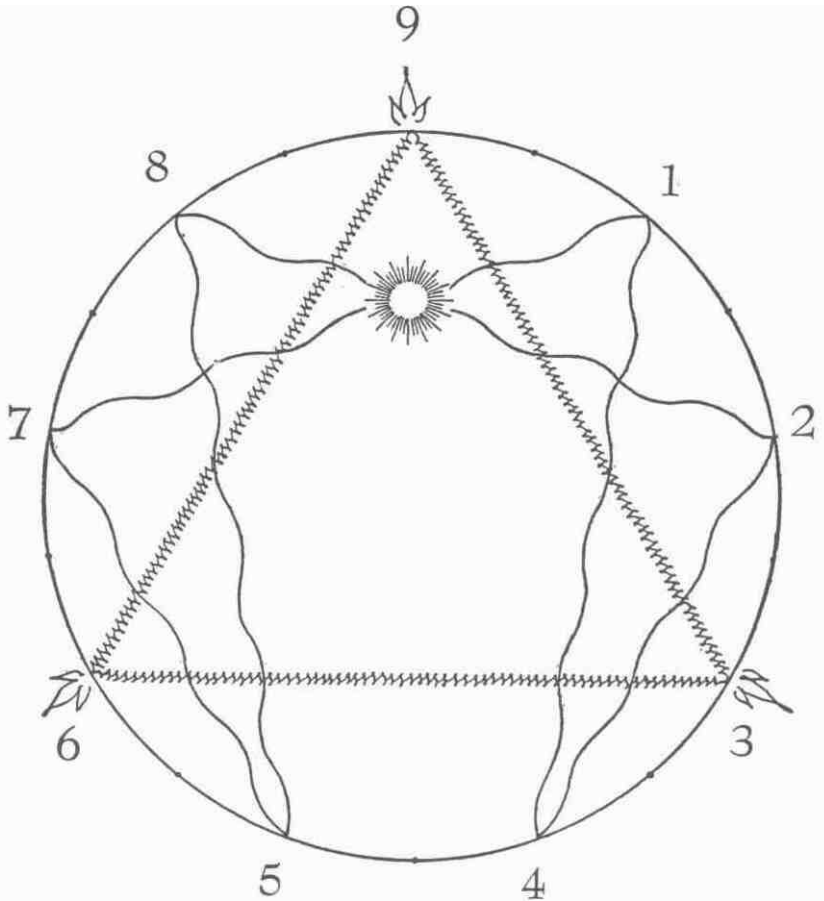


The Christian Mystery

Rodney Collin



AND GOD created man in his own image. In his own image created he also nebula, sun, earth, cell and molecule. For his image is a creature with seven natures, living on three foods, and endowed with all possibilities. Such a creature is truly a cosmos.

God is threefold, and through the play of his radiance, his mass and his time, all creatures and all phenomena are brought to being. By his threefold nature, too, they are sustained. For God enters them as three nourishments, without any one of which they perish miserably. Food, breath and light are these three.

In their sixfold play the three god-given foods bring to each cosmos all possibilities and the power of choice. And the six dances of divinity are growth, purification, decay, damnation, healing and rebirth.

All the creatures of God eat and are eaten. What then is damnation? To be eaten of a lower cosmos. What is rebirth? To be incorporated in a higher. Let the cell then be incorporated in man, let man be incorporated in the sun, let the sun be incorporated in God the Absolute. For thus is the whole redeemed, and that which was separated in the beginning shall be made one in the end.

But time — the patience of God — intervenes between us and our perfection. Each cosmos is endowed with a span of life, that other measurement of its size. And the lives of cosmoses are linked as the bird with the tree, and the tree with the seasons. For the life of man is but a breath for the earth his mother, but a wink for the sun his maker.

The redemption of each cosmos depends on the redemption of that higher cosmos which embraces it, makes possible the redemption of that lower one of which it is made. If my heart feels pain, I feel pain: if I feel ecstasy, my heart knows God. For the whole must be redeemed together, and without any part shall none know peace.

But we are too weak to achieve our own regeneration, too brief to share the earth's millenary ascent. What hope then have we? None; save that Christ descended from the stars to create a new cosmos in whose redemption we might share, a cosmos between man and earth, the cosmos of Christendom, the Christian mystery.

II

EVERY COSMOS is endowed with a body and the promise of two other bodies. It possesses a physical body of flesh and blood, already made: a circulation of blood and breath which, made conscious, becomes soul: a heart of flame which, made conscious, becomes spirit. The body is of earth, earthy; the soul is of the planets, airy; the spirit is of God, illuminated. The soul is joined to the body at six places. The spirit is coiled to the body at three places. The soul is joined to the spirit at twelve places. This is the divine figure of nine, the image of God.

As the Ram gave way to the Fish, and the Earth entered into its maturity, Christ and the hierarchy were required to create a new image of God among men. Who should generate it? And upon whom?

