descent from the skies of the Nemean Lion that was slain by Hercules, whereby he accomplished the first victory in his cycle of twelve labors—otherwise the solar transit through the twelve signs of the Zodiac.

But this "vital heat," the positive potency in manifestation, would, by reason of its consuming nature, prove destructive rather than generative were there not a reciprocal principle to nourish and sustain its activities. The Divine in nature exacts systematic polarities as indispensable to the harmonious co-sociation of its energies, from which necessity arises *duality*, the eternal fiat that proclaims everything as double—and so postulated in the Hermetic doctrine; a fact that is self-evidenced in the polar opposites of cause-effect, positive-negative, male-female—qualities mutually essential and neither of which could be without the other. As fire is immanently positive, active, it is logically insistent that its polarity should be one

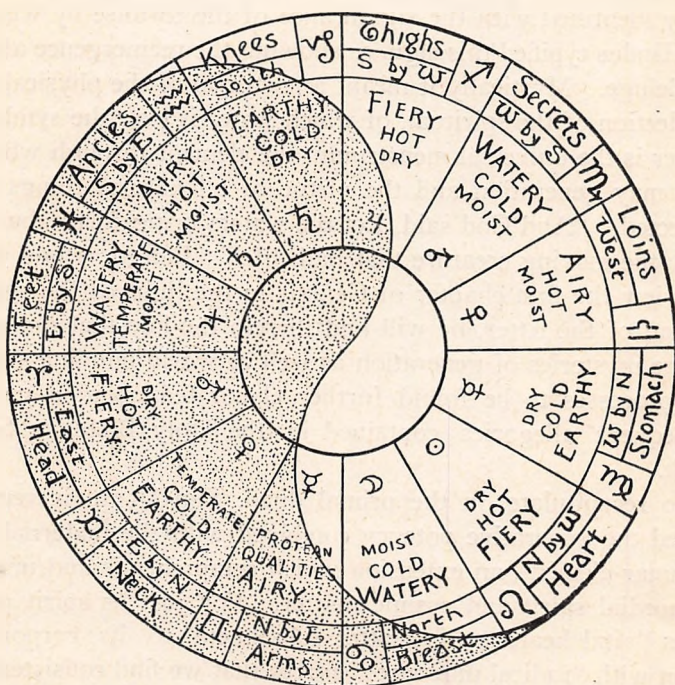
of passivity. Hence, the science of alchemy recognizes "radical moisture" as the equilibrant of "vital heat," and places it under the governance of the Moon, whose astrological sheath is the maternal sign Cancer (♋), of the watery triplicity.

The astrological symbol for this sign is similarly constructed and doubtless a replication of the sacred glyph of the Chinese "Yang and Yin" (represented by dual whorls interlaced in a circle; see Plate), emblemizing manifestation, or the "Gate of Humanity." The meaning here intended is obvious, and is easily identified with the significance of the tortoise by which the Hindus typified this sign, as showing the reëmergence after the deluge. Mystically it meant a portrayal of the physical as a reflection of the spiritual, of which water is ever the symbol. Water is the universal menstruum, the element through which only may generation and the virtue of all natural things be perfected. "And God said, Let the waters bring forth abundantly the moving creature that hath life." Indeed, if one will but view the first chapter of Genesis in the light of the spirit instead of the letter, he will find therein the key that unlocks all the mysteries of generation as well as world building—initial processes to be found further elaborated upon in many subsequent allegories contained in the Holy Bible, or Sun Book.

To recapitulate, in the primal duad, Sun-Moon, is represented the generative potency combined with the maternal or sublunar element, an extension which comprehends and unites primordial spirit and cosmic matter. For just as spirit precedes "vital heat," so is matter subsequent to its corporate union with "radical moisture;" forces that we find consistently allied with the zodiacal activities expressed respectively through Leo and Cancer, the houses of the celestial luminaries, through which avenues of manifestation the potential makes its first step towards the actual.

With this brief interpretation of the dual values attaching to the primal impulses in the creative act, we have covered the

first step in our thesis, and will now attempt to elucidate astrologically the gestative processes by which the Life Essence, projected through celestial channels of luminosity, is fixed, putrefied, calcined, made fruitful, and so individualized. Thus may the reader more clearly perceive the majesty of divine logic as epitomized in this, God's own science, which came into being and is constitutional with the First Thought, therefore is without possibility of alteration or emendation. Neither is



it subject to the wantonness of anathema or scurrility, no matter what the effort of the puny mind to mislead or destroy; such might as feasibly strive to subvert the ordinances of high Heaven itself as to attempt an overthrow of the *truth* of Astrology.

But that a clearer cognizance may be taken of the celestial principles as potentialized through planetary media, it will be necessary first to recapitulate briefly on the constitution of the Elementary World, wherein is afforded distinctive channels of mediation through which proceed the generative essences. For which purpose will be found in the accompanying plate the astral zone, composed of magnetic circuli corresponding to the four divisions of elements included astrologically in the twelve signs of the zodiac. These are allegorically described by the prophet Ezekiel in his visions, the real import of which will be more duly appreciated in their true interpretation as having reference to the scheme of the heavens and the four astral triplicities, Earth, Water, Fire, and Air.

"In the vision of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south."—*Ezekiel*, xl. 2. Capricorn (γ_5) is the polar elevation (mountain) of the normal zodiac, is the south sign (see plate), and is the opposition or polarizing point of the Cancer or lunar activities. Saturn is the "lord" of this sign, and in Astrology rules the *frame* of man as well as the universe.

"And out of the midst thereof came the likeness of four living creatures."—*Ibid*, i. 5.

"As for the likeness of their 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."—*Ibid*, i. 10.

"And as for their appearance they four had one likeness, as if a wheel had been in the midst of a wheel."—*Ibid*, x. 10.

The forces here typified are likewise referred to in the Book of Genesis as the four rivers of Paradise, and analogically indicated in alchemical science, under the four wards of the stellar key, respectively as (*a*) bull, earth, carbon, salt; (*b*) eagle, water, hydrogen, mercury; (*c*) lion, fire, oxygen, sulphur; and (*d*) man, air, nitrogen, azoth; also in the figure of the Egyptian Sphinx, with its human head, body of a bull, claws of a lion, and wings of an eagle. All individuation, to be a part of unity, must partake of these four natures. Nor could it be otherwise, for every projection from out the seat of latency

into individualized form has passed—as expressed in the Hebrew tradition—through the “fires of severity” and been “assuaged by the waters of mercy”—a mystical allusion to the enforced necessity of the dual principles, vital heat and radical moisture.

I advert here to elements in the sense of their purity, and not to those of a visible nature, as the latter are but the result of unequal commixtion, and are manifested only through such contingency.

The elements are the matrices through which is subministered the spiritual nourishment necessary to the unfoldment and propagation of the creative energies, while between them obtains an interdependence such as gives to each an equal importance in their mutual relations. Thus, fire is the igneous principle, the inciter to action, in order to accomplish which it must first become endued with the Divine breath; in other words partake of tenuity that it might enter into and quicken all things. Hence, the office of air, which is most essentially of a spiritual virtue, whence *spiro*, to breathe. But as fire cannot impel to activity without air, or else would be quickly extinguished if deprived of it, so could neither of these attain to fruitfulness without impregnation through the medium of moisture, or water, which is the menstruum of nature. Impregnation, however, implies a passive matrix, and this is vouchsafed through the earthy element, denominated by philosophers as the womb of nature. Or, the mutuality of these may be thus illustrated: Fire prevents the drowning of earth, air hinders the suffocation of the fire, while water conjoins and prevents combustion or destruction by congelation through the fixative properties of earth. Thus is equilibrium maintained by a unity of the whole, and, consistent with the necessity of a trinity in unity, do we find three of these elements to be actively centered in that of a fourth, or passive agency; which may be further elaborated by the following analogies:

LION	MAN	EAGLE	OX
Fire	Air	Water	Earth
☿ ♋ ♁	♂ ♎ ☿	♁ ♊ ♃	♁ ♉ ♁
Sulphur	Azoth	Mercury	Salt
1	+	2	+
		3	+
			4= 10=
			Unity

We have here four avenues of manifestation, of three signs each, called Triplicities—the “wheels within wheels” as revealed by vision to Ezekiel; the co-relationship between which being thus established, I will now proceed to explain the pertinency of the terms “lords,” “exaltations,” “detriments,” etc., as related to the involving processes of the seven astral principles.

As revealed in the enforced coöperation of the Sun and Moon principles, duality is not only a divine postulate, but is the very first decree that obtains in the external working of natural law. For every spiritual ray that descends from out the Highest, seeking to realize its true destiny through avenues of manifestation, is of necessity quickened and sustained respectively through the procreative functions of vital heat and radical moisture.

But that the initial act may approach an orderly consummation, the generative beams of the Sun and Moon—lest they divaricate and so fail of the divine purpose—must undergo *fixation*, that thereby an embryotic center of energy may be established, and the gestative processes properly entered upon. This is accomplished through the media of the elemental or individualizing essences as comprehended in the fixed stars which constitute the zodiac, or mystic circumference, of every created being. “This is the meaning of the declaration that man is composed of foreign particles, having reference, of course, to man under process of evolution in the elemental world. Like this world, he is composed of elements covering the human principle itself, and these are usually classed under twelve heads. That is to say, there are twelve differing kinds

of substance in man's entire psychical and physical structure, a number that was deemed of the utmost importance in the oldest schools of philosophy." (*Hermetic Philosophy*.) This sublime truth is found depicted in the Lord's Supper, with Christ, the center or Sun-principle, surrounded by His disciples, or the twelve mystic determinations; the same great truth is embodied in King Arthur's Round Table.

In connection with these fixed domains as the cosmical channels through which the involitional activities are polarized, we come to consider the first of the mediative influences through and by which manifestation is perfected—that of Saturn, the crystallizing potency in nature, and in Divine operations the symbol of the World (+) of Soul (☽) ♄. His is the province to corporify, to convert into the elements of form and figure, whereby is demonstrated the limitation of matter; his the *framework*, the bony structure, "the frame of a city on the south" which supports and gives fixity to the several parts in the organic constitution of all created things—whether a plant, an animal, or a Universe.

In Astrology he is accorded the rulership of Capricorn and Aquarius—the knees and ankles of the Grand Man—these signs being allied in nature to his functional necessities as a neutralizer of the luminous beams which descend through "the waters of generation."

"He measured a thousand cubits, and he brought me through the waters, and the waters were to the ankles."—*Ezekiel*, xlvii. 3.

"Again he measured a thousand, and brought me through the waters: the waters were to the knees."—*Ibid*, 3.

In his negative aspect Saturn is cold and dry, as indicated by the Capricorn activities, of which sign he is the "lord;" in his positive aspect he holds forth in Aquarius, and therein is hot and moist. By reference to our diagram the reader will perceive that these "mansions" are opposite those of Cancer (ruled by the Moon) and Leo (ruled by the Sun). This is why Saturn is regarded as an infortune and as being inimical

to the luminaries; for the dryness of his Capricorn sheath is contrary in nature to the moisture of the Moon, while the moisture of his Aquarius activities is elementally at variance with the dryness of the Sun. And so in Astrology Capricorn and Aquarius are said to be, respectively, the "detriments" of Moon and Sun.

Many modern astrologers, at their wits' end to find an abiding place for Uranus, are unkindly disposed to rob Saturn of his philosophical rights, that Uranus might be vested—though in this case putatively—with a paternal function. But in the light of this interpretation, made rational through known principles in alchemic law, one may appreciate how intelligently and thoroughly the ancients builded when determining the zodiacal assignments.

Fixation—and for that matter the incipient phase of every regimen—is possible only through contact with a law of opposites or contraries, by which the precedent motion is momentarily arrested and a reverse order instituted. Alchemically, this is denominated *fermentation*, and in that science is symbolized by the Capricorn ideograph. Thus, Saturn as a representative of the earthy element, operating through the dry and negative qualities of Capricorn, his "exaltation," is enabled—conformably with this edict of contraries—to neutralize and fix the celestial ray of humidity emanating from the lunar principle through the maternal channel of Cancer; while with the moisture of the airy Aquarius he counterpoises the burning dryness of the solar heat typified by the Sun in Leo; following which act the fermentative processes which lead to putrefaction immediately begin, for only out of corruption can come incorruption.

It will be noted that Saturn in his objective, earth nature is cold and dry, while yet containing subjectively a moist, aërial spirit—"for which reason, in the procession of the gods, he is designated as the astral deity who presides over the Holy Triad of manifestation, and astrologically is accorded the

rulership of the airy triplicity, or the celestial sphere in which are polarized the activities essential to mundane consciousness."—*Metaphysical Astrology*.

And so, in this active assertion of his prerogative as Pan, the Protean Intelligence, he "fixes the volatile, and volatilizes the fixed," that is, materializes the spiritual, and spiritualizes the material. In Astrology Cancer is a movable, volatile sign, and Leo is a fixed one, representing the moisture and heat of generation. This reference to Pan will recall the remarks in a preceding chapter concerning the functional value of Capricorn, the Goat, as the beginning or inception of every cycle, or creation.

Though Saturn is oft termed an infortune by reason of his crystallizing properties, this would seem an illogical estimate of his true virtues as an equilibrant in the spheres of generation; for while opposed to the Sun by his coldness, such temperament is in strict accord with the lunar element. On the other hand, though his dryness be antipathetic to the Moon, it indicates in degree a sympathy for the solar nature.

Thus wise does Spirit descend into matter, thus is the first step taken towards individuation, thus is sounded the first note in the music of the spheres.

"And God said, Let there be light; and there was light. And God saw the light, that it was good: and God divided the light from the darkness. . . . And the evening and the morning were the first day."—*Genesis*, i: 3, 4, 5.

CHAPTER VI.

THE CREATION PERFECTED.

If our carapist, the contemner of Astrology, will but carefully ponder the foregoing hints, in which he may be much assisted by a comparison of them with the familiar analogies to be observed in the procreative processes incident to every species of life, he will find food for many a day's reflection. Or, if an illustration in practical physics will appeal more agreeably to him, let him take any inflammable substance at the center of which abides a latent heat, which, for the sake of demonstration, may be termed the Primal Essence. Now, if he will permit to take place in this substance a suitable absorption of oxygen (fire) and hydrogen (water), combustion will ensue, motion will be created, and a vapory spirit or smoke be generated; and this latter coming into contact with an extraneous surface is condensed into a black soot through the Saturn principle of *fixation*. We have here visualized that which takes place in the interior world of generation. Involved in these coöperations of the Sun, Moon, and Saturn principles, is the action of the four elements, the one upon the other, for, according to philosophers, "fire is nothing but inflamed air," by condensation of which is produced water, and this being distilled and cohobated is potentialized into a residue of earth. These three principles, together with the four elements, may be said to constitute a mystic seven in manifestation.

And here, before going further, let us dwell a moment on the Biblical reference to this initial step, as well as some of the concepts relating thereto, that have been popular with the or-

thodox schools ever since their divergence from the Wisdom Religion and consequent immersion in the seas of dogma and darkness.

The process thus far covered embraces the first day of creation, as cited in Genesis i, 1-5. The "earth without form and void" signifies Negation, the archetypal Idea, the Unmanifest, until "the spirit of God (vital heat) moved upon the face of the waters" (radical moisture) and "divided the light from the darkness," *i.e.*, educed energy from latency, made visible the invisible, and thus made manifest the Word; for—"Straightway leaped out, or exalted itself, from the downward borne elements of Nature, the Word of God into the clean workmanship of Nature, and was united with the Workman, Mind; for it was consubstantial. And so the downward borne elements of the World were left without Reason, in order that they might become (associated with) the only Matter." The succeeding days of the creative act comprehend different stages in the gestative processes, as will be hereinafter touched upon.

This descent of Spirit into Matter is the Fall that the Bible imputes to every manifestation of incarnating intelligence—the projection from out of Paradise into the sensual, earthy, or Adamic element. And still one continues to read of new discoveries bearing upon the *geographical* locale of the Garden of Eden, from which Adam was so ingloriously expelled. Not satisfied with restricting God to a six-day labor contract, He must be accused of gross repudiation of His handiwork by a summary ejection of it from the sacred demesne. A nearer approach to blasphemy of truth cannot well be imagined than that afforded by ecclesiastical authority in the woful literalism with which it has vested these time measurements, as well as the cognate problems to which they ope the way.

There is yet another and equally divine view appertaining to these six days, for, as saith the Hermetic maxim, "Everything that is, is double." Therefore, there could not be a Fall without a Redemption, involution without evolution; hence, in

the spiritual evolverment of microcosmical man are to be found, as correspondent processes, the mystical stages of Baptism, Temptation, Passion, Crucifixion, Resurrection, and Ascension. Our present inquiry, however, has naught to do with this phase of the subject, though duality again presents itself in the joint consideration of the solar and lunar whorls, as depicted in our diagram (see preceding paper). In this it will be observed that the circle of the Zodiac is divided into halves, a passive and an active one—the negative or lunar arc extending from the beginning of Aquarius to the end of Cancer, while the positive or solar arc extends in a converse direction from the end of Capricorn to the beginning of Leo; while the functions belonging to the distinctive divisions conjointly with their mutual opposites in each semi-circle, declare polarity to be a factor as insistent in each of the successive regimens as in the fundamental proceeding.

Having discoursed on the functions of Capricorn and Aquarius as the proximate polarities of the luni-solar principles in manifestation—the celestial vehicula through which is intoned the first resonance of the Divine Word, we come now to direct our attention adown the sides of the positive and negative whorls to the immediately adjacent signs in each—Pisces (♊) in the lunar, and Sagittarius (♐) in the solar arc.

Consistent with the law of duality which obtains in every manifestation, a two-fold necessity is comprehended in these signs, each of which is under the dominion of Jupiter, despite the obliging tendency of a few moderns to transfer the rulership of Pisces to the *tridentifer Deus*. Both Neptune and Uranus belong to the odylic activities rather than to the sensuous plane of being, and may not, therefore, be reckoned with in physical operations; hence, their omission from our diagram.

In alchemic processes it is the office of Jupiter to putrefy that which first has been fixed through the coldness and dryness of Capricorn, for decomposition must ever precede germination. Saturn induces to crystallization, fixity, form, but not

until the life organization is imbued with the *soul* principle—the combining essence that unites Spirit to Consciousness—does it begin to assume individuality; hence why Jupiter is termed the Soul of the World. All Jupiter people are possessed of great soul qualities.

Now, as taught in natural physics, putrefaction is a disorganization of the elements of which a body is composed, and is accelerated chiefly through heat and moisture; and such fact is to be found clearly demonstrated in this second regimen of the embryotic period.

For herein the heat principle of the Sun operating through Sagittarius, of the fiery triplicity, first animates and molecularizes the fixity of Saturn as expressed through the coldness of Capricorn, while yet in its dryness reposes the sympathy necessary to a sustained unity with the beginning. But, as has been previously intimated, heat alone tends to destroy, and without a proper dissolution and equation of the elements an orderly motion could not ensue, and there could be no continuity of form. Therefore, while we find the solar principle essentially active in Sagittarius, similarly is the lunar humidity subserved by the moisture of Pisces. And through the contrariety of this heat and moisture, thus brought actively to bear upon each other, is begotten the hostility necessary to a disorganization of the primary fixity, whence ensues putrefaction.

It will thus be seen that, while Saturn through Capricorn has *fixed* and given *form* to the life essence, Jupiter in an administrative capacity incites to molecular activity, and so endues the same with consciousness; for in this putrefactive stage—the corruption through which comes incorruption—first begins the formation of the arterial system,—over which Astrology concedes the rule of Jupiter—and in which repose the incipient workings of the soul principle. “As regards the dual phases of the Saturn and Jupiter principles alluded to above, suffice it to say that the one stands related to the other as **gestation** is to generation, or affirmation to confirmation. It will

be observed that in the Jupiter symbol the crescent and the cross have exchanged places. Inherent Intelligibility, subsisting in the World of Soul (h) has thus become quickened into instinctive attributes, intellectually cognized through the vehicular qualities of Jupiter, significant of the Soul of the World (u)." (*Metaphysical Astrology*.)

And so in these incipient impulses which constitute the putrefactive period and the beginning of the arterial structure, there is manifested in the evolving ego the first consciousness of a sidereal system of its own, a firmament or individual heaven with now its own central point of attraction. And from thenceforth this lesser world, or Microcosm, though consistent with the Macrocosm, is to all intents and purposes wholly divided from the Primal Source and endowed with a personality that renders it a thing apart, though still but an integer of the universal sum.

"And God made the firmament, and divided the waters (microcosm) which were under the firmament from the waters (macrocosm) which were above the firmament. . . . And God called the firmament Heaven. And the evening and the morning were the second day."—*Genesis*, i, 7, 8.

It is of sublime interest, in connection herewith, to note the numerical significance attaching to these different processes, and the exact conformity to mathematical law with which Nature, never indiscriminate or purposeless, directs her every step. Thus the doctrine relating to the virtue and properties of number, as promulgated by Pythagoras, ascribes to the unit, or One, the principle of conservation, of identity, of existence, and of tranquillity. Capricorn as the first channel towards manifestation, accords with tranquillity, or fixity, which "binds together the chain of causes." In the second regimen, the stage of molecular disorder whence ensues putrescence, is involved the principle of the duad, or Two, "the origin of contrasts, the symbol of diversity, of inequality, of division, and of separation, a number of bad augury, characterizing disorder, confusion and change."

We come next to consider the signs contiguous to those previously discussed, the "mansions" of Mars—Aries and Scorpio—through which the elements of fire and water are again contraposed, but in reverse order to the preceding duad.

The office of Mars is to clarify and urge to increased activity that which has been digested by Jupiter. If you would have a proof of this statement, observe how cholera, due to a superabundance of bile (Mars rules the gall and biliary secretions), fluidifies and excites the rapidity of the arterial blood (ruled by Jupiter). As in the present stages, a two-fold energy abides in the function of Mars, for while his active impulses serve to quicken and exalt the vital spirit of the Sun, yet his fiery and positive nature, as expressed through Aries, is so averse to the radical moisture of the Moon as to effect a calcination of the lunar activities; on the other hand, Scorpio, his negative house and of the same triplicity as Cancer, fortifies this tendency and transmutes his fiery energy into the procreative faculty. If the reader will refer to any treatise on the science of Astrology, he will find that Scorpio is allotted dominion over the generative system. Hence, sex is first determined in this third regimen of the infolding processes.

As indicated in the number Three in the Kabala, the element of fecundity is now implanted in the embryo. According to Pythagoras, "it is the number containing the most sublime mysteries, for everything is composed of three substances; it represents God, the soul of the world, and the spirit of man." We have had the first emanation and the soul, and at this stage the spirit is become animated, and the generative instinct and the power of multiplication has come into being.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, *whose seed is in itself*. . . . And the earth brought forth grass, and herb yielding seed after its kind, and the tree yielding fruit, whose seed is in itself, after its kind. . . . And the evening and the morning were the third day."—*Genesis*, i, 11, 12, 13.

In illustrating these processes by a comparison with the animal foetal period, the fact must again be impressed that Na-

ture, in her manifold expressions, ever adheres to the one method, for principles are eternal, unchangeable, ubiquitous. It is, therefore, logically probable that the intent and purpose of the first chapter of Genesis is to give in allegory the alchemical formulæ that obtain in every differentiation which Nature undertakes, whether there be involved the creation of a solar system, the constitution of a planet, or the lesser organizations which make up the animal and vegetable kingdoms. To the student of alchemy and of the celestial mysteries, there can be no doubt of this.

In natural sequence we come now to the two houses of Venus—Taurus and Libra. Just as Mars subserves the solar principle, awakening in the microcosm, through its exuberance or abundance of heat, the spirit of procreation, so does Venus, being cold and moist, temper his beams that the lunar or maternal principle in nature may become fruitful. Generation is concomitant with the procreative function, hence why in Astrology Venus is recognized as the natural polarity of Mars, and why she is said to be “dignified” in Taurus, and the Moon “exalted” therein.

But in order that Taurus may render fruitful, or endue with the power of propagation, the viscosity that is stirred up by the fusible heat of Aries—whose province is that of calcination—must first be equilibrated by an opposite element, which Venus performs through Libra, the scales or balance. Were not the amalgamating qualities of Venus thus brought to bear, vitrification would be the result; and, as known to the practical alchemist, such a contingency would mean the incapability of further change, and the work would not only be retarded, but returned to the fixity of Saturn—in this event meaning Death, because now beyond the power of resurrection. Nature, however, if unimpeded, makes no mistakes, and effects follow naturally upon causes. It is only when obstacles or violations are forced upon her that she withdraws her efforts and seeks the chamber of abeyance.

✦ We come now to the last regimen, that which is perfected by Mercury through the functions of Gemini and Virgo, the channels through which comes the intellectual cognizance of selfhood, the ripening or birth into independent being. As in the heavens Mercury revolves next the Sun, so in this archetypal projection he stands next the new center now completed, and which henceforth dynamizes a world of its own. The stages of involution have been compassed, and thence evolution marks the turmoil of the external plane.

To recapitulate: Beginning at the center, from which the primal essences first seek the periphery of the circle of being, the order of operation of the seven principles is as follows—quoted from a philosopher of the sixteenth century:

1. The Sun gives vital heat to the creation.
2. The Moon gives radical moisture.
3. Saturn fixes this, and makes it fit for putrefaction.
4. Jupiter turns it into nourishment.
5. Mars calcines it.
6. Venus makes it fruitful.
7. Mercury makes it rational.

