

Collected Writings
of
Manly P. Hall

Volume 3
Essays and Poems

ATLANTIS: AN INTERPRETATION

THE SACRED MAGIC OF THE QABBALAH

THE RIDDLE OF THE ROSICRUCIANS

UNIVERSAL REFORMATION OF TRAJANO BOCALINI

ZODIAKOS: THE CIRCLE OF HOLY ANIMALS

AN ESSAY ON THE FUNDAMENTAL PRINCIPLES
OF OPERATIVE OCCULTISM

THE SPACE-BORN

FIRST EDITION

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FOREWORD

The kindly reception which has been accorded the earlier volumes of this series, has been most encouraging. Therefore, it seems appropriate to continue the project as planned and to issue *Collected Writings, Volume 3*. For this book I have chosen several writings, no longer available in separate form, for which there is a continuing demand. All of these works were originally published between 1929 and 1941. Most of them have passed through several editions. Two have appeared only in my early magazine, *The All-Seeing Eye*. My little book, *The Space-Born*, is my only excursion into the realm of verse. The poems were actually written between 1925 and 1928, and were not intended for publication. A small edition was printed in 1930, and no copies have been available for many, many years.

As my career has always been dedicated to the immediate needs of students and the problems which concerned them, it is necessary to consider this group of material in terms of a historical reference frame. Between the great depression of 1929 and World War II in 1941, this nation passed through a long and difficult period of financial adjustment. The disturbed public mind turned to religion and philosophy for help and courage. Numerous groups and organizations arose—some essentially constructive, and others forthrightly exploiting man's spiritual emergency. Although misunderstandings are not as numerous now, and pretensions are less

pretentious, these writings have a continuing usefulness. Reliable information in the areas of my researches is not abundant even today, and the modern truth seeker is still in need of discrimination as he advances his studies.

Reading these essays again after a long interval of years, I do not find it necessary to revise my original conclusions. In a few places I have rephrased a sentence or changed a word or two where I have come upon better terms. Typographical errors have been corrected, and punctuation has been "modernized." One diagram has been changed, and a few illustrations have been added to assist the reader. Repetition has been avoided as far as possible, but it must be remembered that articles appearing at different times had to be complete in themselves, and it did not seem proper to delete any part of the text.

I sincerely hope that the third volume of *Collected Writings* will be acceptable to old and new friends. Perhaps it will remind some, who purchased the original printings as they appeared, of the countless happy hours in which we journeyed together along the path of questing.

MANLY P. HALL

May, 1962

ATLANTIS

An Interpretation



MANLY PALMER HALL

1940



A MAP OF THE LOST ATLANTIS

A reconstruction, by Dr. Paul Schliemann, made from deep sea survey. The concentric ovals show how the great city of the Atlanteans was built, according to the story told by Plato.

ATLANTIS

An Interpretation

The most famous of all accounts describing the condition of Atlantis and the causes for its destruction are to be found in the *Critias* and *Timaeus* of Plato. Most modern books dealing with the problem of Atlantis are built upon Plato's description. The integrity and learning of this great philosopher cannot easily be assailed. Had it not been for the weight of Plato's authority, the whole subject would have been discredited by modern archeologists.

There is, however, in fairness to both sides of the controversy, a certain weakness in Plato's story. The thoughtful reader is impressed immediately by the allegorical and symbolical parts of the account. While these do not detract from the possibility that an Atlantic continent actually existed, they do present the necessary elements for an alternative interpretation. The anti-Atlantists contend that in the *Critias* Plato takes a flight into fiction; in the words of Plutarch, "manuring the little seed of the Atlantis myth which Solon had discovered in the Egyptian temples."

A DIGEST OF PLATO'S ACCOUNT OF THE ATLANTEAN EMPIRE

According to tradition, Solon was given to the writing of poetry and had intended to preserve the Atlantic story in the form of a great epic. But the responsibilities of statecraft, pressing in upon the aged man, forced him to abandon his purpose. Solon told the story to his intimate friend Dropis, who, in turn, recited it to his son Critias. In his

ninetieth year, Critias communicated the account to his grandson of the same name, who later became a disciple of Socrates. It is in this way that the account descended, to be incorporated finally in the Platonic dialogues as part of a conversation between the younger Critias and his master, Socrates.

Solon, visiting Egypt, was nobly received by the priests of Sais. At his request, the Egyptians recited for him the ancient history of the Greek states. Their narration included an account of an expedition against the Hellenes attempted by the princes of Atlantis. The *Timaeus* contains the following summary:

“In this Atlantic island a combination of kings was formed, who with mighty and wonderful power subdued the whole island, together with many other islands and part of the continent; and besides this, subjected to their domination all Libya, as far as Egypt; and Europe, as far as the Tyrrhene Sea. And when they were collected in a powerful league, they endeavoured to enslave all our regions and yours, and besides this all those places situated within the mouth of the Atlantic Sea. * * * * * But in succeeding time prodigious earthquakes and deluges taking place, and bringing with them desolation in the space of one day and night, all the warlike race of the Athenians was at once merged under the earth; and the Atlantic island itself, being absorbed in the sea, entirely disappeared. And hence the sea at present is innavigable, arising from the gradually impeding mud which the subsiding island produced. And this, O Socrates, is the sum of what the elder Critias repeated from the narration of Solon.”

A fuller account is contained in the *Critias*. In this dialogue, the younger Critias enlarges the description which

he had received when but ten years of age from his grandfather.

In ancient times, the gods received several parts of the earth by allotment, each receiving a part proper to himself and accomplishing the distribution of the parts by righteous and proper means. The various divinities established their races and civilizations, and ruled over them with wisdom and virtue.

But in the lapse of ages, numerous destructions wore away these ancient civilizations, and only traditions remained, vague memories of ancient splendors and of the divine order of life under which all men dwelt together in peace.

Poseidon, god of the seas and the whole humid distribution of nature, received for his lot the island continent of Atlantis, which was greater in size than all of Libya and Asia. At this time, the Atlantic lands were inhabited by primitive creatures, men born from the earth, who abode in a crude and barbarous condition.

In the central mountainous part of the Atlantic island dwelt Evenor, his wife, Leucippe, and an only daughter whose name in the language of the Greeks was Cleito. After the death of her mother and father, Poseidon, seeing Cleito alone and unprotected, became enamoured of her.

Taking the form of a mortal being, the god Poseidon changed the form of the land about a central hill on which Cleito dwelt. He made alternate zones of sea and land, large and smaller encircling one another; two were of land and three were of water; and each of the zones was equidistant every way, and as perfect as though turned upon a lathe.

He then caused two springs of water to come up from under the earth, one warm and the other cold, to make

fertile the central island. He devised every variety of food, and caused it to spring up abundantly from the earth, so that the island with its mountain became an earthly paradise entirely protected by the great zones which he had fashioned about it.

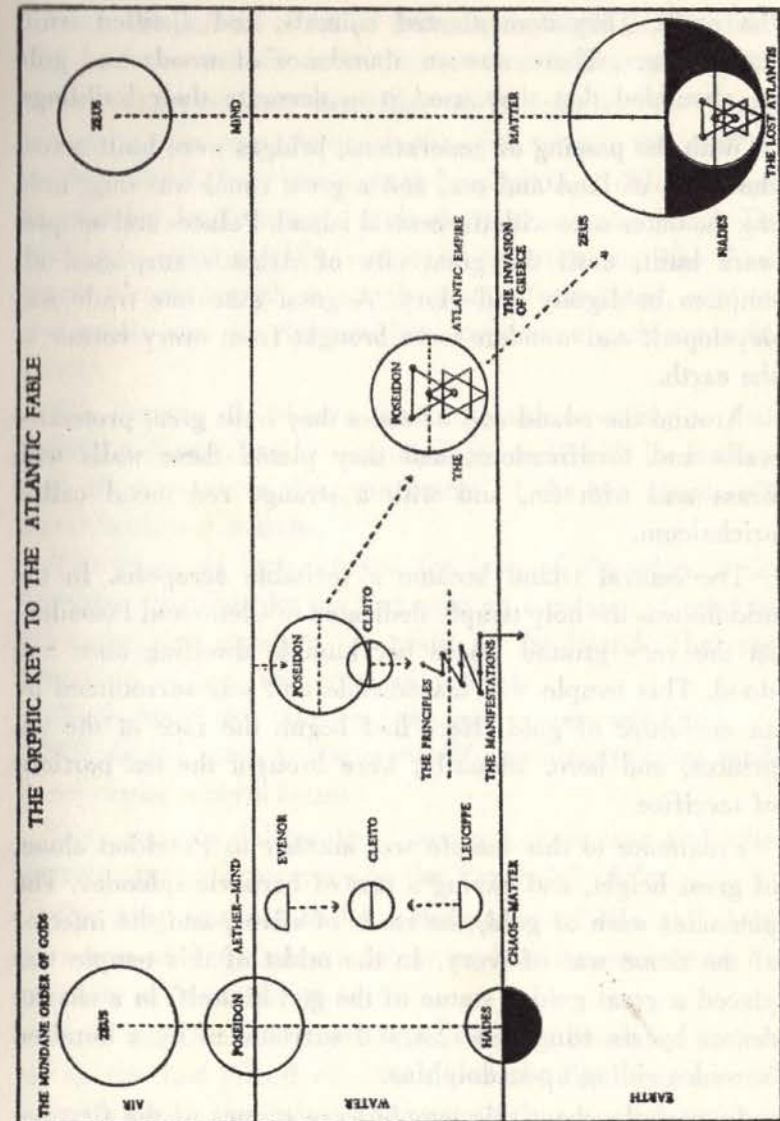
From Cleito, the god Poseidon begat five pairs of men children. He divided the island of Atlantis into ten portions and gave each of them an allotment. To the first-born of the eldest pair he bestowed the central island, containing the dwelling of Cleito, and made him king over all the others. To the other nine he gave great territories and rulership over many men; and he made them princes and their sons after them.

The five pairs of children received their names in this order:

Atlas	Eumelus
Ampheres	Evaemon
Mneseus	Autochthon
Elasippus	Mestor
Azaes	Diaprepas

It is to be understood that these are the Grecian forms of the original names. Solon declared that the Egyptians had taken the Atlantean names and adapted them to the language of their own country. He, in turn, had taken the Egyptian names and had Grecianized them. This is stated positively in the dialogue.

Atlas had a numerous and noble family. His oldest son inherited the kingdom. Thus, generation after generation, the family prospered and the empire of Atlantis gained so greatly in wealth that never before or again could such riches be assembled. They took minerals and metals from



the earth. They domesticated animals, and distilled fruits and flowers. There was an abundance of wood; and gold so abounded that they used it to decorate their buildings.

With the passing of generations, bridges were built across the zones of land and sea, and a great canal was dug, uniting the outer zone with the central island. Palaces and temples were built, until the great city of Atlantis surpassed all empires in dignity and glory. A great maritime trade was developed, and wonders were brought from every corner of the earth.

Around the island and its zones they built great protective walls and fortifications, and they plated these walls with brass and with tin, and with a strange red metal called orichalcum.

The central island became a veritable acropolis. In the middle was the holy temple dedicated to Cleito and Poseidon, on the very ground where her humble dwelling once had stood. This temple was inaccessible and was surrounded by an enclosure of gold. Here had begun the race of the ten princes, and here, annually, were brought the ten portions of sacrifice.

Proximate to this temple was another to Poseidon alone, of great height, and having a sort of barbaric splendor. The pinnacles were of gold, the roofs of silver, and the interior of the dome was of ivory. In the midst of this temple was placed a great golden statue of the god himself, in a chariot drawn by six winged horses and surrounded by a hundred Nereides riding upon dolphins.

In a circle about this temple were statues of the first ten kings and their wives, and many altars of offerings.

Following this description is a detailed account of the palace and its greatness, the houses for servants and re-

tainers, the palaces of titled persons, the stadium, the docks and harbors, and all that forms part of a great metropolis.

The dialogue then describes the terrain of the central island. It was precipitous on the side toward the sea, but further inland there was a great level plain of oblong shape, surrounded by mountains with many rivers and lakes. The plain was cultivated by a race of agriculturists who dwelt there. Great irrigation canals watered the land, and so temperate was the climate that crops were gathered twice yearly.

The citizens of Atlantis were assigned according to their estates and positions to communities, each with its leaders; and all was under the government of the ten kings, who were absolute monarchs.

The kings, in turn, obeyed the laws of Poseidon, which had been inscribed by the first men on a column of precious substance that stood in the midst of the island. The most important of the laws were as follows:

They should not take up arms against one another.

All should come to the rescue if any attempt were made to overthrow a royal house.

They were to deliberate in common about war and other matters, giving supremacy to the family of Atlas.

The king was not to have the power of life and death over any of his kinsmen unless he had the consent of the majority of the ten kings.

Such was the vast power which the god Poseidon had set up in the lost island of Atlantis. Such, likewise, was the strength which the Atlanteans attempted to use for conquest of the world.

For many generations, the Atlanteans dwelt together, practicing gentleness and wisdom, and despising everything

but virtue. They were neither intoxicated by luxury, nor did wealth deprive them of their self-control. They saw clearly that their wealth and goods increased as a result of friendship, one with another.

So the Atlantean continent flourished for many ages, until at last the divine portion began to fade away in them. Their souls became diluted with a mortal admixture and human nature gained ascendancy, and they became unseemly and lost the fairest of their precious gifts.

It was thus that the spirit of conquest came to them. They resolved to increase their lands by violence and by force. Unrighteous avarice increased and they no longer had eye to see the true happiness.

Zeus, the god of gods, who rules with law and is able to perceive all things from his central throne, beholding this honorable race in a most wretched state, resolved to chastise them. To this end, he collected all of the gods into his most holy habitation, from which he could see all that partook of generation. And when Zeus had called the gods into conference, he addressed them.

Thus ends Plato's story of Atlantis. Unfortunately, the words of Zeus remain unknown to us. It appears that the Atlanteans, in their pride, offended their Olympian father. He hurled his thunderbolts against their continent, shaking it with earthquakes and destroying it with horrible combustion.

Thus passed the kingdom before the deluge, and because the catastrophe was so great, and so large a part of the civilized earth was destroyed, no records remained except tradition and the two columns set up at Sais.

In this way passed the splendor of the old world, and Atlantis became a myth.