Molten rock had hardened ages since. Upon the dry rock dew fell, waters formed, molluscs swam. On the edge of the waters reptiles crawled, ferns grew, trees spread. At length through the trees flew birds and butterflies, under them sped deer and tigers. Man was made. Made fire, houses, money, raised crops and herds. Civilisations, each a part cosmos, succeeded one another. Each was generated by the hierarchy. Each reached for understanding, prayed, failed, struggled, left monuments, grew old and died. Atlantis, Egypt, India. Chaldea, Greece and Rome. The world waited and suffered. What next? What next?

First brute mankind was cherished by the Sons of God made sons of men. Later, these were aided by sons of men made sons of God. Together they formed the hierarchy. Hercules, Krishna, Buddha, Socrates. The messengers were multiplied. Many men rose. Yet the masses remained sheep — with or without a shepherd, yet still sheep. Far off, on the heights of the stairway, a door remained closed. There was traffic on the lower flights, yet the door remained closed. What next?

If the Sun is Earth's father, the Dog Star is its King. If the Sun is Earth's growth, the Dog Star is its regeneration. As the Sun to the Earth, so the Dog Star to the Sun. Between Sun and Dog Star a door remained closed. As the Ram gave way to the Fish, and the Earth entered into its maturity, that door opened.

If a king enter at the front door, shall not the maid in the scullery rejoice? If a king enter at the front door, shall not dead bottles be brought from the very cellar to the light? And if the king, loving, spend his seed in that house — what then, what then?

If the Sun were man's God, what then was the Dog Star? A new image of God had to be created, in which men could be redeemed, in which sheep also should be redeemed. Who should generate it? And upon whom? The Father of God should generate it upon the Daughter of Men.

III

EACH COSMOS has a body, a soul and a spirit. Body moves in a circle 1, 2, 3, 4, 5, 6, 7, 8, 9: soul interlaces between six points 1, 4, 2, 8, 5, 7: spirit describes a triad 3, 6, 9. In their intricate enneagram lies the cosmic monogram.

The body. How does the body of man unfold? Not by years of the earth, but by inner time, the pace it surpasses them. Man falls through time, slowly at first, each minute, each day, each month brimming with change: then faster and faster, till the years flash by indistinguishable, empty of all experience.

Zero, he is conceived. One, brain, heart and bowels distinguish in the womb. Two, he quickens. Three, is born and breathes. Four, grows and crawls. Five, perceives himself. Six, emerges from childhood into the world of men. Seven, marries and begets. Eight, climbs to his zenith, rules, builds, aspires and is terrified. Nine, decays, dies, rejoins infinity. Till, losing its tail of life, nine becomes naught once more.

So with the body of the Christian mystery. Zero, the world lies waiting, a dart flies from the sun of suns. One, a saviour is born of the Virgin Mary in Bethlehem. Two, the gathering of disciples with John in Jerusalem. Three, Christ crucified on Calvary. Four, the dispersal into Asia Minor, land of Mary the Magdalene. Five, the Catholic Church born of Peter in Rome. Six, Christ crucified upon the law: Paul the persecutor. Seven, Christendom. Eight, the betrayal by Judas unto the world. Nine, the end of the world, return to Christ in Majesty, the Second Coming.

At the nine points in the body of the Christian mystery, Christ also set those about whom its faculties should grow. At one, the Virgin Mary: at two, John the disciple whom he loved: at four Mary the Magdalene: at five Simon called Peter; at seven, that other Mary; at eight, Judas who should betray him. And at three, six and nine, he abided himself: at three alone, at six with Paul the persecutor, at nine with his Father which is in heaven.

And in the first image, one and two were measured by years, four and five by decades, seven and eight by many centuries. And in the second, all exist always and everywhere. And the two images are one. For thus is the body of the Christian mystery.

IV

THE SOUL. In man the soul is borne upon the blood, the blood made conscious in its pilgrimage. How journeys the soul of man? Unity is divided into seven parts: between six of them the soul journeys. 1, 4, 2, 8, 5, 7, is the result of that division, and the pattern of that journeying.

One, the cool instinctive bowels; four, the warm flesh; two, the airy movement of limbs; eight, the fire of sex; five, passion of the mind; seven, compassion of the heart. And bearing all it has acquired, the soul journeys on, to one again.

Can you understand that this one of the instinctive bowels is that one at which the parts were distinguished in the womb? That this four of warm flesh is that four of infant growth? That this two of moving limbs is that two of quickening? That this eight of sex is that eight at which man rules and is betrayed? That this seven of compassion is that seven where man mates and begets yet another cycle? If so, begin to perceive the whole.