“And on the seventh day God ended His work which he had made; and He rested on the seventh day from all His work which He had made.”—*Genesis*, ii, 2.

“These are the generation of the heaven and the earth when they were created, in the day that the Lord God made the earth and the heavens.”—*Ibid.*, 4.

In the fundamental processes here discussed, De Morgan's definition of the science of algebra is peculiarly apposite—“the Calculus of Succession.” For here, as in algebraic analysis, an unknown quantity is the essential starting point for the determination of a resultant value. This unknown quantity is in essence the Chaos (void space) of the mythological scheme, similarly of the heterogeneous mass from which the alchemist evolves his *Lapide Philosophorum*. It is biblically referred to as Nothing, because “without form and void.” In Hermetic parlance we call it Latency, the seat of Energy. But in all these

instances its purpose is ever the primal one, for from this vague, fecund source—as from the unknown mathematical quantity—is deduced the succession of differentials of which a universe is composed, and of which Pan, in the Nature doctrine, may be likened to the first numerical identity. Indeed, this is his alchemical function in the creative scheme. Accordingly do we find him expressed in astral physics by the sign Capricorn, the principle of formalization.

Thus will be seen the full significance of the original rendering of the Samaritan text, "In the beginning the Goat created the heaven and the earth," a statement in which is involved the actuating principle of every outward effluence and the point of *beginning* in every spiritual zodiac of being, for as a principle in creation it constitutes the initial process of every manifestation.

One has only to examine and compare the various systems of worship—all of which owe their genesis to the primitive cycles of time—to find elucidated therein these same principles of the universal science, Nature. The Christian Bible may seem apparently different in purpose and design, but nevertheless it is identical in argument with the so-called Pagan doctrines. Throughout them all a system of correspondences is utilized for the better appreciation of laws otherwise beyond finite mind to grasp. But while astronomy limits one to a view of the outer or framework of the Divine Structure, through Astrology and Alchemy one is given the sacred privilege of penetrating to the inner or super-physical realms, and there viewing the eternally active forces that constitute the system of which Plato wrote, "All this is nothing but God himself (meaning the Creative Essence), who, having the beginning, middle, and end of all things in His power, keeps one straight and steady course according to Nature, with His inseparable adherent, Justice, who is ever ready to avenge the least deviation from His divine law."

CHAPTER VII.

THE MYSTICAL SIGNIFICANCE.

I have thus far in these papers sought, through the aid of astro-metaphysics and of sidereal correspondence, to elucidate the practical working of the One Mind in that first half of its manifestation which we apprehend as Involution—the progressive steps from Idea to Form; and further, by an astrological analysis of this mysterious proto-chemistry which concerns the immediate outworking of Spirit, to establish such as the real intention and significance of biblical mysticism. That pragmatists should have inferred and taught otherwise, is of no great importance to this inquiry. To the student of the spiritual in nature the evidences of their exclusively mystic purpose obtain in plenitude, while to the delver in Astrology and all that pertains to the astral principia, they are as Ossa piled upon Pelion.

The framers of the biblical scheme but garbed in historical guise these mystical concepts rather than conform them to the hieroglyphical fashion affected by antecedent philosophers—simply a different way of illustrating the same fundamental facts. Scholars and thinkers—those whose quest has been for truth rather than for the means to strengthen the frailties of adventitious doctrines—have subscribed in no uncertain terms to the purely symbolic intent of the scriptural methods, though they have in a measure neglected to investigate the true inner processes with which these formulæ deal.

Thus, Plutarch has told us that “the most ancient theology, both of the Greeks and barbarians, was natural philosophy

involved in fables, that physically and mystically conveyed the truth to the learned."

A statement confirmed by Mark, iv. 11, 12: "Unto you it is given to know the mystery of the kingdom of God; but unto you that are without, all these things are done in parables—that seeing they may see and not perceive, and hearing they may hear and not understand."

According to Harris, "All scriptural statements pertain to the sphere of solar radiance, and it is in that sphere likewise that the semi-divine actors severally perform their work."

And to quote from the Rev. G. Oliver, D.D., as being in substance the sentiment of many other liberalists—"Religion and philosophy were veiled under the impervious shade of hieroglyphical symbols, unintelligible to the profane, and intended to lead them into a maze of error. . . . These symbols were publicly displayed in the temple, beaming streams of light to the initiated, while to the profane they were but an obscure mass of unintelligible darkness."

And of this latter class are those self-elected censors who anathematize the astrologer as being a charlatan, deride the alchemist as a visionary, ridicule the mental scientist as a superficial pretender, and repudiate on general principles all students in spiritual mysticism as vain followers of *ignis fatui*, all the while dense to the fact that of such are the real disciples of the great Truth, the followers of the true Spirit—while the self-chosen and the super-arrogant must inevitably be classed with the ignorant and the profane.

Religion subjected to material concepts has no meaning; divested of its symbolism, no spiritual or inner significance. Therefore we may not wonder that it should be orthodoxly defined as the "general habit of reverence towards the Divine Being"—an acknowledgement of a purely incidental attitude, or else the foregoing is a barbarously constructed definition. Perhaps no lapse of fidelity was here meant to be inferred, yet had the participle which precedes the last word but one been

omitted and the element of universality thereby conceded to the remaining word, one might charitably overlook the ungraceful quality of *habit* in matters devotional. More particularly as Being—even though an enforced abstraction—suggests a state of propinquity that is so much more conducive to faith than the separateness of personality can possibly be.

The personal God is wholly a concept of the mind that can neither cognize nor analyze without first detaching its idea and conforming it to a domiciliary restriction. The creedal cults emanated from and were made for minds thus circumscribed, hence they subjected their God, though perhaps inadvertently, to the errors which necessarily belong to separateness and limitation, conditions of which omniscience—a term much vaunted by them—can in no wise be a part. It is not, therefore, a fact so strange that one's respect for theology should generally change in a ratio inverse to the quantity of information one gleans of things near and natural—a particular phenomenon of mind, by the way, that is but a natural law in respect of gravitation, for does not Newton tell us that one particle of substance is subject to attract "every other particle with a force directly proportional to its quantity, and decreasing as the square of the distance increases"?

Note that last—"decreasing as the square of the distance increases." The Supreme Power localized in mental physics to the furthest possible distance away means, if anything, an enforced contemplation of it as through a diminishing glass, whereby the congeries of forces as might constitute so improbable a God would be centered to the vanishing point of a reversed spiritual focus, and so "decreasing as the square of the distance increases."

And the religious instinct of modern theology, alas! is chiefly a *habit* that worships the traditional and bestows adoration only on that which is afar off. The very sacredness of its literature is a quality fashioned and adapted to the remoteness of the period with which it is supposed to deal, while its God

grows in worthiness only in proportion to the distance from which He may be viewed. Hence, its interpretations may sensibly be regarded as a doctrine of perspectives.

Material science is similarly lacking in completeness as its polar opposite, Religion, for it would fain ignore and eliminate the question of cause from the problem of effect. In which regard these diametrically opposed lines of thought may be compared to the two poles of a thinking sphere, the axis connecting which remains inert and unresponsive to the activity induced by the constant revolution of the intervening spaces, as also unmindful of the possibility of reconciliation that awaits their proper juncture at the spiritual equator. And thus, while theology teaches God without Nature, science teaches nature without God; the one contemplates Him as distinct and apart from human standards, the other denies Him even a place in its councils. Little wonder that Thomas Vaughan, the alchemist, felt impelled to describe them as "two epidemical goblins, a school-man, and a saint forsooth; the one swells with syllogistical pride, the other wears a broad face of revelation." And the school-man is as unconscious of the esoteric truths contained in his mythology as the church-man is of the inner meaning of the Bible stories.

But what a different and clearer light is thrown upon the subject of Omnipotence by a right understanding of the mystical correspondences in the natural kingdoms which constitute the divine system!—for they reveal to us an essential Presence that abides in the minutest speck of the atomic realm no less than in the furthestmost circle of interminable space—an executive Power full capable, as I have attempted to show, of inspection and analysis. And Man is no less a symbol of the eternal in Nature than are the elements of the gigantic heavens which revolve methodically about a dynamic center, for, correspondentially, the same elements of the One Mind actuate and identify the life functions of every created organism and every part of the Whole, whether it be vast or infinitesimal.

This is the direct teaching of Astrology, which not only comprehends man as a universe in miniature, but recognizes in every mental and physical creation the necessity of obedience to its own astral environment—impulses limited only by the psychic boundaries of its own being. Professor Langley, in commenting upon the different compositions of the human body, as exhibited separately in vials on a shelf in the South Kensington Museum, somewhat transcended the ordinary vision of the modern astronomer. "They suggest," he says, "not merely the complexity of our constitutions, but the identity of our elements with those we have found by the spectro-scope; not alone in the sun, but even in the distant stars and nebulae. We have literally in our own bodies samples of the most important elements of which the great universe without is composed; and you and I are not only like each other and brothers in humanity, but children of the sun and stars in a more literal sense, having bodies actually made up of the same things that make Sirius and Aldebaran. They and we are near relatives." It would have required but a little deeper perception on the part of the learned professor to have recognized in this material analysis also a spiritual identity, and thus to have grasped the fundamental concept of psychic science. Paracelsus states it from the astro-spiritual standpoint, thus:

"There are many who say that man is a microcosm; but few understand what this really means. As the world is itself an organism with all its constellations, so is man a constellation (organism), a world in itself, and as the firmament (space) of the world is ruled by no creature, so the firmament which is within man (his mind) is not subject to any other creature. This firmament (sphere of mind) in man has its planets and stars (states of feelings, thoughts, emotions, ideas, loves and hates), call them by whatever name you like." (*Paramirum.*)

"There are many stars in the great firmament of the universe, and the high influences the low; and in the microcosm and in the macrocosm all things stand in sympathetic relationship with each other, for all are the children of one universal father." (*De Pestilitate.*)

Ontology teaches that God is Center, which is true and demonstrable, for center is everywhere—and that which is

everywhere can be nowhere. Center is a *principle*, as is God. Every atom possesses it, and as every atom is in turn but a composite of more infinitesimal centers, each gradationally composed of constituent parts held together not by a lesser but identically the same homogeneous principle, therefore Center—God—cannot be cognized in terms either of qualification or magnitude. No part of a whole can stand related to any other part in the sense either of authority or subservience, for the simple reason that one part *must* bear to the remainder an atomic essentiality, else the Universe would be strangely minus the actuating principle of Being, which is spiritual cohesion. Nor would it be possible for a condition of gravity—such as is necessary in a manifest unity—to coöperate between a set of organizations made up of dissimilar elements and impelled by laws of a contrary nature. In this self-evident fact reposes the logic of correspondence. “The Building of the Sanctuarie which is here below is framed according to that of the Sanctuarie which is above.”

Hence, the methods of interpretation here adopted, I submit, are the only ones which will justify the positive assumption of a rationalistic law in the vast economy cognized in spiritual physics as God, who though One is yet dual, for without duality there could be no diversity in manifestation. Nor without the involution, as elucidated in the story of Creation, could there be an evolution—of which the Christ allegory furnishes the interpretation. Our Bible, as composed of the two testaments, is thus seen to be nothing more nor less than a spiritual text-book, or legacy, on the problem of duality.

Conformably with this axiom of duality, the Hermetic science asserts that God is Stability in whom subsists Energy, and of such is Destiny born. Stability is Center, Energy is Circumference, the zodiac or periphery of every circle of generation and of being, whose function it is to counterpoise the activities inherent with the center. As already demonstrated, they bear to each other the mutually opposite qualities of heat

and cold, of dryness and moisture, the one a principle of electrical propulsion, the other of gravitational attraction.

This Universal Center, which is everywhere and yet nowhere, is the J H V H of the Hebrew Bible, the measure of whose capacity is expressed as Elohim, a qualitative term of Deity; or, astrologically, the Sun and the Zodiac, the geometrical relation of the one to the other being that of diameter to circumference. These two ratios, according to Metius, are approximately as 355 to 113,* in which terms is comprehended an unalterable law of every circle of being, and in the exact quadrature of which is revealed the true meaning of Destiny, the offspring of Stability (center) and Energy (circumference). Thus one is better able to appreciate the kabalistic fact that Jehovah or God, and Elohim or the angelic hierarchies,† are purely archetypes of geometrical ratios in eternal law.

In the further analysis of this biblical problem and its mystical significance, one need only revert to an application of the numeral system comprised in the Hebrew alphabet, wherein the letter values coördinate with the Arabic numbers, and by which

*Parker has since demonstrated the exact ratio to be 6561 : 20612, or a fraction over 3 of circumference to 1 of diameter. The Jews computed it as 3 to 1: "And he made a molten sea, *ten cubits* from the one brim to the other . . . and a line of *thirty cubits* did compass it round about . . . It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east." 1 Kings, vii. 23, 25. These refer to the twelve signs of the zodiac.

†"LORD GOD" as referred to in Genesis, ii. 4, of the English translation, is in Hebrew "JEHOVAH of Elohim." The distinction given in the capitalization of the first as compared with the lower-case of the second of these terms, points to a duality of powers, and readily suggests the priority of one over the other, as center would bear to circumference. Furthermore, up to that point in the account, or during the six days of the Creation, only Elohim is used, the import of which may be inferred in the fact that these primary regimens related chiefly to the circumference (Elohim), or circle of projection, as I have shown in the papers covering the immediate processes of gestation.

113 is found to correspond to "aish," one of its words for man; while 355 expresses the Hebrew word "Shavah." This signifies the lunar year, or feminine principle, and is obviously analogous to the Chavah of the Adamic projection of the sphere—Eve, or the sign Virgo. Now couple with this the fact that this "virgin"—so translated in the English Bible—is the Hebrew word *almah*, an unmarried female, and we are enabled to understand through its root, *alheim*, the full significance of Elohim as the negative principle or circumference—the woman,—of which the diameter, or 113, stands for man, Jehovah, or the positive principle in creation. And thus again do we find duality expressed as a syllogism in the Divine Argument.

It is in the logical assumption that every circle of being has a beginning as regards its independence, and a distinct economy in the sense of its individualism, that is vested the rationality of the horoscope as the basic problem in the unity of forces that constitute a material organism, or the reproduction in miniature of that which is described in Genesis—the subsequent incidents in the life of which are but the natural equations of the spiritually-generated impulses of which such a unity is potentially the center. Hence, again arises Destiny, the greater term in the mystical syllogism whereof Stability (Jehovah) and Energy (Elohim) are the dual propositions. And so may be perceived the operation of divine logic in the outworking of Infinite Cause, and incidentally the fact that every organized center of energy possesses in principle its J H V H and its Elohim, or its sun, planets, and constellations, and that the travail of world birth, as recounted in the Old Testament, is but an exposition of genetic law, as apposite to processes of animal embryology as to the artifice of world building: for in each it is the same Voice of Being resounding throughout the thought spheres of encompassing Mind, and duly registering itself along the harmonic scales of manifestation.

One might proceed indefinitely with convincing instances wherein primal laws are expounded in terms of divinity, or else through methods that illustrate to a nicety how historical imagery may be fashioned to the purposes of scientific truth, how seemingly irrational recitals may be made to express divine propositions, and how spiritual verities may be veiled in the mock seriousness of parabolic phraseology. All of which, divested of the symbolic cloak, would serve but as further demonstration of the astro-chemical hypothesis as suggested in the scheme of Creation, and whereby was shown the orderly operation of the inter-relative principles through which Creative Mind moves from out latency into being.

In this connection we are told, somewhat vaguely, that "all is mind." That is a statement which may mean much, little, or nothing; for until we consciously perceive the certainty of mutation and method as belonging to the elements of that universal substance, and grow to apprehend the truth not only of the existence but of the absolute necessity of systematic sequences in the realms of creative mentality—until then we cannot hope intelligently to view physical consequence as cognate with antecedent force. As saith Pindar, "Law is the King of all things." And it is as requisite to the executive order of the minutest speck of mind substance as it is in the imposing structure of the universe. Each is constituted of the same elements and animated by the same intelligences; the same principle that produces a movement in the heart of the spheres may perform a like office for the soul of man.

Psychic gravity is to the law of mind what atomic attraction is to the physical substance, and mind has its chemistry and its constituent powers no less than has a solar system or a subordinate aggregation of physical potencies. And whether we deal with Venus, the love or unifying principle, with Saturn, the dense or organizing faculty—the sponsor of fear—or with Mars, which is vitativeness, the element of energy, of confidence, and of anger, we perforce recognize in these ref-

erences to specific conditions an identity and correspondence with like elements on all other planes of activity. Hereby we are enabled more clearly to grasp the comprehensive statement that Universal Mind, though synthetic in essence, is possessed of infinite and complex but strikingly definite moods, each the equation of positive values in the noumenal spheres, and capable of scientific interpretation through known rules of psychic geometry.

In this connection I do not hesitate to assert that Astrology is logically the text-book of spiritual science, and is to the doctrine of Mind what the school sciences are to the various departments of physical phenomena. This is no incongruous notion, no unwarranted conjecture, but a conclusion amply justified by the significant character of the testimony adduced in this investigation; for if Divine Force, generated through a Jehovic principle, must travel outward through Elohistich channels in quest of cosmic consciousness, must not the same law obtain as regards specialized thought?

And it is with this One Law and its differentiations that the major part of the Bible narratives deal, and in the nature sense only may they be said to possess a truly exegetical purpose.

CHAPTER VIII.

THE CHRIST ALLEGORY—A CENTRAL THESIS OF HERMETIC LAW.

An unprejudiced examination into the intricacies of celestial correspondence not only tends to a more comprehensive understanding of the mysteries of cosmic consciousness, but also supplies the true and convincing motive underlying the gospel narratives. Thus the fact will seem not at all inconsistent that they should group themselves about a heliolatrous allegory, as that of the Christ, which may be acquiesced in without any special violence to the principles of logic as the central spiritual impulse in all manifestation, as the Sun is the dynamic center of our sidereal system. Nor is it remarkable that, in the contemplation of the physical heavens as a symbol synthetic of the illimitable powers of nature, it should have become a matter of expediency to utilize not only its varied phenomena, but repetitions of the same, in whole or in part, in the elaboration of different phases of Divine truth. This habit seems to have been no less a characteristic of the Scriptures in their primal purpose and proper analysis than of the theogonies which anticipated them: one is but a reflex, as it were, of the other, and in each there is patent a geometrical law that may reasonably be accepted as the basic principle in Divine ethics as well as the impelling power that turns the wheels of everlasting destiny.

A geometry in religion may seem a quaint proposition when placed before one whose convictions on this subject are the conventional ones of sectarian orthodoxy; but further to suggest Astrology and Alchemy as preëminently the in-

terpreters of ecclesiastical history, and therefore of all that pertains to the fundamental precepts on which the creeds are builded, is enough to disconcert the popular amenities as regards biblical tradition. That it may, however, induce to an earnest enquiry as to just where one is to stand in things spiritual, is "a consummation devoutly to be wished," for the interrogation point as a magical factor in investigation possesses a moral cogency not to be easily withstood. Nor need the ardor of research for one moment endanger the spiritual bulwark so essential to the safety of the human soul, but rather make for its greater security, for the *mythic* Christ of the heavens above, properly cognized as a central corollary in the Divine Argument, is correspondentially but an earnest of the *mystic* Christ of the forces within.

A careful investigation into the origin of the different religious systems seems of necessity to suggest the probability of pre-existent civilizations, a prehistoric antiquity, with which the current chroniclers were manifestly unacquainted. When we contemplate the clumsiness and the irregularities of the modern theological fabrics, their meaningless import as compared with the more intense religious sentiment that pervaded the ancient worship, a realization is gradually borne in upon us that we are in deeper darkness spiritually to-day than were the chosen ones who directed the budding processes of our primeval ancestry. The question then arises, How account for their greater soul enlightenment—whence emanated their higher ideals and their more advanced doctrines?* Is it

* "It is necessary, in order to converse with Angels, that the interior man should be open, and penetrated with the Divine Truth. Those who, being in possession of it, converse with Angels are illuminated by the Celestial Light. They see what is in Heaven, and the Angels see by means of them what is upon the earth; because, at that time, heaven and earth are by means of the Angel united in man. This union was common among the first race of men, and the age they lived in was called the Golden Age. Their descendants, addicted to the love of themselves and of the world, no longer loved God or their neighbor, and their interior was shut, except in some righteous men as were those Prophets, to whom God revealed the truths of heaven."—*Swedenborg*.

within reason to suppose that man had reached, in sequence greater than the growth of things material, the apex of his spiritual enfoldment while yet garbed in the swaddling clothes of an incipient civilization? The one fact does not align with the other as regards perspective, neither can they be harmonized the one with the other except on the supposition of an inspirational influx from antedative sources. Only in such wise can one account for the great disparity which existed between the practical and the devotional phases of those earlier epochs, nor need he run counter with aught contrary to the differing circumstances involved; for the spiritual faculty would respond to and profit more readily through the traditional than would be possible with civilizing processes on the material plane, for one may know intuitively by reason of a succession of experiences, much that will not permit of physical or mechanical demonstration. On this basis only may we hope to account for the antipodal conditions in development which marked the era which biblicists love to view as the ultra-primitive period of humanity on our globe.

Our creeds deal unletteredly and ungenerously with fundamental *edicta*: uninstructed as to their true import, and intolerant as regards the differences relating to their various interpretations. One reads of Original Sin, of the Fall of Man, of the Doctrine of Evil, of the Flood, and of other afflictions and epochs that in their external sense convey the idea of a singular weakness or perversity in Divine methods. But there is one thing also, of fully as much importance in the way of calamity as any of the arch incidents mentioned, of which one does not hear in sanctimonious places: that is, what may be termed the Great Divergence, the turning away from the Center, the retrogradation of ideas spiritual, the crystallizing of the philosophies, the gradual and finally complete annihilation of the identity of the Phenomenal with the Causative.

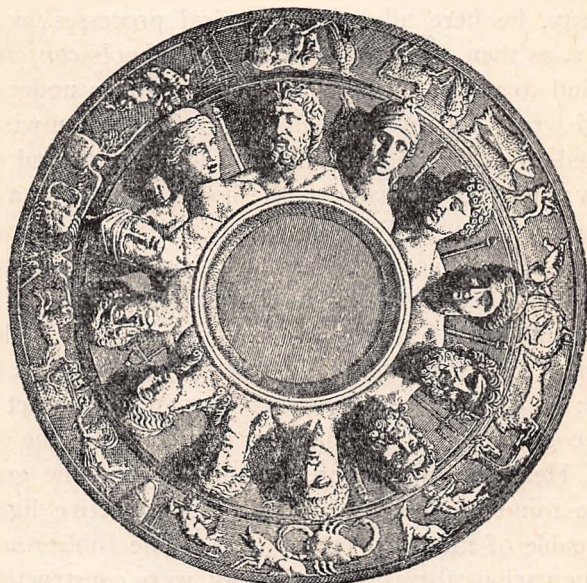
Von Suchten makes reference to this retrogressive act in

his "Book of the Three Faculties," which comprehends the primal doctrines of the Magi, wherein he deals with the philosophic trinity as externally symbolized in the three nature departments of Theology, Astronomy, and Medicine. By means of the first was taught and described the Middle Substance, or Spirit of the Lord, which, brooding over the Water (the second) was joined to and made one substance. Needless to say, he here alludes to magical processes, which it should be, as then, the province of these schools *conjointly* to realize and to utilize. But alas! the inspiration under which the Magi wrote has mysteriously—who shall say unwisely?—segregated itself beyond the pale of intellectual and vulgar sophistry; and though many of the books remain, as are partially given in the Bible compilations, of whom among the self-elected may be accounted sufficiently a spiritual magician to apprehend the secrets therein contained?

Spirit and manifestation are cognate as well as dependable terms; they stand mutually related, as does idea to expression; and in the true apprehension of which fact arises the first cognizance of that dual law that serves as the cornerstone of Hermetic philosophy. Truths beyond the grasp of the finite mind are hereby brought into objective light and made capable of metaphysical analysis. The Bible romances, as also the various forms of mythology, were constructed with this sole purpose in view, that of elucidating the esoteric phases of Nature's comprehensive processes, and of rendering identifiable her arcane methods upon every plane of action, for the same law obtains whether concerning an involutory or evolutionary regimen.

Lest from the premises here included the impression should obtain that the writer seeks to question the existence of Him whom we reverence as the Christ Embodiment, or to dispute the divinity of His mission, we think it well to negative such by the statement that not only do we believe in the fact of His appearance (non-miraculously), but to add that in our opinion

His was but one of a series of similar Incarnations which represent the manifestation of a periodic law known as the Naronic Cycle, or the repetition every six hundred years of the luni-solar conjunction at a *specific* point of the Zodiac.* The complete number is Twelve, as shown in the inspirational conception here produced from a relief in the Louvre,



depicting the Twelve Gods as symbolized in the twelve zodiacal signs. In justification of this assumption we cite further on the order of the Avatars who have personified this cycle, together with their respective missions. These were preceded by the Twenty-four Ancients (Rev. iv : 4), called in the theology of Hindustan the Twenty-four Buddahs, vide the Bhakta

*This order of successive Epiphanies is disclosed in a system of cycles given in a Siamese MS. discovered by the celebrated astronomer, Cassini, over two hundred years ago. The most perfect of these is the luni-solar Naros, known as the Sibylline year, the Incarnation Cycle, etc., which maintains practically an absolute integrity from period to period.

Mala, one of the Sacred Books: "Hari (Sacred Spirit) in preceding ages assumed twenty-four principal shapes." These are the twenty-four Jain Apostles, whose epochs (on the authority of a manuscript volume in an unknown tongue found with a Persian translation of the same, in 1818) are said to have been one hundred years each.