ATLANTIS, THE LOST WORLD

In 1915, M. Pierre Termier, a member of the Academy of Science and Director of Service of the Geological Chart of France, delivered a remarkable lecture on Atlantis before the Institut Oceanographique. This lecture was translated later and published in the *Annual Report of the Board of Regents of the Smithsonian Institution for the year ending June 30, 1915*. The valiant French savant declared: "It seems more and more evident that a vast region, continental or made up of great islands, has collapsed west of the Pillars of Hercules." M. Termier's reasons were purely geological, and have been well substantiated by subsequent findings.

Theopompus and Marcellus, ancient historians, refer to both a continent and islands in the Atlantic Ocean. Marcellus writes of seven small islands and three great ones which together constituted the Atlantides. Confusion is continually arising as to whether the seven islands mentioned were actually seven independent land areas or merely seven national divisions of the great continent itself. Many volcanic cataclysms occurred before the last upheaval which finally destroyed Poseidonis—the name given by the Greeks to the last form of the great oceanic continent. The Azores Islands are now regarded as remnants of the mountain peaks of Poseidonis.

It is possible that Poseidonis was the Land of Mud which, according to the *Troano Codex*, an early writing of the Mayas of Yucatan, was destroyed in the year 6 Kan on the 11th Mulac in the month Zac. Recent discoveries in the departments of Aztec and Mayan chronology now substantiate the approximate date of the Atlantean destruction as preserved by Plato. The time of the submergence of the last remnants of the old Atlantean continent would thus be fixed

at approximately B. C. 9500. But when the *Codex* declares that the Land of Mud was sacrificed, that ten countries were torn asunder and scattered, and finally sank, carrying their sixty-four million inhabitants with them, it should be remembered that the term "ten countries" coincides with the number of islands mentioned by Marcellus and the ten kingdoms described by Plato.



A MAP OF ATLANTIS
(After R. M. Gattefosse)

Having exhausted the possibilities of the Greek and Egyptian writings, at least until more records come to light, we are justified in turning to the peoples of the old Americas

for such information as they may possess on this fascinating subject.

In *Isis Unveiled*, H. P. Blavatsky calls attention to the fact that both the story of Atlantis and the name of the country itself came to the Greeks as an historical inheritance from remote antiquity. Crantor, writing circa 300 B. C., declared that in his time the Atlantean pillars at Sais described by Solon were still in existence. It was from the writing upon these columns that the Egyptians had deciphered the Atlantic story.

The word *atl* itself, like many other Nuahtl, Egyptian, and Greek roots, is probably directly Atlantean. Le Plongeon has shown the similarity between certain Mayan glyphs and the Egyptian hieroglyphs. Gerald Massey assembled an impressive array of parallels in the word forms of widely separated races. The oldest forms of Sanskrit indicate parallels with the language of Central America. Research is building up evidence that Mayan is a very ancient language of definite Atlantean origin.

The following sentences from Baldwin's *Ancient America* are illuminating: "The words *Atlas* and *Atlantis* have no satisfactory etymology in any language known to Europe. They are not Greek, and cannot be traced to any known language of the Old World."

It would seem reasonable, therefore, to search for the origins of these words in the etymological systems of ancient America. The only part of the New World which developed any refined historical system, or perpetuated a systematic record, was Central America, composed of the area extending from southern Mexico to the northern parts of South America.

It now appears reasonably certain that the words *Atlas* and *Atlantean* have their origin in the primitive American

word *atl* which means water. In the calendar system of the Aztecs, the month *Atl* was associated with rains, floods, and storms; its hieroglyph was water from heavily laden clouds. The association between the conception of the universal deluge which destroyed the prehistoric world, and the root word signifying deluge and inundation should not be dismissed as coincidental.

Early European historians were so profoundly impressed with Plato's detailed description of the Atlantean empire that until the beginning of the 16th century, designers of maps often included the Atlantean islands in their charts and globes. It was only after the discovery of America that this practice fell into general disuse.

While Plato took liberties with the old legend, it is obvious that he did not originate the name Atlantis. Had Plato or any of the Greeks fabricated the name for Atlantis, they would have selected a word derived from their own speech to designate the continent. The same could be said for the Egyptians. These learned people bestowed upon their gods and heroes a multitude of names and titles derived from their own language. The derivation of the name for the lost continent from a dialect in the distant Americas is significant.

There is much evidence of Atlantean blood among the red Indians—the Bering Straits migration theory notwithstanding. It is highly possible the Asiatic tribes also reached this country, and, by the mingling of two definite strains of blood, produced what we now term the American Indian race. In fact, more than two races may be represented in their blood stream. John Johnson, Esq., in *Archæologia Americana*, says that the Shawnees, an Algonquin tribe, have a tradition that their ancestors crossed the sea.

These same peoples preserved, for many centuries, an annual ceremony in celebration of a deliverance, but it is

impossible to discover the nature of the evil which they providentially escaped. The catastrophe must have been of considerable import to have become the subject of such perpetuation. May it have been their escape from the sinking Atlantis?

Schoolcraft, in *The Indian Tribes of the United States*, says: "They relate, generally that there was a deluge at an ancient epoch, which covered the earth, and drowned mankind, except a limited number." Even the Chinese perpetuate an account of the flood, and, as it is quite evident that the earth's surface never was entirely inundated, all these accounts may be traced to the Atlantean catastrophe.

There is no more significant fragment bearing on this subject than the famous speech which Montezuma, the Mexican king, delivered to Cortez, the Spanish conqueror: "I would have you to understand before you begin your discourse, that we are not ignorant, or stand in need of your persuasions, to believe that the great prince you obey is descended from our ancient Quetzalcoatl, Lord of the Seven Caves of the Navatlaques, and lawful king of those seven nations which gave beginning to our Mexican empire."

In several of the Mexican codices, the origin of the people is symbolically set forth by diagrams showing seven irregular circles, presumably intended to represent caverns. In each of these is a twisted-up human figure resembling an embryo. These seven are the progenitors of the race.

If we are bold enough to claim that these so-called caverns really signify islands or continents, we shall not be more daring than Col. Hamilton Smith who advances this same hypothesis in his learned work, *The Natural History of the Human Species*. It should be quite evident that when Montezuma refers to Quetzalcoatl as the Lord of the Seven Caves,

he does not intend to convey that the divine man—Prince Feathered Serpent—was literally a ruler over seven caverns.

It is a common legend among the American aborigines that their progenitors came forth out of openings in the earth, ascending from their subterranean abodes to escape a flood or deluge loosed by one of the gods of the underworld. In the Navajo account of the deluge, seven deities were involved. The whole account may be a survival of the primitive agricultural mythos. This legend suggests that the Indians had originally inhabited the lowlands, but had fled to the mountains to escape the terrible tidal waves caused by the Atlantean disaster which, temporarily at least, inundated great areas of the earth.

Plato infers that the Atlantean deluge was loosed by the gods because of the sins of men. In the American Indian legends, the flood from which the Red Men escaped in various ways also was an act of retribution on the part of a great manito.

Referring to Montezuma's speech to Cortez, Schoolcraft notes that in speaking of Quetzalcoatl as Lord of the Seven Caves, it probably is implied that he was the lawful chief of seven bands, tribes, or nations, and was metamorphosed into a god by the people to whom he had brought culture and enlightenment.

The occult traditions tell that in an ancient age, there were winged serpents upon the earth. The rulers of Atlantis were known as the serpent-kings and the winged serpent was their totem. According to the old traditions, the serpent originally walked upright, but because of his pride and sin he fell. The "fallen serpents" may well have been the Atlantean sorcerer-kings described in Oriental secret lore.

Among the Portuguese, there is a legend of a mysterious island called by them *Isla das Sete Cidades*, the Island of

the Seven Cities, or Antilla. Are these seven cities the Seven Golden Cities of Cibola for which the Spanish sought in their conquest of Lower California? Are they also the original seven cities ruled over by the "feathered serpents" or "winged seraphs"?

The thought of the serpents is not so far-fetched when we remember that the Arab geographers always referred to Antilla, or Atlantis, as the Dragon's Isle. Was the dragon the great King Thevetat, the mysterious spirit who ruled Atlantis from the air, unseen at any time, and, according to the ancient traditions, whose agents upon the earth were the serpent-kings who carried his feathered scepter as a symbol of their regency?

If so, then the natural symbol for this dragon-king, Lord of the Seven Cities or Nations, would be the seven-headed serpent which is perpetuated as the seven-headed Naga of Cambodia. Similarly, the Atlantean empire is represented by a strange dragon whose heads represent the sources of the race and whose long coils reveal the migrations of the Atlanteans in their serpentine path across the world.

The account of Atlantis being under the dominion of a great invisible being may have given rise to certain Celtic legends, particularly those dealing with the account of how Ireland was originally peopled by an invisible race and ruled over by an aerial king. These myths may have come to Ireland by way of the "men from the sea," accounts of whom have been preserved in their traditions. Their descendants, the Druids, were the "snakes" whom St. Patrick is supposed to have destroyed.

Both Homer and Horace apparently sensed the allegorical import of Atlantis, for by reading between the lines, one gathers from their writings the impression that, to them,

Atlantis signified a superior universe or higher world, possibly the one which descended into matter when the physical universe was created. This was the fabled Eden, or that antediluvian sphere referred to in scriptures as ruled over by the kings of Edom. Atlantis thus becomes the Elysian Fields or the Abode of the Blessed, and the Avalon of the Welsh.

The Atlantides, or Seven Islands, are described by early mythologists as the seven Pleiades, the daughters of Atlas, for they were lifted out of the depths on the shoulders of the great giant of the earth. It should be remembered that ancient myths must be interpreted by seven different keys. Therefore, each fable signifies the seven different phases of universal development.

In order that the wide extent of the Atlantis story may better be appreciated, consider the words of Louis Jacolliot, a French writer on Oriental philosophies who, in his *Histoire des Vierges*, shows that there are traditional accounts of both the continent and the disaster which destroyed it preserved among nearly all civilized people:

"A religious belief, common to Malacca and Polynesia, that is to say the two opposite extremes of the Oceanic world, affirms that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and since then it has been impossible to make him give up his captives."

The other continent referred to by M. Jacolliot is unquestionably Lemuria, a great area of land which is said to have disappeared prior to the sinking of Atlantis, leaving only the Australasian archipelago. Fragmentary infor-

mation concerning these continents is continually coming to light in different parts of Asia, and geology adds its confirmation to the old traditions.

A discussion of Atlantis would be incomplete without a brief outline of the causes for its disappearance. The explanation given in the old occult writings is substantially as follows:

The great King Thevetat, the invisible dragon, is what Eliphaz Levi called the "astral light." This is the same force which the Knights Templars were accused of worshiping under the name of the Goat of Mendes. The astral light is the sphere of sorcery or what the ancients termed "infernal magic." The ruler of this sphere is the great fire prince, Samael, who is supposed to have taken upon himself the form of a serpent when he seduced Eve. His is the sphere of fire, or more correctly, the sphere of ambition with which the ancients identified the martial spirit.

The Atlanteans were natural psychics. They could see the invisible worlds and possessed, in part, the secret of functioning in them. But they did not understand completely the mystery of the astral light.

Nearly all aboriginal peoples worship various forms of demons, elementals, spirits, and ghosts. The present red and black races are of Atlantean origin, and their demons, shades, specters, wraiths, and vampires are characters which their progenitors actually saw or precipitated by the power of imagination in the subtle, fluidic essence of the astral light.

The question as to what caused the destruction of Atlantis, then, is very simply answered. The Atlanteans did not possess the power to control the imagery projected into the astral light by human thought and emotion.

Atlantis never produced a philosopher. How, then, might be asked, can an individual or a race possess supernatural power without philosophy?

This question can be answered by another. Why are mediums so often illiterate and, having so little knowledge of the affairs of the living, still can talk with the dead?

The Atlanteans, like the mediums, did not possess supernatural powers—they were possessed by the powers. They were moved by the astral light like a planchette. As the sphere of the astral king was one of excess and fury, he poured forth his qualities through them until the whole civilization collapsed in a common ruin.

Before the destruction of the continent, the Atlanteans were divided, for within a portion of the people was born the realization of personal responsibility. These escaped from the rulership of the dragon king, and, obeying the instructions of the great white lord, prepared for themselves a better destiny. When the destruction came and the sorcerers were consumed by the fire which they themselves had invoked, the white adepts, led by the great father of the Thinkithians (Noah), escaped and established themselves in lands which survived the great destruction.

The demon king, Thevetat, did not always control Atlantis. He gradually gained dominion over it, as an evil habit gradually gains control of human life, until he finally obsessed the land. The Atlantean adepts (superior beings who incarnated in Atlantis to protect the people) could no longer protect the continent from the demon of the astral light, and so they became the leaders of the several migrations.

These adepts were also termed serpents, but with them the serpent had been raised as is described in the Bible.

Quetzalcoatl is symbolized by an upraised snake, and is pictured as carrying a cross. He is one of these white adepts, for it is declared in the codices that he was a "white" man, a term which may mean purity rather than color.

Atlantis is the missing link in the great chain of civilization, without which many of the greatest mysteries of anthropology must remain unsolved. Also, as Ignatius Donnelly reminds us, Atlantis is the unsuspected basis of nearly all great world mythologies with their weird tales of giants and demons battling for ages against the gods.

It is my present purpose to indicate the true secret of Plato's account of Atlantis. The historical existence of the continent will some day be established. But the philosophical Atlantis is a more difficult riddle. In Plato's account are to be found all the elements necessary to reveal the true secret. As great saints and heroes of the past have come to be identified with the religious doctrines which they founded, and as a consequence have been deified, so there is a two-fold Atlantis. There is the historical continent which sank in the Atlantic Ocean, and the philosophical continent, an ingenious device by means of which Plato revealed and yet concealed the most profound arcana of the Eleusinian Mysteries.

We shall close this section with another quotation from M. Termier's address to the Institut Oceanographique:

"I dream of the last night of Atlantis, to which perhaps the last night, that 'great night' of humanity will bear semblance. The young men have all departed for the war, beyond the islands of the Levant and the distant Pillars of Hercules; those who remain, men of mature age, women, children, old men, and priests, anxiously question the marine horizon, hoping there to see the first sails appearing, her-

alds of the warriors' return. But tonight the horizon is dark and vacant. How shadowy the sea grows; how threatening is the sky so overcast. The earth for some days has shuddered and trembled. The sun seems rent asunder, here and there exhaling fiery vapors. It is even reported that some of the mountain craters have opened, whence smoke and flames belch forth and stones and ashes are hurled into the air. Now on all sides a warm gray powder is raining down. Night has quite fallen, fearful darkness; nothing can be seen without lighted torches. Suddenly seized with blind terror, the multitude rushes into the temples; but lo! even the temples crumble, while the sea advances and invades the shore, its cruel clamor rising loud above all other noise. What takes place might indeed be the Divine wrath. Then quiet reigns; no longer are there either mountains or shores; no longer anything save the restless sea, asleep under the tropic sky."