And the soul of the Christian mystery? One, the Virgin Mary, cool womb of darkness in which the saviour germinates: at four turns to warm flesh of Mary Magdalene, to blood and tears, abandon and repentance. At two, to John the messenger, swift runner for his master, silver-tongued in words not of his own choosing. At eight, borne down with too much seeing, tortured with power and pain, to Judas, betraying yet not blameworthy. At five, to Peter, who smote off Malchus' ear and set it back again. At seven to that other Mary, mother and mercifactress of all men.

Shall then all Christians pass along this path? Shall the soul of each Christian imitate this great pilgrimage? Yes: since the soul of the Christian mystery lies not in time, they shall, in time.

SPIRIT is the pure fire, the pure light, the ecstatic bombardment of electrons in every crevice of the universe. It is everywhere. Yet especially it describes a triangle in the being of each cosmos, every man.

What is this triangle of spirit? A flood of divinity. And at each turn in its tide something of divinity turns not, but goes on, goes forth into the unknown.

At its apex, spirit says: "O signature of man, be conceived, go forth into the womb!" At the next angle, spirit says: "O babe, be born, go forth into the air!" At the next, spirit says: "O child, be brave, go forth among men!" And at the apex again, spirit says: "O man, be free, go forth into eternity!" And there is but one apex, and to go forth into eternity is also to go forth into the womb.

For the apex is the zero of generation, the next angle the three of birth, that following the six of maturity, and the apex that nine of death which is yet the zero of regeneration.

The triangle can be called God. For God is spirit, and they that worship him, worship him in spirit. God crosses himself three ways, and a divine signature is cast into the void. That signature is a triangle, that triangle a spirit, that spirit a man.

But there are greater spirits and lesser spirits. What then is the spirit of the Christian mystery? At its apex Divinity said: "O Christ, be incarnated in the flesh of Jesus of Nazareth, go forth into the world a saviour of bodies!" At the next angle. Divinity said: "O Christ, be crucified in the flesh of Jesus of Nazareth, go forth into paradise a saviour of souls!" At the next, Divinity said: "O Christ, be crucified in the church and the law, in pomp and deceit, go forth into heaven a saviour of spirits!" And at the apex again. Divinity shall say: "O Christ, die to the world and men, go forth beyond heaven to him who sent you!" And the Christian mystery shall be consummated, to return again in greater glory.

VI

COMING EVENTS cast their shadows before. Fourteen generations of patriarchs from Abraham to David: fourteen generations of tradition from David to the carrying away into Babylon: fourteen generations of wise men from the carrying away unto Joseph. Since the death of the Minotaur, and since Iknaton gathered the wisdom of ancient Egypt, an unbroken line of preparation.

Yet of this preparation was Christ not born: Joseph was not his father. For men must build only to reach the height where that which is not of man may descend upon them.

And it descended. The figure of the Christian mystery was made.

How to explain that the figure of the Christian mystery is many figures yet one figure?

The figure was created once through the Acts of Christ, a second time through the Acts of the Apostles, a third time through the Acts of the Church. And countless times more.

Yet the many figures are but one figure, as a stone cast into a pool makes a ripple which embraces now a foot, now a yard, and now the whole pool. It is the same ripple, that ripple but the trace in matter of Him who threw the stone.

So at each point of the figure men come and go, deeds are replaced by deeds, as now one and now another drop of water lifts with the current of that ripple. At this point saint succeeds apostle, heretic saint, magician heretic. At that a gospel is built upon a miracle, an order upon a gospel, a cathedral upon an order.

And the whole figure of the Christian mystery, in all its parts, and in all hearts, is unimaginable.

VII

IN THE figure of the Christian mystery, the circle of the body is the Way of Decay, the web of the soul is the Way of Sacrifice, the triangle of the spirit is the Way of Glory.

Take then the Acts of Jesus Christ.

Upon the Way of Decay Jesus lived his bodily life, encountering at each crossroad those who had been set in their roles to await him.

Was born of the Virgin Mary: heralded by John the Baptist and loved by John the Divine: illuminated to his ministry: was given to drink by the Woman of Samaria and cherished by Mary Magdalene: recognised and denied by Peter: transfigured: sustained secretly by Joseph of Arimathea: betrayed by Judas and condemned by Pilate: died and was buried.

Moon, Mercury, Glory: Venus, Mars, Glory: Jupiter, Saturn, Glory. Nine crossroads.

VIII

UPON THE Way of Sacrifice, he did his own work, laboured, suffered, endured, overcame. Was solitary.

He was pursued by Herod into Egypt — silence. Abandoned the Virgin Moon — "Woman, what have I to do with thee?" Fasting, was tempted of the Devil in the wilderness — "Man shall not live by bread alone".

Gathered his disciples — "Sell all thou hast and follow me". Preached upon the Mount — "Blessed are ye when men shall revile you". Passed by Venus — "Her sins are forgiven, for she loved much".