The very basis of the Mysteries was this Naronic dispensation, by which the Law of Heaven vouchsafed a new Teacher every six hundred years for the spiritual guidance of man, a truth set forth in the central figures of the various mythologies.

Now, all of these Messiahs, or Messengers, were necessarily the personifications of a particular mandate of executive law, and in the celestial import of their pilgrimages and the dignity of their ambassadorial functions were said to be "clothed with the Sun," because they were children of the Naronic Cycle—the solar period alluded to. We are not prepared here to enter into the full significance attaching to each one, though obviously they each bore a distinct importance according to the spiritual exigencies of the period of their manifestations.*

First was Adam, not the mythical personage who has been made to do duty as a specimen of clay modeling, but the first accredited Teacher from God in the Cycle of Twelve, and therefore of parental dignity as regards present day humanity. The Jain Buddhists called him Adan Naut, the god Adam; in India he is known as Adi-swar, and again, according to the

* "26. The Twelve Incarnations of God are Twelve shining mountains, bright as gems, with hearts of living flame; with energies resistless as burning fire.

"27. Twelve are the Mountain-spheres or Mountains in the Father's house, which is the Universe: into each one of these ascendeth a Messiah, with the glorious host of his followers.

"28. There are Twelve shining Wells of pure Waters which send forth Twelve Rivers; the Twelve Wells are Spirits of the Messiahs; the Twelve Rivers are their evangels.

"29. There is a Book of Light in Heaven divided into Twelve Chapters; each chapter is the pure evangel of one of the Incarnated Messiahs."
—Chap. xvi. BOOK OF ENOCH.

Puranas, as Adim, the most ancient Menu, whose consort was Iv. He was proclaimed by the Lion of Jid, which thus became his symbol. He was also Oän, or Oännes, who formulated the teachings of the Apocalypse, a wretched translation of which serves as our Book of Revelation, attributed to St. John (Oän).

Then came Enoch, or Anûsh, words which mean knowledge; he was known as Ur-anous, and, according to a Hebrew MS., as Hermes, the inventor of astronomy, mathematics, and of divine worship. Aonac, an Irish word (pronounced Enoch), signifies a cycle of the sun. He was also known as Atlas, whence Atlantis, of which country he was the Supreme Pontiff. His symbol was the Bull, emblematic of the shepherd ages.

Fo-Hi, the third Messenger, taught legislation, order, justice. While the first two Messengers introduced religious principles, this one was the propounder of a Code of Laws, in which political sovereignty of a just character was the regnant impulse. China was his empire, where he was also called Pho-tha, or Bud-da. His was essentially a doctrine that corresponds to the Man or the third Living Creature.

The fourth Messenger was the Apostle of the Hindus, the founder of the Brahmins, and known as Brigoo. He taught asceticism, chastity, morality, and all the virtues, many of which still constitute the Hindu traditional worship. He was the Bragi of Northern Mythology, and in Mexico was known as Quecal-Coatl—"he who was born of a virgin." He established the sacerdotal custom of white robes, symbolical of the purity of his doctrines.

These first four Messengers were symbolized respectively in their order by a lion, a bull, the face of a man, and a flying eagle, on each of which were six wings, signifying the Naros, or the cyclic period of their advent. See Rev. iv. 7, 8.

Zaratusht, or Zerdosht, was the fifth Messenger, whose name means King of the Rising Light, thus establishing his dignity as a Child of the Naros. He inaugurated the worship of Fire as having reference to pure Spirit, for by fire was meant God, the sacred fire in a censer being a symbol of heavenly truth. This worship was perverted by his successors into adoration of the element itself. He was the Zoroaster of the Persians, Zor Aster, Sol Asterius, "Star of the Sun." He was a teacher of spiritual magic, mathematics, and philosophy. Next comes Thoth of the Egyptians—the sixth Messenger. He has been called the second Hermes, and because of his vast knowledge, Trismegistus. He was a prophet, taught thaumaturgy, and was a great adept in occult wisdom and in the knowledge of divine things. It was he who gave to God the name Osiris.

In succession comes Amosis, the seventh Messenger of God. He was depicted with an open book, or Book of God, open at the seventh chapter, the number of his epiphany. See Rev. x. 2. As with his predecessors, he remonstrated against the prevailing falsehoods upon earth, and strove to rectify the perversions which follow so naturally in the path of priestcraft.

As regards the first seven Messengers the reader will note the corroborative references to the seven angels of the Apocalypse, the prophecies in which book are the promulgations of Adim, Æon, or Oän (Oännes, a Sanscrit word meaning The First).

Here the mystic seven is completed and a subsequential order fulfills the dynastic allotment, the eighth being Lao-Tseau, and the ninth, Jesus, their teachings of the love doctrine being practically identical, though the latter evidently bore a relationship to the seventh, from whom he receives a book (Rev. x. 10).

The tenth Messenger was Mohammed, and the eleventh, Chenzig-Khan. This brings the order to about A.D. 1200,

plus the vulgar era. The twelfth Messenger belongs to our own period.*

The Anno Mundi of these Twelve Messengers necessarily comprehend but a fraction of the years of our terrestrial history, for preceding this were doubtless other similar periods—pursuant to certain repetitions of the various arcs which make up the geometrical ratios in the life circle of the planet. But these as belonging to our especial chronology are certainly sufficiently latitudinous, albeit to the seer endowed with the Hermetic vision their continuous manifestations as a part of the eternal law is readily recognized.

And in addition to these there were what is known as the Cabiri, or supplemental teachers, whom different nations regarded as of similar import and as functioning under a similar law. And with them all the celestial and astronomical elements involved have become sadly confused with the biographical items of the manifestation itself.

* These align with the Schelling idea of the periodical epiphany of an Avatar. But the essential truth itself, as typified in the Messianic personality, is of a more recondite nature, and concerns the spiritual profundities of Redemption—the sum and substance of all mystical doctrine, whether Oriental, Paganic, Mohammedan, Hebraic, or Christian.

CHAPTER IX.

A REPLICA OF THE SIDEREAL PLAN.

In the life of the Nazarene is to be found phenomenally presented all the elements necessary to the lucid portrayal of that grand story, the entire edifice of the solar system being involved. This will be found astronomically depicted in the accompanying diagram, wherein the zodiacal signs will be seen to agree with the constellations—a suggestion that the facts are much more archaic than Christian chronologists are disposed to acknowledge.

However, one need but compare the events and attributes belonging thereto with the circumstances that surrounded the lives of preceding Messiahs to be forever convinced of their spiritual identity, and incidentally of the fact that not one of them was ever meant to be viewed in either a historical or a supernatural sense, but intended to convey a profound, though mystical and hidden, truth, as may be surmised in the uniformity of incidents shown in the following parallelisms:

HINDU VERSION.

(1) "It is in the bosom of a woman that the ray of divine splendor will receive human form, and she shall bring forth, being a virgin, for no impure contact shall have defiled her."—Vedangas.

"In the early part of the Kali Yugas shall be born the son of a virgin."—Vedanta.

According to the Hindus, Kali Yuga began three thousand five hundred years prior to the Christian era.

CHRISTIAN VERSION.

(1) "Behold, a virgin shall conceive, and bear a son."—Isaiah, vii. 14.

"Behold, a virgin shall be with child, and shall bring forth a son."—Matthew i. 23.

HINDU VERSION.

(2) Chrishna (the hero of the Bhagavat Pourana) was born of Devanaguy, a virgin, who had been immured in a tower, during the reign of Cansa, tyrant of Madura, who commanded that all male children born on the same night as Chrishna should be put to death.

(3) Chrishna miraculously escaped.

(4) Chrishna was fathered by an honest herdsman, Ananda by name, and his wife, Yasoda.

(5) Was slain and left suspended to the branches of a tree by a troop under the leadership of a man named Angada. Arose from the dead and ascended to his heavenly seat in Vaicontha.

(6) Was named Chrishna, and subsequently by his disciples called Jeseus. The Pagan origin is here apparent, Zeus, the Supreme Being, and Jeseus (Sanscrit), the Divine Essence.

CHRISTIAN VERSION.

(2) Christ was born in a stable, of Mary, a virgin, in the days of King Herod, who felt obliged to slaughter all the children of Judea two years of age and under, in hopes that the sacred infant might be of the number.

(3) Christ was miraculously delivered from a similar danger by being carried into Egypt.

(4) The infant Jesus was fathered by Joseph, the carpenter, who in the Phœnician, whence comes the name, is Ioseppe, the herdsman.

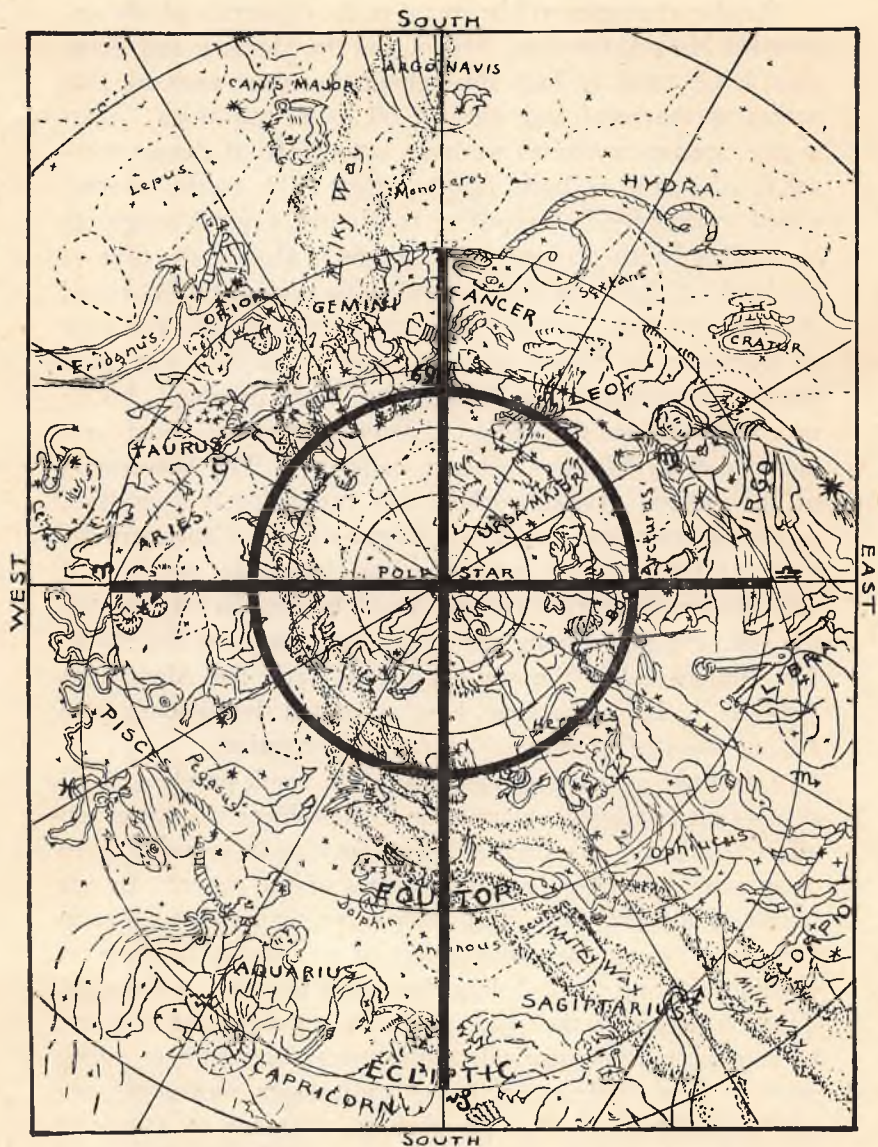
(5) Was crucified by a mob incited by Judas Iscariot. Arose from the dead and ascended into heaven.

(6) Was called Jesus, and by his disciples after his death Christ. Jesus is not a Jewish name, and Chrishna is Sanscrit, signifying "promised of God." The same religious identity expressed in similitudes of language.

A hyperbolical representation of the foregoing is afforded in the Greek traditions (borrowed from the Egyptians, *vide* Eusebius), wherein Coronis, daughter of a Thessalonian king, having subjected herself to the embraces of God, to conceal her pregnancy retired to Epidaurus, where she was miraculously delivered of a sacred infant named Asklepios (or Æsculapius of the Romans, where his worship was introduced B.C. 291), whom she left upon the Mount of Myrtles to be found by Aristhenes. He performed many miracles of healing, even to the raising of the dead, through theurgic operations, and because of his benefactions to mankind was slain by a thunderbolt launched by Jupiter.

"Thy daring art shall animate the dead,
And draw the thunder on thy guilty head;
Then shalt thou die, but from the dark abode
Shalt rise victorious, and be twice a god."

—Ovid. Met., Lib. 2, line 640.



Similar analogies will be found in the mysteries which surrounded Mithra, Bacchus, Apollo, and the Mexican and Peruvian deities, and, in fact, throughout the entire network that makes up the woof and warp of all racial traditions. Thus in the Grecian mysteries we have Leto, wife of Zeus (Jehovah), of whom is born Apollo (light), "a mortal mother raised to divinity." According to Homer, a giant sought to lay violent hands on Leto (Od. xi. 580); also, at the time of the birth of Apollo a choir of swans fled seven times around the island of Delos, a word which mystically signifies the same as Epiphany, or manifestation, and so in the New Covenant the angels celebrated the birth of the infant in song. Apollo was called Pæan the Healer (Aramaic *paaneah*, Saviour), identical with Phaneus, whence epiphany. The heaven-god of the Aztecs, Huitzilopochtli, was miraculously conceived, and his sacraments were at the winter solstice, Capricorn, the nadir or fourth house, which in Astrology rules stables. It will also be of interest to know that Chrishna in Irish means the sun, and that among the American aborigines the Black-foot Indians called the sun "cristeque" and the Algonquins "gheezis." This, of course, long antedated the dissemination among them of present scriptural interpretations.

Can these amazing similarities be the result purely of accident—that negligible quantity in the problem of cause and effect? Has the one been so unimaginative in resource as to necessitate a filching from the coffers of the other? In our humble judgment there is no alternative than to recognize in their resemblance the palpable fact of an identity of purpose, whether relating to or independent of a priority of doctrine. Truth is eternally the same, yesterday, to-day, and forever, be it presented in historical, mythological, or whatever guise; and, as here disclosed in these traditionary memorials, we are constrained to note the obvious reference to a central principle as being alike the motive force of both the Inner and the Outer.

Let us now refer to our diagram, and see in how far the physical heavens may help to demonstrate this central law of spiritual dynamics. In the meantime the reader is requested to keep ever in mind the enforced recognition of quality and correspondence as axiomatical requisites in the scheme of universality.

We have here, in a broad sweep of the starry heavens, a sketch of the astronomical Judea and the ground plan of Jerusalem, the City of David, wherein is born in the stable of the Winter Solstice "a Saviour, which is Christ the Lord." Let us scrutinize carefully, and with minds free of the cumbrance of oracular interpretation, these scintillant symbols which glimmer eternally athwart the luminous expanse of this sidereal demesne—the tell-tale testimonies that record hieroglyphically one of Nature's grandest evolvments. The word astronomical, as above, is used advisedly, for we are now dealing with the tangible or exoteric symbolization of the Christ allegory; the outward expression of the Inner Law, and which coexists as an essential argument of the doctrine of duality, as certified to in the Hermetic mandate—"As is the Higher, so is the Lower."

The practice of indulging the geographical mania as an aid to familiarity with biblical statement may be followed with more discretion in this mystical journey of ours, however it might puzzle the literalist in his effort to reconcile legendary annals with human reason; for while the latter necessarily runs counter with enigmatical and contradictory presentments, our celestial topography is found to harmonize in all essentials with the truths sought to be established.

Thus, in the concavity of this field of Judah, depicting its normal aspect at midnight of December 24th, with the four cardinal signs, Capricorn, Aries, Cancer and Libra, stationed at the angles of the scheme, and forming a true Cross, is presented the playground of those stupendous impelling forces which unceasingly intone the majestic rhythms of

Nature's music and make of religion a Law and of law a Religion. No mock tillage can convert this fertile tract into a soulless waste; no artful demagogy or juggle of sophistry can make of it a spiritual hereditament for the safety of one nation or people, while predicating a godly damnation to another under the same spacious canopy—no distorted system of logic can fashion a single incongruity out of this divinely ordered fabric. It belongs to and concerns all ages—Pagan, Jewish, Christian—encompassing every race with the sanctity of its universal ordinances, in the midst of which reposes the eternal Principle around and about which the fundamental essence of every faith has revolved.

Herein the solar circuit has been completed at the lowest southern declination, and the sun is born anew in the sign of Capricorn, the nadir (lowest point), so attesting to the lowly origin of the Sun-god. The Pagan god, Mithra, remotely antecedent, was likewise born in this stable of the Zodiac, and the 25th of December thus became a Magian festival; and by the same token the Goat suckled Jupiter; in this stable of Augeas, Hercules (Sun) performed his sixth labor; more than three thousand years previous to the biblical incident the same geniture was accorded to Krishna; while the Orphic rites were enacted in recognition of this Divine fact, and with an intelligent appreciation of its full mystical import. Many regard the Orphic Theogony as of greater antiquity than the ideas promulgated in the Hesiodic doctrine, though this claim is disallowed by Herodotus. Christian assailants are willing to agree with the defenders of Paganism in conceding it to be the most ancient summary of the Greek faith. Pausanias (about B.C. 700) wrote in part the Orphic myths.

Furthermore, it is a fact, established by testimony whose evidentiary value is beyond question, that ancient peoples, centuries preceding the Christian era, observed the 25th of December as a religious festival, in recognition of the solstitial station of the Sun at the gate of Capricorn, whereat he enters

upon his new ministry as a saviour and a restorer of Nature. In sixteen separate accounts of as many different Redeemers, all born in a stable, we have cumulative proof of their unmistakable identity. While some of these are based upon a historical assumption, others are obviously legendary, and all, by reason of a unique similarity of construction and purport, are clearly of mythopœic origin; but none the less do they evince the same staunch fidelity to the principles of Nature-worship as comprehended in the unfoldment of the Hermetic processes. On this particular concatenation of facts, so singularly disclosed in the various schemes for spiritual elucidation, is established the true foundation of the Universal Temple on whose cornerstone is chiseled the eternal fiat that only through the Motherhood in Nature can one hope to attain to a proper conception of the Fatherhood of God.

We follow now to a consideration of other astronomical elements surrounding the Nativity, showing the anabolic or constructive process which has rendered the story so replete with a breadth and particularity of detail such as could not plausibly be surmised of biography, nor come within the probabilities of a purely imaginary concept.

Directing our gaze to the right, we see rising on the eastern angle of the planisphere the constellation of the Virgin, the sixth sign of the Zodiac, or sixth month, reckoning from March (Aries). "And in the sixth month the angel Gabriel was sent from God . . . to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."—Luke i. 26, 27.

Despite the fact that theology has been surprisingly remiss in acquainting us with the antecedents or subsequent fate of so important a personage, one need not longer remain ignorant of the details concerned if he will but examine closely the features surrounding this sixth mansion of the celestial Judah, which is Bethlehem Euphratah (*Beth*, booth or house; and *lehem*, food or sustenance), or the house of corn. There

she stands, with the spike of corn in her hand, significant of that fruitfulness or fecundity which belongs to this period of the solar year—a term for which water has ever been the symbol; hence the name Mary (Latin *mare*, the sea), or Maria, mistress of the sea, whose signature is composed of the first and last letters of the name, M and Y, or the astrological ideograph for Virgo, ♍. In the Pagan mythology she is Maia, the mother of Mercury (Hermes), and again Myrrh, mother of Adonis (Sun), referred to in the tenth book of the “Metamorphoses”; the Tsabists rendered homage to her as Virgo Paritura, the “virgin that shall bring forth.” A more remote antiquity designated her as the goddess Astrea, whose assumption was celebrated on August 15th, and who was represented as holding aloft the scales (Libra) of September, significant of the equinox, or point of equilibrium; and Dupuis tells us that “among the Gauls, more than a hundred years before the Christian era, in the district of Chartres, a festival was annually celebrated to the honor of the Virgin Paritura.” The Greeks called her Aphrodite, the goddess of the sea, and Æsculapius was born of a virgin in a city of Peloponnesus, which bordered on the sea. We find the functional character of this sign likewise alluded to in the Apocalypse, under the title of the sixth church, Smyrna, the seventh being Laodicea, Libra, or the Balance, standing in the solar circle next to Virgo, and meaning literally, according to Taylor, the just people.

That the church has not been wholly unmindful of the true status of the Christ-Mother may be assumed by the greeting tendered her in the Catholic service, “Ave Maria Stella!” Hail, Mary star! The reader may also note what the fore-mentioned author says of the cathedral of Notre Dame: “That by this Notre Dame, our lady, was meant none other than the lady of the Zodiac, is certified by the architecture of the building itself, which represents the twelve signs of the Zodiac, six and six perpendicularly on the sides of the great northern

entrance, with the place that should be occupied by the virgin supplied with a figure of the architect of the edifice, and the virgin, to whose honor it is dedicated, taken out of her place in the succession of the signs and set over the center of the door as the goddess of the temple, with the child Jesus in her arms, and having under her feet a serpent twisted around a tree, which is the exact relation of the virgin to the Zodiac."

For reasons of conscience—if such a term may be used in connection with efforts at imposture—it was perhaps deemed inadvisable to ignore entirely the cosmical basis of the legend here involved. Or, peradventure, may not the designer of that structure, more familiar with the elements of Pagan architecture than with the devotional politics of latter-day worship, unpurposely have imposed upon the ignorance of a pseudo-hierarchy? Be that as it may, there is a singular deference to mythic tradition, unconsciously given, or otherwise, to be found in ecclesiastical places. Truth, though it be persistently smutched with the murk of error, can never be so entirely obscured that honest friction of thought combined with the spirit of investigation will not burnish it into recognition.

Nevertheless, one notes with some degree of satisfaction, as regards this particular instance, even this relative attempt to portray truth in its constitutional form, for the Virgin is here properly depicted with the infant in her arms—which later projectionists have omitted from their planispheres—typical of the maternal attributes of the sign in its relation to the Sun-god. And so did Isis of Egypt suckle the child Horus, Devaki clasp the infant Chrishna in her arms, while Istar of Babylon held the child Tammuz on her knee. Every religion has had its Madonna in some form or other, and each and every one has emblemized the relativity of principle with manifestation, whether it concerns the creative act, or in the higher scheme of Divinity it signify an astralic, mystical, radiating force in the processes of spiritual palingenesis. Its

sidereal correspondence is duly determined as the sign Virgo, wherein the Sun typifies the nature period of fructification, and about which centers a *particular cyclic incident* in certain stages of racial unfoldment.

Such facts were intelligently cognized by the primitive cults, the difference between whom and the Christians being, as wrote a learned theologian, "that the Pagans had some sense, and kept in view the sublime physical science in the words which they used; they knew and they could tell the meaning—while the Christians use even the same words, and have no meaning at all for them." The so-called idolaters, not being servile copyists, were manifestly better informed than the borrowers who have so churlishly aped them regarding the fundamentals they sought to expound; they committed no solecisms, no incoherencies, against their religion, no violence to the integrities of either their faith or their philosophy. If Mary was made to weep for the death of a Saviour, Venus, likewise mistress of a symbolic sea, had long ago waxed lachrymose over the demise of Adonis.

And what of this espousal to Joseph, who was the Ioseppe of the Phœnicians, and Ananda of the Hindus, the Zeus—husband of Leto and the parent of Apollo—of the cosmogonic apologue? According to the Gospels: "Joseph went up to Nazareth, which is in Galilee, and came into the City of David, called Bethlehem, because he was of that tribe, to be inscribed with Mary his wife, who was with child." And here, in the City of David, or the celestial expanse, called Bethlehem, the sixth constellation, Virgo, the harvest mansion, do we discover Joseph (the constellation Boötes, Ioseppe) and his wife Mary with the child. Here is personified a constellation whose very name (Io-seppe, the manger of Io, or the Moon) typifies the humble place of accouchement of all the Virgin Mothers, and, as related to Virgo, the genesis of all Messianic tradition. What a wealth of suggestion in this Arctophylax of the heavens, this mysterious manger wherein

glistens the brightest gem of the starry firmament, Arcturus!—the center of a most important congeries of sidereal forces, and of the same root as *ark*, *archa*, *argha*, a symbol of the soul.

Can this be the *specific* point of the luni-solar Naros, where, after 7,421 lunations in a six hundred year cycle, the Sun and Moon again perpetuate the “sign and season” of a Divine epiphany? May we not seek here for a sign of the coming of One who is to be a Messenger between gods and men? “Canst thou guide Arcturus *with his sons?*”—Job xxxviii. 32.

Now, all of these Naronic representatives were of the order of Hermes, who is the Agni* of the *Rig Veda*, which latter is depicted with two dogs as emblemizing the principle of twain in manifestation, and, conversely, of unification in evolution or attainment. And here stands Joseph, holding in leash with one hand his two shepherd dogs and in the other a staff or crosier—of palpable identity with the Pelasgic god who gives to souls a safe conduct *in transitu*.