THE KEY TO THE ATLANTIC FABLE

Marcellus, in his *History of Ethiopia*, wrote of Atlantis: "For they relate that in their time there were seven islands in the Atlantic sea, sacred to Proserpine; and besides these, three others of an immense magnitude; one of which was sacred to Pluto, another to Ammon, and another, which is the middle of these, and is of a thousand stadia, to Neptune."

The most learned of the interpreters of Plato were the Neoplatonists of Alexandria. Neoplatonism flourished in the first centuries of the Christian era and included a number of outstanding thinkers. Among these should be mentioned Porphyry, Proclus, Iamblichus, and Syrianus. To these may be added the name of Origen, the ante-Nicene father, whose opinions on many subjects were definitely Platonic. The Neoplatonists agreed that the story of Atlantis should be accepted

as both historical and allegorical, but they were at variance as to the true interpretation. Certain opinions of these learned men form the basis of my interpretation.

The Orphic theology, which is the true foundation of the Greek philosophical system, is an exceedingly intricate and profound subject. The keys to the allegorical Atlantis story are to be found in the ritualism and fantasy of the Orphic rites.

The Orphics divided the universe, visible and invisible, into three parts. The Orphic initiate Pythagoras named these parts, in descending order, the Supreme World, the Superior World, and the Inferior World.

The Supreme World was the abode of pure truth, and consisted of one single substance and essence, the Divine Nature itself, formless and unbegotten, eternal and incorruptible.

The Superior World was the dwelling place of the principles, the gods, the qualities and manifestations of the Divine Nature; here dwelt the causes of all material phenomena, invisible in their own natures, but visible through their manifestations.

The lowest or Inferior World was the plane of corruptible forms, the sphere of bodies and of such tangible natures as have beginning and end. The Inferior World frequently is referred to as the sphere of generation.

The three worlds, in the terminology of the Orphics, are referred to as the bodies of the blessed gods. Heaven, or Ouranos, ruled the first or Supreme World. Kronos, the aged god of the crooked tooth, devourer of his own progeny, ruled the Superior World. Zeus, the demiurgos or material creator, from his ethereal throne, controlled the destiny of the Inferior World.

For our purpose, it should be especially remembered that Zeus is the third person of the great triad of gods, lord of

the physical universe, regent of matter in all its forms and conditions, and the chief of the order of gods which rule the planets, stars, constellations, and elements.

The ancients recognized three conditions of matter. The highest they termed airy or intellectual; the second they termed watery or spermatic; and the third they termed earthy or corporeal.

These three conditions of matter are, therefore, properly termed the three natures of Zeus. They personify the three parts of matter, regarding them as the bodies and abodes of the principal mundane gods. The airy or intellectual region they allotted to Zeus, under the form of Jupiter-Ammon. The watery or spermatic they allotted to Zeus-Poseidon, or Zeus, lord of the humid ethers. And the earthy or corporeal part they allotted to Zeus-Hades, or the subterranean Zeus, lord of the underworld.

In this way, Zeus, the airy, intellectual part of the material world, dominated the three conditions or states of matter, fashioning them into the cosmos through the powers conferred upon him by the supermundane gods who abide in the superior sphere far beyond the cognition of mortals.

The material creation of worlds, or more correctly their material generation or manifestation, therefore, occurs on three planes sequentially. There is first the world idea which arises in the mind of Zeus on the plane of airy intellect. It is therefore explained that Zeus first contemplated the abyss or outer space (matter) and envisioned the pattern of the worlds. This pattern or intellectual conception of creation then descends into the watery or spermatic level where it becomes what Plato called the archetype. The creative, forming power passes from Zeus to Poseidon; that is, the newly formed universe comes under the laws of the etheric,

humid, germinating sphere. When this stage has been reached, we enter upon the actual beginning of the Atlantean allegory.

It should be remembered that the universe is not yet visible as a corporeal body. Rather the germs of the universe have been immersed in the seminal fluids of space. The principle of body building, of forming and reproducing, was being developed within the spiritual nature of the world. Poseidon, the personification of humidity and moisture, was the peculiar guardian and god of this project.

The supermundane gods, acting through Zeus, distributed space to the twelve zodiacal orders of gods. To one of these, the last, lord of the constellation of the fishes, Poseidon, was assigned the empire of the watery element. It was here that he was to establish his kingdom and rule over it. It should not be interpreted that Poseidon merely received the watery parts of the planet earth. At the time the gods distributed the universe, there was no earth and no sea as we know them. The sea over which Poseidon was given rulership was the humidity of space, within which the forms of the world were to be built. In the allegory, the universal place of generation is set forth in terms of the form of the solar system with its planets, or of the earth with its zones.

Having received his allotment, Poseidon began the process of fashioning his world. The humid ethers of the watery diffusion were divided by the Greeks into two parts, the one denoting a spiritous state, and the other a grosser or sedimentary. Working through the higher parts of the ether upon the lower parts, therefore, Poseidon is said to have brought them together or united them. The higher ether was called Evenor, and the lower ether, Leucippe. From their union was produced Cleito, or the etheric body of the solar system.

Cleito was referred to as an orphan because her very emergence was the result of the union of the extremes which pro-

duced her. And the extremes themselves ceased to exist when their equilibrium had been accomplished. As hydrogen and oxygen disappear as pure elements in the visible compound of water, so the etheric extremes lost their identity in their own progeny.

The family of Cleito was referred to as barbaric or primitive because it represented the humid substance itself, irrational and uncultured, until it was quickened or released into manifestation through the overshadowing of intelligence.

When the humid body of the solar system or of the planet was prepared, the god Poseidon took upon himself a humid form, described in the Chaldaic Oracles as serpentine; that is, vibratory. In this form, he united with Cleito, and from this union was born a tetractys, the Pythagorean pattern of ten dots, the key to the entire formula of material generation. These ten dots are, likewise, the ten brothers, the framework of the material world and the common denominator of all magnitude and multitude.

Let us now pause for a moment to review several important points. In the quotation from Marcellus, it is stated that the Atlantic continent consisted of seven islands sacred to Proserpine, and three immense continents, one sacred to Jupiter, the second to Pluto, and the third, between these two, to Neptune. The three great continents represent the three parts of the Inferior World of Pythagoras—the airy, the watery, and the earthy. The central continent between the extremes, the abode of Poseidon, is the location of the watery empire, Atlantis. The seven smaller islands sacred to Proserpine are the planets which surround the body of the sun in the solar system, or the seven continents which emerge sequentially from the imperishable island with its zones of land and water in the evolution of life itself.

In describing the ten numbers, Pythagoras said that there were two orders of numbers, numerations and numerals. The numerations are the souls of the numbers, and the numerals are the bodies of the numerations. He explains thus:

Unity is the numeration called the monad, and the number one is the body of the numeration. The monad symbolizes the one as all, and the numeral symbolizes the all as one. The numerations are the subjective patterns or ideas, and the numerals are the shadows of these patterns cast in the physical substances of the world.

In the Atlantic fable, the ten sons of Cleito are the numerations—monad, duad, triad, tetrad, etc., the principles of the numbers. By the same analogy, the Atlantic empire was to our material creation as we now know it, what the numerations are to the numbers; that is, it was the archetype, the pattern, the principle which was to manifest through personality. To understand this, is to grasp the true significance of Plato's allegory.

Now, to resume the story. The oldest of the sons of Poseidon was Atlas, who bears the world upon his shoulders. Atlas is a form of Adam. Both names are derived from the root *at* or *ad*. As Adam was the first of the ten patriarchs, so Atlas is the first of the ten princes of Atlantis, and the monad is the first and chief of the numerations. Atlas, representing the monad or unity, was therefore given rulership over the whole world, which he must support by the principle of unity. In other words, the universe is sustained by its own oneness. The other brothers, each of which esoterically represents a law and the principle working within and under unity, were given principalities; that is, they were assigned spheres of manifestation; they were given rulership over orders of seminal life.

In the meantime, Poseidon, as the great sea-serpent, turned the waters of space into the nebular, spherical form of the globe. The key to the symbolism is apparent, for in the account of Atlantis, Poseidon is described as turning out the concentric zones as though upon a lathe, even and symmetrical in all their parts. In the midst of the bands or zones is a mountain rising in the midst of the imperishable land or island.

We know from the Egyptians and the Greeks that this central mountain represents the sun in the solar system, and, in the planetary arrangement, the polar mountain, Meru or Olympus, the abode of the gods. This part of the symbolism could be developed at great length. In the Norse theology, the mountain Asgard, with its three temples, rises in the middle of the earth and is surrounded by the zones and sea, the outer extremity of which is a wall formed of the eyebrows of Emir, the primordial giant, a type of Atlas.

Plato refers to the central island of Atlantis as an acropolis where are gathered temples and great buildings which surround the golden-domed shrine of Poseidon. Here Poseidon is the invisible sun which, in the words of Paracelsus, lights the humid worlds as our physical sun lights the material world.

The zones with which Poseidon surrounds the central island represent the orbits of the planets, five in number (in the old system, the sun and moon were not planets). In the development of the earth itself, these zones are the magnetic bands, which have descended to us under the symbolism of the five belts; that is, the Equator, the tropics of Capricorn and Cancer, and the arctic and antarctic circles.

There, then, is the angelic world described in the vision of Milton, the paradisiacal sphere where humanity dwelt before the mysterious and symbolical fall. Here was the

empire of the kings of Edom, which has vanished in the abyss. Here was the race of the demigods, the old order that has passed away. Here was the council of the Ases, the twelve Nordic gods who perished in the Gotterdammerung. Here was the pre-Adamic world—not prehistorical in the physical sense, but pre-physical in the historic sense. This was the race of the shadows, an intangible creation abiding in the humid essences of the middle region. Here, then, also, is the true root of mythologies, of folklore, of fairy stories. From Atlantis come the accounts of the little people, of the nymphs, of the dryads, and of that whole race of intangible creatures that float in the atmosphere above the cold surface of our own visible globe. These are the children of the fire-mist, the progeny of Poseidon, the spermatic life that came down to our physical plane hundreds of millions of years ago to become all the physical species and genera that we know through the process of adaptation and evolution.

The account then proceeds with a description of the glories of the Atlantean empire. Bridges were built to connect the zones, a canal was dug to unite the outer sea with the inner island. This single statement conceals the whole mystery of the esoteric system, the priesthood, and the creation of the state Mysteries. The laws given by Poseidon were preserved, and the race of Atlantis flourished and grew richer than all the races and kingdoms that would come after. This is the story of the Golden Age so beautifully set forth by Hesiod in his *Theogony*. This was before the battle of the Titans, and, as is specifically noted in the account, prior to the Trojan War.

When the Egyptians discoursed with Solon on the Atlantic myth, they likewise ridiculed the barbarism and ignorance of the Greeks. As might be expected from a rival culture, the Egyptians ingeniously employed the pre-historic

Greeks to symbolize the lowest corporeal part of nature. We must now consider the symbolism of Hades or the subterranean Zeus, lord of the physical world.

Hades is the physical body of the sun in the solar system, and the physical body of the planet in the planetary system. It likewise represents the physical part of all embodied life. The descent of the consciousness or intelligence into the material form is declared to be a descent into Hades. The physical life itself is the purgatorial sphere where spirits wander, exiled in the dark caverns of form which represent all the laws and bodies of physical nature. The figure of Zeus-Hades was formulated in the Mysteries. His throne stands in the midst of a great subterranean cavern gouged out of space and set aside as a place of travail. Birth guards the entrance, and death, the exit. All of nature must depart by the appointed gates.

Berosus, the historian of the Chaldeans, declared that when the earth itself was in the forming, it produced from itself composita, monsters with many heads, strange, misshapen creatures that lived and died before the dawn of reason. These were the bodies, the snares, the nets which were to trap the souls of men. Thus it is that the Egyptian priests, in their allegory, called the empire of Hades Hellenic. They likewise showed that this world was divided from the Atlantic continents by a great sea. This is the sea of ether, the humid ghost-world that divides the states of being.

In the Atlantic account, the kings of Atlantis resolved to conquer the states of Greece. As the human soul descends into this physical body for the sake of experience, and enters upon the tribulations of the flesh, so it was written that in ancient times a part of the angels rebelled and, growing proud, were cast from the heavenly light. The rebellion of the angels is the story of the lost Atlantis. The same is con-

tained in the Biblical statement that the sons of God, beholding the daughters of the earth and seeing them to be fair, descended unto them and conceived by them a race of giants.

When Zeus and the gods perceived the pride that had entered into the hearts of the Atlanteans, a council was called upon the great central throne to determine the fate of the rebellious race. It is here that Plato's narrative ends. Why? Was it true that he never finished the account? Or was his writing destroyed? This we shall probably never know.

It seems probable, however, that the reason for the destruction of the manuscript, or for its incompleteness, belongs among the mysteries of the old initiations. Plato could say no more without revealing the true meaning of the whole story. The very words that Zeus would have to speak would expose a mystery. Therefore, all that remains of the story is the account of the disaster during which both the Greeks and the Atlanteans perished together, and with them the memories and the records of the old order.

When the Atlanteans, the seminal souls, descended into bodies in their war with matter, they lost the memory of their own celestial origin. The story describes the submergence of the Atlantic islands; the whole ethereal empire fell together into a material state, and vanished in the abyss of matter. Gone were the palaces, the temples, the great walls, and the glory. Yet the old Atlantis is not truly gone. It is now emerging through man. The civilization we are building today is the resurrection of Atlantis. The souls that descended into matter are now struggling to extricate themselves, and are emerging gradually into the light of reason.

Why do all nations and peoples preserve a record of the deluge and the race that existed prior to the destruction? The answer is simple. It is the story of the origin of man

himself. The whole physical human race is the fallen Atlanteans. Atlantis was the homeland from which we have come to our present estate. This was generally known to ancient peoples, but this knowledge has been lost through the vicissitudes of time.