Had mercy upon the people — "The harvest truly is plenteous, but the labourers are few". Healed in secret — "Go straitly and see that no man know it". Acknowledged Mercury — "This is he of whom it is written, Behold I send my messenger before thy face".

Fasting, was tempted of the Devil in the Wilderness — "Get thee behind me, Satan". Was baptised by John in Jordan — "Suffer it to be so now, for thus it becometh us to fulfil all righteousness". Was crucified — "My God, my God, why hast thou forsaken me?"

Descended into hell — silence. Connived with betraying Saturn — "He that dippeth his hand with me in the dish, the same shall betray me". Met Agony alone in the Garden of Gethsemane — "What, could ye not watch with me one hour?"

Washed his friends' feet — "If I wash thee not, ye have no part with me". Stilled their fear — "Why are ye fearful, O ye of little faith?" Drew passionate Mars in his train — "Wilt thou lay down thy life for my sake? ... This night, before the cock crow, ye shall deny me thrice".

Accepted recognition — "Take heed that no man deceive you". Entered into Jerusalem — "All things whatsoever ye shall ask in prayer, believing, ye shall receive". Was sustained by Jupiter — silence.

Met Agony alone in the Garden — "O my Father, if this cup may not pass away from me except I drink it, thy will be done". Was tried before Pilate — "and he answered him never a word". Ascended in glory — silence, silence.

The Wheel of Fortune, Moon. Growth; the Hermit, the Empress, Venus; the High Priestess, the Magician, Mercury; Purification, Strength, Crucifixion.

The Hanged Man, Saturn, Corruption; the Chariot, the Emperor, Mars; the Hierophant, Temptation, Jupiter; Healing, Justice, Ascension.

Twenty-four crossroads. At six he is sustained by men. At twelve he is sustained by God. At twice two he is alone, alone.

At the last he descends into hell.

At the last he ascends into heaven.

IX

UPON THE Way of Glory, he did God's work, was sustained by God, was God.

At the apex Christ departs from God the Spirit, the Spirit.

At the first crossroads with the Way of Sacrifice, "being warned of God", they flee with the babe from Herod's wrath to Egypt. The Wheel of Fortune turns. Begin by abandoning all. A kid for the altar. God the Goat — the fruit of sacrifice.

At the second he is baptised by John in Jordan, "the Spirit of God descending like a dove upon him". Strength from submission. God the Water-Bearer — the dew of Heaven.

At the third he is directed to his disciples. Of God the miraculous draft of fishes. "Fear not, from henceforth thou shalt catch men"¹. The Hermit, who seeks to be God within universal God. God the fish — he swims within himself.

At the fourth, healing, remission of sins. "Whether is easier to say. Thy sins be forgiven thee, or to say, Arise, and walk?" Both only of God. The Magician, acting of God, creates a new beginning. God the Ram — the effort to begin.

The second apex. A sacrifice is required. An ascension is promised. "And he sent and beheaded John in prison". Christ took his place. God the Son, the Son.

At the fifth crossroads he preaches to the multitude upon the Mount. "Blessed are the poor in spirit: for theirs is the kingdom of heaven". And, "after this manner pray ye: 'Our Father which art in heaven...'" The veil of the High Priestess was drawn aside. God the Bull — he who abides.