According to Kenealy, the crosier was one of the symbols in the Mysteries of Eleusis, the meaning of which was disclosed only to the initiated, and hidden from the multitude in parables and allegories. On entering the Lesser Mysteries the novice was invested with the sacred symbol **X** or a **T**, the latter being the monogram of the Naronic Cycle of 600. The Tau and Samaritan Resh united **⚡** form the Staff of Osiris which the Catholic prelate carries, identical with the staff of Boötes, as will be seen depicted on our pictorial planisphere. The deeper significance of the same, as involved in the church symbol, will be better understood when the numerical values of these letters are considered, that of the first being 400, plus that of the second, 200=600. This com-

*In the combined personifications of Indra and Agni—the first as Permanent Spirit, and second as Sun or Heaven under the aspect of fire—we have Indragni, the biune god of the Hindus, whence androgyne. This represents the Deity dynamically, or in manifestation, as distinguished from the Deity in essence, or statically.

bination glyph is to be seen in churches in many places in Italy, as attested to by Addison in his *Travels in Italy*, wherein he mentions a medal of Constantius at Rome that bore the inscription, "*In hoc signo eris*" ☩. Under this sign of the 600 thou shalt be victor. Genesis viii. 13, touches upon the mystery, showing the ending of a life of Menu or Buddha, and the commencement of a new one.

Again let it be impressed that the truth here sought to be expounded through cosmical law is one of similitude with both the objective and the subjective economies of Man. The gestatory processes of a spiritual enclotement through which the Christ principle, immaculately begotten, is nurtured, and finally delivered into regenerate selfhood, is a travail of the soul which involves the awakening and mutual alignment of various centers in the multifold constitution of the human ego, and are but counterpartals of processes in the sidereal fabric that envelops mother earth and enclothes with celestial vestment her divinely begotten progeny.

This mystical coördination between the megacosm and earthy corporealities may be more clearly apprehended by recourse to esoteric Astrology, wherein the pineal gland, the solar plexus, and the base of the spine, are nervo-spiritual centers that correspond respectively to Father, Son, and Holy Ghost, and ruled by Mercury, Venus, and Mars. The order of evolvment will be noted in the development of these symbols from that of Mars (♂), the expansive spirit (○), or differentiating power, that induces to friction, and so gives to Matter (+) the energy that transforms it from a static to a dynamic condition; through the love or unifying faculty of Venus (♀), the "revealer of the Sun" as the emblem of Celestial Light, whereby she becomes the mother of the Christ *principle*, which is the seed of Man's regeneration as evolved through Mercury (♀), or Hermes, whence this god was accounted the "trainer of the Christs." Mercury also is alchemically denominated the "priest," because through him is

effected the union of Soul with Spirit, of Venus with Sun, of Love with the Divine Will, of Man with God.

The significance of the allegory is thus seen to apply to this Boötes-Virgo of the Grand Man as being correspondentially the solar plexus, a center of union with the Godhead, and whence is begotten the Son, who, in concordance with the Father and Holy Ghost, completes the Sacred Trinity in which is vested mastership.

And thus will astralic being come up into the hill country where "the Son of Man shall sit in the throne of His glory"; as does the astronomical Sun in midsummer ascend with Boötes-Virgo into north declination, where, on the 15th of August, is celebrated the festival of the Assumption.

The Macrocosm is the archetype of the Microcosm. The law of Nature is one of analogy, a term that might consistently be regarded as an abstract principle of unification and homogeneity; hence of the Divine, because a testimonial to some element of universality that may be sequentially traced to logical and circumspect finalities.

CHAPTER X.

THE PHYSICAL HEAVENS A SYMBOL OF THE SPIRITUAL AND REGENERATIVE PROCESSES IN NATURE.

The "assumption" of Mary will be the better apprehended in the light of the arisen Soul—ever a virgin typified by water, whence the Virgin Mary (*mare*, sea), who is assumed or carried up with her Begotten, as the Soul when consciously united with the Spirit is ever after identified therewith. Isis and Aphrodite personified respectively the same maternal principle in the subjective organism. *Man is the playground of these Divine forces, and he is at once laboratory and artificer.* The Ark in the Noachian mythos similarly had reference to the Soul, which, at subsidence of the waters, is safely havened on the mystical Ararat (Hindu *arhat*, "summit of spiritual attainment"). And adversion is here made to Arcturus, who as the pivotal essence in the heavens about us emblemizes a point of epiphany—as concerns the reappearance of a Divine Messenger as well as the quickening of the Christ within. "Seek him that maketh Arcturus" (the Vulgate rendering, and not seven stars and Orion, as in the authorized version) . . . "that calleth for the waters of the sea, and poureth them out upon the face of the earth" (Amos v. 8).

Incidentally, the reference to the Assumption suggests a reflection upon the misunderstanding as well as the haphazard designation of certain holy days in the civil year. Eight annual feasts are observed by the elect in relation to the Virgin Mother, unknowingly to glorify the attributes and unfoldment of the maternal principle in nature. For there is

every reason to believe that these festivals, first enacted as solemn functions in the ceremonies of the most ancient Mysteries, were primarily meant to indicate distinct geometrical values in the circle of Being. But, alas! as solemnized in the revised calendars they are woefully perverse of their true intent, because manifestly at variance with the circumferential potencies that they were mystically designed to commemorate.

The first day of January, for instance, as the beginning of a new year, is merely an artificial arrangement in the measure of time which has neither cosmical significance nor astronomical justification. The Romans, about whom the Pagan atmosphere still lingered, counted March as the first month in deference to the Vernal Equinox, and continued so to do until Numa Pompilius (B.C. 600) pompously usurped the privilege of regulating the calendar to his own notions by shifting the honor from March to January. Though undesignedly, he thus came to within a few days of the real beginning, which logically belongs by virtue of a cyclic law in nature, to the primal point in the solar revolution, or the sun's lowest declination at his entry into Capricorn. There is an anachronism in the celebration of Christmas on the 25th day of December instead of properly a few days earlier, or at the time of ingress mentioned.*

As regards the itinerary to Bethlehem, at this time, of the three Wise Men, why has biblical chronicle laid such stress

* We are firmly of the opinion that the elements of the calendar will eventually be adjusted to a closer conformity with astro-spiritual principles, as outwardly evinced in the general astronomical scheme, but more clearly manifested along the orbital pathway of the major luminary. Thus the functional importance of certain cosmic centers will be properly understood and the more intelligently observed; as in olden times, mass (Sanskrit *moon*) was duly celebrated at each change of the earth's satellite. This has an especial bearing upon spiritual manifestation, if we but knew it, for these likewise may be obstructed or expedited according to the astral conditions operating.

In the centrifugal cycle recently closed humanity managed to disorganize itself pretty generally, but now that we are returning by way of the centripetal arc in Nature's wheel we are bound ultimately to recover our understanding of the fundamental harmonies of the universe.

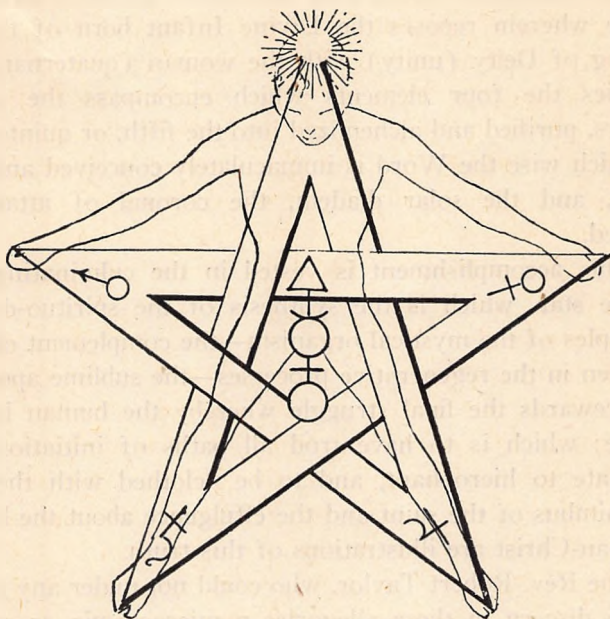
on an *entourage* seemingly, as understood, of no pertinency or historical necessity to the major happening recorded? Why create so circumstantially a series of incidents preliminary to an episode that, from a literal acceptance of the account, could have no especial relation thereto? And in the names of the gods of wisdom and of the shades of our Pagan ancestors, what quality of intelligence is necessary to a faith that can receive so unquestioningly the exploit of a body of wise (?) men who came trooping out of an oriental quarter in pursuit of a star seen in the east?—not to mention the astronomically impossible feature of a star moving with arbitrary precision and contrary to all celestial order being able to stand millions of miles high in the empyrean in any position that could conceivably indicate a particular house amongst multiple habitations.

No, in terms of longitude Jerusalem did not lie eastward of the point whence came these travelers of the desert. But mystically it did belong to that quarter. We have but to transplant our topography from the without to the within to find the real Bethlehem of the allegory, whither rose the Star of Initiation—a risen sun (as typified by the east), child of a body purified, of Joseph, the Mind, and of the Soul, a Virgin Mother.

To effect this spiritual metamorphosis it is required to bring the triune nature of man into the essence of Unity, or wholeness with the Godhead; the three kingdoms of body, soul and mind (earth, water and fire; or salt, mercury and sulphur of the alchemist), as personified in the vicegerency of the three Wise Men, must be duly guided to a condition of subjection and obeisance incidental to transmutation into the hypostasis of air, or pure spirit.

Of this triumvirate Balthazar represents Body, or salt (\ominus) in alchemic terminology, which is “dragon’s blood,” or menstruum of the earth, symbolized by frankincense as a token of adoration of the divinity of the Son of God. Kaspar typi-

fies Soul—water amongst the elements, and mercury (☿), or “philosophic water,” in the three nature principles—and brings myrrh as a prefiguration of the bitterness of the passion. Maia was the mother of Mercury (Hermes), as Myrrah was of Adonis, Mary was of Christ, and as Soul is of Spirit.



PENTAGRAM OF THE MAGI
THE BURNING STAR—THE STAR OF BETHLEHEM.

Gold is offered by Melchior (whose root is in *Mel*, king, priest, and *ar*, *aur*, *or*, fire, whence *aurum*, gold) as oblation to a King, which is fire, or “divine sulphur,” the vivifying principle. The triglyph as part of the symbol of sulphur (⚞) is pertinent as indicating a final coördination of the triune principles.*

* As regards the relativity of the four Elements with the three Principles, Sendivogius declares the first, which he calls the “four pillars of the world,” as being the source of the latter by virtue of the incessant

These mystical operations are epitomized in the mysterious Pentagram of the Magi, designated by the Gnostics as the Burning Star, and which in Christian esotericism is the Star of Bethlehem. To the Kabalist it is the *sigma* of the Microcosm, the Star of Initiation whereof the five apices correspond to the number of Soul, with the center as the microcosmic cradle wherein reposes the Divine Infant born of the conjoining of Deity (unity) with the woman (quaternary). It signifies the four elements which encompass the sidereal centers, purified and alchemized into the fifth, or quintessence, in which wise the Word is immaculately conceived and made Flesh, and the solar diadem, the coronal of attainment, assured.

This accomplishment is vested in the culminating point of the star, which is the synthesis of the spirituo-dynamic principles of the mystical organism—the complement of every regimen in the regenerative processes—the sublime apotheosis that rewards the final struggle whereby the human is made divine; which is to have trod all paths of initiation from novitiate to hierophant, and to be “clothed with the sun.” The nimbus of the saint and the effulgence about the head of the man-Christ are illustrations of this truth.

The Rev. Robert Taylor, who could not under any circumstance discern in these allegories a microcosmic or spiritual relevancy, points to Orion—with its band of three stars, known as the Three Kings—as the astronomical analogue of this feature of the Nativity. The suggestion is interesting if not logically apposite, for on the night of the 24th of December our nearer gaze unwittingly centers upon this most

interaction of the one upon the other, viz.: fire acting on air produces sulphur; air acting on water produces mercury; and water by its action on earth produces salt. Earth is non-acting, and as a receptive element is the nurse or womb of the three Principles.

The planetary rulerships accorded in these connections in the preceding paper were necessary substitutions, albeit correctly so as concerns the symbolization, which conveys meanings irrespective of terms. These centers are in reality governed by what are called secret planets, the astronomical elements of which are withheld except from the initiate.

clearly defined constellation of the heavens, the effulgence of these magian symbols scintillating athwart the plain of Maz-zaroth to where glistens as an oriflamme of splendor in the spatial vastness, Arcturus,* a star of the east over the manger of Io (Boötes). And here came the three Wise Men, in fealty identical with that which prompted Orion in the stellar fable to proceed to the East, though in doing so not so idiotic a task was imposed as a pilgrimage westward in search of an eastern goal, as falsely imputed thereto by the sophistic biblicals.

As a further evidence of the solar type of the Christ principle—so cleverly abstracted from Pagan doctrines and despoiled of its cosmical vestment, re clothed with the opposite of impersonality and endowed with human attributes and limitations—we need only consult the true intention of the three emblematical letters inscribed on Christian altar pieces, to arouse our intellectuals into a healthy thinking mood. These are improperly depicted with the Roman letters IHS, given the equally supposititious interpretation Jesus Hominum Salvator, or Jesus, Saviour of Men; which may be anagrammatically apposite as regards the Roman initials, but as the real symbols are Greek and not Roman, they read instead IHΣ, or transliterated, IES, YES, or JES, which name by the fire-worshippers of Persia signifies the arch-chemic Sun, or Supreme Deity, I expressing “the one,” and ES “the fire”; or in the Egyptian doctrine, I, spirit, and Esus (Isis), soul.

In Greece the kabalistic name of the God Bacchus, Sol, Sun, was this same IHΣ (Hyes, pron. I-es, meaning, I heal), who was the god of wine, the vintage (typified by Virgo), the analogue of the Phœnician Yesus, who instructed man-

* This star is supposed by many to be the center about which our entire solar system revolves, though Bunsen and others surmise Alcyone as the celestial hub. The present R. A. of Arcturus is 212°. With 50" as its annular motion the coincidence of this fixed star with the equinoctial colure at the time of the Nazarene—as posited on our planisphere (preceding paper)—is made apparent.

kind in the culture of the vine, that is, in the way of truth and holy wisdom, of which the vine was made the symbol. Hence, the Bacchanalia or religious feasts in honor of the Sun were held in the vintage time throughout Phœnicia, Arabia, Syria, Egypt and Greece, and constituted that part of the Mysteries thus seen to have furnished the central figure of the Christian worship, for with the Latin suffix it becomes Jesus, who declared (John xv. 1) "I am the true vine."

There is likewise such a remarkable sameness of purpose, individuality, and of incident in the outworking of the lives of these two personages—of counterpartal functions as displayed in the unfoldment of their respective missions, that a conviction of some sort of identity, if not altogether one of personality, suggests itself.

On the monument of Lysikrates at Athens he is represented as fondling a lion (of the tribe of Judah), while it is related of him that, captured by the Tyrrhenian pirates and put in chains on the occasion of his passage from Icaria to Naxos (astronomical figuratives), he caused these miraculously to fall from him at a nod, then appearing as a lion (the zodiacal Leo), while a bear (Ursa Major) appeared at the other end of the ship (Argo Navis). We also find him described as being of a feminine expression of countenance, having hair which fell about his shoulders in beautiful ringlets and intertwined with a garland of vine leaves or ivy—certainly less depressing than the crown of thorns which post-Pagan depictees adopted.

And there was an infant Bacchus as there was an infant Jesus, also a youthful Krishna, and the rites and ceremonies of each accorded with the salient features in the Dionysiac solemnities. One is seen to have been curiously the prototype of the other. "Hence it is plain," as asserted by Bell's "Pantheon," "that no real Bacchus ever existed, but that he was only a mark or figure of some concealed truth." And an astronomical child is portrayed in charge of the constel-

lation Virgo (the goddess Astræa), in the typification of a particular correspondence in the realms of spiritual and physical law, it being known that here alone could he be encompassed with the sanctity of true motherly solicitude.

It need hardly be said that the scope of this analysis admits of the fullest enquiry into analogies that might be extended to infinity itself. Many of these are too well known to astro-biblical students for repetition here, though inferentially confirming the fact that the Christ is symbolical of a deeper and more comprehensive truth than modern churchianity, dense in its spiritual perceptions, has yet been able to discern.

Reference may be made, however, to the twelve zodiacal signs as representatives of the Twelve Apostles of which King Arthur and the Round Table is but another version—merely a figurative method of typifying the Twelve as a fundamental law in psychic geometry. Hereby is sought to establish the truth that every circle of Being includes twelve particular points of spiritual radiation or magnetic departures, whereby a change in the involutory outbreathing becomes a vibratory foil to its polar opposite, or evolutionary inbreathing. As an illustration, observe the annual solar polarities: the Sun, though cognate in function with Universal Center, perforce contacts twelve distinct points of coalescence with the cosmic energies in order to complete and individualize the incidents essential to the successive chapters in its revolution. And as Hercules performed his Twelve Labors, so must the steps of initiation include the duodenary. The Divine Marriage is consummated in the Thirteen, and so indicated in the Last Supper.

The Baptism came at the thirtieth year, or after the Sun's passage through the thirty degrees of Capricorn and coincident with his entry into Aquarius, the Water Bearer, who is John the Baptist. The assertion of John (iii. 30) that "He (the infant Jesus) must increase, but I must decrease," cor-

responds with the fact that John's nativity was June 24th, when the Sun has reached its highest altitude and its declination begins to decrease; that of Jesus was December 25th, when the Sun accomplishes the first degree of its ascending arc, and is thence led up into the wilderness (winter). And John was six months older than Jesus! This truth stands out in Chimborazo-like distinctness, and cannot be refuted.

Omitting details and coming to the apotheosis, what shall we say of the Crucifixion, other than to reduce it to terms—firstly, of the crossification of the Sun at the equinoxes, of which there are two, and two crucifixions are mentioned in the New Testament, one at Golgotha and the other in Egypt, "where *also* our Lord was crucified" (Rev. xi. 8); it matters little whether it be Calvary (Aries) or the Land of Thoth (Libra), for the merest tyro in astronomicals may perceive herein reference to the two equinoctial points which divide the solar orbit into two distinct halves, thus accounting for the two genealogies mentioned in the synoptic Gospels. And as regards the physical incident whence arose the pernicious doctrine of the vicarious atonement, remember that for 680 years thereafter a ram (Aries) graced the intersection of the cross purely as a cosmical symbol, or until the Sixth Constantinopolitan Council, under the ratification of Pope Adrian I. saw fit to substitute therefor a human figure. Pray, what deduction can the thinking mind draw from this?

Secondly, its significance in the correspondential or regenerative processes, wherein the spiritual vibrations are exalted from the generative or animal functions (Libra, the matrix and loins) to the intellectuo-spiritual forces which center in the pineal gland (Aries, in Astrology the head). The crucifying of the material instincts is followed by resurrection at the latter pivotal point, whereof, analogically, nature itself energizes into the selfhood of fructification.

Did space but permit, the complete pilgrimage could be taken and indication made just wherein the biographical and

the astronomical coincide, and the mystical interpretations belonging thereto likewise given. Let us merely say, that could the whole *materia theologica* be divested of evangelical padding, and presented in the spirit and with the intent as conceived by the mystagogues who begot the primal cults, it would exhibit a system of dialectics—spiritual and meta-physical—so wondrously and consistently beautiful as to command an adoration born of intelligence rather than faith, and confirmatory of a divine order so scrupulously exact as to preclude a possibility of disagreements into sect and creed—permitting all souls to stand equally before God's throne, whether it be the prince or the pauper, the monarch or the servilist, the prelate or the suffragan.

Nor are our conclusions respecting the purely allegorical character of the Christ story, as counterposed to the historical view of the literalist, dependent upon such contingencies as the parallel, how suggestive soever these be. For the Four Gospels as descriptive of the advent and teachings of a man Saviour, ecclesiastically assumed to be Jesus of Nazareth, bear so many well-defined indices—other than those referred to—of an epoch long antedating the one they are supposed to concern, that one almost hesitates to disturb such comfortable anachronisms; partly in compelling admiration of the audacious knavery that prompted so radical a departure from the cosmogonic doctrine and the subsequent use of its holy symbols for equivocal purposes, and partly because of the pain that must needs be inflicted upon many a clinging soul, willingly perhaps, though wrongfully, fettered to a doubtful faith that has neither the substance of truth nor the merit of rationality to support it.

Here again is one forced to lament the exigencies through and by which philosophical Mysticism became disarranged into the fatuities of a theology inconvertant with the principles of natural law, and the self-sufficiency of a science wholly physical, dealing neither with primals nor ultimates

because its postulates reckon not of the essentials of the Spirit. In both instances, alas! is to be found a blind indifference to the enforced dependencies which must logically obtain in a sphere whose fiat is one of correspondence and universality.

The facts here adduced were not first contrived and promulgated at yesterday's epoch. As they relate to and concern the Law of Infinity so do they belong to the Beginning fully as much as to the later perverse periods when blind dogma, fanatical quibbling, and ecclesiastical casuistry became authorized to represent the diviner purposes. No 2,000 years, no 6,000, nor any period of limitation, can encompass them, for their existence is measured only by the One Eternal Cycle. According even to one of the Christian fathers (Augustine), "What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time true religion, which existed already, began to be called Christian" (August. Retr. i. 13).

Or, as replied a Brahmin to the importunings of Rev. Father Dubois: "Why should I change my religion? Ours is as good as yours, if not better, and you but date it all since eighteen centuries, while our belief is continuous without interruption from the creation of the world.

"God, according to you—and you thus diminish Him—required several efforts to provide you with a religion; according to us, He revealed His law in creating us.

"Wherever man has strayed He has manifested Himself, to recall him to the primitive faith.

"Lastly, He incarnated Himself in the person of Christna, who came, not to instruct humanity in new laws, but to efface original sin and to purify morals.

"This incarnation you have adopted, as you have adopted our tradition of the creation of Adima and Heva.

"We still expect another, before the end of the world, that of Christna coming to encounter the Prince of the Rack-

chasas, disguised as a horse, and from what you have just told me of your Apocalypse, you have also borrowed this prophecy from us.

"Your religion is but an infiltration, a souvenir of ours; wherefore then desire me to adopt it?"

"If you would succeed, do not begin by teaching me principles that I find in all our holy books, and a morale which we possessed in India long before Europe had opened its eyes to the light of civilization."

And still the dense Westerner continues to proselytize and to dispense missionary funds in the arrogant effort to divert the parent waters from their natural course into the artificial cavities he has so laboriously and cunningly prepared!

In lieu of a simplicity as well as a sanity of doctrine, rational in purpose and universal in application, as is vouchsafed through mystical hermeneutics, we have the heterogeneous anomalies and the latitant waggeries of creed and sect to stand as authoritative sponsors for the destiny of the highest manifestation of Impersonal Being—Man! But the spiritual individuality responds to and is subject only to the law of eternal unfoldment, and cannot be bound by the idiopathies of faith any more than principle can be circumscribed by man-made rules of conduct. The Outer can be apprehended only by a knowledge of the Inner, wherein the Creative Essence arrogates to itself the progenitive functions of the Soul, or Intuition, the "bosom of the woman" whence springs the Divine Splendor, the Virgin that conceives and bears a son. The Chrishna, offspring of Devanaguy, is but Christ of Mary, the Soul of the Microcosm, and, in the law of analogies, the Sun of the physical universe, from which external evidence is deduced all the homogeneities of the Divine Plan.

As saith Hermes: "As it is above, so is it below; as is the Outer so is the Inner."

CHAPTER XI.

THE MYSTICAL CROSS.

Perhaps no term in the whole range of biblical exegesis has been so fraught with misconception of its true relevancy, so burdened with the errors of misunderstanding and misinterpretation, so doctrinalized in theory and falsified in application, as this arch-symbol of the Christian hierarchy. Confused with Jesus the Man rather than identified with Christ the Principle, it has been made to stand, repellent and fearsome, on the hill of Calvary instead of forth in the noon-sphere of Interpretation as the emblem of Light and Motion.

Its true origin as a symbol of worship is as difficult to trace historically as is the dividing line between savagery and civilization; for it has attended the rites of the one as well as the ceremonials of the other. This very absence of a definable debouchure of the traditional into the authoritative, taken in connection with established facts relating to the primitive Nature cults, may well lead one to place its geniture as synchronal with the earliest percipience of sidereal motion as a fundamentally inhering law of the heavens, and therefore as long antedating any organized system of record. Hence, as a feature in devotional ethics it may be accepted as belonging unquestionably to the periods of heliolatry, whence it was appropriated along with other mystical appanages that make up the agglomerated fabric of modern sacerdotalism.

But there is this unlikeness between the first, or real, and the subsequent pseudo-structure: the heliolatrous cults took intelligent cognizance of its value as an elucidative factor in

their scheme of worship, while the latter-day copyists can recognize in it only a sepulchral purpose as an instrument of torture and enforced immolation belonging to a so-called sacred era. How admirable in significance the one—how depressing in sentiment, how restrictive in purport, is the other!

But it seems a very manageable matter to grasp, by its very simplicity, the import of this symbol as related to the principle of duality or polar opposites in the eduction of all phenomena, as also to perceive in its four wards a likely reference to the generic and all-comprehensive law of four-foldness that abides in every circle, whether physical or abstract, chronological, sidereal, or spiritual; as verified in such easily observed confirmations as the four points of the compass, the four quarters of the day, the four seasons of the year, or, in more arcane realms, the four elemental triplicities of the Zodiac itself, the cogency and evidence of which find their illustration in the precession of the equinoxes,* which contact the "fixed" signs of these divisions four times in the grand solar revolution, or every 6,480 years.