The ancient Hindus declared that the human life-wave comprises approximately sixty billion entities. These are symbolized by the sixty million who perished in the Atlantean deluge. In the esoteric numerology, sixty-four million is the exact figure given. In the Pythagorean theory, the number sixty-four is an evenly even number because it can be divided back to unity without remainder by the formula:

$$\frac{64}{2} = 32; \frac{32}{2} = 16; \frac{16}{2} = 8;$$

$$\frac{8}{2} = 4; \frac{4}{2} = 2; \frac{2}{2} = 1.$$

Sixty-four is also the perfect number of the Chinese trigrams, or of the numbers governing the physical creation. If the six and the four be added, the result is one. It is the diversity concealing the monad. It is, therefore, like the word ADM, a symbol of species or types, and represents an entire hierarchy or order of living things, rather than a specific number of persons.

Here is the key to the old theological doggerel:

"With Adam's fall,
We sinned us all."

The Atlantic civilization describes the descent of living souls individualized under the constellation of Pisces from

their previous ethereal state into material form at the beginning of human evolution upon the planet. Making use of the records of the historical deluge which had occurred several thousands of years earlier, Plato, by combining the accounts, revealed and yet concealed much of the deepest mysticism of the Greek esoteric science. He exposed nothing, but intimated much. And coming finally to the place where he could say no more without revealing all, he followed the admonition of Harpocrates—he became silent.

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THE SACRED MAGIC OF THE QABBALAH



THE SACRED MAGIC OF THE QABBALAH (1929)

INTRODUCTION

THE SCIENCE OF THE DIVINE NAMES

The religious teachings of all nations may be divided into two general divisions. The first is the religion of the common people, and is the exoteric faith. The second is the religion of the wise and initiated few. This is the esoteric faith, which seldom, if ever, appears in the world without the cloak of ritual and symbol to conceal it from the uninitiated. The esoteric faith occupies the same position with respect to religion that the spirit holds in relation to its bodies. The bodies bear witness of the spirit. Through the spirit comes the life which animates and vitalizes the bodies. These bodies are often referred to as Matthew, Mark, Luke, and John, the witnesses or recorders of the life of the spirit. Man's four bodies are the evangelists, who go forth bearing accurate witness to the spiritual life that animates and gives power to them. In a similar way, the body religious bears witness to the life spiritual. The world recognizes only the body, while the wise and initiated few study only the spirit.

All concrete or visible things belong to the world of effects. These are studied by the esoteric student only that he may discover through them their invisible Cause. True esotericists follow the Aristotelian method of reasoning, using the visible only as a means whereby to know the invisible, studying the multiplicity of effects to become mentally and

spiritually aware of the unity lying behind the diversity in nature.

Behind the veil which conceals the great unknown, stretches the world of causation, the invisible side of nature. It is not given to man, at the present time, to understand the mysteries of this prototypal sphere. The veil of *Maya* which divides the world of men from its source—the world of God, is not really a structure of fabric, but rather, the line of limitation. The things that lie beyond the hypothetical circle which surrounds man are unknown because they are too attenuated and subtle to be recorded by the senses thus far developed by the human race.

This invisible world is explored only by a few hardy travelers who, striking out from the human race, brave all in their efforts to chart and map the great vistas of eternity. These daring ones are rewarded for their efforts by being accepted into the Invisible. They become citizens of two worlds, and are known as the Initiates and Masters. Only those who have gradually learned the subtle laws of the invisible nature are permitted to pass beyond the veil.

All the arts, philosophies, and sciences which surround us in the material world are effects and doctrines concerning effects; for when they have become concrete or organized, and have reached that point where they can be grasped by the human mind, they have come across from the intangible to the tangible and have assumed, to a partial degree at least, the veil of substance. They have taken on coats of skins, and in becoming one with men, have severed their connection with the Infinite. As the body conceals the spirit, so within the soul shrine of every philosophy and religion is hidden a living, divine, glowing coal. This fiery radiance is the esoteric power, or the spirit of every art and science.

It is that part of the human being which still preserves its divine element. With the sword of discrimination, man must sever the true from the false, the head from the body, the spirit from its sheath of clay.

Philosophy is a concrete, exoteric study, but within itself it conceals occultism, the mystical philosophy of the soul. The former bears witness to the latter, for both are one. The visible, tangible body is for the materialist and those who are wedded to form, while the invisible body is for those few who can realize its existence because of special training along the lines of mystical thought. The Craft Mason, with his geometry, conceals behind his exoteric rituals the geometry of natural law. Beneath chemistry, alchemy lies hidden, waiting to give to those who can search its depths the secrets of spiritual transmutation and the chemistry of life. Religion, as we know it, prepares for the path of the mystic, for it is unfolding gradually the ideals of service and brotherhood, which are the basis of true mysticism.

The true student of music can never gain the full inspiration of his art until the attuned keyboard of his being registers the music of the spheres, for these are the eternal harmonies in nature. No artist has ever really learned color, no lawyer or physician his profession, until its hidden side has been understood, and no student of modern religion can unlock his sacred books without the twofold key of the Qabbalah.

The Bible, as studied today by the average Christian, is a sealed book. There are few who can sense its meaning, for we can see and understand only those things which are already part of our own natures. From the time of Moses, the Jews preserved by oral tradition certain spiritual laws or mystic principles, which, when applied to the exoteric

documents of Scripture, reveal to those able to use them the unseen spiritual wonders of the Invisible. With these keys, the student can unlock many of the hidden sections of religious philosophy, and unravel the complicated story of the gods. In the following pages, will be found a series of concise statements intended to give the student of the invisible path a few principles or foundation stones upon which to build the superstructure of personal experience and first-hand knowledge. By them, he may disentangle the thread of existence and, like Alexander, cut the knot the world has tried so long to untie. Life is the Gordian knot; wisdom, the sword of quick detachment. According to the ancient views, the veil between the false and true was composed of draperies of knotted cords and tassels. Each of these knots was placed in a peculiar position in relation to others, and he who can read the cipher of these knots, can solve the Qabbalistic mysteries of the Jews.

PART I

KEYS OF THE SACRED WISDOM

1. In studying the sacred sciences, the first point that the student must understand is that they will give him no powers or opportunities greater than those which he has prepared himself to receive by the life he has lived. The daily life is the test of the student, and until he lives true to the laws of the mystic temple builders, he can never gain anything from the study of the Qabbalah; for the esoteric wisdom is not a series of intellectual facts, but a living, spiritual thing which can be recognized only by those who live and think in harmony with it.

2. There is only one reward for those who seek spiritual unfoldment or extension of power without first cleansing

the body and the soul. The very powers which the student draws to him in his studies will destroy him unless he is robed in the garments of purity. Unto the unpurified, God is a consuming fire; for wherever dross is in the nature, His power will burn it away. With the influx of the spiritual power, there is a great cataclysm in the body of man; and if he has not prepared it to the best of his ability to receive this light, his foolhardiness will precipitate obsession and perhaps insanity, for broken bodies, nerves, and minds follow in the wake of broken laws.

3. The student of the Mysteries must learn to be patient. He must be prepared to strive for ages without reward; with no more encouragement than the realization of a life-work well done. The power of the true mystic and the insight of the Qabbalist are not assumed, but are slowly evolved by years, even lives, of unselfish service and self-improvement. Nowhere on the White Path are there any exceptions to this rule.

4. The ancient Qabbalistic magic of the philosophers had nothing to do with fortune-telling, divination, or the so-called art of numerology, for such things were said to be of the earth-earthy and it was considered a prostitution to make these great spiritual things serve the human side of nature. Those who study the Qabbalah to find out their lucky days, the length of their lives, their birth paths, and so forth, are failures before they begin. They prove beyond the shadow of a doubt that they are not worthy or prepared to receive the guardianship of the sacred teachings; for man cannot know truth until he realizes the value of it, nor can he be wise while he seeks anything else but wisdom.

5. The study of man can be pursued successfully only by those who have acquired the qualities of reverence and

obedience. Each must have one ideal as his guiding star. Each must study principles, and not personalities. With simplicity of heart and clarity of mind, he must approach the great mystery. When man abuses his privileges or makes no use of his opportunities to understand nature's law for his being, he brings down upon himself unhappy karmic reactions.

6. The old Jewish rabbis taught that those who study the Qabbalah play with fire, and the student of today knows that this is true of all esoteric teachings. Wisdom is a two-edged sword. For that reason, the Mystery Schools demanded years of purification and preparation, and the student of the Ancient Wisdom must, without hesitation, accept these obligations if he desires illumination.

7. The curiosity-seeker and those searching for thrills can never gain the sacred truth or fathom the secrets of the Qabbalah. The same is true of those who study magic only that they may derive power therefrom with which to take advantage of people less informed. He who searches for wisdom in order to gain temporal power, will never secure the true spiritual light. All who follow such a course are disciples of the Black Path.

8. Only students actuated by the highest motives and purest ideals can hope to gain true knowledge of this great science concerning the secrets of the soul. Not until the seeker after spiritual illumination so lives that he proves by his thoughts and actions his right to receive the celestial knowledge, will the keys of the sacred sciences—the silver key of the old and the golden key of the new Qabbalah—be entrusted to him.

9. Man must cease his efforts to mold the universe according to his own desires, and God's laws to temporal

ends. He must realize that he is wise who molds himself into the Divine Plan, and, instead of drawing God and wisdom down to himself, rises through the seven heavens, like Mohammed ascending to the footstool of Divinity.

10. The student must realize that a balanced intellect, to hold emotional excesses in check, and a harmonized body, through which both the mental and emotional natures may find expression, are essential to the understanding of a teaching which is harmonious and balanced. Only those who have been faithful in little things can ever hope to be given the sacred scepter of divine power which makes them masters over greater things.

11. In the Hebrew alphabet, consisting of twenty-two letters, are the fundamentals of Qabbalistic knowledge. Each of the letters is composed of tiny flames joined together in various combinations, the number of flames to each letter ranging from one to four. With the letters of this flaming alphabet the student of the Qabbalah is first concerned, for they are the basis of a great fire-born doctrine.

12. The ancient Jews declared that it was with various combinations of these flaming points that ADM named all things while in the Garden of the Lord. The student of occult philosophy realizes that everything has both its own true name, which is its eternal word, and also a form or material name which changes with its manifestations. All the true names are based upon various combinations of *Yod*, the great fire flame. *Yod* is the primitive figure or hieroglyph of the Hebrew alphabet. It is the name of the independent fire flames which gather together to form the twenty-two letters. Masons have accepted this symbol as that of God. It is also the first letter of the Hebrew name *Jehovah*.

13. These fire flames represent living forces among the creative hierarchies, which we know as the vitalizing or life-giving forces of nature. Various combinations of these celestial creatures differentiate and vivify all the forms seen in the material world.

14. All differentiation is the result of various combinations of spiritual energies, which cross and recross at different angles according to the receiving poles and centers within the evolving life. The various combinations of these forces in the invisible world spell out the archetypes of bodies, and these bodies become the consonants of the Hebrew alphabet.

15. The vowel points, which were never written by the ancient Jewish people—because they represented divine elements and were too sacred to be symbolized upon paper—represent the life centers which animate and give expression to the consonants or forms. In the same way, the whirling vital centers in the human body are the invisible causes which lie behind our visible bodies. As there are seven vital centers, so there are seven vowels; but as two vowels (*w* and *y*) are at the present time only partly used, so certain spiritual centers are latent under certain conditions at the present time. As no word can be formed without vowels, so no body can be built of consonantal elements alone. Every body must have its unwritten but sounded and admitted life element.

16. The vowel points and their sounds, colors, and forms were grouped together by the ancients as the spirits before the throne, and composed the unspeakable name of the unknowable God. (In the Sanskrit the seven vowels are the *Dhyani Chohans* radiating the life force of Fohat.)

17. According to the Jews, there are two great worlds. The higher or superior world was called the *Macrocosm*, and in it rules the divine man, *Macroprosophus*. The lower world, or the lesser sphere, was called the *Microcosm* (little cosmos), and in it ruled an emanation of *Macroprosophus*, known as *Microprosophus*, or the lesser reflection of the greater. Man, made in the image of his Father, the Great Man—Adam Kadmon, the archetype—contained both the nature of the human, or lower, and the nature of the divine, or higher. In order to understand nature and God, these philosophers taught that man must unravel the mystery of his own being, which was made in the shadow of God, and find the sacred meaning of the twenty-two hieroglyphic letters and the vowel points as they play out their drama in the realms of spirit and substance.

18. It is said that there are a number of mysterious forces playing through nature. These forces are correlated to the letters of the divine name *Tetragrammaton*, which in turn is correlated to the four elements; and these, combined into seventy-two combinations, are referred to as the ministering angels, or the intelligences dwelling in and manipulating the life-giving forces. The celestial language, which we see around us in our world of ever-changing lights and colors, is called the Bible of Nature. The word *Bible* here has its original meaning, *a book*. This book is composed of the consonants of the divine alphabet. When these letters are given meaning and illuminated by the unuttered and unwritten vowel points dwelling within the senses, man then reads his own destiny as it is written by the hand of Divinity.

19. All forms are composed of one substance, the difference being in the combinations and positions of the life centers (the vowels). Nature furnishes the book, but the po-

sitions of man's sevenfold consciousness interpret the book. The consonants may, and do, change their meaning through the position of the vowels which give life to their dead forms. The early translators of Jewish literature experienced literally the difficulty that students of the book of nature experience spiritually. The early Jewish Scriptures were written without vowels and without spacing between words. The confusion which resulted can be appreciated by taking two consonants such as *l* and *g* and trying to reason out whether the word is *log* or *lug* or *leg*, for with the vowel the meaning is changed. It is the same in nature. The difference between a plant, an animal, and a man, the difference between the intelligences of different men, is the result of varying the placing of the vowels (consciousness) in the consonants (form).

20. These vowel centers (or life poles) are evolved by the lives we live; and as their position and power are all-important in interpreting the message of life, we lose the faculty of discernment when our lives are out of harmony. The words of life lose their meaning because the vowels are misplaced. In the same way, if we have a certain vowel (center of life or interest) that is over-emphasized, we have a habit of placing it in everything that we see. As a result of this undue emphasis, we distort nature and become incapable of discrimination.