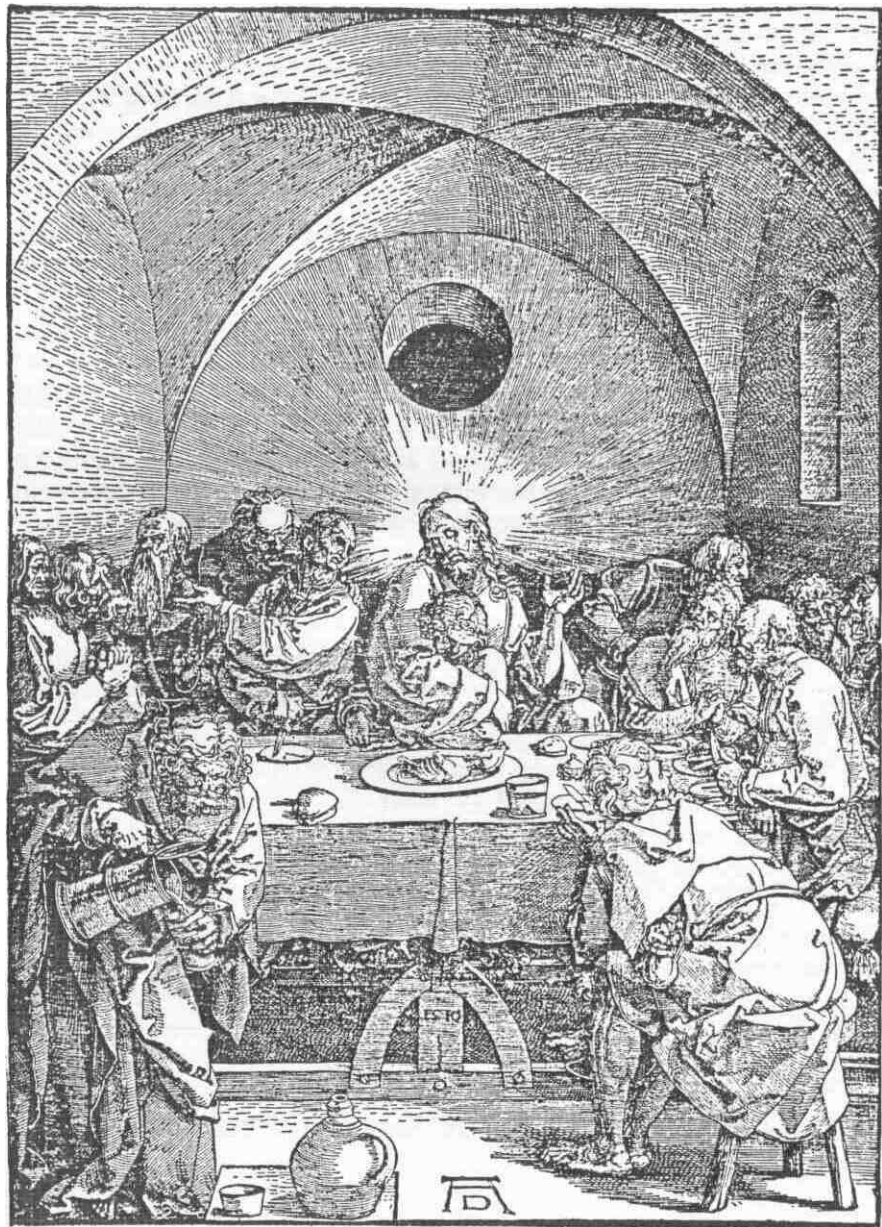
At the sixth the miracle of the loaves and fishes. Which, "looking up to heaven, he blessed, and gave to the multitude". The Empress, nature, handmaid of God, in her plenty. The marriage of flesh and spirit. God the Twins — the pair of opposites.

At the seventh he went to them, walking on the water. "Of a truth thou art the Son of God". The Emperor, he who commands the four elements, for in them is God also. God the Crab — inchoate in the mass.

At the eighth he enters into Jerusalem amid acclaim and palms. "Hosanna to the Son of David, Hosanna in the highest". The ruler. The Hierophant revealed. God the Lion — bold emergence.

The third apex. He is transfigured upon a high mountain. Divine body, pure spirit, tuneless with Moses and Elias. God the Father, the Father.

At the ninth crossroads, the Last Supper. "Take, eat, this is my body: this is my blood of the new testament, which is shed for the



remission of sins". The Lovers, blood-brothers. Yet he untouched by adoration or betrayal. God the Virgin — who shall conceive.

At the tenth, trial before Pilate. "Art thou the King of the Jews?" "Thou sayest". And all was done as it should be. Justice. God the Scales — most perfect measurement.

At the eleventh, scourging, the crown of thorns, the mocking. "Father, forgive them, for they know not what they do". The Chariot of fire, his who has harnessed both good and evil. God the Scorpion — the knife about to plunge.

At the twelfth he hung upon the cross, was pierced by a spear. "Father, into thy hands I commend my spirit". His betrayer also departed, and went and hanged himself. The Hanged Man. God the Archer — arrow to mark.

The apex once more. Alpha and omega. God the Spirit, the Spirit.

Fifteen crossroads. Twelve with the Way of Sacrifice, three with the Way of Decay. All divine, all of God.

X

PERCEIVE HOW Christ reversed time.

The body. Man falls through time, slowly at first, each minute, each day, each month brimming with change: then faster and faster, till the years flash by indistinguishable, empty of all experience.

The spirit. Thirty years Jesus grew, studied, learned, foresaw. Three years Christ ministered — what teachings, healings, miracles, communion with the multitude, preparation of his disciples! Three months from the going up to Jerusalem until the end — faster, faster matter is stirred, tighter, tighter is time compressed. Three days of his passion: each minute, each second intent with agony and creation. Three hours upon the cross — "And behold, the veil of the temple was split in twain". Time split. Past, present, above and below were fused. And in those hours a whole great age of man's development was formed.

This is regeneration. The reversal of time. From slow to faster, more potent, dazzling, vertiginous, unbearable. Crack! Ecstasy. God.

XI

CHRIST DIED. Christ lives. The figure grew. Not in intensity but in size, as the ripple expanding. Characters moved to new places for another scale. Others entered. The Acts of the Apostles. The Acts of the Church.

Not thirty years but three thousand. The coiled spring of time, wound beyond breaking point, unwinds again, remaking the Christian mystery in history. In space and centuries.