In its more comprehensive aspect this law is cursorily explained in the accompanying footnote. But there are "wheels within wheels," and the Sun's precessional entry into

* The present inclination of the earth's axis to the latter is approximately $23\frac{1}{2}^{\circ}$, along which obliquity the equinoctial points recede at the rate of $50''$ per year, or 1° in 72 years; thus, $1^{\circ} (60 \times 60) = 3,600'' \div 50'' = 72$ years, which multiplied by 30° (one zodiacal sign) $= 2,160 \times 12 = 25,920$ years to return to the same point in the Zodiac and so to complete the grand climacteric or Platonic year.

I am aware that these figures differ slightly from those adduced by many astronomical authorities. But these latter disagree even among themselves, Delambre computing the retrograde motion as $50.1''$ per year, at which rate they move one degree in 71.6 years nearly, requiring 25,868 years for one complete revolution of the circle; other astronomers give it an annular recession of $50.2''$ (25,816 years). It is quite possible that figures may misrepresent a fact while yet being truthful as regards a supposititious basis. But these mathematicians have been ignorant of the spiritual necessity that the integers composing an evolutionary cycle shall be theosophically reducible into Nine, the sacred Number of Initiation, as is the fiat of every circle (360° , or $3 + 6 + 0 = 9$; $2,160$, or $2 + 1 + 6 + 0 = 9$; $25,920$, or $2 + 5 + 9 + 2 + 0 = 18 = 9$). Guy, in his "Elements of Astronomy," and a few other authors, have conformed to this measurement.

and occupancy of each of the twelve zodiacal signs has ever marked a definite transition from out the old into a newer order of things; and, while taking on the characteristics of the sign tenanted, yet maintaining an inviolable fidelity to the central impulses of an evolving Nature. In this wise, religious and ethical standards have periodically made their appearance and as systematically have vanished or more often been reduplicated at these recurrent ingresses. But the superstructure of each must perforce reveal upon examination the inerasible signature of the astralic law upon which it is builded, and which identifies it with the stupendous architecture of the Divine Plan. The life implanted into them all was the Cosmic Breath, but having attained to selfhood and a beseeming pulchritude, like the child in the company of evil associates they have fallen from grace, their inherent grandeur become impaired, and their sublime meanings distorted and beclouded by—to say the least—most convenient theological casuistry and paralogism. “There is a cyclic law which enters into every detail of evolution. As each day emerges out of the dark, and grows brighter and warmer only to fade out and vanish into night, so each human being is born, waxes strong, and then dies; and so also nations come and go, and religions follow the same inexorable rule. . . . Each has had its place in the general process of world-evolution, and has played its part in the uplifting of character and the development of the human soul. . . . That all have been perverted by unwise or selfish interpretation seems to be equally certain.” But, “Let the night fall; it prepares a dawn. . . . To every creature there are words of hope spoken in organ tone, our hearts suggest them and the stars repeat them, and, through the Infinite, Aspiration wings its way rejoicingly as an eagle following the sun.”

Now, it matters not what the position of the equinoxes on the earth's equator, the integrity of the Cross is ever vested in the four cardinal points of the heavens. These represent

magnetic interrelations of the terrestrial with the Primum Mobile, the principal one of which is duly celebrated in the *Passover** by festival and fitting ceremony, and in connection with which the Jewish Mishna strictly enjoined that not less than four cups of wine be provided. I doubt not this originally had reference to and was a tacit recognition of the astro-nomic cardinalates involved, though likewise of mystic import as concerned the spiritual economy of Man. The Inner and the Outer are inseparable quantities in all Divine problems.

But the major epochs of time are consistently indicated by the true passovers of the Sun into each preceding sign, which occurs every 2,160 years; and at one of these divisions must we begin our enquiry into the origin of the Cross as a cosmogonic and religious symbol.

And in the gospels of the New Testament we stumble with easy advertency upon the first keys by which to unlock the primitive closet wherein reposes the ecclesiastical skeleton. These are the Bull of Matthew, the Lion of Mark, the Angel of Luke, and the Eagle of John, or the zodiacal signs Taurus, Leo, Aquarius, and Scorpio. These four "fixed" signs of the Zodiac as typical of the four living creatures have in turn been attributed to each of the Four Evangelists. Thus, while both Augustine and Bede gave Taurus and Aquarius to Luke and Mark, Anastasius, than whom few exercised greater skill in controversy or caution, reversed the order. These discrepant appellations, however, are not of consequence, the essential fact being that they were thus evangelically accredited, whether as given respectively or not. There is a mystical reason for the allotment as here cited independent of personalities.

* In commemoration of the Vernal Equinox as the deliverance from the bondage of Egypt (winter), the sun's over-passing of the equator from out a period of negation into Aries, the Ram,—a positive, masculine sign—and the beginning of a revolution of perfectionment. Hence, the Paschal Lamb, "faultless and a male," placed at the intersection of the Cross, being a symbol of unity—the vernal point being the union of the old with the new.

As typifications piously observed until the protesting sects circumspectly eliminated them from their authorized versions they are seen not only to bear identity with the apocalyptic beasts of St. John and the cherubim of Ezekiel, but also an obvious pertinency to the emblems of the first four Messengers, Adim, Enoch, Fo-Hi, and Brigoo, and to the Four Regents of the cosmical forces as vested in the sidereal quarters marking the equinoctial and solstitial stations before the precession of the vernal crossification carried that point into Aries, and the Tauribolia gave place to the reign of the Paschal Lamb.

Placing the Pisces covenant at 279 B.C., as verifiable by occult mathematics, and which subsequently inducted the Fishermen into Apostolic office, we find the entry into Aries to have occurred 2,439 ($30^{\circ} \times 72 = 2,160 + 279$) years before the Palestine incident, and into Taurus, 2,160 years previously, or over six thousand years ago, when the cruciform devices of the oriental theocracies were of more intelligent inherency to the religious economy of man than the post-Jerusalem epoch has been able to apprehend—because by very reason of the quiescence and inactivity of their reflective and discursive faculties, through the abeyance of which only may heavenly revealments be vouchsafed. Knowledge is but intellectual cognizance; wisdom is the fruit of spiritual apprehension.

The great Teachers of these two zodiacal periods, whose epiphanies accorded with the outer expression of a regulative law vested in astronomical physics, recovered and disseminated the truths lost through the vanishing of pre-existent peoples, the varying character of which, we submit, is fully capable of determination and analysis through the elemental natures of the successive equinoctial sheaths of the Sun as supplemented by the astrological signatures of the three coincident points of the celestial Cross.

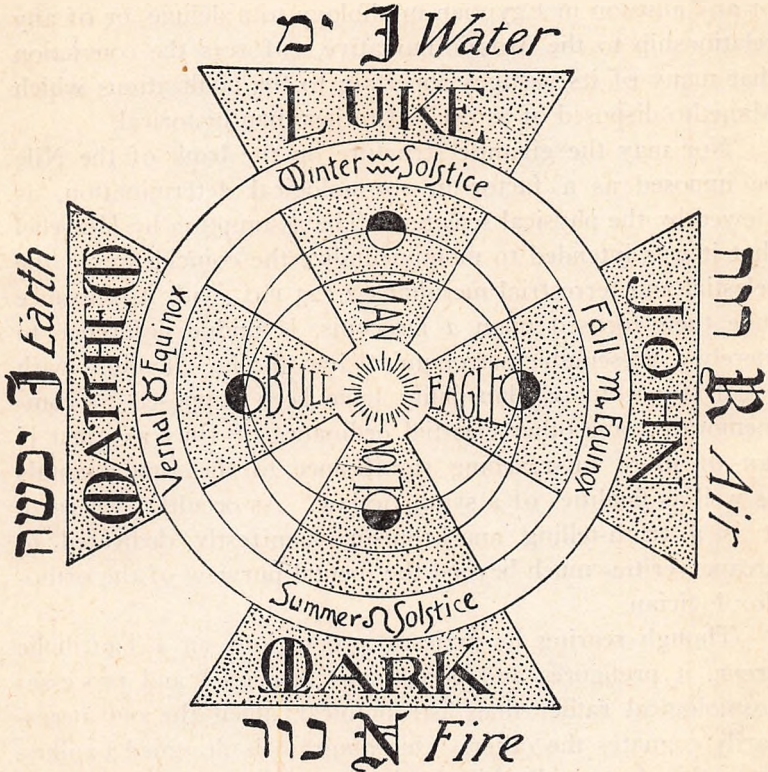
While these earlier Teachers belonged to a secular age

coetaneous with the XXX Egyptian Dynasties, there is a legendary Orient of more than appealing interest to the delver into mysteries whose symbolism is basic, and therefore none the less decipherable because of this obscurity. The absence of any allusion in Egyptian mythology to a deluge, or of any relationship to the Mosaic narrative, enforces the conviction that many of its vestiges appertain to the civilizations which Manetho disposed of as cyclical rather than historical.

Nor may the gigantic structure on the bank of the Nile be imposed as a factor in chronological determination, as viewed by the physical scientist. The assumption by Herschel that it was intended to monumentalize the coincidence of the celestial and terrestrial meridians 2,123 B.C., with its entrance tube then focused upon α Draconis, is undue deference to merely a presentable astronomical hypothesis. It might with equal if not more plausibility have been supposed to commemorate some other celestial ordinance of fully as great if not of more far-reaching significance to the fundamentals as well as finalities of a synthetic law. As occultly discerned, it is a truth-telling anachronism, manifestly dedicated to arcane verities much beyond the mental purview of the orthodox logician.

Though rearing its majestic proportions on a Tauribolic arena, it prefigures and perpetuates principles and processes cosmological rather than astronomical, albeit the one necessarily cognates the other. Our diagram is designed to illustrate this fact, and while having a particular application to this solar period it symbolizes in its universal aspect the elemental basis of the whole cosmic scheme, the triglyphs representing respectively earth, water, air, fire, the four symbolical rivers of Genesis, whose currents are the *vehicula* for Primordial Matter (Pison, Taurus), the Soul (Hiddekel, Aquarius), the Divine Will (Euphrates, Scorpio), and the Astral Fluid (Gihon, igneous body, Leo). A further elucidation of these is given subsequent attention, the purpose here

being to suggest the fundamental basis of the Cross rather than its mystical evolvement. This quaternary, however, constitutes the very foundation of the Divine Mysteries, as



comprehended in the polygonal base and the triangular sides of the Great Pyramid, the particular character of which, together with its fidelity to the principle of orientation, stands as an argument not only of a civilization antedating tradition itself, but as perhaps one of the first known, and certainly the most colossal, representation of the Cross as a symbol of the creative processes, as may be observed when stereographically projected (⊠).

The Rosicrucians perceived in the initials of the Hebraic terms of the four elements here involved, I N R I, a Hermetic truth, as expressed in *Ignē Natura Renovatur Integra*—"By fire is Nature perfectly renewed" (Hermes tells us that "only fire is vivifying, because it tends upward"*); as also an



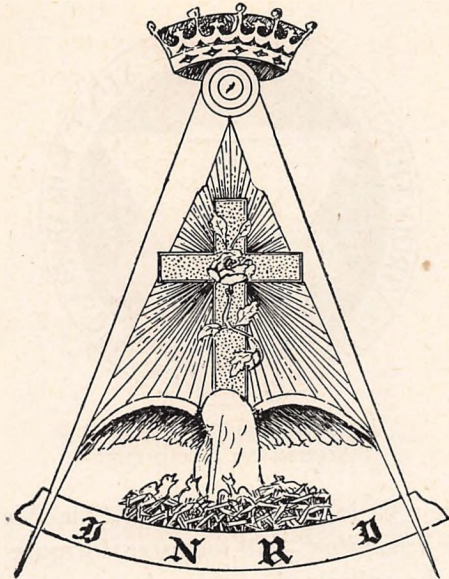
REDRAWN FROM A MÆDIEVAL
ALCHEMICAL DOCUMENT.

allusion to their basic trinity, Sulphur, Salt, Mercury, "*Ignē Nitrum Roris Invenitur*"—all-inclusive formulæ alchemically presented in the subjoined plate—whereby the three fundamental phases of Substance are metaphysically squared to meet the demands of the two primary laws of the Circle of Being.

The same recondite problem is unfolded in the badge of the Rose Croix degree in Freemasonry, the points of the compass describing an arc of $22\frac{1}{2}$ degrees. I am of the opinion this arc is a scientific solecism, and should be $23\frac{1}{2}$ degrees, or the angle of the ecliptic, the path of that sun whose rays, as typified by the legs, diverge from the solar pivot of the

* This is consistently portrayed in the upright triangle for fire—as also in the same symbol reversed for that of water. The latter ever tends downward, seeking equilibrium. It is only when heat is applied to it that it again assumes the dominant faculty of ascension.

compass, the points resting on a segment on which are inscribed the letters I N R I, and enclosing a cross with a Rose at the intersection, and a Pelican and Eagle on the obverse and reverse sides respectively. Every student of alchemy



recognizes in the Eagle the mercurial principle, the Universal Solvent, Hermetically the Initiator. The Pelican, feeding its young with its own blood, has identity with Salt ("Dragon's Blood"). The Rose is a symbol of Divine Sulphur (\triangle), and there is a very occult reason that it should have the particular place here accorded it. As here explained, they may not agree with the Masonic lexicons, though none the less apposite esoterically. Mystical symbolism is inevitably and indissolubly interwoven with celestial dynamics.

The Tauric period was not lacking in multiformity of creeds and cults, the dominant ones in steadfast alignment with the zodiacal capacities of that sheath, yet not without a

natural persistence in or overlapping of considerable that had gone before: just as to-day we find our religious fabrics of such loose texture as to be permeable to all sorts of beliefs and isms while yet constructively obedient to the constitutional character of the solar governance.

Penetrating to the preceding or Gemini reign, the entry upon which measures to B.C. 6759, we contact a metaphysico-theosophical rather than an emotional epoch. The sanction of this statement rests on the astrological import of this sign itself and the inferential fact that Nature cannot proceed contrary to its intrinsic law. The disciple of the stellar doctrine will concede the soundness of the deduction.

This carries us into the land of ancient Ur (whence Ura-nians, the Sons of Fire, Sons of Heavens, etc.), dominated by the episcopacies of Chaldeo-Babylonia and Assyria, whose elements of faith, unencumbered by artifices and prepossessions such as fostered the adroit inversions of the later scholasticism, were built upon an isonomy of facts in the fields of correspondence that made conclusive the truth of a universal correlation in Nature of the parts with the whole. Is it a matter for wonder that the astral *principia* should have been so sedulously cultivated by them as to place it upon a foundation so enduring as to survive the attempted proscriptions of modern schools trembling in fear lest the consanguinity sooner or later, as a stalking Nemesis, lead to detection.

This is essentially a bisexual sign, the double-bodied symbol of which (Π) has a marked family likeness to the equilinear characters in the cuneatic inscriptions of Assyria, and which, according to Layard, were originally formed by mere lines not wedge-shaped, which was later substituted for an embellishment. A very peculiar orientation was observed in their *Ziggurats* or observatories, in that the corners and not the sides were turned to the cardinal points, producing what is now termed the St. Andrew Cross (\times), so depicted on a

tablet of the Sun-god discovered by Mr. Rassam in the Temple of Ud at Sippar, the sun-disc being suspended by two cords held by twin ministering angels, as typified by Castor and Pollux.

None of the twelve signs is of such pertinent alchemical interest as Gemini, for herein is tied the nuptial knot which unites earth to heaven. The astrologian who comprehends this will have solved a great esoteric truth concerning the seventh mansion of his mundane figure, counting purposely from Sagittarius as an ascendant. And in this solar reign was the science of Life viewed with more direct regard to the dependencies that coexist between the physical and the super-physical, the homogeneities that obtain between the material and the spiritual reduced to and embodied in systems of analysis and observation that made cognizable the relativities of the Inner and the Outer.

Chronology—the duly attested as well as the conjectural—moves strangely in geographical grooves, for as the equinoctial point is followed along its conservative settings in a converse direction one is led further and further into the oriental mists, even to where, should the dividing curtain but rise or grow suddenly pervious to historical scrutiny, there would be disclosed to view the antediluvian splendors of a mighty Lemuria and the cultural grandeur of an America grown old when even Egypt toddled in its swaddling clothes.

But without venturing into such remote or obscure fastnesses, one may yet glimpse rather sharply the sunrise of a civilization that followed in cyclical order the sunset of those preëxistent glories, and this by a continuance of the methods of investigation thus far utilized, and which we believe to be not only worthy of a sane credulity but as embracing the merits of mathematical accuracy.

We thus invade the domain of Cancer, the Mother Principle of the Zodiac as distinguished from the ultra-primitive

concept of the maternal function as personified by the Virgin. This reign was inaugurated by the Sun's entry thereon B.C. 8919, belonging chiefly to the Chinese and Hindu epochs, independent of subsequent developments in their religious systems.

We have now penetrated into the home of the Swastica, whose similarity with the Pyramid Cross is to be easily noted, the extensions depending from the four points having reference to the three signs composing each elemental triplicity. This has been termed the oldest symbol known to the world, used by the American Indians and Aztecs, found carved on the totem poles (an emblem of the phallus) in Alaska and scrolled in the mediæval missals of Europe, the holy sign of Vishnu and of Buddha, representing Shih, the 24th radical in the Chinese alphabet, meaning 10, completeness, perfection, infinity, as they term it, "ten thousand," a symbol of the Sun-god, and as the heart of man is ruled by the Sun, no genuine image of Buddha is without it over the heart. It typifies the biune forces of Love and Wisdom.

Every primeval doctrine was formulated upon the nature-fact of this biunity in the creative essences, an autocratic dictum without which the Godhead could not have reproduced itself. Wherefore "the ancient thinkers who framed the vague guesses of the groping, dreaming mind into schemes and systems, expressed this sense of the twofold nature of things by worshipping a double divine being or principle, masculine and feminine." Thus, Anat, or Nana (Earth), was the espoused of Anu (Heaven); Ormuzd and Ahriman were the Persian figuratives, Osiris and Isis the Egyptian, Indra and Agni the Hindu; the mythologist made Venus the beloved of Adonis, Jupiter of Juno; the alchemist indicated them as "vital heat" and "radical moisture," Sulphur and Mercury, or Sun and Moon; and the physicist by attraction-repulsion, centripetal-centrifugal, etc. And the signs of the Zodiac as media through which the Divine essences are pro-

jected and individualized—the peripheral potencies informed and vivified by the Creative Fire—represent dual activities expressed in terms of sex, in reciprocal succession as given in a preceding plate (Chap. V.) of the Chinese “Yang and Yin” (Male-Female) astrologized. The sigma itself of Cancer (♋), which Judicial Astrology dedicates to China, is but a replica of this symbol, and as regards the purposes involved is but another way of illustrating the true intent of the Cross, for only through these systematic interactions is the alternate influence of the mutual opposites of positive and negative as a law of relationship made to subserve the requirements of manifestation.

In the further quest of the Cross we are conducted anteriorly much beyond the periods enumerated, for we have it on the authority of the Arabian astronomers that the reappearance of the sun after a certain great cataclysm was near the star Denebola, situate at the meeting of the constellations Virgo and Leo, now removed from the first point of Aries 176° , which reduced to seconds and divided by 50” (the annual ecliptic recession) = 12,361 years ago. This reference to the pre-occurrence of an extensive physical catastrophe suggests the beginning of a new terrestrial régime, and it is to this “point of orbital synthesis” that the pith of a coherent logic leads us as the first defined recognition in the sub-period of the present Manvantara of the magnetic coalescence between mundane motion and the bodies of that spatial vastness whence obtain every known figure and every mensural property in the planes of extension.

In agreement with the above fact I quote from the Book of Enoch—the first practical treatise on Astrology and the celestial ordinances, and doubtless by reason of which this initial contribution to mystical science was interdicted as apocryphal: “The book of the revolution of the luminaries, according to their classes, powers, periods. . . . This shall be their order until a new cycle shall arise. . . . *First*

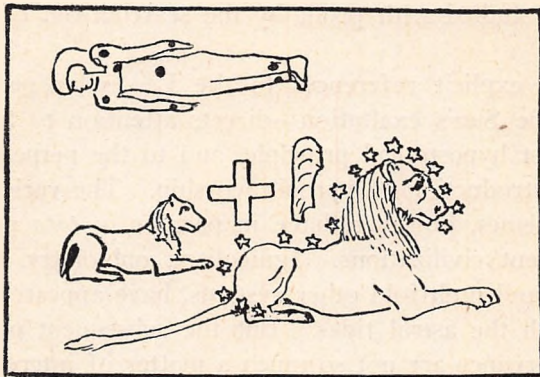
*marches forth the solar Lion,** replete with luminous, fiery flames: the circle of which is as the Circle of Heaven itself." Here comes our first authoritative reference to the principles of cosmic law, later enunciated in the words of the oracle of Serapis to Nicocreon: "The canopy of heaven is my head; the sea is my belly; the earth is my feet; my eyes are in the ethereal region, and mine eye is the resplendent and far-shining light of the sun." The first labor of Hercules in the slaying of the Nemean lion is a mythopœic analogue that might be studied with profit by the searcher-out of celestial secrets.

These explicit references to the Leo solar period—the sign of the Sun's exaltation—directs attention to fire (Δ) as the first hypostatical principle, and to the perpetuation if not the introduction of pyropic worship. The various devotional schemes, however, have in part or *in toto* permeated the different civilizations. Ignicolism, ophiolatry, the Baal doctrine, and multifold other systems, have appeared and receded with the astral tides. But the subsequent periods of their observance are not so much a matter of interest or importance as is the *law* either of their incipency, their perihelia, or their decadence. The traditional as relating thereto may not admit of absolute certitude, but sidereal physics when applied to processes of spiritual ideation vouchsafes an enlightenment which can be neither reasonably questioned nor successfully refuted.

Confirmatory evidence of the Denebolic point of solar emergence is to be found in the zodiac disinterred by Belzoni

* The Zodiac of Dendera opens with the Lion, a palpable intimation of Leo as the vernal sign, despite the sophistic reasoning of the younger Champollion in his effort to discredit its true antiquity lest the Mosaic chronicles be too rashly impugned. The reputed finding of the name of Augustus thereon—royal invaders of Egypt had a penchant for the indiscriminate chiselling of their trademarks on appropriated property—does not synchronize with the fact that the constellations on this relic of ancient times bear no analogy in form to the pictured planispheres of the Roman era.

from the tomb of Sammuthis at Thebes in 1817. As will be noted, it is here depicted between the Lion and the Virgin on the *exact* place of the star forementioned, and descends to us as seemingly incontrovertible testimony of the primitive utility of the Cross, not only in its application to the quadrantal values in the cosmical scheme, but integrally so as an intra-cosmic symbol pointing the way to the Father-Motherhood twain, the fount of soli-lunar radiance wherein dwells the



Divine Permanency—whence proceeds the fiat of Generation, and, conversely, the retroactive processes of Redemption.


This principle of Fire (in which is enclosed Air) is emblemized by the vertical line of the Cross, while the transverse beam is that of Water (which encompasses the element of Earth). The first signifies Motion, and, kabalistically, is the *line of fire*, or conduit for the Primal Essence in its projection from out the realm of Cause, and as primarily emanated is sexless, or, more comprehensively expressed, is masculine with the feminine yet in suspension. Otherwise explained, Spirit *per se* is a force held in suspension in the Great Sea of the Universe. Through a decree of Necessity, actuated by Divine impulse and a desire for consciousness, it is chemically precipitated, and thus becomes associated with Matter, its

enforced polarity, as naught can act without something to act upon; hence the latter is indispensable to the former. In this wise is instituted the first of the many steps that lead sequentially from the lowest to the Highest. It is in this initial step of the creative act that the feminine is released or taken from the side of man, and thus is established in the spheres of generation the necessary polarity or cognate principle of Stability, the feminized opposite of Motion.

And here in the Christian cross, the center of which is the "departing point" of opposites, is the hieroglyphic illustration of the dual essentialities in the law of Being, whether it concern Involution (|) or Evolution (—), for the latter is inseparable from the former and its natural corollary. To view again our alchemical diagram, the terrestrial sphere, with its responsive central fire, represents the feminine or womb of nature, while the horizontal line of the Cross encompasses the involving potencies of the intersecting vertical glyph ($\frac{+}{\circ}$).

Here are the much maledicted lingam and yoni of that Phallicism which the pious-minded followers of a scripture replete with unreasonable passages are wont to regard with a non-intelligent horror and to make the subject of prurient and contumacious thought—this primeval symbol of Nature Generate and Regenerate, incorporated as the central object of their devotion and perpetuated in the domes and steeples of their stately edifices, as also in the unit (1) and cypher (0) of their creedal reckoning.

Here in a normally related consortship are displayed the coefficients of every regimen in Nature's busy laboratory, the dual valencies in every biochemical process, the positive-negative pair that paternalizes every effort towards individuation, whether it relate to physical separateness or soul unity. These coöperative agents are eternally present in every human organism, which is the natural playground of ceaseless, inter-

active powers, masculine and feminine, irrespective of the commonly accepted notion of sex, usually disjuncted and disorganized, but ever seeking adjustment and amalgamation the one with the other, and that haven of At-one-ment whose shores are laved with the waters of Regeneration. The final union of these dual principles in the individual is the spiritual apotheosis, the consummation of the Divine Marriage—that which God hath joined together and no man *can* put asunder, as parabolically alluded to in the holy texts. Then and not till then is the plain rectangular cross lawfully supplemented by the circular disc enclosing the central “point of departure” (), for diversity is now again wedded to the One (Φ).