21. The present relationship of the consonants (bodies) and the vowels (life centers) in man produces a *word*, which is not primarily a combination of sounds, but rather, like words, a symbol of an invisible activity; yet in the last analysis it is literally a word. It is the key to the position in the scale of evolution occupied by the life of which it bears witness.

22. Every living thing consists of a sound, a color, and a form; for these are the trinity of manifestations which bear witness to the life within. All colors have a sound and a form; all forms have a color and a sound; and all sounds have a color and a form. Many sounds have rates of vibration which our ears are unable to detect. There are numerous colors which we do not see, and forms which elude the perceptions of the senses; but, nevertheless, they exist. Life on every plane of nature (in the sense of the objective worlds, the Lesser Face) manifests through these three divisions, which are correlated to the powers of the triune Divinity.

23. Thousands of years before the radio was discovered, Jewish philosophers realized that the world was a checkerboard of criss-crossing, vitalizing currents, alternately positive and negative. This is the checkerboard of the ancient Temple.

24. Man is a human radio, and like this instrument can be attuned satisfactorily to but one rate of vibration at a time. Of the thousands of messages passing through the air simultaneously, a well-constructed receiving set can be attuned to any one, while all the rest will have no more effect than if they never existed. The more selective the instrument, the higher grade is its mechanism. It is the same with man and the planes of consciousness in nature through which he is evolving. The scatterbrain, like the cheap instrument, is not sharply selective, and therefore brings in several stations at once. So the finer the receiving equipment, the more perfectly it will receive the spiritual messages of nature. The differences in the rationality in our natures, and in our spiritual unfoldment, are primarily the result of our adjustments with these fire-flaming currents of natural force, function, and intelligence, symbolized by the Jews as the

alphabet of nature, or the elemental letters from which the words of manifestation are formed.

25. Daily and hourly development of body, mind, and spirit attunes us to ever finer currents, whereby we receive an influx of energies from ever higher and finer natural planes. These influxes are the materials with which we are eternally rebuilding our organisms. Consequently, the better the quality of the organism, the better the materials it will draw; and the more attenuated and ethereal the source of our vital energies, the more our bodies will be molded and attuned with the spiritual spheres of nature. The more closely our bodies approach perfection in function and organic quality, the more perfect our characters become and the more satisfactory the results of our labors.

26. Everything is created by a word. This word is a rate of vibration, and is said to be the true name of the thing or body which it builds around itself. We may say that bodies are spiritual thoughts put into words. The letters of the alphabet which form the constituents of words in the physical world are the chemical elements. Therefore, our forms are words made up of a certain number of chemicals. An example of this can be studied first-hand by the advanced student who sees the word-forms created by the rates of vibration of a person's voice; for man is a creator on a small scale, giving a certain degree of immortality to his thought-forms and word-pictures. Hence, he is held responsible by karma for these invisible creations.

27. The great vibratory fiat of cosmic creation (called in the ancient Qabbalah the *Sacred Names*), when placed in the hands of the wise unlock the mystery of being. In the hands of the foolish, however, they are destructive forces which will ultimately destroy all who seek to desecrate them.

They are, in truth, the flaming letters which illuminate the way of the sincere aspirant, but which burn the unpurified and insincere with a consuming fire.

28. According to the ancient Israelites, the knowledge of the Qabbalah was given by the angels in paradise to man at the time of his fall, so that he might thereby regain his lost estate. It was perpetuated by Moses and the schools of Samuel the Prophet, during which time it consisted of a series of oral traditions and keys which were communicated solely by word of mouth to those who had proved worthy of the trust. The Qabbalah formed the esoteric teachings of one of the most profound of the Atlantean Mystery Schools.

29. The Qabbalists taught that the body of man consisted of the consonantal letters which on a larger scale formed the body of the Grand Man of the Universe. The vowel letters were the planets—the *Elohim*; and on the walls of the heavens they wrote eternally in ever-changing combinations, concentrating their influence upon the lesser man through the miniature corresponding centers within the human body. (This is undoubtedly the origin of the story of the hand-writing on the wall; at least, this is the deduction of James Gaffarel).

30. The vowels, as symbols of the life centers, were divine; they belonged to God and were his name, for he was considered the composite of all life energies. In man these are the lotus blossoms or roses that bloom on his cross of matter, and as no word can be formed without a vowel, so no body can be formed without one of these centers. It must be sounded, even if not written.

31. It was a secret belief held by ancient mystics that peoples of various races pronounced their vowels differently. The Pythagoreans are said to have speculated on the for-

mation of sounds both in the brain and in the vocal equipment. It was held that the larynx was especially affected by both the evolutionary growth of races and the spiritual development of the individual. It was early taught that the larynx was an instrument of spiritual generation, and that the time might come when living organisms could be created by the speaking of certain sacred and mystical words. This is part of the belief in the efficacy of mantrams, prayers, and the speaking of the Ineffable Name. In early Qabbalistic philosophy, it was held that the tongue paid homage to the Most High, and its position in the mouth when vocalizing various sounds was regarded as significant. Thus, in pronouncing the name of the eternal and living God, the tongue must be raised to the roof of the mouth, thereby signifying an act of adoration. When speaking the letter *s*, it is necessary to hiss like a snake, and we know that the present form of the letter is derived from the ancient glyph of a partly coiled serpent. Each letter of the alphabet was itself a kind of magical formula, and was therefore said to have special Qabbalistic significance. Because of the gradual changes in the formation of the larynx due to the refinement constantly taking place in all organs of the body, the Qabbalists taught that every living thing, when speaking a word or making a natural sound, is revealing, to the initiated listener, the mental, spiritual, and physical status of the embodied entity which forms the sound. It is this individual rate of vibration, not a particular word, which is called "the true name," or basic tone quality, peculiar to each creature. And this is also the mysterious *word of power* which man forfeited when he was cast out of the Garden of Eden, or fell into the state of material consciousness.

32. Occult scientists have declared spirit to be air in motion. The ancients also taught that when the rate of vibration

which we call matter was raised to a certain point, it became a spark of life. In man, this spark is born out of the larynx by the rates of vibration set up by the shape of that organ. This rate of force coming into objectivity, clothes itself with colors, sounds, and forms. Among hashish addicts particularly, it is not an uncommon form of hallucination for them to declare emphatically that while in the state of partial stupor, they have seen words coming out of people's mouths. The occultist knows that the use of drugs is one of the easiest methods to secure a negative form of mediumship; for when the conscious mind is thrown into a stupor, certain astral and psychical records are often brought through. Delirium tremens is another familiar example of the same principle. The Ancient Wisdom teaches that man was born out of the mouth of God; for which reason this creative fire that brought him into being by calling him out of the darkness of space, is called the Great Name—the keynote of his creation.

33. Let us apply this idea to the problem of everyday existence, recognizing that the world is made up of consonantal elements and that the sense centers evolving within ourselves are the vowel points that bring order and sensibility out of the chaos of confusion and ignorance. The thousands of examples to be seen in nature and life, when reduced to a composite unit, comprise the Bible or the sacred book of creation. As stated before, however, this sacred book was written without spacing between words and without vowels.

34. To the problems of his existence each individual must apply the keys furnished by his own centers of consciousness. With these Qabbalistic keys of wisdom he must make true logic and sense out of the sacred book, vivifying it with

his own life—dividing its letters into words by the power of discrimination. Only when he has done this, can the secret of the Sacred Name be understood, and will he realize that incantation and invocation were merely blinds used by the wise magicians of the ancient world to conceal the true spiritual mystery of ceremonial magic.

35. The Qabbalah can never be written, nor can it ever be explained to the profane, for its own depths conceal it. Unrecognized and unknown, it stands behind the veil of human ignorance. The impossibility of materially objectifying this sacred science was well understood by the ancient philosophers. This is the true reason why there are so few students of the mystic sciences. Like all great things for which man seeks, the student of the Qabbalah must be prepared to pay the price demanded by nature for the wisdom he receives.

The unwritten law cannot be learned; it must be evolved within the spiritual body of the aspiring seeker through right thought, right emotion, and right action. When the student has actually reached the point of self-mastery, then and then only do the vowels assume their correct positions; the sacred centers are opened; and the Master's *word*—the key to all creation—is found in man, and the student becomes a Master of the Sacred Name.

PART II

THE MYSTERY OF THE NUMBERS

36. According to the Ancient Wisdom, all numbers came forth out of AIN SOPH—the unknown, the dot, the Absolute. The One is the primary manifestation, and as such we are going to consider its power, first in its descent out of the

dot, and then in its ascent back again into the nature of the dot.

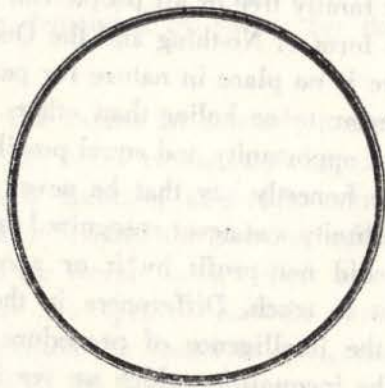
37. Manifesting out of the formless dot, the beginning of all things is a state of one-ness which man calls unity. All things in the world today have one natural origin. All things began as one, which came forth out of No-thing, the Un-manifest, by the "elongation of the dot." To the ancients, *one* indicated the unity of source, and a unified source meant equal opportunities for all. If all things had one source, there can be no superiority among them, except that superiority resulting from the victory of action over inaction. In short, we may say that difference is the result of the diligence of some and the indolence of others.

38. Since the family tree of all people can be traced back to the dot—the form of No-thing and the One, its first out-breathing—there is no place in nature for persons or things which are superior to or holier than others. All things in unity have equal opportunity and equal possibility. No thing and no one can honestly say that he never had a chance. Either the opportunity was never recognized or, if recognized, the individual did not profit by it or accept the lessons which it sought to teach. Differences in the desire to accomplish and the intelligence of procedure are solely responsible for the inequalities which we see in the world.

39. Within his own soul, everyone has the possibility of ultimate perfection and the daily opportunity for relative perfection. These possibilities and opportunities remain dormant, however, until man himself awakens them by aspiration and activity. Perfection—at least, relative perfection—is the undeniable goal of all things, and the length of time we are forced to struggle for it depends largely upon the

abilities which we unfold and the application we make of our newborn faculties.

40. Science teaches that all forms are various combinations of one primitive essence. This essence, or *primum hyle*, is the substance of the dot, and manifests through its personification and extension in the One. A stone, a flower, a man, and a god are all stages in the differentiation of one life. A vegetable is in the process of becoming a man; a man is a stage in the unfoldment of a planet; while an electron is a god in the process of becoming. All things are stages in the expression of one connected life, which at the present time is engaged in the task of liberating itself from the dense crystals of physical substance.



41. All thought is a unity. All natural forces which man uses in his various manifestations are one in their causation. A person's ability to think does not depend upon chance, but upon the attuning of his consciousness to the planes of thought, so that his mental powers may be energized. Those who attune themselves to the various planes of nature governing the major divisions of life, will receive the influx of

thought, life, or power that dwells in and manifests through that particular plane.

42. The number *one* also governs the reason for man's labor here. There is but one motive in all his works; there is but one end to all his labors. He must seek to unite his intelligence with that of his Creator, the Ancient of Days. This he does by adjusting his organisms to the body centers of the Macrocosmic Man. This sequential adjustment of internal centers of consciousness with eternal qualities we call *evolution*.

The One in its Return to Unity.

43. The one Source of life and the first principle thereof manifests itself in the world as a multiplicity. The one cause, the eternal unit, is diversified into the millions of existing forms, all of which bear witness to the infinite diversity of powers concealed within the structure of the primitive One. Since this unified causation expresses itself as a multiplicity, we recognize it as a stream of ever-evolving individualities pouring out of the abyss of Space through the One and into the Many-ness. This One is like a ray of light which spreads out, to be finally swallowed up in darkness as the spirit is enmeshed in form.

44. All differentiation must be unified without the loss of rational individuality before even a relative state of perfection is attainable. Consciousness in man is always growing. (We use the word *growing* to express the idea of spreading out over the area of its bodies.) Its path is from unconscious One-ness to semiconscious Many-ness, and then back again to superconscious unity. When he returns to his source again, however, man has the circle of a completed cycle to add to the extended point of first expression. This is symbolized by the number *ten*, which stands for the com-

pletion of the first round, for it is the *one* and the *round*, or cipher. It means that the One has returned to itself after circumscribing the circle of Many-ness.

45. The young soul is a unity of unconscious possibilities; it is One, and yet has in potentiality endless differentiation, for it has not as yet split up its rays through individualization. It is asleep. The old soul, after its wanderings, is again a One-ness, containing within itself the possibilities that it has awakened into dynamic powers; for, having split up its rays to gain experience, it has again united them to a single end. The young soul is the expression of One pouring itself into Many-ness in search of experience. The old soul has increased its One-ness to contain all diversity and all Many-ness and still remains a unit.

46. If all things are phases in the unfoldment of one thing, and we are seeking to understand that one thing, what is the logical course to pursue? Obviously, there is but one answer. If its manifestations are reflections of itself, the only way to understand its nature is to master the gamut of its moods. Those who are masters of the complete expression of divine manifestation are masters of the divine will. As long as a single link is missing, man cannot know his Maker. As all things combined in proper proportions form the body of the Grand Man, so all these things combined in the same proportions on a smaller scale produce the transmuted terrestrial Adam, or the symbol of species.

47. All things move and evolve as diversity in unity. Let us take, for example, a man with a bag of seed to plant. He scatters the seed all over the field. Each minute particle grows and bears fruit tenfold. He gathers the fruit and, after removing the seed, returns it to the bag, and now he has ten times as much as he had before. The simile is ap-

plicable to the unfoldment of man who, by passing through diversity, multiplies his acquirements and, finally, as the old soul, gathers the fruitage of his works and returns with them to unity. In place of the one latent possibility he originally brought with him, he carries back ten dynamic powers.

48. Realizing this fundamental unity of all form and all life manifesting through infinite diversity, infinite time, and infinite space (as Herbert Spencer puts it), the student can understand the ancient occult demand for brotherhood. If all things are individualizing sparks from one neutral source, then each is a brother to everything else. Man is not to coalesce, but to cooperate, with all living things. Upon the causal plane of life the principle of brotherhood is universal. Upon the form side alone is the primal One-ness diversified and the sense of unity lost. The unity buried in this diversity, and hence unrecognized by the young soul, is seen in its true aspect as the sole Reality by him who has raised his spiritual consciousness above the plane of matter.