Its body.

The apex — God, mystery, and the hidden schools of mystery.

From school in Egypt Jesus returned to his birthplace. Where the Virgin Mother Mary stood, new stands Bethlehem, and all it signifies. Peace on earth, goodwill towards men. Christmas, humble nativities.

From Bethlehem Jesus went up in triumph to the capital. Where John stood now stands Jerusalem, place of pilgrimage, prayer, bloodied crusaders, quartered among warring sects, all things to all men according to their being.

The second apex — Christ loving, crucified, ascended, everywhere.

Paul to the Galatians, John to Patmos and the Seven Churches which are in Asia. Where Mary Magdalene stood new stands Asia Minor, land of Diana and Astarte, the Eastern Church, Byzantium.

Peter and Paul to Rome. "Upon this rock will I build my church". Where Peter stood now stands Rome, imperial and eternal Rome, the Vatican and the Popes, the Church Catholic and Militant.

And as between Mars and Venus, so between West and East, Rome and Byzantium, Catholic and Orthodox, two sides of the Christian mystery must wage confederate war till a unity not of time and place be seen again.

The third apex — Paul the persecutor, opposer, fanatic, militant, emissary of schools, martyred and ascended also.

The three Maries to Provence, Joseph of Arimathea to Glastonbury. Where he stood new stands Christian Europe. Monasteries, orders, Knights Templars, chanting in parish church, the devotion of peasants at wayside shrines. Benedict, Augustine, Francis, Luther, More.

Copts to Ethiopia, Jesuits to China, Franciscans to Mexico. Where Judas stood now stands the Christian world. Compound of revelation and betrayal. Courage, martyrdom, love; blood, cruelty, corruption of ancient innocence.

A thousand fantastic sects. Every man's prejudice and imagination armed with Christianity. Yet none to blame: save the being of unregenerate man, for whom Christ came.

The first apex once again — God, mystery, and the schools of mystery, whither the whole circle yearns.

XII

THE SPIRIT of the Christian mystery in time.

At each of the twelve crossroads on the Way of Glory, Christ placed an Apostle.

"The first, Simon who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother". The first side of the triangle.

"Philip and Bartholomew; Thomas and Matthew the publican". The second side of the triangle.

"James the son of Alphaeus, and Lebbaeus whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him". The third side of the triangle.

And these, by their type and deeds, were to point the way at each crossroad, a guide for every man after who shall come there. For such are the saints.

Next, at the first four crossroads were raised the four Gospels. At the fifth the Revelation of John, and at the eighth the Acts told by Paul. As Venus and Mars for ever. Revelation wars with Acts, and Acts war with Revelation down the ages. And at the other crossroads were raised other scriptures, by fathers, saints, mystics, in those times and later. And all these are organs of the Christian mystery, from which the fine matters of faith and will are poured into the stream of those who pass by, until the Christian mystery shall end.

Buildings and hallowings were added also. On the first side, the shrines of the Holy Places — the Birthplace, the Tomb, the Mount of Olives.

On the second great temples and cathedrals, the domes of Byzantium against the spires of Rome, San Sophia against Notre Dame, Venusian munificence of Cluniacs against Martial austerity of Cistercians, the eternal struggle and complement of opposites. Lourdes too, and Guadalupe.

And on the third, monuments of sects and beyond sects. Monuments of the return to the mystery of God. Monuments of the inner penetration. Words, books, paintings. Of Luther and Laud, but Blake also and Goethe and Ibsen. No religious words but still the same.

All these are magnetic centres in the body of Christendom. Inns upon the Way of Glory. They evoke the original glory, store it, gather and give it.

And every traveller who passes is judged thereby.

XIII

AND THE soul of the Christian mystery?
Ah, the soul!

That is your business.

For the soul of the Christian mystery is made by the passage of Christians along the Way of Sacrifice. Not otherwise can it be made.

How shall we go? How shall we move from the place where we are?

In this wise shall you move from the place where you are.

When you are born, say: "God bears me".

When you are at your mother's breast, say: "O Moon, let me depend and know".

When you come the first time to the temptation in the wilderness, know that it is the means of Growth.

When you meet others who belong to the Christian mystery, say: "I recognise God".

When you receive the bounty of nature, say: "God recognises me".

When you feel the warm flesh upon you, say: "O Venus, let me love and give!"

When you see the suffering multitude, see God in them, say: "I love God".

When your sins are forgiven, say: "God loves me".

When you feel song in your throat, movement in your limbs, say: "O Mercury, let me praise and serve".

When you come a second time to the temptation in the wilderness, know that it is the means of Purification.

When you receive the water of understanding, say: "I serve God".

When you are reviled, cheated abandoned, sick, know that it the means of Crucifixion.

When you go down into hell, say: "God serves me".

When the mind turns, the will stirs, say: "O Saturn, let me understand and do".