Alas! how few if any of our self-elected preceptors of divinity are intelligently interested in or acquainted with the real meanings of these silent mentors, the sacred booty abstracted from the treasure-closets of the maligned Pagan. Their ceremonial use is become minus any element of reason or authority, for one sees them displayed by persons and in places regardless of any title to even a remote phase of spiritual attainment.

We have been privileged, through processes of induction and by intelligent manipulation of the sidereal key, to open successive zodiacal chambers, and thereby to penetrate to what might well be termed the acronycal division of Time—to where a new star rose at the setting of an old—for, having reached the Denebolic locale, we behold the primeval source of our celestial reckoning. Here opens up the first page of the symbolic chronicles, in the center of which is a Jehovic *point*, with four radial lines extended as a cross to an Elo-histic circumference whose boundaries vanish into the nebulous realms of an all-comprehensive Infinity.

Hints so ante-reaching as those reflected in the foregoing arguments may not appeal to one whose faith is dependent

on sacerdotal statement and records manifestly at variance with ascertained fact—which, for over a thousand years have had little more than philologic revision.

Blind fidelity may merit some acclaim, but in this connection such adherency seems prejudicial to one's sense of intelligence, particularly so when one considers that the chronology of the Old Testament has been transmitted through three distinct channels, the Hebrew and Samaritan texts and the Septuagint version, each of which is totally irreconcilable with the others. Des Vignoles asserts that he collected near two hundred different calculations in his chronology of sacred history, ranging from 3,482 to 6,984 years between the supposititious creation of the world and the vulgar era, a difference of thirty-five centuries! According to Plato's statement, Solon was told by the Egyptians, who were known to have carefully preserved most ancient records, that the destruction of Atlantis occurred nine thousand years before the Christian age, and the priests of Khem called his attention to hieroglyphics on their pyramids, or fire altars, symbolical of a religion that had flourished uninterruptedly for ten thousand years. The masterpieces of Herodotus and Thucydides are stories without dates; nothing is known of the works of Hellenicus, the Greek logographer (fifth century B.C.), of Ephorus of the fourth century, nor of Timæus, a century later, except through fragmentary citations in later writers. And where in the vast realm of assumption may one designate the whenceness of the prediluvian vestiges of an Egypt whose Menes ruled over a civilization that post-dated two—if not more—preëxistent races? And who may presume, through historical utilities, even to conjecture when first was enunciated the eremitical philosophy attributed to Buddha and Brahma, irradiating as it did from out the very morn of time, the inchoate periods of spiritual adolescence? or to analyze with any possible degree of accuracy or comprehension the prodigious scheme of cosmogony involved in the Hindu

theory of the yugas, wherein the Divine Years of twelve thousand are but 1-165th of those of men, or 4,380,000 years!

But no matter what the era, the culture, or the prowess of the people who used it, the presence of a decussated figure is observed as the central devotional symbol of every penetrable age—the key that opens the door 'twixt the sublunar portals and the firmamental vistas,—now crudely carven, betimes artistically limned, in temples and in tombs, on megalithic structures and in rock-hewn caves, and later preserved in the architectural proportions of tumuli and of fanes—a silent memorial of the omnific resonances intoned from Nature's adytum and reflected from her infinite corridors—a memento expositive of the duality in Oneness operating through fourfold channels of manifestation.

This fourfoldness is identical with, and not sequential to, the dual order which primarily accompanies every expressive act, be it generative or regenerative, outbreathing or indrawing, as may be metaphysically exemplified in the relation of Motion to Stability, with their concomitants of Intelligence and Consciousness; or, astronomically, by the cardinal values in the solar circle, wherein the two principal places of impingement with the terrestrial equator (outbreathing, masculine) are naturally and enforcedly coordinated with the solstitial points (indrawing, feminine).

As a definitive corollary we might with profit amplify on this statement, and incidentally give further illustration of the applicability of a ubiquitous Principle to mundane processes, as follows:

The terrestrial globe is composed of two hemispheres reciprocally dependent—an upper and a lower, a light and a dark, a masculine and a feminine. But the line of division between these, known as the equator, would be of no significance in the realms of activity were there not points of impingement with outside or generative circles of motion that

relate it to surrounding and more stupendous forces. For as concerns the globe, or the sphere upon which we as mortals function, the chief impelling power, or that source whence come the energy and the vitality that constitute the life essence, is the Sun, whose itinerary describes a circle that contacts the equator twice in its orbit, to which we have referred as the equinoctial points of the Zodiac.

These divide both the equatorial belt and the ecliptic into dual halves, in conformity with the dictum that every circle of Being, in order to maintain a requisite and ceaseless motion, must be actuated by the interchangeable principle of the Duad. But force operating in a continuous groove would lead as surely to annihilation as would its absence to a condition of dormancy. So in order to disturb what would otherwise constitute an element of stagnation in the cycles of unfoldment and spiritual growth—as would inevitably be the case were the solar orb to continue over precisely the same path in its relation to our planet,—the constant variation in the poles of the earth is such as to bring this transit over the equator a trifle earlier each successive year,* thus creating a continuous spiral movement in which is neither beginning nor end, and that leads irresistibly into the domain of Infinity.

Now, this solar retrogradation along the equatorial line is the Divine process whereby the central impulse in the Macrocosmic system is being eternally displaced in the interests of a universal progression. Thus while the *law* itself may be said to inhere in the principle of Stability, in order to express and individualize itself the coöperative element of

* The obliqueness of the ecliptic, to which this recession is due, is subject to a secular diminution of about 50" in a century, as determined by the most accurate observations, in consequence of which motion the present difference between the two axes is being correspondingly lessened. But the cycle required to produce this coalition is too great for our comprehension, being approximately 165,000 years from the present. Such might well be inferred as an era of Perfectionment, a time of natural equilibrium in the terrene forces.

Motion is equally a fundamental factor in every outward effort of Being; and while recognizing the quality of unchangeableness in the essences and ideas of Divinity, their infixation and evolvment are seen to be dependent upon this fact of compulsory mutation. This law in its first analysis is made manifest in the dual halves of the Circle of Motion, of which the Quaternary is but a binary compound, as duly indicated in the four points of the two lines which constitute the Cross.

And thus is creative activity not only ceaselessly induced, but eternally maintained, while the retrogressive movement of the equinoxes through astral areas of varying character define the epochs in racial evolution, which on the material plane indicate changes of ideals and schisms in schemes of worship, yet ever in steadfast obedience to the mandates that make for unfoldment in the spiritual structure of Man.

Bishop Sherlock boldly declared that the Gospel was a "republishment of the Law of Nature," an opinion to which we heartily subscribe, with the additional conviction that traditional narrative, ever vague and evanescent, though supported by symbolic and hierogrammatic record, *can be substantiated only by recourse to celestial motion*. In sidereal physics is presented a fundamental truth, authenticated not only in the mutations of the physical universe, whose construction is such as to afford every geometrical relationship, but likewise correlative with the celestial providences whence proceed the normalities of spiritual humanization.

Symbolism, as truth pictured ideographically, is to principles what geometry is to mathematics. And as a binomial theorem in metaphysical geometry the Cross may therefore be mystically defined as *a symbol illustrative of the process by which a twofold spiritual body in suspension is made to conform with the physical law of orientation*. Rightly apprehended, it consistently defines the essentials of Creation and Evolution thus so lucidly portrayed in its adjunctive lines;

for we perceive in this familiar emblem, with its right-angled expression of four extensions of radical activity, not only the equilibrant processes in physical manifestation, but as well their analogous principles in the realms of Spirit.

CHAPTER XII.

THE WAY OF REDEMPTION.

(THE RATIONALE)

"The laws of resurrection are founded upon those of Creation, and those of regeneration upon those of Generation, for in all these God works upon one and the same matter, by one and the same spirit."

—Thomas Vaughan, *Magia Adamica*.

The cosmic cauldrons send forth the fire-mists that converge and crystallize into the planet, and lo! Vulcan hath built himself a new throne; the subtle ether whirls and gyrates in vortical ecstasy till its cavities hold the atom—and thus hath the primate begun its reaches across the migratory margins towards the destined ultimate; the barren rock collects the virgin dust from mystic places to form the crude wombs of the next higher growth, and vegetation springs upward from its surface, and the stately tree rears its head where first grew the tiny tendril; the primordial centers in dilative mood absorb the generative energy that induces the first faint throb of organic life, and plasmic substance becomes the parent of the embryo, and thus started on its chain of sequences through the wizardries of interval and space, it merges into the germ of angelhood. So Time coördinates with Eternity, and "imparts its patina to the most garish stone." Evolution is the corollary of involution, redemption that of creation, and so with Man's infoldment and progression: across the æons, through advances and lapses, he struggles and perseveres and broadens till he has negotiated the sum of his various estates, and has arrived at the reincarnative goal, the transcendent morn of his regeneration.

To such is the soul predestined, such the apotheosis of its earthly journeyings. If the law of consecutive incarnations as an obvious coherency had no other premise on which to base its predicability, the necessity of rounding out the sum of collective experience would alone establish and commend its logic.

Man, the epitome of the elements and the integration of the lesser creatures, represents the divine complement, and alone is the partaker of this privilege, the sharer of this heritage.

As we have elsewhere stated, he is both the artificer and the laboratory. He is agent and patient, the principle and the personification; he is at once God's most gifted craftsman and the Almighty's most interesting workshop; he is the Philosopher's subject-matter, as also the alchemical vase in which it is leavened into holy consistencies—a consortment of perversities and concupiscences, yet a god in the making. He is a circumference, whose center is an altar of divinity where abide the fires of Hestia, whether in abeyance or irradiating forth as the rivers which flowed from out of Eden to water the Garden: for here, housed in clay, guarded by the keepers of the mystical gates, and battlemented with physiological ramparts, is the fabled Eden in which still walk Adam and Eve, as at the dawn of Time; where still stalk the beasts of the microcosmic field, in which still crawls the slimy serpent, and where groweth the tree of the knowledge of good and evil.

He is indeed the abridgment of the Universe—a compend and recapitulation of the Creative Law.

But he moves through the valley of Doubt, a creature of incongruous mien and turpitudinous angularity, garbed in garments selvedged with thwartive criss-crosses that baffle unravelment to the inner woof; enveloped in elusive shadows and bewildered by mental wraiths, back of him a whispered Whence, in front of him an awesome Whither.

But when these queries—though hesitantly uttered and timid of the sound of their own voice—first ascend from the soul of his being the serpent of matter has begun to loosen its coils of sense and to slough off the scales of carnality, the beasts of the lower nature grow hushed in their clamorings, and the light of Grace has sent its first ray athwart the spiritual horizon. Eden is astir, but the darkness is not yet lifted, and the things of the mire are still abroad in the Land-which-is-Himself, and of which he is lord.

He looks about him, within and without, and knows himself as but one of a type whose number is legion. And as he looks and observes and compares he notes a variation in temperament and an unlikeness of constitution between himself and his fellows, and what he sees suggests a diversity of requirements in the order of the covenants between each of these Particulars and the Universal; and he is puzzled to know how profitably to conform to the behests of the Law, and so to realize its beatitudes.

The doctrine, the formulæ, the rationale of Regeneration are allegorically dispensed throughout the pages of Holy Writ, a compilation of mystical processes as far removed from the category of profane incident and historical anachronism as a negative theorem is from a mathematical fact. It is frequently referred to as *salvation*, a term misunderstood and much misrepresented in creedal homilies.

Many doubtless receive some inkling of its grace, usually but a nominal activity of one of the plexal centers. The At-one-ment itself numbers comparatively few (many are called, but few are chosen), and is far too normally attained to admit of such hysteria as "getting religion." The book of Zechariah is very palpably a dissertation upon the subject, the 12th chapter of the Apocalypse describes it in circumstance, while the mystery is paraphrased in the story of Daniel in the Lions' Den, whereby the lower instincts and passions that constitute the animal nature cower and fall

back from the glow of the Divine Light—truly a sublime allegory when read aright and free of the literalness of its telling.

Gassendus was not alone in maintaining that the key to these mysteries was to be found in the processes of Alchemy and the Hermetic sciences, sacred repositories of the magnalia of the Most High. And as a system with a similar purpose, embracing the whole of Nature's philosophy, the classic myths afford fully as intense and deserving an interest for the aspirant who would tread the path that leads to Perfectionment.

And what of the qualifications of the votary who would consecrate his efforts to this holy purpose? What of the pre-lusive discipline needful to pass beyond the initiatory portals into the adyta of the Temple? To this end numerous injunctions have been uttered, but none so fraught with direct meaning and obligation—and which so nearly approaches the mandate of all mandates in the scheme of salvation—as that spoken on the Mount:

“Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you.”

Words that should be graven in letters of fire on the tablets of every mind that wouldst search into the hiddenness of Spirit! But how seek, how attain righteousness? Ah! if thou wouldst have wisdom as a correlate of love, and “be armed with a perfect philosophy,” heed likewise the Delphic Logion—

GNOTHI SEAUTON, “Know thyself!”

In these is comprehended the dual proposition of the regenerative problem—a twofold procedure to be observed in the Grand Magisterium, the one from the Within, the other from the Without, the one of the spirit, the other of the body, and each related to the other in a contractual fellowship

that admits of no separability. The whole man—the outward expression and the internal essence—is the desideratum, for “God unfolds not Himself unless the heaven of man be first unfolded.”

Basil Valentine, in instructing his disciples in the requisites for entering upon the philosophic quest, enumerates among others these three headings, viz. :

- I. Prayer, or Invocation.
- II. Contemplation, or Theoria.
- III. Preparation, or Manual Operation.

I. INVOCATION. Here is postulated a purpose different from that usually applied to prayer. generally an apostrophe to the Supreme Being, fervent protestations of homage and fealty, and a petitionary beseeching of the boon of benediction. More to the purpose is that silent meditation defined by Plato as “the ardent turning of the Soul towards the Divine; not to ask any particular good (as in the common meaning of prayer), but for good itself, for the Universal Supreme Good.”

To become pervious to the light of one’s own divinity the mind must be directed inwards and upwards with prayerful earnestness and constancy, to the end of polarizing to one’s own center, which is to engender the spark whence evenes the soul’s awakening flame. The answer to one’s importuning is thus elicited through the grace of the Higher Selfhood, for “the higher and interior personality of every monad is God.” The supplication is not to a Spirit removed, but to the Mediatrix within, which is thine own soul, and which, being a derivative of and taught of the spirit, knoweth all. “The soul of the man instructeth him, having already learned by experience,” and man can receive only that which he knoweth—his powers of assimilation can in no measure exceed their own limits.

The psychology of prayer inheres in its idealism. If the emotion which prompts, the aspiration which guides, the entreaty that is voiced, be incapable of transcending the grosser chords into the divine trebles, there can be no efficacy to the appeal, and no consolatory response. "Thou must prepare thyself till thou art conformable to Him whom thou wouldst entertain." Take, therefore, careful inventory of thy weaknesses and shortcomings, examine thy heart and try out thine own soul by pitiless self-searching.

Through humility alone is one deserving in supplicancy. The habit of a conscious rectitude attunes the inner man to purer and tenser inspirations, and renders him facile to holier impingements. The renunciation of self in all that pertains to the objective or the externality of the individual creates a sense of the oneness of all being, and begets a just complaisance of mind that brings it into affiance with the Power it supplicates and with which it would unite itself. And thus is one conditioned to approach the Mercy-seat in an attitude of faith, obedience, and receptivity.

II. CONTEMPLATION. To meditate upon the aim and scope of a purposed undertaking, is to reach a fuller appreciation of the circumstances necessary to its consummation; to reflect calmly upon the conditions involved, is to give a truer appraisal of the enforced discipline that must attend the effort of every disciple who would enter into comradeship with the elect. "Election is by no arbitrary appointment. The elect are all who make love their rule, conscience their guide, and a pure ideal their aim. Thus are they seekers after the perfection which is God." And meditation and reflection lead unerringly into the supernal silences where speaks the still small voice, and wherein alone licit converse may be had with spirit and true homage paid the Divine Principle that radiates from the inner throne, which is thine own Center.

The devotee should give not only formulation to his desire, but likewise heed to the method of its attainment. When the purpose is definitely conceived, the way of its enucleation will be shown. "True knowledge begins when, after comparison of the imperishable with the perishable, of life and annihilation, the Soul forcibly attracted to the delights of the supersensual doth elect to be made one with the divine spirit." This is a probationary requirement of the novice in the Mysteries—that of *Discrimination*, or the power to discern and the faculty to appreciate the difference between the fleeting and the eternal, for thereby he learns to divest himself of the unreal or earthly, and to hold fast that which is true and heavenly.

And thus may a consistent zeal be brought to bear upon the newly-born aspiration.

III. PREPARATION. One is admonished in no uncertain tone regarding these preliminary essentials, which may be summarized as the purification and cleansing of mind and body.

(a) Mind is coadjutor of the Spirit. In respect of the body it is a protoplast, in that its passions, its motions, its inclinations, affect, change, mould, or transmute the internal essences into the likeness of the controlling faculty, according as it be chaste, charitable, unselfish, and lucent in its potentials, or defiled by things impure, sinful, and of the earth earthy, so is its service an approval or a reproach.

(b) Body is the servitor of the Soul. It is strangely though none the less naturally mimetic of the emotions that play upon it—as joy or sadness, love or hatred, generosity or avarice, abnegation or cupidity. Agrippa tells us that "the diversity of the passions changes the proper body with a sensible transmutation, by changing the accidents in the body, and by moving the spirit upward and downward, inward or outward, and by producing divers qualities in the members."

Independent of these psycho-biological relativities of mind and body is the methodical tendency to cyclic changes in the structural elements of the latter—cell modifications, the metamorphoses of outer and inner substances into material physically and chemically different—evidences of a plasticity that admits of ready fashioning if properly prepared to a condition of compliancy and responsiveness. As so tersely expressed by a recent writer—"The nice adjustment of spirit and body, the training of the spirit to take charge of the body, and the training of the body to obey the behests of the spirit, are difficult but not insuperable matters" (*Louise Collier Wilcox*, "The Human Way").

And so within the consociative realms of mind and body the noumenal essences of soul and spirit are ever moving as interfluent streams that ultimately coalesce in the universal sea of Being.

Man is a duality, because internally he is soul animated by spirit; and a trinity by virtue of the outer body or envelope, which must undergo transmutation into the highest degrees of physical tenuity and refinement, if it would maintain permanently its integrity as an active member of the divine partnership. As thus constituted man embodies the three-fold dignity of Force, Substance, and Phenomenon.

To comprehend this division more clearly, the following explication will be of further service:

1. SPIRIT is Father, Life, the energizing Will, the potential faculty that creates in Substance (soul) the dynamic glow whereby Matter is enfranchised and made a reality. It is the Lord of the microcosmic system of man.

2. SOUL is Mother, Substance, the Intermediary in the scheme of expression, whether it be Eve of the Creation, or Mary of the Redemption. She is that Higher Self to which the neophyte addresses his invocation: for the God within is reached only through the medium of the Soul, who is His

spouse and prototype, and who stands to the individual as his Initiator or redeeming angel. In its pregenetic state the Soul is the formulated Idea in the Divine Mind, and is likened to a divine water, a water eternally fecundated by the Cosmic Breath, which is air or spirit. It is thus the individuating principle of organic life. Through the perpetual commerce of these twin potencies in the celestial ethers there results a corradiation of the magnetic elements which, polarized at the center of Soul, enkindles the creative fire—the sacred fire consecrated to Hestia—and in this wise is generated the material substance that develops through various planes of constructive life up to the perfection of the physical organism of man, *which is predestined as the workshop of his redemption.*

3. BODY is Son, the Divine Will (spirit) formalized through Substance (soul) on a plane of outer sentience. It is just as much a part of the supernal activities as is the spirit that gives it life, or the soul that confers upon it the token of individuality—the Father-Mother made knowable through the offspring. Body, therefore, is the concrete symbol of the manifesting energies, the external sheathing of an inner Principle, which is the Christ. The complete allegory of the Holy Family is enacted therein, and not in a remote geographical Palestine; the itinerary of Jesus from the stable of Bethlehem to the Cross of Calvary can be spiritually limned and physiologically outlined as accurately as a geometric theorem or a cartographer's projection.

Alchemically the Trinity is expressed as Mercury (the etheric and the fluidic essences), Sulphur (the caloric principle, the mental and physical intensities), and Salt (the congealing and corporifying faculty); and by the ecclesiastical cults as Father, Son, and Holy Ghost. The mind must grasp the fact that this last, as with the forementioned, is a trinity of principles and not of persons. The Father should be

Father-Mother, and personifies the spirit-soul hypostases, not God but the Divine Esse dualized; Son is the body or phenomenon, and the Holy Ghost is the operative energy. They are to be found analogued in the three-fold constituents of every organization in nature.

The transferral or elevation of the seat of consciousness back to the soul—wherein was its first and legitimate residence before its fall or devolution into the bodily senses—is to be attained through the effectualizing of the physical elements into convergent polarities that trend ever inward and upward to the God center. Hence, we reiterate, the physical body, so far from being an inept organism as concerns spiritual physics, is the essential crucible through which the chemicals in the passions of man are affinitized and reconstructed, the appetites and all the perversities—whether physical or moral—are disciplined and reclaimed of their dross, and transmuted into the essences of Divinity.

Thus is man's body a minister to his perfectionment. To ignore it as in any sense a negligible proposition is not only to slight the obvious, but to charge Nature with an act of stupidity or as being guilty of a supreme heresy. Those peculiar sophisters in the domain of religious physics who disclaim its reality and abjure its existence do only deny to spirit an abiding place and dispute its privilege of individuation.

From the morphological unit to man, and from man to the archangel, is a series of transmutations, effected only through successive polarities of which some form of molecular substance is a contributing factor, whether it be of a lower or a higher attenuation. And as regards the present physical body, why, every cell, every globule of water, every blood corpuscle, every atom of matter of which it is composed, is an espousal chamber built by the Divine Energy to perpetuate a spiritual principle. In and throughout, its every part is integumental of some expression or office of soul sub-

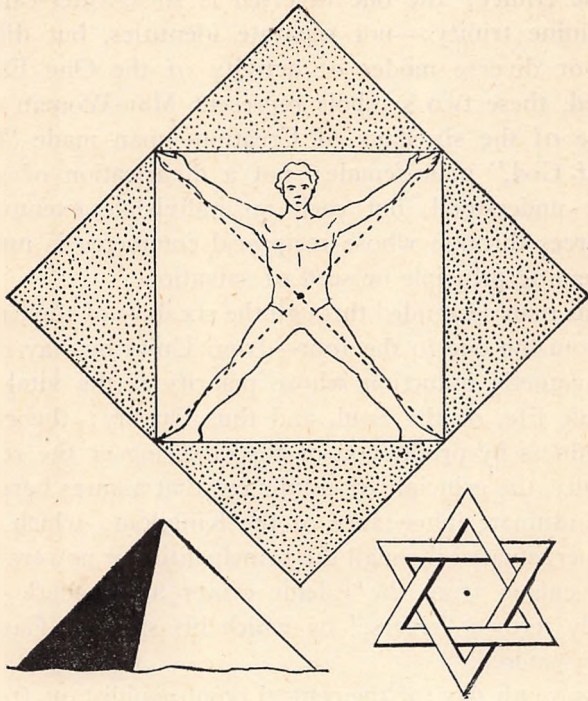
stance. It is the sacred edifice wherein are performed systematically the nuptial rites of regeneration, wherein takes place the hypostatic union between soul and spirit—the marriage at Cana of Galilee and the miracle of water turned into wine. Should it not truly be the object of earnest solicitude, accorded the fullest degree of study, and indeed kept holy? “For in the kingdom of the Body thou shalt eat the bread of thine initiation.”

The counsel and the adjuration addressed to Agrippa—“whomsoever doth approach unpurified calls down judgment on himself, and is abandoned to the devouring spirit”—merits the most serious reflection: for to invite or set in motion the regenerative fires in an organism still clogged with physical and moral effluvia means a disorganization of the constituent molecules, the violent disarrangement of the existing polarities, and a complete and inevitable chaos. In the absence of spiritual substance with which to correlate itself, the cleansing becomes a consuming fire, devouring the awful wastage in its path as the forest holocaust licks up the stubble and the undergrowth, thence to smoulder down in the midst of wrath and wreckage—unlike the tranquil, invisible Flame that radiates the eternal, coruscant light of Deity and continues a divine permanency.

And man is not only a trinity in a hypostatic sense, but a fourfold unit as concerns the elements of his constitution, each of which interacts through the threefold essences of his being; and expressed accordingly each by a triangular symbol, thus: Earth \triangleright , Fire \triangle , Water ∇ , Air \triangleleft . Here we have vouchsafed us one of the fundamental keys to the mystery of the Great Pyramid.

The field enclosed by the basic lines of these four ideographs is an equilateral square (base of the Pyramid), typifying the human cosmos as a reflection of the fourfoldness of the Microcosm. With these folded over, as with an envelope, the apex of each centers at the navel, which is the

All-Seeing or Psychic Eye, the Star of the East that guided the Three Wise Men (the Three Principles) to where lay the Holy Infant, which is the Christ Consciousness. "The East' mythically means man. Whoever has the psychic intuition to open this closed eye will see what I, a poor blind



traveller, once saw in Judea. Moreover, he will discover Joseph and Mary (alchemically called the Sun and Moon) together in the *stable* with the Child" (Delmar DeForest Bryant). Joseph is fire, Mary is water, the masculine-feminine potencies that parentalize every infinitesimal step on the pathway to at-one-ment. The second figure in our diagram shows this symbol in elevation, thus forming the Pyramid, which stands in the midst of the land of Egypt—which is man's lower nature—a triadic structure superimposed on a

quadrangular base as being typical of the four elements of his being.