49. From the clash of material forms inevitably results the spark. When we raise our consciousness above the concrete, we see and realize the universal One-ness of life behind the illusional evil. This realization is one of the first steps on the path of wisdom. We are to include not only the human family, but all nature in our bond of brotherhood. It is our duty and responsibility to use every natural element constructively for the good of the Plan. If not, we overlook the bond of brotherhood which connects us with every part of the visible and invisible cosmos. All wanton destruction and carelessness respecting the rights of others generate inharmony in those who have failed to recognize

cooperation as the most fundamental and sacred of their spiritual obligations.

50. In the One-ness, we find the ultimate of all manifestation. All diversity is destined to return again to its own source. Therefore it is said that the life of the great outpouring has its beginning and its end in its own center. All life is consequently symbolized by a great circle which returns again to that from which it came—a serpent with its tail in its mouth. This, however, can be understood in all its fullness only by those who have lived through the outpouring and found again the divine source.

The Mystery of the Number Two.

51. The number *two* is symbolic of the dual system of human thought, which views everything from the standpoint of opposites or comparison. Things are judged in their relation to other things, but seldom, if ever, weighed and measured according to their own intrinsic merits. The mystic realizes that everything in nature is a law unto itself and can be honestly evaluated only when judged by its own standards alone.

52. The *one*, outpouring and reflecting itself in matter, generates the *two*. This is the first negative number, for when divided it leaves no remainder. All even numbers are called negative and feminine, and are ruled by the moon. All odd numbers are called positive, because an odd number cannot be divided without leaving the First Cause, *One*, in the center. They are therefore under the dominion of the First Vibrant Power, the Sun.

53. As *One* is called the Number of the Father, so *Two* is the Number of the Earth—cosmic root substance or the base of form. This is the negative pole of life, called by

ancients the Divine Mother, in contrast to the vitalizing ray which carries the title of Great Father.

54. People who are mastered by bodies (which are the expressions of matter on the various planes of nature) are referred to as negative. They may be courageous, violent, and apparently very positive, but in all things where the body rules the life, they are negative. Hence, people who are ruled by appetites and passions, who are swayed by emotion and torn by things of the lower worlds, are said to be negative types, while those who rule their bodies in wisdom and integrity are called positive. All true mystics and occultists are positive.

55. When the vitalizing centers in the body are nourished by the spinal fires descending through the black serpent wound round the famous staff of Hermes, man is said to be negative; while those who are raising these powers and unfolding the cerebrospinal nervous system are said to be positive, for they are nourished by the ascending white serpent of wisdom raised by Moses in the wilderness.

56. As long as man is ruled by opposites, one of which is ever combatting the other, he is incapable of true spiritual growth. He must first unify these two opposing factors, which, like two thieves, steal his powers of concentration.

57. *Two* is said to be the number of unconsciousness, because the single spiritual power is broken or its flow impeded. It is also referred to as the number of contention, because the two extremes of nature are always seeking mastery over each other. Too often man fails to realize that domination on the part of either means the destruction of both; for in slaying its opposite it slays itself, since one pole cannot manifest without the other. Equilibrium is consequently the point of greatest efficiency in nature.

58. When the center of consciousness is thrown out of its true position, it is rendered negative and impotent. Thousands of occult students are negative (and, consequently, incapable of growth) because they have allowed themselves to be led out of their own true center of consciousness. Some people wander millions of miles (figuratively speaking) from their own centers of being, and go off on endless tangents by following other people's advice. Both offender and offended lose sight of one of occultism's important laws—namely, the necessity of unifying all opposites and synthesizing all philosophies.

59. Man's chief trouble is that when he weighs anything he also includes the human equation in one end or the other of the scale. Instead of weighing conditions as they actually are and remaining, as he should, at the point of equilibrium, his likes and dislikes distort his judgment, which therefore becomes null and void. Peace can never result from the rulership of extremes; for as the pendulum swings in one direction, so it will swing back and react in the opposite direction.

60. An excellent example of this is to be found in the political conditions of our day. For many hundreds of years—in fact, thousands—the world has been ruled by a patriarchy. Now the general trend is toward a matriarchy. Many people believe that this will solve many of the problems of life. The occult student, however, with his broader vision, realizes that this is merely shifting the weight of rulership from one end of the scales to the other and, consequently, can never bring about the desired effect—namely, balance. The superiority of either extreme destroys the harmony of the Divine Plan. Only when these extremes are blended—at least, to the stage of constructive coadunation—will re-

ligion, philosophy or politics ever find an answer to their eternal problems. Since earliest history, first one end has been up and then the other, and humanity must suffer from this condition until it learns that the greatest good is wrought when all things work together.

61. The number *two* is symbolic of discrimination; for it is the number of man's free will, which at this stage of his growth is not free, but is merely the power of choice. Through experience with the opposites in nature, man is developing the power of discrimination, and by its application, will remove much of his present suffering.

62. Those who learn the mystery of the number *two* must learn how to use the power of thought to blend the opposites in nature, for the mind is the uniting link between God and man. Without thought, man is an animal carried away by the sway of emotions. Those who do not think are not truly human. Those who are unable to discriminate between what is better and what is best—maintain perfect balance as they walk between the pillars of opposites—are not thinkers in the highest sense of the word.

63. Man will learn how to choose in but one way—through knowledge of the two extremes. Swinging like a pendulum, the ego alternates both viewpoint and body from one life to another. Through this knowledge of opposites, it gains the power of discrimination and finally learns how to blend differences that weaken into unities that strengthen.

64. Safe and intelligent judgment on any question depends upon the knowledge of the opposite phase of the thing discussed. Judgment of an individual does not depend solely upon his good points or upon his bad points, but upon a blending of the two. If you are giving a learned discussion on the subject of *up*, be certain that you have

considered equally the problem of *down*. People whose knowledge is limited to only one side of a question are unfitted to pass judgment on any phase of it. This is a rule very frequently broken in nature, for the majority of people who talk with glibness concerning things have totally ignored other viewpoints which may have an important bearing upon the subject.

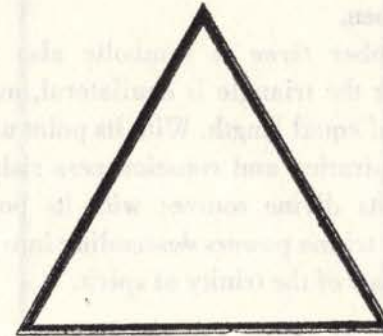
65. Every element in nature has its opposite. In most cases the opposite of a thing is the lack of that thing. Light is an element; darkness is the absence of it. Knowledge is an evolved state; ignorance is the lack of it. Good is a quality; evil is the least degree of good. As we evolve, we form a triangle out of the opposites by lifting our own center of consciousness above the plane in which lie the two points of our horizon.

The Mystery of the Number Three.

66. The number *three* is symbolized by the triangle, for it is the number of outpourings which radiated from divine Being in the process of creation. Its basic principles are spirit, soul, and body. This trinity manifests in the world of form as thought, desire, and action, which are the concrete attributes of the threefold Divinity. These three principles or forces mold the destiny of all living things. The three spiritual phases are the centers of life and consciousness, while the three bodies (or methods of expression) are media by which the spiritual consciousness of man expresses itself in the objective world.

67. *Three* is also the number of the blended opposites, for out of the duality of the *two* there is born a child partaking of the natures of both of its progenitors, but being a manifestation of neither in full. This divine *three* is born

in man as a result of the power of discrimination and the union of spirit, mind, and body. The secret formula for this accomplishment has come down to us in the secret of the Philosopher's Stone, composed of its three elements—salt, sulphur, and mercury. The triangle is the simplest of geometric forms; in fact it might almost be called a geometric unit. And such it is in the world; for as father, mother, child, it is the fundamental cornerstone of all expression, generation, and regeneration in nature.



68. The number *three* is also known as the threefold path, for it symbolizes the highest expression of the three major divisions of human character. These three paths are symbolized by a philosopher, a priest, and a soldier. Occultism is the path of the philosopher, mysticism is the path of the priest, while service is the path of the soldier. All life seeking union with its source, is advancing toward mastery along one of these three great rays.

69. The *three* is also the number of the three worlds which the true Qabbalist is investigating with his self-evolved powers. It stands for the triple crown of the ancient Magus, who was king of heaven, earth, and hell; and, of course, it represents the three grand centers in the human body—the

brain, the heart, and the generative system. The triple scepters of the Egyptian kings, the triple tiara of the Dalai Lama of Tibet, the three domed roofs of the Temple of Heaven at Peking, all carry the same symbolism. Only when these three great universal natures are blended in harmonious understanding—each serving the other and the three uniting to serve the Divine—do we have the eternal triangle in man, which is symbolic both of his divine search and its consummation. Jakob Boehme, the great German mystic, said that these three natures were three witnesses by which God was known to men.

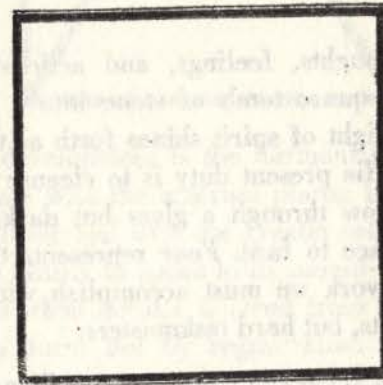
70. The number *three* is symbolic also of balance or equilibrium; for the triangle is equilateral, meaning that all of its sides are of equal length. With its point upward it represents human aspiration and consciousness rising out of form to union with its divine source; with its point downward, it represents the triune powers descending into matter to mold it into a semblance of the trinity of spirit.

The Mystery of the Number Four.

71. *Four* is the symbol universally accepted to represent the path of accomplishment and the labors to be done. *Four*, being the number of form, and hence of earthly things, is represented as a cube or stone within which life is imprisoned. Wherever this is found, it means that the labor of liberating life is the next thing to be accomplished. During involution, man assumed bodies; now, since the point has turned and evolution is under way, man must concentrate his energies upon the labor of liberating life from its vestments of ignorance.

72. *Four* is the number of matter, and for our particular day of manifestation, matter manifests as earth, water, fire, and air—action, vitalization, emotion, and thought. Science

recognizes four basic principles as the key to all form, which is built up of their compounds. These four elements are carbon, hydrogen, nitrogen, and oxygen. The higher the plane of evolution, the more the life controls its own bodies. These four principles, however, form the *cross* upon which is crucified the spirit of life. *Four* is called the symbol of crystallization, and is also known as the number of impediment.



73. In astrology (a science well understood by the Qabbalists), *four* is symbolized as a square, one of the so-called evil aspects of a horoscope. It merely means that at the points where the square falls, crystallization has not yet given place to vitalization. The square presents us with a problem to be solved, and is therefore a greater benefactor in spite of its oppression. Matter is always opposing its own vitalization because of its negation. Matter, symbolized by the cube block of salt in alchemy, is symbolic of the body, which, while unregenerated, seeks to smother and destroy the life imprisoned within. The square, therefore, is the symbol of the tomb, and this holy sepulcher is the tomb of matter in which our own spiritual nature lies buried. This is the cross

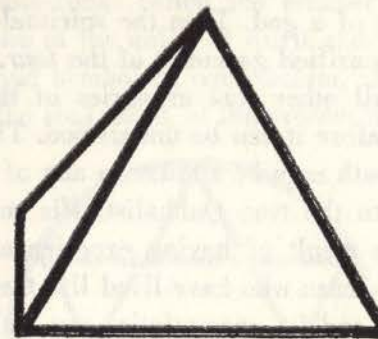
of four arms which man must carry if he is to reach the footstool of Divinity. When our physical body is not properly taken care of, one corner of the square strikes us; when our emotions are not mastered, then the second corner of the square falls; when our vital systems are depleted, the third angle, as body crystallization, steps in; while our destructive thoughts react upon us as the fourth corner. When we have not been true to any of these, our nature collapses and we are buried in the tomb of matter under the symbol of the *four*.

7. By his thoughts, feelings, and actions, man slowly transmutes this square tomb of stone into a cube of glass from which the light of spirit shines forth as through a protecting lantern. His present duty is to cleanse the glass; for though we see now through a glass but darkly, some time we shall know face to face. *Four* represents the number of bodies and the work we must accomplish with them. They are useful servants, but hard taskmasters.

The Mystery of the Number Five.

75. *Five* is the hand of the philosopher. It is made up of the four elements plus spirit, which—like the coordination between the human thumb and the fingers—cooperates with the four elements, but is not with them, for it works by opposition. *Five* is called the *Christ*, and in the Tarot, it is the hierophant or priest, because it is the spirit of man rising from the tomb of matter. Those who have lived through the laws of the *four* and have mastered themselves, have become the *five*—that is, liberated from the casket of matter. The geometric form of the condition is the pyramid, in which one corner rises from the four corners of the base. When the four elements have become the pedestal upon which the spirit stands, as a city upon a hill and not with stone

walls which close it in, then man has reached the spiritual number of the *five*.



76. Man's development is the harmonizing of his centers of consciousness with the external planes in the universe by attuning the lesser self with the greater self. The tiny spark thus gains the ability to speak to its parent—the great spark. All this comes when the life is freed from the form—not by destruction of form but by regeneration of the bodies, a process symbolized mathematically by the freeing of the *one* from the *four*.

77. If our minds are befuddled or unbalanced, we cannot comprehend the mysteries of God. If our hearts are filled with misgivings or passions, we cannot have the divine compassion of the Christ. If we have expended our vital energy and wasted our substance in riotous living, we cannot attune ourselves to the living planes of the eternal. If our bodies are crystallized and broken, we cannot perform the daily labors that give us a right to our position in the Great Plan. These four bodies are our cross, upon which the *one* is crucified. Buried in materiality, we see only the *four*. As we revivify and harmonize this cross through right living, then the *one* shines out and man becomes the divine *five*.

78. When the *one* dictates to the *four*, fear, selfishness, and egotism disappear. In their place is one who is great because of utter simplicity; great with the faith of a child and the wisdom of a god. Then the spiritual man, the *one*, is robed in the purified garments of the *four*. But this great mystery—like all other true mysteries of the Qabbalah—must be lived before it can be understood. The fact that his name or birth path may be similar to any of these numbers means nothing to the true Qabbalist. His conscious understanding, as the result of having experienced these truths, means all. Only those who have lived life through and have risen above life and its uncertainties can truly comprehend the mystery of the number *five*.