When you come to the agony in the garden, know that it is the battle with Corruption.

When you are revealed to yourself, say: "I understand God".

When others reveal themselves to you in judgment, say: "God understands me".

When passion turns blood to fire, makes limbs like air, say: "O Mars, let me dare and destroy!"

When you unwittingly wound, carelessly break, say: "I destroy God".

When illness overtakes you, say: "God destroys me".

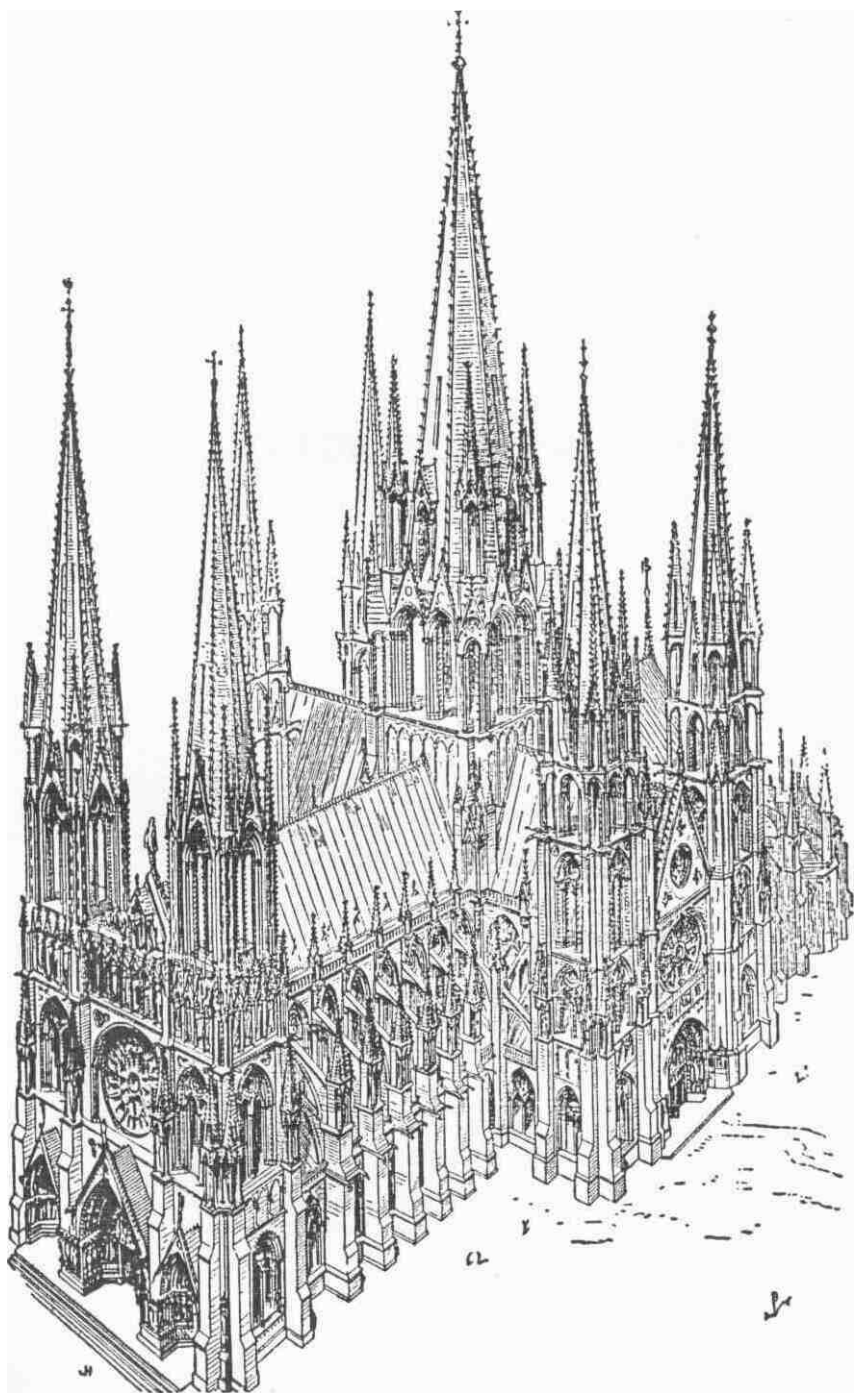
When others turn to you, you turn to others, say: "O Jupiter, let me support and bear".

When you come a second time to the agony in the garden, know that it is the means of Healing.