These again are summarized in the Maltese Cross, as also in the interlaced triangle—the Solomonic Seal—the three lines composing the upright symbol signifying SPIRIT-fire-air, the masculine trinity; the one inverted is SOUL-water-earth, or the feminine trinity;—not separate identities, but differentiations or diverse modes of activity of the One Essence. Combined, these two symbols represent Man-Woman as the substance of the six days of Creation—man made “in the image of God,” male-female; not a divarication of sex as humanly understood, but each an indivisible exemplar of biune forces through whose reciprocal commerce is nurtured the redeeming principle or seed of salvation.

So has man descended through the six days of the Creative week, from the one to the four—from Unity by way of that electro-magnetic induction whose polarity is the vital spark of organic life, or the Soul, and thus Duality; thence to a three-foldness by production of the offspring or the redemptive faculty, the principle of entailment that assures hereditary claim to ultimate inheritance of the Kingdom; which divine right is perpetuated through the principalities or powers whose essences emanate from the Edenic center as magnetic circuli mystically termed “rivers,” by which his spiritual Garden is eternally watered.

The seventh day, or the central point equidistant from the six apices of the triangles, signifies not a state of rest, but of equilibration or repose in the formative processes, and whereat—the investment completed—is inaugurated a new departure in the realms of becoming. Shall such divergence be in the nature of generative sequence in the outer propagative fields, or shall the elements now be given opportunity to revitalize through that germ of the inner fecundity whose nucleolus is the Redeeming Star that illumines the spiritual Bethlehem?

CHAPTER XIII.

THE WAY OF REDEMPTION.

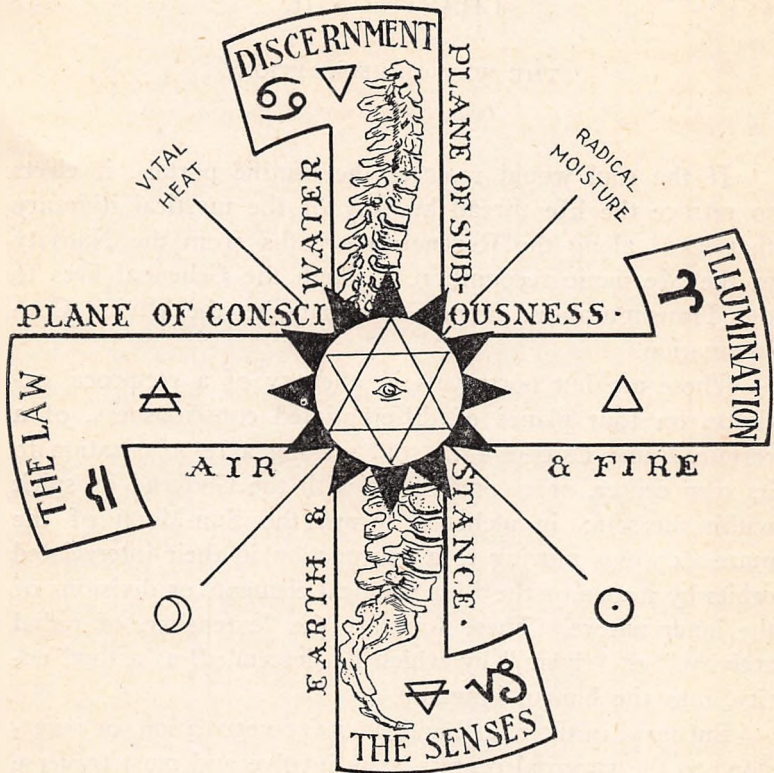
(THE CORRELATIONS)

If the soul would re-enter the beatific portals, it elects to retrace the life thread by way of the mystical itinerary that leads along the Regenerative paths from the Nativity to the Messianic recognition, through the Gehennal fires to the Transfiguration, from Gethsemane to the Divine Consummation.

These are but portrayals in allegory of a reciprocal activity, on four planes of differentiated consciousness, of a certain Biune Essence—the soul seeking a re-polarization to its own center, or reconciliation with the Godhead or spirit within herself; in alchemic terms, the Sun-Moon of the human cosmos moving to a conjunction in their interrelated orbits by means of the four mystical elements or divisions of the inner nature. These four are the “extensions of radial activity,” or “rivers,” by which he descended, as a dual entity, into the human kingdom.

But now, in their final and *intensive* negotiation, or reversion to the supernal centers, they involve and must traverse the centripetal arcs in the spiritual scheme. In celestial dynamics these correspond with the law of the *sextile* or combining potencies in the Circle of Being, in whose magic angles or coalescence is comprehended the operative energy of the Love principle, and are appositely—though veiled in allegory and metaphor—presented in the mystery of the Naronic Cycle (historically analogued in Chapter IX.), and likewise disclosed in the six epochs about which are grouped

the major incidents in the life of the Nazarene (and similarly the interior experiences of every disciple in the path of Initiation). It is thus that the microcosmic system is trans-



formed from a sepulchre of vanities into a tabernacle of divine realities.

These regimens are not to be regarded as in a successive and detached order so much as from the viewpoint of their being coëtaneous and co-essential—an interrelation of tractive forces operating equally and synchronously the one with the other, though to each be accorded a circumstantial and specific jurisdiction. As previously explained, they are epitomized

in the interlaced triangle, consistently the Star of Initiation, and the first stage in which is the—

I. NATIVITY.

As with a stone that, propelled by centrifugal force outward, having reached the farthest point in the periphery of its curve, reverses the order of its revolutions and returns through centripetal or gravitational attraction to its axis of motion; or, as with the Sun of the physical heavens, which, having reached its lowest point of declination at the gate of Capricorn, the "stable" of the Zodiac, begins its upward journey towards Cancer, the celestial sea of Galilee: So with the soul of man.

After innumerable pilgrimages and cumulative experiences as enforcements in his Cycle of Necessity, and thus being born repeatedly under the law of Generation, at last the holy infant of Love gestated within his life sphere from the furthest reaches of the eternal verities, attains to the moment of its mystical parturition, the time of emergence into the true Light of its acquired self-divinity. And this is the Second Birth, the "being born again, not of corruptible seed, but of incorruptible, by the word of God (1 Peter i. 23). Yea, verily, "except a man be born again, he cannot see the kingdom of God."

And this birth, as of all the Christs, is in the lowly confines of a metaphorical "stable," but for a reason unknown and hence ignored by the ecclesiarch. The mystery is couched in the kabalism of Arcane XVI. of the Planetary Circles, or *Ayin* of the Hebrew alphabet, whose zodiacal correlation is Capricorn, the Goat, in Alchemy the symbol of Fermentation (see page 69). And what is the true import of fermentation in the transcendental sense? In chemical physics we know it as the manifestation of an energy that induces to decomposition, that the elements of bodies may be re-combined

in new compounds. Analogically, therefore, the molecular friction that characterizes the process of fermentation creates a condition of inter-repellence that breaks up and dissolves, to the end of a higher refinement and a more subtle rearrangement of the relativities, both as concerns physical and spiritual substance. As with the beginning of this process at the annular solar entry into the Capricorn sheath, whereat Nature commences her preparation for rejuvenescence, so must it be with every circle in re-creative physics.

Far back in the laboratory of the Infinite, when Celestial Substance first polarized itself to the point of ignition at its center of the erstwhile latent spark of its divinity, there was inaugurated between these soli-lunar hypostases of Spirit and Soul an incessant commerce or friction, through which the organic condition of life thus established was gradually evolved up to the human. Thence, throughout the reincarnative cycles it has been the mission and the effort of this Holy Spirit resident in the "vital heat," or microcosmic Sun, to effect an immaculate relationship and a perfect indwelling with the Virgin Mary regnant in the "radical moisture," or Moon of the human cosmos, that thereby be begotten and brought into potential form the redemptive principle, Jesus, the Saviour of the World.

And the realization of this divine purpose in the "stable" situate at a domiciliary center in the kabalistic Bethlehem, is the Nativity of which the doctrinaire blindly discourses, but which the Mystic brings within range of his personal experience.

The Infant thus mystically delivered is forthwith subject to conflict with the Powers of Darkness, of warfare with elemental forces active on the outer planes, as well as in cellular antagonisms within the physical body, for the stables of Augias—this son of Phœbus—are now being redispersed to higher occupancy. These are but the contests between Apollo and Python, the powers of light and darkness, which must

befall every Christ-child, pursuant to the law that enforces a counterpart activity in the opposite pole of every momentum, and no less a dictum in spiritual than in mechanical physics. It is the law of Fermentation ($\mathcal{V}\mathcal{F}$).

This Epoch in the path of Initiation is symbolled by the base of the upright or fire triangle, and is consecrated to the Sun (\odot), the masculine point at the center of the Circle of Becoming.

2. BAPTISM, or "Betrothal."

So-called of the soul, because it is the mystical covenant whose consummation is the Divine Marriage. The soul afflated or breathed upon by the Holy Spirit. The soul itself was thus infused into the body (Gen. ii. 7), and is now re-quickened and vivified by the Divine afflatus (John xx. 22).

In religious revivals, where the feelings are stimulated through fearsome word pictures and turbulent appeal, the arousal is merely a question of psychology, an overpowering but usually impermanent emotion. In the accession of a rational divinity, however, the influx being normal, the slumbering centers are awakened to calm introspection, thus prompting to renunciation, prayer, and the desire for purification from the dregs and pollutions of corporeal substance.

The powers of the Teacher are here conferred; the Sun of the visible heavens has moved northward 30° and stands at the gate of Aquarius, the Water-bearer, or John the Baptist of the mystic planisphere,* and here begins the work of ministry in the Palestine ("covered or watered, to bring ruin," i.e., disintegration preceding upbuilding) of body, soul, spirit (Judea, Samaria, Galilee), the three periods or Pass-overs in the public life of Jesus.

*"An important factor in the education of the Man Regenerate is that described under the figure of John the Baptist. For he, too, is interior and mystic, inasmuch as he represents that all-compelling summons of the conscience to repentance, renunciation, and purification, which is the indispensable precursor of success in the quest after inward perfection." —*The Perfect Way*. Or, more definitely, the cleansing of body and mind.

This Epoch is symbolled by the base of the inverted or feminine triglyph, and is consecrated to the Moon (☾), the principle that enfolds and reflects the reproductive energies.

In these two Epochs are presented the interlaced triangles of Man-Woman, or the hexad, as otherwise shown in the reproduced sixes of the Cancer (♋) or lunar glyph. The same significance is embodied in the Yang and Yin (Appendix IV.) symbol of alternate rest and motion. The task now is to traverse figuratively the four perpendicular laterals of this Star of Initiation, an achievement identical with the attainment of the central "point of radiation" in the Cross, and which lies enfolded 'neath the petals of the Rose.*

In the Apocalypse of St. John the Man of the Microcosm is figured as a city that "lieth four-square." Astrologically, these are the four quarters of the inner heaven, or the four elemental planes, Earth, Fire, Air, Water, each possessed of three signs or Gates: the major zodiacal symbol of each being respectively Capricorn, Aries, Cancer, Libra. Accordingly, the first quarter is dealt with as the dominion of Earth, and in the scale of Initiation fitly involves Temptation, the plane of the physical, whereby the bodily system is deprived of its recrements, that its channels—whether absorptive, vascular, magnetic, or intracosmic—shall express more perfect amplitudes. It is written that Jesus departed into Capernaum and to Jerusalem, where he purged the "temple" of the buyers and sellers, and sternly admonished not to make "my Father's house an house of merchandise." This was at the first Passover (Earth), and he prophesied unto his hearers, "Destroy this temple, and in three days I will raise it

* The relationship of these two Epochs with the four that follow can be more plainly impressed through the aid of symbolism. Thus, we find the Sun-Moon symbols conjoined (☽) to represent compositely the Soul-Spirit that seek union through aid of the four elements, or the Cross (+). In combination these form the signature of Mercury (☿), who is Hermes, the Master of Initiation, and so epitomizes the whole process. Alchemically it is the Philosophical Mercury, or Water of Life, that accomplishes the work of Regeneration. "The story of Christ is the story of Mercury" (Bryant).

up"—the three purifications intervening to the time of His ascension. "But he spake of the temple of the body" (John ii. 12-31). Though parabolic, could aught be clearer?

In due order, the next quarter introduces the Passion—a term appositely chosen and applied,—prefaced under Aries, the first sign of the fiery triplicity, which is the Vale of Gehenna. Thence, coördinating with the summer tropic of the solar circle, the forces of Soul "in cubic phalanx firm advance" by way of the north Gate, or Cancer, in Alchemy the stage of the Great Work signalized by the "White Stone," and ruled by Venus therein as typical of the triumph of Love. Thence comes Calvary, conformably with the crossification of the Sun of Nature at the gate of Libra, with the zodiacal Virgin recumbent next to this point of supreme sacrifice. The activities of the human cosmos must perforce correspond with those in the macrocosmic spheres.

The descent, or "fixation of the volatile," having been effected through the "fixed" signs of the four triplicities, Taurus, Leo, Scorpio, Aquarius as the signatures respectively of each (see chapter, "Mystical Cross"), so in the ascent, or "volatilization of the fixed," the prefigurations are consistently indexed by the "movable" signs, as forementioned. And thus lieth the way of the Cross, whereby the reflective crescent of the soul (☾), suspended from its nadir, forms the symbol of Saturn (♄) as the ruler of the first regimen in its inward and upward journey through the highways and the byways of Matter, and which is denominated—

3. TEMPTATION, or "Trial."

Now commences that itinerary that has been depicted as the most depressive and heartrending of any of the chronicles of history or fiction, the *Via Dolorosa*. Isolated it certainly is, for it must be trod alone, amidst the correlates and through the consecrations of one's own being, with none to commiserate or to share the burden.

The sacrifice assented to, and the spirit of consecration sincerely evoked, the first practical step in the Way of the Cross is now entered upon, as applied to the purification of

those mystical conduits termed the Elements. This initial regimen is alchemically described as "cleansing the earth," for this element is "the womb of all commixtions," and must be abridged of its impurities that the other three be accorded each its functional privilege in the regenerative formulæ. A modern mystic has very truly proclaimed the body as "necessary to the soul in turn as nurse, school, house of correction, and chamber of ordeal." Its defecation therefore is of primary importance, for through bodily cleansing the entire structural constitution is gradually metamorphosed and sensitized—the protoplasmic fluids seek new currents—the intermolecular ethers grow more penetrant and corrective in cellular transformations, and the aberrancies and the chimeras that constitute the confusions of the microcosmic wilderness are quelled and corrected through conflict with the sensuous incitements—the sex desires, gluttony, the physical vanities, and the carnalities of the animal nature.

This trial as delineated in the Saviour's experience is not recounted as that of a historical personage, but as the travail of the soul of the neophyte through the labyrinths of Matter—the labor, the pains, the agony of the redemptive principle in its essayals to effect the soul's liberation from sensual bondage, and to make of it once more the ideal "spouse of God." And what is this redeeming principle? It is the fire at the center of a certain moist substance, quickened by the Divine Breath, which is the Holy Ghost or "operative energy"; and the Father-Force (fire) united to the Mother-Force (water) brings into manifestation the Son or Christ principle resident in the air. In a truer sense than perceived by the literalist, it is indeed the mystical Jesus that performs this magical service, a veritable vital and androgenic Essence that, re-polarized centralwards, courses through the Egyptian stratas of the lower nature, striving to reclaim and to elevate them into domains of supereminency, and becomes verily the Saviour of each to whom, through earnestness of purpose

and the life's sanctity, the knowledge and the privilege shall be vouchsafed.

It is through the tearing down and the upbuilding of the physiological cells—activities that make for the remission of the physical sins of the microcosmic world—that the perfect reconstruction of the temple is accomplished. The Redemptive faculty, ever toiling inward and upward—as with the precursive rites in the dark recesses of Mother Nature which herald the dawn of the springtime—immolates itself, that the regenerative centers may dilate anew and blossom forth in the New Birth.

And no less with the sense perversions and the moral defilements, the shortcomings and the imperfections of whatsoever a nature—all are subject to what might be termed spiritual levigation.

However, the Inner Law is one of alternate ordeal and recompense, the “fires of severity” in turn are ever assuaged by the “waters of mercy.” And so with this lower element in its upliftment: there follows that circumstance adumbrated in the Mount of Transfiguration, in which allegory the foregathering of the three Apostles depicts the three phases of the earthy triplicity, Taurus, Virgo, and Capricorn, and in their companionship with the Saviour is attested the conquest respectively of the sins of the eye, the ear, and touch, or vanity, praise, and luxury; and through which victory they are rendered permeable to the beams of Light and Grace, as revealed in the forms of the two Mighty Ones.

This coign of vantage is perceived, however, as being only preliminary to another and more difficult step, and afar off, as it were, in Jerusalem—mystically the mind of man—there is a baptism of fire to be endured, that the Holy Ghost might descend (*ascend* were more truly descriptive) in all its glory, for the Holy Ghost, as we have explained, is the operative energy, the “powers of the Father in the Son,” now to be exalted into or conceded a new potentiality.

This Epoch is symbolled by the "earth" side of the feminine triglyph, which is the body or Sense realms. Alchemically, Fermentation.

4. PASSION.

Forget not that these processes, though interrelated and coincident and in no wise to be viewed as separate or independent sequences, yet concern planes of activity each respectively paramount in itself. Hence, in contradistinction to the emendatory requirements of the preceding corporeal or outer vestment and the adjustment of its crudities, we here relate with that principle intrinsical with the center of every *substantivum*, which is fire, the empire of Mind. Sendivogius qualifies this Element as Gehennal, through the perpetual motion of which the moist essences are expressed to the superficies and thence converted into Air, which is spirit. A transcendental truth may be made obvious even through material physics; for thus is revealed its function as the transmutatory or chemical power known as the Astral Fluid, or the vehicle of Soul in its elevation and expansion into higher phrasings.

Scripturally it is Joseph, the exemplar of Mind (fire substance), who previously took the Holy Infant and fled into Egypt (the lower nature). But each step introduces new adversaries, and here the Higher Will is constrained to do battle with the glamors of Illusion, to overcome the seductive sophistries of Reason, the material Logic that betrays, and to vanquish the obduracies of mind as opposed to the affections of the heart—the masculine Intellect as arrayed against the feminine Intuition. It was thus, in Cana of Galilee, that Jesus spoke, "Woman, what have I to do with thee? *mine hour is not yet come*"—the process not yet complete.

It is accounted an easier task to purify the body than the mind, to subdue the physical appetites than to annul the prejudices born of human weakness, the infirmities and the

cleavages begotten of perversities of the personal will, which is the astral serpent that insinuates itself through the interstices of matter.

This point of the Regenerative circle is alchemically called Calcination; not in the incinerative sense of the chemist, whereby the cohesive faculty is violently disrupted, but rather a process that makes for abstinence of the corporealities and a re-alignment in the molecular blendings. Nature ever works silently in her constructive efforts, as in germination, plant growths, and with the flowers. When she becomes noisy it is because of destructive action—the earthquakes, the tornadoes, and like devastating methods, whether in the telluric regions or in the human economy. In regenerative processes the regimens are quiet, continuous, and ameliorative. Hence, the alchemist refers to the calcinative activities as being in the nature of “noiseless metallic liquefaction.”

This Epoch is symbolled by the “fire” side of the masculine triglyph, representing the domains of Reason and Intellect, whose essences are to be transmuted into the superlatives of the inner perceptions of the supersensual kingdom.

5. GETHSEMANE.

Meta-physiologically speaking, the soul—now exalted to the maternal and sympathetic domain ruled by Cancer (♋), the loftiest point in the circuit of the celestial Sun, the great Archæus and fire of Nature—is striving to rive the last link that enchains it to material attraction. Cancer is the pole opposite to the initial activities of Capricorn, whence began the spiritual ascent.

The upreaching to this stage of attainment is portrayed in the soul struggle in Gethsemane, with its lamentations and its anguish, the alternations from sorrow to joy and back to grief, vacillations that signify the persistence of the wayward mind forces—those “scribes” that write untruth

upon the parchment walls of memory—and the effort to uproot the last remnants of self-will, that the limitations of personality be wholly transcended.

Thus wise is the comminutive faculty inherent with the Gehennal centers made assuasive by the mystical waters that convergently spring from the circumferences of the Divine nature, and whence is evolved the intro-vision that *feels* and *knows* and does not reason.

The Soular orb of the microcosmic system has culminated at the spiritual solstice, and as with the unifying forces of outer nature at the gate of summer, the sheltering warmth of Love enfolds the fiery center of Wisdom in a matrix of protective permanency; just as with the cell unit—the nucleus as a sphere or lunar vesicule surrounds and protects the infinitesimal central point known as the nucleolus, corresponding with the solar principle.

So doth the Sun of Man effect its unity with the lunar activities of Cancer; the nuptials of the Divine Marriage approach, but ere the union be complete there is one further renunciation, the final and supreme abnegation of Self, exacted of Love as the perfect measure of sacrifice.

It will be noted in these processes that the feminine ever leads or conducts the masculine into the higher characteristics. The "rib" as a symbol of fixity is ever being taken from the side of Adam and *feminized* or made tractable to the end of loftier expression. In the Temptation, as the soul she struggles to release the senses from the bondage of matter; in the Passion she dispels the fire-mists of Illusion, that the individual shall make unconditional surrender of the human to the Divine will, and made consummate herein, whereby the indurations of the rational Intellect are dissolved and transmuted into the more tender moiety as personified in the Immanuel of the Heart. So is mind correlated with soul, the intellect with intuition.

The Cancer regimen is that of Dissolution—a "loosen-

ing" of the fixed, the alchemical function of water as the universal menstruum or solvent of Nature. That which is inaugurated with "earth" as fermentative, and quickened or putrefied in the warmth of the "fire" element, is thus made germinative in "water," pursuant to the dictum that only "out of corruption shall come incorruption." Metaphysically this is accomplished through obedience and prayer, by which the spiritual germ of the Higher Selfhood is leavened into the fruitage of a pure soul-discernment.

This Epoch is symbolled by the "water" side of the feminine triglyph, Soul, the Heart or Innermost.

6. CRUCIFIXION.

Not sting of a belabored scourge, not pressure of a thornéd withe upon brow dank with beads of suffering, neither the companionship of contaminated ones in the last sad moments of a departing soul—nor in any sense a martyr's immolation upon a wooden cross—naught of these formed any part of the dismal circumstance of the synoptic version of the crucifixion. Matthew, Mark, Luke and John are but rehearsals of sequential achievements in the four elemental domains, each leading obscurely, though none the less elaborately, into the closing incident whereby a further accession is intrusted to the dynasty of Soul, and a new crown and a glorious apotheosis is presaged of Spirit.

These are not phantasies reduced to formulas, but systematic corollaries of a system 'neath which is veiled the Rosicrucian's secret,* and of which the five-petalled Rose is

* "Of late the most grotesque and fabulous stories about the 'Rosicrucians' have been put into circulation, and some enterprising publishers have brought out books about their 'ceremonies' and 'rites.' All such speculations are based upon the mistaken idea that the Rosicrucians were a certain sect or organization going by that name, and being bound together by some creed or belief, and using external ceremonies and signs. There is no doubt that some such 'secret societies' existed, calling themselves 'Rosicrucians,' and some such are still in existence. They have, however, nothing in common with the true Rosicrucian principle;

emblematic of victory over the five physical senses, similarly as signified by the five wounds, "even unto death," in the members of the crucified body on the Cross.

The human body is feminine, irrespective of sex, being receptive as distinguished from the active qualities. Of the four elements, it predominates in water (95%), the vesture of the Mother-Force, and which encloses earth. The motional impulses which constitute its life are resident in fire, the Father-Force, and which is introduced from the outside as "guest" of the human habitation. Now, as with phenomenal physics, the union of these two elements on the intracosmic planes generates air, or the volatility by which spirit unfolds and is diffused, and wherein metaphysically resides the higher Consciousness. It is through the amity or juncture (at-one-ment) of these coördinative polarities, as separately dealt with in the two preceding sections, that the Christos is developed and the Supernal Auspice attained.

This is the point of Equilibration, corresponding with Libra in the celestial planisphere, where Nature balances her accounts preliminary to her "recession into the unseen." The cyclic changes from seed growth to harvest have been encompassed and the bond fulfilled. So with the spiritual unfoldment of man: From the quickening of the seed of his salvation to the ripening time, he travels through a kingdom of similars, for the human soul is a plant in the garden of a higher nature which, if nurtured with care and tenderness through bud and leafage, will in the wisdom of its progeniture attain to the glory of a divine efflorescence.

no more than the Christ spirit has anything to do with the organization of some so-called 'Christian' sect. He in whom the Christ lives is a real Christian, not he who merely professes a belief in Him with his mouth. Likewise he who lives in the light that shines from the center of the Cross is a Rosicrucian, and not he who merely belongs to a sect by that name. A true Christian can only be known by his acts, and likewise there is no need for the true Rosicrucian to use passwords and signs for the purpose of making himself known. The only sign by which the brothers recognize each other is the light of the Truth."—*Hartmann*.

Man unfolds not except through enforced travail, for being a child of God his proximate purpose is to overcome the enslavements of materiality, that he may through true filial attraction upreach to the Source of his divinity. But to regain the higher he must renounce the lower, and all renunciation, mystically, is crucifixion. Hence, each step of the upward journey is attended with trial and suffering, for "they that are Christ's have crucified the flesh, with the affections and the lusts (Gal. v. 24).*

This Epoch is symbolled by the "air" side of the masculine triglyph, alchemically Sublimation, Spirit, the Conscience.