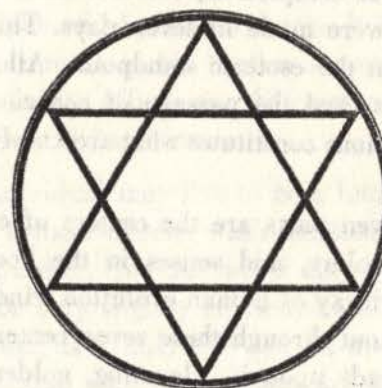
The Mystery of the Number Six.

79. The first consideration in the study of the number *six* is the well-known six-pointed star, or the two interlaced triangles commonly known as the Shield of David. Man consists of two interlaced triangles—the threefold spiritual body and the threefold form. They are his life principles and the casings of matter which are ensouled by them. In the trinity of creation are the three builders of the Temple who sit in council in the secret room. These three form the first triangle, with its point descending into matter. The three master-builders; the three lords of creation; the Brahma, Vishnu, and Shiva of India; the Father, Son and Holy Ghost of Christianity; the Ammon, Ra, and Osiris of Egypt—each of these groups represents the divine triangle. The ancient Qabbalists knew them as the vehicles of causation.

80. These three never manifest except through vehicles of expression. Therefore, in order that they might make themselves known on this plane, it was necessary for the three kings to build a threefold body. This they accomplished,

and then took up their dwelling places in the brain, heart, and generative system, which in man are their thrones.

81. *Six* is sometimes called the number of materiality, for it is symbolic of the union of spirit and matter. It really becomes a second symbol of equilibrium, and is sometimes referred to as the soul. Man, at the present time, is symbolic



of the union of spirit and matter, for he has barely passed the turning point where the higher begins to control the lower. This *six* forms the protection or vehicle for the manifestation of the unknowable in man. The two triangles are symbolic of fire and water, and when these are interlaced they are said to stand for the Philosopher's Diamond. They also stand for the interblending of all pairs of opposites within man's own being.

82. *Six* also represents the six senses, the sixth sense being clear vision and the ability to function on the plane of the astral world, which is the next of our many latent faculties to be unfolded. This sense will have much to do in assisting man to gain mastery over his emotional nature.

83. The figure 6 is a line descending into a circle. The coil with the line descending is symbolic of the serpent's

coil, which descends in 9 and ascends in 6. Therefore, in the case of *six*, the serpent is returning upward to the power which was its source.

The Mystery of the Number Seven.

84. *Seven*, the immortal number of the Mosaic law, is called the day of completion; for it is said by the ancients that all things were made in seven days. This is true when understood from the esoteric standpoint. All life is divided into seven parts, and the passage of consciousness through these seven divisions constitutes what are known as the "days" of creation.

85. These seven parts are the centers of consciousness—vowels, notes, colors, and senses in the body of the man cosmic. The pathway of human evolution winds in serpentine fashion in and out through these seven centers, finally uniting them as beads upon its gleaming, golden thread.

86. The so-called seven days of creation are not numbered or divided by man-made time. They are steps in the unfolding of the soul, and man finishes a day of creation when he bridges a certain gap between incidents and raises his consciousness one full rate of vibration over his former position.

87. The time may be seven minutes or seven million years, but regardless of how long it takes in these figures, man can never spend more spiritual time in his evolution than the seven creative days.

88. The seven centers within man's own being, and the seven senses he is slowly evolving through contact with natural conditions, show, when completed, that the soul has finished its days of wandering and is to be liberated upon the seventh day to start its own creative labors.

89. Seven fundamental laws mold all created things. No individual can be greater than these laws, and those who are greater than law among the spiritual hierarchies are far too great to doubt its powers. Every living thing has become subservient to certain laws as the result of its gradual growth, and while the law never varies in its fundamental principles, its effects vary according to the combinations of intelligence upon which the law reacts. It is absolutely true that one man's meat is his brother's poison—not that the law changes, but its effects are different when striking variously attuned receiving systems.

90. One individual may live to be a hundred and nine on limeade and cottage cheese, while another could not live a week on such a diet. One individual may fall from an upper window and be only slightly bruised, while another, slipping on the sidewalk, is killed. One person may go to sleep on board a battleship while broadsides are being fired, while another is kept awake by the ticking of a clock. One is exposed for years to every variety of weather a rigorous climate can offer, and lives to be a hundred; another stands in a draft for a few moments and contracts a fatal case of pneumonia. Accordingly, all students, when advising others, should realize that their great work is to analyze reasons, to understand causes, and, most of all, to discover their own weak points and strengthen them as rapidly as possible.

91. It takes a person exceedingly wise to live his own life—realizing the way he is constituted, and acting in harmony with the influxes of the law that affect him. While all students of spiritual philosophy must realize the necessity of living a clean, wholesome life, they must give to all others that same freedom of expression which they wish others to grant for their own idiosyncrasies.

92. Cranks can never learn the mysteries of creation, for they have narrowed themselves to the circle of their own ideas, and no one who is narrow can ever know God, who is broad. When we are inclined to be offended by a brother's act and concur in his damnation, we have the privilege of reminding him of his error—rather, what we believe to be his error. If he resents our interest, our responsibility ends. If we would know God, we must be God-like; and God will allow the drinker to drink and the raver to rave until the individual himself learns his lessons in his own way. In the vernacular of the street, God “butts” into no one's affairs; neither do God-like people.

93. *Seven* is the number of knowledge, and those who believe they are going to attain mastership in ignorance show that they are too ignorant to know what mastership is and, consequently, are incapable of applying a Master's power. None has completed learning who is not master of the seven liberal arts and sciences and all the various elements that make up the knowledge of the earth.

94. Man must realize that his first step is to learn the laws of being. The second and more important step is that having found the laws of being in his own way, he must live them in his own way, but always to the best of his ability.

95. To work out a problem and get it wrong often contributes more to the growth of the soul than to have someone else tell you and get it right. The student is always seeking for first-hand knowledge. He will not be satisfied with anything but the best; he desires to stand alone, and not to lean. The one who sits down and reasons it out gets a great deal more benefit than the one who asks questions and has them answered. Only the thinker and the worker learn the sacred mystery of the Qabbalah.

96. The *seventh day* is called the day of rest, and the whole religious world has argued and waxed eloquent and even wroth in its efforts to settle the moot point of which day is the seventh. Which day are we supposed to keep sacred? (We can't afford to keep them all!) Once again, the true mystic sits back and would smile if he did not weep first. When we want to know what day is sacred to the worship of our God and Creator, let us no longer study a single creed but all religions, and then we find a singular thing. Each day of the week is sacred to some one of the great religions, and on each one of the days of the week a great multitude of people meet and carry on their adorations. Man, in his sevenfold nature, must worship his God in thought, action, and desire seven days a week.

97. *Seven* is called the number of divine harmony, for it is the music of the spheres. All nature is one great, harmonious melody to those who have harmonized themselves with it. Man must learn to recognize this eternal harmony and realize that all so-called inharmony is the result of inharmonious adjustments with himself within and his neighbor without. When we do not like something, let us like the result of that thing. If we do not like misery, let us learn to like the deepness and the understanding that comes out of it. If we do not like sickness, let us like the lesson that it teaches us. When we harmonize ourselves with the Plan, the mystic melodies of the seven spheres are echoed in our own seven-pillared temple.

The Mystery of the Number Eight.

98. *Eight* is the divine symbol of vitality. It is the symbol of the mystic marriage and of spiritual and physical regeneration. It is the great current without an end passing up and down through man as a golden band of light. *Eight*

is the strange symbol inscribed by nature upon the puffed head of the Indian cobra, the symbol of the Logos, and the symbol of the universal creative power. All things in the universe are said to have come into being as a result of the twisting or spinning power of the figure 8.

99. *Eight* is considered by many as an unlucky number, another instance of sublime ignorance. The world is filled with people who have unlucky things and are troubled with unlucky days, astrological complexes, *et cetera*. Really they should not complain. It is the one who has to suffer as a result of their bad-luck attitudes that really is unfortunate. The bad luck of the universe is the misfortune of having people in it who are subject to misfortune.

100. There are no such things as bad numbers, bad days, bad planets, unlucky birth hours, or similar afflictions; and those who are failures because of them would have been failures with anything else. All so-called misfortune is referable to the fact that at various times in the evolution of all creatures, it becomes necessary for them to attune themselves with new cosmic influences. With those with which they have already become familiar, they no longer have any trouble. In this world, that which is easy has the preference and is called good, while that which opposes us because of our own ignorance of it, and which therefore requires effort to overcome, we call unlucky or evil. People with unlucky birth hours are merely confiding to their friends the fact that they are lazy—too lazy to exert themselves sufficiently to make those adjustments which they came into the world to complete.

101. The *eight* stands for recompense—for the bringing back again of that which is lost. It is the return of those forces which have been redeemed from the animal world.

It is the fusing or joining of the broken ends of the spiritual circuits which, combining in the body of man, form the spiritual wedding ring which unites the masculine and feminine natures within himself. Those who have not raised the sleeping serpent, nor labored for years for the Hermetic Marriage and the Qabbalistic union, can never understand the mystery of the number *eight* until they, too, have wandered through its twisting, coiling form.

The Mystery of the Number Nine.

102. *Nine* is called the number of humanity, or the symbol of incompleteness, because it falls short, by three, of the cyclic number *twelve*. It is the number of man's body, because it takes nine solar months to build the human form prior to birth. In China, a child is said to be a year old three months after he is born, and it would seem that the Chinese are aware of the old Qabbalistic doctrine. *Nine* is called by the ancients "the broken wheel." One symbol for this wheel was the zodiac with twelve spokes. In the broken wheel, three spokes are missing—the signs of Capricorn, Aquarius, and Pisces. Mankind has always divided the year into four seasons of three months each—spring, summer, autumn, and winter. In many mythological cycles, the sun is said to die at the Winter Solstice and be reborn at the Vernal Equinox. To explain this annular death of the sun, a solar myth was devised, which set forth a miracle of spiritual intercession. It was held that a Messianic power from God descended into the earth on the twenty-fifth day of December to sustain the spiritual life of creatures through the winter months. The Christian mystics held that this is told in the parable of the seed which falls into the earth and dies, and then comes to life again in the glorious Resurrection of Easter. Early Christian mystics also believed that

the three symbolic days when Christ was in limbo, between the Crucifixion and the Resurrection, refer to the bridging of the three winter months, during which it was said death ruled the world. Thus, Christ was the master of the bridge between the Winter Solstice and the Vernal Equinox. The same story is suggested in the legend of Jonah and the whale, for the whale represented the dark months swallowing up the light. After three days, the whale cast Jonah upon the shore, and Christian Qabbalists have always used Jonah as a prototype for Christ in this respect.

103. Man is *twelve* and so symbolized in nearly all of the ancient teachings, and *twelve* is *nine* plus *three*. It is at this point that Freemasonry enters the scene, for the three steps of the Entered Apprentice, the Fellow-Craftsman and the Master Mason add to the nine months of physical birth the three degrees of spiritual birth, completing the broken wheel and making man the perfect *twelve*.

104. Man must wander in the lower worlds until he makes of his *nine* a *twelve*, for there is happiness only in completion. *Nine* is evil, so-called, only because it is unfinished; but man completes his birth when he goes up the three steps that lead to the Temple. (Occult legend states that some time in the future man will spend twelve months instead of nine as an embryo.) Three times three is *nine*, and the thirty-three degrees of the Ancient Rite are very closely connected with the history of man. As applicable to spiritual growth, each vertebra of the human spine represents a year, or a degree. As there are thirty-three segments in the human spine, we discover why there are thirty-three degrees in Freemasonry and why Jesus died in his thirty-third year and ascended to heaven. The human spine is the Jacob's Ladder of the ancients, upon which the angels ascended and descended. To

the Qabbalist, the mystery of numbers is unveiled, for 666—the number of the Beast in Revelation—when its digits are added together makes eighteen, and eight and one equal nine; therefore man himself is the Beast. In the same document, we understand that 144,000 shall be saved. When the digits of this number are added, the total likewise is nine, which proves that man also is to be saved as a unit or mass. Further applications of the system will occur to the student as he continues his research.

PART III

THE POWER OF INVOCATION

105. The power of invocation, so-called, as used by the ancient Jews, has a wonderful spiritual meaning unsuspected by the average student of the magical arts. It was stated by the ancient rabbis that all the celestial influxes and personified natural forces had names, and these names and certain magic formulae were secretly communicated to those who had prepared themselves to receive them. This is practically all that the world knows concerning the secret instructions and strange conjurations used in the mystery of spirit invocation.

106. It was maintained by the ancient Masters of ceremonial magic and Qabbalistic arts that when the names of these great beings were properly invoked, the intelligence to whom the name belonged was forced to appear in answer to the summons of the magician. There were, however, certain instructions which must be carefully followed, or serious harm would come to the magician. The disciples were instructed how they should build their circles, placing in them the various articles and implements which were prepared for the purpose. The magicians must have their censers and

specially prepared incense, their swords, their rods strangely engraved with hieroglyphic figures, and their virgin parchments inscribed with seals and pentacles. If all these things were as they should be and the magician had inscribed the sacred name of the intelligence he wished to invoke, it would appear to him, usually with considerable attendant noise and tumult. The spirit would then await the instructions of the adept, for it was claimed by these magicians that they could control the intelligences belonging to the spiritual worlds of nature.

107. Varying combinations of vitalizing rays, which we call the letters of the Hebrew alphabet, and the vowels which form the life of the alphabet, were used to produce the conjurations of the ancient magicians. These men, by their magic power, had learned how to combine these symbols into the forms of great celestial beings, like Faust in his laboratory invoking the earth-spirit. Certain combinations of these vital energies, inscribed on the virgin parchment of a purified body, united the consciousness of the individual with the plane of nature which he had invoked by the organic quality of his own life.

108. Man must learn that he is identical with these letters. Every one of his thoughts is a letter; every action is a word; every combination of thought, action, and desire, every combination of the four elements of his life, produces a name as he lives them. That name is the name of one of the lower planes of nature; and every action attunes him to an external influx, which has been personified under the name of the angels.

109. We are the living invocation, and our every thought and action spells out a word. These words are the names of things, and when we spell out their names, they come to us.