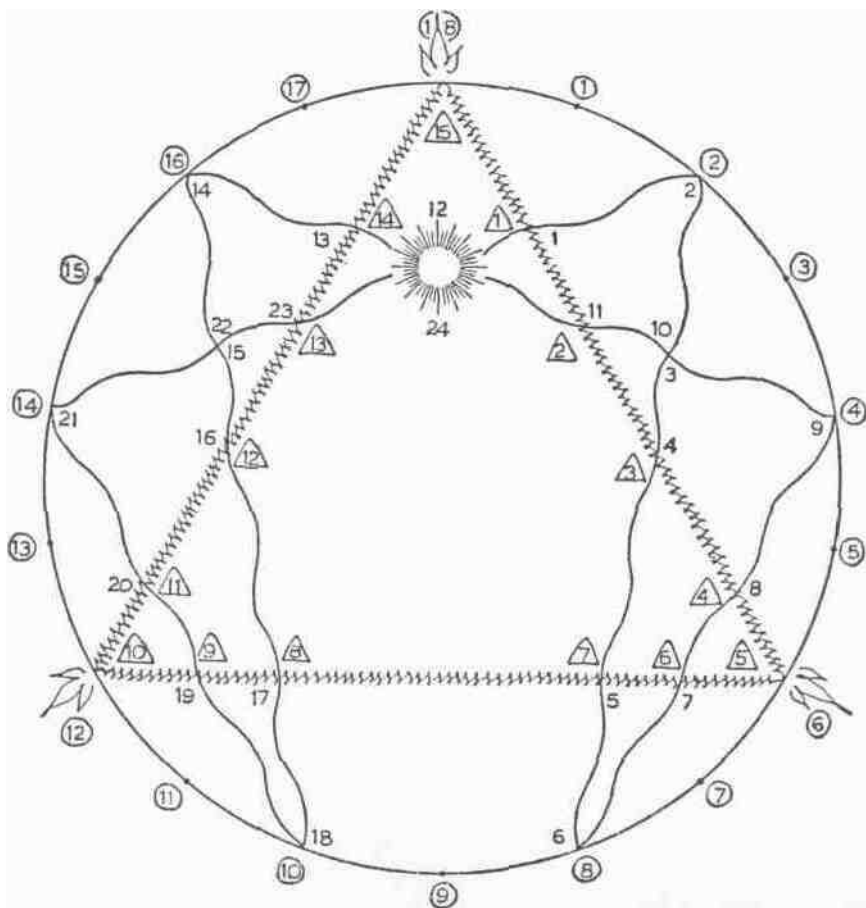
When you suffer pain, say: "I bear God".

When you die, know that it is the means of Ascension.

In the name of Christ, in the name of our Teacher, Amen.



LITANY FOR THE ENNEAGRAM



The Circle

1. I gather my flesh about me.
2. O Moon, give me bowels!
3. I stir in the womb.
4. O Mercury, give me limbs!
5. I come forth into the air.
6. O God, O joy!
7. I breathe and grow.
8. O Venus, give me blood!
9. I watch and wonder.
10. O Mars, give me mind!
11. I come forth into experience.
12. O God, O pain I
13. I hate and mate.

14. O Jupiter, give me compassion
15. I ponder the meaning.
16. O Saturn, give me wisdom!
17. I decay and die.
18. O God, O self!
 1. I gather my flesh about me.
 2. O Moon, give me bowels.
 3. I stir in the womb.
 4. O Mercury, give me limbs I
 5. I come forth into the air.
 6. O God, O joy!

The Triangle

1. God the Goat — the fruit of sacrifice.
2. God the Water-Carrier—the dew of heaven.
3. God the Fish — he swims within himself.
4. God the Ram — the effort to begin.
5. God the Son — the Son ...
6. God the Bull — he who abides.
7. God the Twins — the pair of opposites.
8. God the Crab — inchoate in the mass.
9. God the Lion — bold emergence.
10. God the Father — the Father ...
11. God the Virgin — who shall conceive.
12. God the Scales-most perfect measurement.
13. God the Scorpion — the knife about to plunge.
14. God the Archer — arrow to mark.
15. God the Spirit — the Spirit...
 1. God the Goat — the fruit of Sacrifice.
 2. God the Water-Carrier—the dew of heaven
 3. God the Fish — he swims within himself.
 4. God the Ram — the effort to begin.
 5. God the Son — the Son ...
 6. God the Bull — he who abides.
 7. God the Twins — the pair of opposites.
 8. God the Crab — inchoate in the mass.
 9. God the Lion — bold emergence.

The Figure

1. God bears me.
2. O Moon, let me depend and know!
3. Growth.
4. I recognise God.
5. God recognises me.
6. O Venus, let me love and give!
7. I love God.
8. God loves me.
9. O Mercury, let me praise and serve!
10. Purification.
11. I serve God.
12. Extinction.
13. God serves me.

14. O Saturn, let me understand and do!
15. Corruption.
16. I understand God.
17. God understands me.
18. O Mars, let me dare and destroy!
19. I destroy God.
20. God destroys me.
21. O Jupiter, let me support and bear!
22. Healing.
23. I bear God.
24. Ascension.