To summarize the four elemental Epochs: In the region of "earth" the neophyte wrestles with the allurements of the physical, the susceptibility to alien and deceptive attractions, and whence come the extremes of longing and satiety; and with the acquired and the inherited instinctual frailties so foreign to any law of necessity, and which have no kinship with the eternalities. These are the temptations of the outer senses. Complete abnegation of self and unshaken purpose are the only warranties of conquest. Much of his trial will come in the nature of the unsympathy, the gibes, the ridicule, and the contumely of those who appreciate not nor understand the aspirations and the higher glimpses of the one thus set apart from the common herd. A rigid dietary is to be observed, particularly as regards abstention from animal food. As succinctly stated by Dr. Anna Kingsford, "No man, being a shedder of blood, or an eater of flesh, ever touched the Central Secret . . . the lips polluted by blood may not pronounce the Divine Name." Both food and drink, wherever or however taken, should be and is a eucharistic rite, hence a vital claim of the spirit as well as a physiological requirement.

*There is seemingly a lack of synchronism between the closing activities of this quarter and the historical account of the April crucifixion. It must be borne in mind, however, that two crucifixions are mentioned in the Bible, as also the fact that the solar principle when operative in Libra naturally places the earth (body) as the subject of immolation in the opposite sign of Aries. A dual aspect in similar wise attaches to each regimen, consistent with the Hermetic doctrine of Duality in all phases of manifestation.

The center of activity of the lower Will is in the spinal cord, whence the functions of the physical organism are promoted.

In the region of "fire" he struggles through the whirlpools and the false currents of an artificial consciousness, striving to realize that only in passivity of mind doth the Divine principle express itself without prejudice and without shadow. The still, small voice may not be heard in the maelstrom of undisciplined thought, nor the door of wisdom opened and truth entertained, when Mind interposes its ego-centric judgments as barriers to the broad vision of spirit. "Thy will, not mine, be done," is the imperial sesame to the sacred centers.

In the region of "water" is enacted the mystical *aqua lustralis* of the soul. The sophistications of life, the vacillant moods of the emotions, the mists of the astral plane that persistently and seductively configure themselves into the simulacra of unholy desire, the vainglories that recurrently though evanescently assume mock reality on the mental screens of Personality—all dead sea fruit, and which must be eliminated or transformed, and the false gods banished from the kingdom, though at cost of tears and heartache, that the selflessness of true Affection may enter in and be accorded its lawful throne. Obedience to the universal law, and prayer to the innermost, are the doorways to the sanctuary of the Heart, whence cometh the peace that passeth understanding. In so far as separate or distinct requirements may apply to the respective elements, this one claims attention to physical ablutions, an important point in connection with which is the fact that the pores of the skin as exhaling media do but represent a function correlative with that of inspiration. In-and out-breathing are not exclusively a specific action of the lungs, for every capillary duct is an avenue of communication with the Universal. As Venus in Cancer is sponsorial of this Epoch, likewise does Venus rule the human cuticle. Know, further, that the activity of Psyche is induced by the higher Will diffused through the blood, which is the habitat of the soul, and a playground of the Redeeming Fluid.

In the region of "air" regard is had more specifically to the demands of the spirit body, whose sustentation is essentially from the circumambient ethers. The axis of the micro-cosmic "earth" passes through its center to both poles, of

which the Arctic, or point of magnetic attraction, reposes in the region of "water," subject of preceding paragraph. Now, the Arctic Pole of man is the mouth, through which passes the Mercury of Nature, a truth cleverly veiled in the mysticism of the 17th Arcane of the Tarot (Star of the Magi), whose cognate is Mercury, and whose signature is the letter Pe—symbol of Power, according to the *Sepher Yetzirah*—of the Hebrew alphabet. Thus, the act of breathing is a nominal union of spirit (air) and soul (water), and thence through aeration of the blood the fire at the center of soul is evoked. Inhalation and exhalation are reciprocal actions of attraction and repulsion between the Arctic and Antarctic poles of the human organism, the latter being the stomach, or Samech of the Hebrew, whose equivalent is our letter X (a cross), ruled by Saturn. And the cleansing water as the receptacle of air (Mary, the mother of Christ) is attracted and diffused through the veins and the pores, and make for both physical and spiritual lustration.

Thus, by and through that system of chemism and dynamics exercised by spirit over matter, called Redemption, the ternary constitution of the Ego is purified, harmonized and glorified, "born of water and of the spirit." Having fulfilled the Law, the neophyte becomes the Man of Power, a Hierarch of "the magical age of thirty-three years"—the combination of the integers of the two triangles. But the ultimate decree is Power and the Resurrection, the Apotheosis that proclaims the perfect divinity of the Christ.

7. BURIAL AND RESURRECTION.

The spirit and soul now reconciled in the at-one-ment have entered into Celestial Marriage, that which God hath joined together and which none may put asunder. The telestic conjunction of the two mystical luminaries is thus effected at the juridical colure, hence being ecliptical is followed by obscuration, for "the sun was darkened, and the veil of the temple (man) was rent in the midst." On the one side is the malefactor (earth) who decried the Master, as the intractable lusts of the flesh had aforesaid debased the soul, and so met not only subjugation but extinction;

on the other, hangs suspended the personification of a mind (fire) once perverse, but being plastic and an eternal part of the microcosmos, it contained within itself the essence of its own divinity, and thus became a partaker of the promise: "To-day shalt thou be with me in Paradise."

The Divine Lesson as emblemised by the Seven Dolors—the heart pierced by the daggers of pain and sorrow—is finished.

"The space of seven continued nights he rode
With darkness, thrice the equinoctial line
He circled, four times crossed the car of night
From pole to pole . . . "

till Self was wholly circumscribed and mastered, and the interlaced halves of his being were linked with the Supernal Center. And as with the celestial Sun that sinks past the Libran crossway and enters once again into Nature's womb, so comes the Burial, or absorption into the Infinite, symbolled by this central point of perfect polarity.

"There is no salvation except through suffering; pains accompany man's entrance into the world, pains accompany his spiritual regeneration. The low must die so that the high may live, and as the low is gifted with consciousness and sensation, it suffers acutely during its transformation. Only he who has tasted the bitterness of evil can fully realize the sweetness of good; only he who has suffered the heat of the day can fully appreciate the cool of the evening breeze. He who has lived for ages in darkness will know the true value of light when he enters its realm; he who has been buried in illusions will rejoice when he rises up into real knowledge" (*Franz Hartmann*).

This withdrawal into negation is but "for a time," and the seeming void as concerns temporal things, the profound darkness and stillness of the sepulchre that conceals the Son of Man, are anon dispelled by the brilliance of a new morn shining athwart the metaphorical Jerusalem, across the hills

of Judea whence in the remoteness rose the cry of the goat-herd, past the waters erstwhile choked with the silt of time, now luminous with the soular splendor, through breezes aromatic with the odors of lily and cyclamen, to where the Light glistens with the gladness of a triumphant glory and the sunshine falls as the caress of a mother's love—the fulfillment of the Divine Promise born in the stable of Bethlehem.

The invisible Thaumaturgist has performed his final miracle, has lenified every ill, healed with soothing ointments every wound, and Man Fallen has become

MAN RISEN!

APPENDICES.

NOTE I (p. 12).—Where is the empire of Solomon the Magnificent? It is not noticed by Herodotus, Plato, or Diodorus Siculus. It is a most extraordinary fact that the Jewish nation, over whom but a few years before the mighty Solomon had reigned in all his glory with a magnificence scarcely equaled by the greatest monarchs, spending nearly *eight thousand millions of gold* on a temple, was overlooked by the historian Herodotus writing of Egypt on one side and of Babylon on the other—visiting both places, and of course almost necessarily passing within a few miles of the splendid capital of the national Jerusalem. How can this be accounted for? Suleymān was a Persian title equivalent to the Greek Aiolos, and meant universal emperor. Like Pharaoh, it was not a name, but a designation of rank. The Jews, aiming at universal empire, feigned that one of their kings bore this name; and it is with this petty pilfered thane (for in a little place like Judea he could be no other), that the mighty Suleymāns of the Orient are confounded alike by the civilized European and the ignorant Bedoween.”—Kenealy, *The Book of God*. One need not search very diligently in order to find similar disparities between biblical statement and the inferences of historical evidence. Thus, C. Plinius Secund, the elder, and Seneca, both worthy philosophers, wrote in the first century of our Era, dealing exhaustively in accounts of seismic phenomena, but nowhere do they mention the miraculous darkness which is said to have overspread the earth at the crucifixion; neither do they make mention anywhere in their voluminous texts of a man Jesus. This on the

authority of Gibbon. This does not signify that such darkness may not have occurred, but as the phenomenon was sufficiently extraordinary to justify a reference thereto, the explanation suggests itself that it could have been, if at all, naught else than the coincidence of a total eclipse with one of the solar equinoxes or crossifications. Though this accords with the ancient Hindu idea of the origin of the ecliptic and the temporary darkening of the sun, typified by a serpent entwined about the form and biting the heel of Krishna, yet the fact is that no astronomical incident was at all meant, but instead the bruising of the head of the Serpent of Matter, i.e., the subjugation of the Moon or sensual qualities by a polarization of same to the solar center, wherein abides the soul or feminine radiance. "I will put enmity between thee and the woman, and between thy seed and her seed: She shall crush thy head, and thou shalt lie in wait for her heel." And so the meteorological chroniclers who flourished contemporaneously with the beginning of the Christian Era naturally failed to note any extraordinary happening in the circle of the ecliptic, and because of a similar absence of fact did Herodotus, Plato, Siculus, *et al*, refrain from encroaching upon the territory of a mythical Solomon.

NOTE II.—"*Can any thinking mind, after noting the amazing niceties which characterize these so-called myths, for one moment conceive them as purely fabricatory, being devised falsely, or devoid of purpose?*" (p. 32).

That the classical myths were by no means intended as extravagant flights of fancy, or as indulgences of a peculiar phase of poetic distemper, is quite evident in many instances of that literature, wherein celestial operations and natural law are clearly demonstrated. There is not the shadow of a doubt in the mind of the writer but that a proper interpretation of the whole mythological scheme would reveal such wisdom as the world, as at present constituted, is scarce able to receive or assimilate. Symbol, allegory, and metaphor were

wily methods of the ancients in "salting" down great truths in preservation for future ages.

It is described by the Greeks and Latins that Jove (Jupiter) had a habit, when approached by the gods Mars, Kronos (Saturn), or Apollo (Sun), of expressing his wrath through the medium of thunderbolts. Jove is indulging in similar antics to-day. Astro-meteorologists have noted that the aspects of Jupiter to these planets in proper seasons of the year induce to electrical displays, turbulence in the elements, and other phenomena that comport very agreeably with the legendary character of this planet. Personal observations of my own, covering many years, are confirmatory of the above dictum, and to the student along these lines there is ample evidence that classical mythology comprises a sublime treatise on cosmical law, both as pertains to the purely material aspect as well as to the esoteric and profounder view of the subject. There are many biblical references to these external forces in nature in strict accord with the character of the planetary gods as imputed to them by the astro-meteorological doctrine, which might be cited with profit to a better understanding of the similarity of purpose involved in the teachings respectively of the Bible, Astrology, and Mythology—all treatises on the religion of Nature.

Thus, in stellar physics the governments of the four quarters of the heavens and of the four winds are assigned as follows: The *north* to Jupiter, the *east* to Saturn, the *west* to Mars, and the *south* to Venus. These ascriptions are in conformity with known principles in magical science. And observations have proven that northerly winds prevail when Jupiter is strongly in action by position or aspect, which coincides with the maximum generation of ozone, or positive electricity. In the Book of Job we are told that "fair weather cometh from the north," this oxygen-producing quarter under Jupiter. The east winds attend a Saturn régime, and are generators of negative electricity, therefore induce to aqueous

condensation and an unhealthy state of the atmosphere, breeders of plague and pestilence. "Shall it not utterly wither when the east wind toucheth it?" (Ezekiel xvii. 10). "Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation" (Hosea xii. 1)—identical with the external character of the Saturn principle, astrologically a symbol of crystallization and death; all of which are but mystical enunciations of definitive laws pertaining to the cardinal points of both the physical and the spiritual structures, and perfectly consistent with astrological tenets.

NOTE III. (p. 40).



Classification.	The Governing or Preserving Power.	The Generative or Creative Power.	The Destroying or Transforming Power.
Kabala	Archetypal	Celestial	Elementary
Hindu	Vishnu	Brahma	Siva
Persian	Ormuzd	Mithras	Ahriman
Egyptian	Kneph	Phtah	Khem
Greek	Zeus	Poseidon	Pluton
Roman	Jupiter	Neptune	Pluto
Scandinavian	Odin	Hæmur	Lodur
Orphic	Ericapæus	Phanes	Metis
Sanchoniathon	Chaos	Pothos	Môt (Ilus.)
Herodotus	Isis-Osiris	Horus	Typhon
Alchemical	Mercury	Sulphur	Salt
Symbol	▽	○	△
Vahan	Eagle	Lion	Bull
Region	Ether, air	Sun	Orb of fire
Color	Blue	Yellow	Red
Attribute	Power	Intellect	Justice
Quality	Humidity	Light	Heat

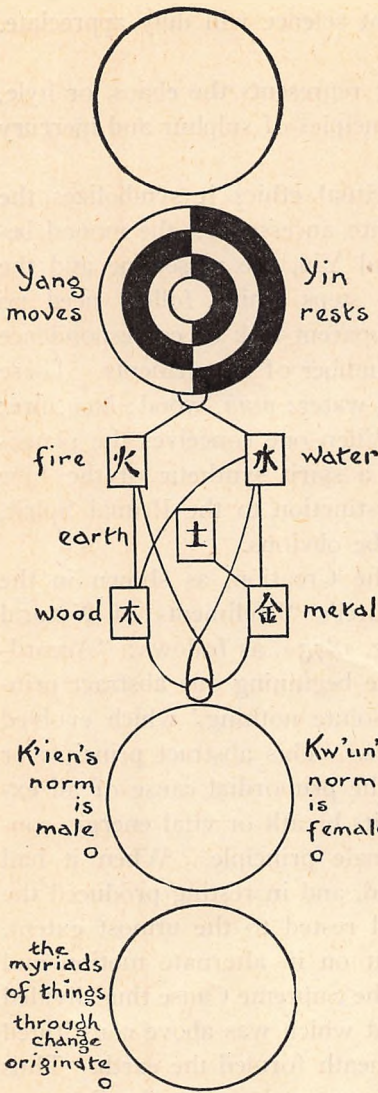
The identity and coördination of these first principles are consistently apparent in all the cosmogonies, the profane

as well as the sacred. From the Efficient Cause—whether Deity, Brahm, Kronos, or Demiurgus, etc.—proceeds two eternal and independent principles, the watery Chaos, and the Etherial substance that enfolds and moves over its surface “as a mighty wind,” thus producing light, Brahma, Phanes, etc., which is emblemized in the Hindu system as issuing from the navel of Vishnu. As described in an Orphic fragment: “From the beginning the Ether was manifested in time, and on every side of the Ether was Chaos; and gloomy night enveloped and obscured all things that were under the Ether. The Earth was invisible on account of the darkness, but the light broke through the Ether, and illuminated the Earth.” The whole is symbolized in the above winged globe and serpent of the Egyptians, thus explained in a Syriac fragment (Kircher, *Ob. Pamph.*, p. 403): “The globe denotes the divine nature; the serpent his word, which animates and impregnates the world; and the wings the spirit of God, which vivifies it with its motion.” The Mosaic analogue is obvious; and as expressed in the Oracles of Zoroaster, indeed a “Triad shines through the whole world, over which a Monad rules.”

NOTE IV.—“*In such wise was the Creative Force coördinated into a law of polar opposites*” (p. 45).

This is the basis of what has been termed “a sexual system of the universe,” so firmly indoctrined in the primitive teachings, and to be found luminously depicted in the Chinese Yang and Yin symbol as evolved by Chow Lien Ki (A.D. 1017) in illustration of the philosophy enunciated by Fo-Hi over 3000 B.C.

It bears the significance of duality, and is traced to the *T'ai Kih*, or the “grand origin,” as expressed by the circle. From this monistic symbol is evolved the subsequent steps in manifestation, as expounded by Cheu-tsz' in the accompanying diagram illustrative of the Grand Origin. This path from Unity through duality to diversity is to the processes of in-



"Having no cause, therefore the grand cause."

"The grand cause moves, thus producing Yang. Having reached the limit, however, it rests. Resting, it produces Yin. Having rested to the limit again, it moves. Once moving, once resting; one state being conditioned by the other. In separation it is (here) Yin, in separation it is (there) Yang."

"Yang changes, Yin is added. Thus are produced water, fire, wood, metal, and earth. The five kinds of weather are distributed. The four seasons come forth."

(Fire and wood belong to the Yang, water and metal to the Yin; whilst earth, standing in the centre, is neutral.—Chinese Philosophy.)

"The five elements if united are Yin and Yang. Yin and Yang if united are the grand cause. The five elements receive at their origin each one its own nature."

"The truth of that which has no cause, the efficiency of the Two and of the Five, in a wonderful way now combine and now separate. The K'ien's norm is male, the Kw'un's norm is female. Both aspirations quicken one another, and through transformations they produce all things. All things are produced in a process of production. Thus change and transformation are infinite."

volution what the Sephirothic ladder is to the doctrines of evolution and regeneration. Furthermore, there is here disclosed a complete system of practical alchemy, which doubt-

less the devout students of that science will duly appreciate.

The first circle alchemically represents the chaos, or hyle, whence are educed the dual principles of sulphur and mercury

(heat and moisture); in spiritual ethics it symbolizes the omniety which forms nullity into an essence: the monad becomes the dyad—the Yang and Yin, the masculine and the feminine. The differentiative steps which follow need no explanation, except it be the apparent lack of correspondence with the Western idea of the number of the elements. There are here given five, viz.: *Shui*, water; *muh*, wood; *hwo*, fire; *kin*, metal; and *T'u*, earth. When one conceives the plausibility of a *quinta essentia*, or a spirit synthetic of the four elements while yet of contradistinction to the Primal Spirit, the truth of this doctrine will be obvious.

This Chinese version of the Creation, as shown in the diagram, is paraphrased in Eitel's "Rudiments of Natural Science in China" (Hong Kong, 1873), as follows: "According to Chu-Hi there was in the beginning one abstract principle or monad, called the 'absolute nothing,' which evolved out of itself the 'great absolute.' This abstract principle or monad, the great absolute, is the primordial cause of all existence. When it first moved, its breath or vital energy, congealing, produced the great male principle. When it had moved to the uttermost it rested, and in resting produced the female principle. After it had rested to the utmost extent, it again moved, and thus went on in alternate motion and rest without cessation. When the Supreme Cause thus divided itself into male and female, that which was above constituted heaven, and that which was beneath formed the earth. Thus it was that heaven and earth were made. But the Supreme Cause having produced by evolution the male and female principles, and through them heaven and earth, ceased not its constant permutations, in the course of which men and

animals, vegetables and minerals, rose into being. The same vital energy, moreover, continued to act ever since, and continued to act through those two originating causes, the male and female powers of nature, which ever since mutually and alternately push and agitate one another without a moment's intermission."

To quote from Dr. S. Wells Williams, Professor of the Chinese Language and Literature, Yale College: "When the pure male principle Yang had been diluted, it formed the heavens; the heavy and thick parts coagulated, and formed the earth. The refined particles united very soon, but the union of the thick and heavy went on slowly; therefore, the heavens came into existence first and the earth afterward. From the subtle essence of heaven and earth (light-darkness, or the thin and the thick), the dual principles Yang and Yin were formed; from this first operation came the four seasons (the counterposed elements of heat, cold, moist, and dry), and these putting forth their energies gave birth to all the products of the earth. The warm effluence of the Yang being condensed, produced fire; and the finest parts of the fire formed the sun. The cold exhalations of the Yin being likewise condensed, produced water; and the finest parts of the watery substance formed the Moon." And Dr. Martin ("The Chinese," pp. 162-3): "The common statement given in Chinese histories may be freely rendered in the following form: 'The indefinite (1—Woo Kieh) produced the finite or definite (2—Tai Kieh), the elements of Nature as yet in a chaotic state. This chaos evolved the principle of Yang, or light. The Yang produced Yin, i.e., darkness followed the way of alteration; and the Yin and Yang (3) together produced all things from the alternations of day and night, and the succession of the seasons.'

Thus we have *motion* and *rest*, or the alternation of the dynamic and the static, as the divine co-efficients in the education of all form. The Illimitable or Great Extreme thus pri-

marily expresses Itself, thence through the four Forms and the eight Changes of Nature, as depicted in the subjoined Plate, in which the three straight lines in the top diagram constitute the positive essentiality (Yang), the three divided



lines at the bottom the negative (Yin); the surrounding diagrams are methodical variants in the combination of these two fundamental forces.

There is not discoverable between this and the Mosaic account any essential difference, and indeed if the proper focus be brought to bear upon the latter the two are found to be in perfect accord, though comprehending doctrines chronologically and dogmatically at variance. The alternation between the masculine and feminine signs in the astrological scheme (see Plate p. 64) coordinate with the incessant "motion and rest" referred to above; the masculine and feminine principles being related to the functions of the two luminaries,

and the five elements—wood, fire, metal, water, and earth—respectively to those of Jupiter, Mars, Venus, Mercury, and Saturn.

One should not make the mistake of believing that China, because until very recently she has refused to avail herself of mechanical and social innovations, has been destitute of a well-founded rationalism in her mystical ethics, or that the superstructure of the same has deteriorated in consequence of her racial exclusiveness. This very fact has enabled her to hold fast to ancient truths from which we ourselves became alienated, and are but now beginning to re-learn. The Chinese teacher knows far more to-day of the nature, purpose, and destiny of the eternal principle in man than modern theology—misnamed religion—dares dream of. For that matter, the deeper the investigation into the source of religions the more apparent grows the analogy between the real divinity at the *heart* of every cult; until, as with all systems of analysis, one eventually approaches the ultimate or “grand extreme,” which necessarily proves to be the synthetic point of coalescence of all spiritual truth.

NOTE V.—“*Only out of corruption can come incorruption*” (p. 69).

Paul's words to the Corinthians (1 Cor. xv. 42) have a double significance, being applicable either to generation or regeneration—the statement of a truism in natural law. Nature first reduces the seed to corruption that it might germinate; in the practice of physical alchemy the same operation is observed, for the artist must first produce the chaos before he can proceed to evolve the subsequent work; and reference to the first chapter of Genesis, likewise to the opening argument of classical mythology, will reveal the same fundamental process; for “when this corruption shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

The Mosaic account of creation, or of this initial process, whether concerning spiritual or natural physics, is but a copy of the Hindoo doctrine formulated many thousands of years previous, wherein *Pralaya*, or the night of dissolution, precedes the act of fecundation by Brahma, and thus described in the Bhagavat-gita: "When the profound night, during which the germ of all things was regenerating itself in the bosom of Brahma, dispersed, an immense light pervaded infinite space, and the celestial spirit appeared in all the strength and power of his Majesty: at sight of him chaos was changed into a fruitful womb, about to bring forth the worlds, the resplendent stars, the waters, the plants, animals, and man." In this first act of creation the divine Trimurti commences to function: Brahma representing the creative principle, Father; Vishnu, the principle of preservation, Son; and Siva unites the principle of fecundity with that of decomposition—Holy Ghost. In man these three principles are centered respectively in the generative organs, the solar plexus, and the pineal gland, or "upper chamber," while the same are indicated in the alchemistic doctrine as Sulphur, Salt, and Mercury. The Christian religion re-veils rather than reveals these great spiritual truths, borrowed so copiously from the books of the orientals.

NOTE VI (p. 129).—Weird speculation may not be a felicitous habit to introduce into either mystical or scientific enquiry, though the least enticing suggestion oft leads to a rational conclusion. And in view of the many epochal theories already advanced in connection with the building of this architectural prodigy, a further and more startling one may be permissible, even though it threaten to exceed the limits of calm conjecture.

Now, why the entry passage to the Great Pyramid should have been constructed at an angle so difficult to transverse as that of $26^{\circ} 41'$ is an enigma that seems to have suggested no plausible solution other than an assumed polar ele-

vation. The plane of descent does not appeal to the modern mind, with all its time-saving predilections, as a normal means of approaching a hospitable goal. But, obviously building for the ages if not for all time, may not a chronological *key* have thus been purposely devised and perpetuated? For if one will only concede a probable relationship of this obliquity to the Pyramid base or equatorial line as compared with the angle of the solar ecliptic, an illuminant fact bearing upon the age of the structure immediately presents itself. The diminution of this latter is about 50" in a century. Now, the disparity between the present obliquity ($23^{\circ} 28'$) and that of the entrance corridor is $3^{\circ} 13'$, to effect which—granting their original agreement—would require 231 centuries plus ($3^{\circ} 13' = 193' \times 60 = 11,580'' \div 50''$), or 23,100 years ago. A very fractional difference or mistake in reckoning the true inclination of the corridor could easily bring the present world period to the close of the Grand Climacteric of 25,920 years, and the beginning of a new evolutionary régime, as hinted at in the preceding pages. The foregoing hypothesis appears by no means extravagant or irrational in comparison with the secular periods of the Hindu systems of time measurement, neither as to the durability of the material used or the mode of construction.