110. The combination of the consonants and vowels in the human body into words—the combinations of all the mental, emotional, spiritual, vital, and physical elements in man, which are the result of a sounding of these keynotes—brings an influx equal to the combination which man sends out. In invoking, the ancient Jew, with his silver key, used his letters. The modern mystic, with his golden key, uses his life.

111. Christianity, as found in the New Testament, is a mystic ritual to be unlocked only by the golden key of the Christian Qabbalah, which key is the vitalizing ray of the sun with its spiritual, mental, and physical regenerative powers. The key of the ancient Qabbalah was the silver key of the moon, with its body and form-building propensities.

112. Christianity can never be understood until its students discover the sacred keys now hidden deep beneath its rubbish, literal and physical. The reason the average interpretation of Christianity does not appease the soul-hunger of the Christian student is because he has only the crystallized, external ritual. Its sublime magic—the magic of invocation, not as taught by the black magicians, but as shown by the great adepts of the White School—is missing. There are two schools of Christianity. The physical, literal school would have died ages ago had it not been for the binding ties and the divine sacrifice of the spiritual school.

113. Each great religion has its sacred names symbolic of the state of development of those souls who are passing through it. The vowels and consonants composing these names in each case tended, when properly applied, to unite the seeker with his ideals. As Christian mystics, (and this applies to all peoples, regardless of their beliefs), let us consider the invocation of the Christ.

114. It is a fact well known to students that the true names of the Exalted Ones are unspoken and unknown. Christ, like Krishna and Buddha, is a complimentary title, and the true name of the Great One who labored through and inspired mankind, is unknown to the lay brother, and must always remain unknown while he searches for it on paper or by word of mouth; for it is a sacred word written in the divine alphabet, not in the language of men. This sacred name is the golden secret of the priest initiate, and *he had to be it before he found it.*

115. The pure transcendentalist, in invoking a great Intelligence, drew his circles with chalks and pigments, prepared his physical robes of linen, his symbols and insignia, totally unaware of the fact that he was as far from the truth as East is from West, having failed entirely to grasp the true interpretation of Qabbalistic magic. Let us now see how a true Magus of the White Brotherhood sought to invoke the great Christ Spirit.

116. The true Magus stood in the center of his circle, but the circle was the sphere of his experiences; for, like the magician of old, he knew that if he left that circle, all would be lost. Any true student knows that when he leaves the center of his own being, he forfeits all right to celestial power; for the circle is his own aura, while the life within, enthroned in its center, is the master of all conditions. The true magician was robed in the white garments of a purified body, in the silence and stillness of a harmonious being. He carried the living offerings of his daily labors, and there, with the vowels and consonants of the celestial alphabet as his own being, he blazed forth in the living name that invokes all things. And when that invocation was made, and he had invoked the Christ by being like the Christ, then he

was one with the Spirit of Light, for nothing could refuse his call. His path finished, his mastership at hand, he had become one with the Christ by the power of the living word written in the celestial language radiating from the centers of his own soul. He then stood a Master of the Qabbalistic arts.

117. Let us now consider the black magician, who sells his soul to the demon. He also builds his circle, formed of his evil thoughts and emotions, and there he invokes his spirits by speaking the Divine Name; but now he can draw only the powers of negation and the principles of evil, because his life has spoken the word, and it must draw that which is like unto itself.

118. We cannot invoke the Great Ones by chanting songs, for the only music that they can hear is the song of the lives we live. Many are the intelligences and planes of nature which we attract by the power of invocation during our wanderings in the lower worlds; but always, regardless of what they may appear to be, they are drawn not by the things we say, but by the things we do.

119. The Qabbalah is a science by which that sacred name is learned, and the secret of the Qabbalah is that your own life is the word; and whatever that is, that will you invoke. Man is the living magician, juggling with the elements of nature. He is the living ritual, the living secret, and the living magic of the Qabbalah.

The Riddle of the Rosicrucians



By Manly P. Hall

1941

The Riddle
of the
Rosicrucians



THE RIDDLE OF THE ROSICRUCIANS

1491

THE RIDDLE OF THE ROSICRUCIANS

The Brotherhood of the Rosy Cross is the most mysterious Secret Order of the modern world. The origin of the Society, the purpose which it was intended to serve, and the identity of its founders and leaders are all equally obscure.

The purpose of this essay is to present in simple digest form the results of many years of painstaking research into the Rosicrucian riddle. In addition to an examination of the many original tracts and manifestoes of the Society which are in my own collection, I have made use of the facilities of the departments of manuscripts and early printed books in the Library of Congress, the British Museum, and the Bibliotheque Nationale, and have examined photostatic copies of manuscripts in the libraries of Leipzig, Vienna, and Budapest.

Rosicrucianism presents a twofold enigma. It is not only necessary to assemble documents relating to the Society, but it is even more essential to distinguish between those documents which probably are genuine, and those which obviously are fraudulent. The whole subject has been intensely complicated by misrepresentation and imposture.

The conscientious student is reminded that the public concepts relating to Rosicrucian traditions are, for the most part, apocryphal, and are not representative of critical scholarship. A few years ago, an American author prepared an outline for a survey of Rosicrucian history and origins. In the preparation of this volume (never published), he contacted a number of modern Rosicrucian groups, inviting their assistance in the compilation of an authoritative text-

book. He discovered to his amazement that, with the exception of a few vague generalities, no tangible information could be gathered from these sources. Each group had its opinions, its beliefs, and its claims, but was woefully lacking in the documentation necessary to justify its pretensions.

THE ANTIQUITY OF THE SOCIETY

The first and principal text of the Rosicrucian Society is *The Fame and Confession of the Fraternity of R: C:*, originally published in 1614. There is no reference to the word *Rosicrucian* known in literature prior to this date. It is believed, however, that manuscript copies of the *Fame* and *Confession* may have been circulated privately as early as 1610. There is no proof of any kind that the Rosicrucian Society existed prior to the opening of the 17th century.

The true author or authors of the *Fame* and *Confession* remain unknown. Several efforts have been made to trace the writers of these tracts. The most likely suspect is the German theologian, Johann Valentin Andreae. This worthy cleric acknowledged in his diary that he was the author of the *Fame*, but mentions no other Rosicrucian activity.

The *Fame* and *Confession* pretended to be manifestoes published simultaneously in several languages and circulated throughout Europe to prepare mankind for certain great and marvelous changes that were to take place in the world. Although the works were supposed to appear in five languages, no copies are known to exist other than in German and Latin; and English translations of the German work were not made until forty years later.

The *Fame* and *Confession* relate that the Society of the Rosy Cross was founded by a mysterious person who conceals his identity under the initials C. R. C. This man is

described as of German origin, of refined but impoverished family, who journeyed in his youth to Palestine, where he was initiated into mysterious orders by magicians of Arabia and Egypt.

Returning to Europe, Father C. R. C. collected about himself a small group of inspired and devoted men, and these formed the first circle of the Rosy Cross. According to the dates given in the *Fame* and *Confession*, these incidents took place during the middle years of the 15th century.

None of the statements relating to C. R. C. in the *Fame* can be verified historically. For example, it is described that when C. R. C. visited the Near East, he was entertained by the magicians of Damcar. Unfortunately, there is no record of the existence of any community by this name. It has been suggested that Damcar was a misprint for Damascus, but this is mere supposition.

In another place, the *Fame* and *Confession* give an account of the death of the mysterious Father C. R. C. He was buried in a seven-sided vault; the writings of Paracelsus were buried with him. Yet if the dates given in the *Confession* be correct, a serious discrepancy exists—Paracelsus had not yet been born at the time when Father C. R. C. was said to have died. The *Confession* states that C. R. C. was born in 1378 and that he lived to the age of 106. Paracelsus was born in 1493.

In addition to certain vagaries regarding the history of their Society, the authors of the *Fame* and *Confession* set forth the six principal rules of the Society. These rules include: (1) the gratuitous healing of the sick; (2) conformity with the customs and laws of the country in which the brother may be dwelling; (3) attendance at an annual meeting; (4) each brother should look for a worthy successor; (5)

C. R. should be their seal, mark, and character; (6) concealment of the identity of the Society for one hundred years,

While the *Fame* and *Confession* caused a tremendous stir among the mystically inclined of the early 17th century, they caused more problems than they ever solved. The tracts invited the learned and the conscientious to unite with the brothers of R. C. to bring about a general reformation in Europe, but it neglected to give any details as to how the brotherhood could be contacted. The result was bedlam.

Every metaphysically-minded person was suspected of being a Rosicrucian. Alchemists, cabalists, and magicians were deluged with applications for membership into the mystical Society which could not be found. Book-sellers, publishers of alchemical tracts and other such works were inundated with applications. But no Rosicrucians could be found.

Failing in every other way, a few of the more persistent of the would-be joiners resolved to publish their applications in booklet form, hoping that these pamphlets would fall into the hands of members of the Society and thus the applications would be noted. Many requests were published, but no record exists that any member of the Rosicrucian Society ever came forward and revealed himself in answer to the pleading.

In the two years following the publication of the *Fame* and *Confession*, a considerable Rosicrucian literature came into existence. The works consist principally of brochures and booklets in duodecimo conspicuous for the paucity of their contents. Everyone was talking, wondering, questioning, and discussing, but no one seemed to possess any answers that clarified the situation.

The hundreds of tracts ramble aimlessly *ad nauseam*, and speculate vaguely in voluminous German. An example of

their approach to the dilemma is typical of many of them.

God, in his infinite wisdom, has seen fit to reveal his mysteries through the divinely illumined Brothers R. C. Where does the brotherhood dwell? Its abode is an Olympic height located in the suburbs of heaven and obscured from the profane by imponderable clouds.

This is the substance of several tracts, by an equal number of authors, extending in detail to three or four hundred pages embellished with rare figures of speech. The more one reads, the more one becomes convinced that the authors knew not whereof they spoke, and were floundering helplessly in a sea of doubts.

Then, in 1616, appeared another important landmark associated with the history of the Rosicrucians. This was the *Chemical Marriage*, written in high Dutch by one Christian Rosencreutz. The *Chemical Marriage* takes the form of a sort of vision or mystical experience. The hero, Christian Rosencreutz himself, travels forth into a symbolic land where, after numerous adventures involved in alchemical symbolism, he is made a Knight of the Golden Stone. The book ends abruptly, and there is no clue to the actual identity of the author. With the other early Rosicrucian manifestoes, it has been ascribed, because of certain physical evidence, to Johann Valentin Andreae.

No one questioned the authenticity of the *Chemical Marriage*, or if they did, their doubts have not survived. It was accepted as a veritable pronouncement of the Society, although there is no proof whatsoever that it has any reference to the other tracts, and it is generally ignored by the early Rosicrucian apologists. There is not the slightest evidence to sustain the belief that the Christian Rosencreutz of the *Chemical Marriage* is the Father C. R. C. of the *Fame* and *Confession*. It simply is assumed that he was. The *Chemical*

Marriage is quite lacking in the noble, altruistic sentiments of the *Fame* and *Confession*. It is really a book of alchemical formulas, much more akin to the street of the gold-makers at Prague than to the temple of the Rosy Cross on the slopes of Olympus.

It is strange that books like the *Fame* and *Confession* and the *Chemical Marriage* should be accepted without question by thoughtful and scholarly people over a period of more than three hundred years. It does not seem to occur to anyone that it is quite possible to produce a literary imposture. The importance of a book lies not in the fact that it is printed, but the integrity of its contents. In religious and philosophical matters, where it is difficult, often impossible, to prove or disprove abstract speculations, the importance of a book depends upon the known veracity and ability of the author.

In the case of the *Fame* and *Confession*, and also of the *Chemical Marriage*, the authors are unknown, the text cannot be verified, and the very substance of the writing, the existence of the Rosicrucian Fraternity, has not been proved. Yet no one questioned, or even seemed to doubt, the existence of the phantom brothers and their phantom founder.

It began to dawn gradually upon unscrupulous opportunists of the 17th century that the mysterious Society, the whereabouts of which could not be discovered and the membership of which was too reticent to reveal itself, offered a magnificent opportunity for imposture and exploitation. Several of the worst rogues in Europe came forward and announced that they were members and Grand Masters of the Rosicrucian Fraternity. In this way, old rackets took on a new dignity and knaves basked in the glory of the mysterious Society. One such personality, whose exploits are recorded

in a tract entitled *The Complete History of an Unknown Man*, proved his Rosicrucian affiliation by whistling rats out of houses.

The literature relating to the Society now increased mightily. The published tracts ran into hundreds, and the more important effusions passed through several editions in the course of a single year. The public mind was fascinated beyond words at the thought that strange and mysterious beings possessing supernatural powers dwelt unknown in their midst. Possibly one of their neighbors was a Rosicrucian. Nor should the gold-making element be overlooked. If the brothers possessed universal knowledge, as the manifestoes asserted, who could tell but that they might soon reveal to all mankind the elixir of eternal life and the secret of inexhaustible wealth. Some were inspired by holy zeal, and others by very unholy avarice. At any rate, the literati and intelligentsia were scurrying about, peering into dark corners and out-of-the-way places, seeking for the elusive Brotherhood of R. C. There is no record arising from any reputable source to the effect that these seekers, regardless of their motives, ever discovered what they sought.

Two noteworthy apologists presented themselves in the early years of the Rosicrucian controversy. They were the German physician and alchemist, Michael Maier, and the English doctor and mystic, Robert Fludd. These were beyond question among the best minds of 17th-century Rosicrucianism. Most modern Rosicrucian groups and several writers on the subject assume that both Maier and Fludd were members of the Rosicrucian Order. While this may be true, I have never seen any evidence to substantiate the assumption. Neither Maier nor Fludd, in any of their published writings, admits membership in the Society, and, quite to the contrary

by indirect statement and by innuendo, each more or less definitely denies such membership.

Maier mentions the Rosicrucians in several of his books, and two of his writings are devoted entirely to them. The first is *Silentium Post Clamores*, and the second, the *Themis Aurea*. The latter work contains the laws of the Fraternity R. C. It is largely an amplification of the six rules given the members of the Fraternity as set forth in the *Fame*. When he reaches the rule concerning the gratuitous healing of the sick, he bogs down, and two thirds of his book is devoted to a debate with himself on just what is meant by gratuitous healing of the sick, what this implies, and why the Rosicrucians were justified in including this in their rules.

Robert Fludd was a man of tremendous internal inspiration. His name will be remembered as long as men seek truth along the path of mysticism. The nobility of his mind had no place in it for the consideration of subterfuge. He was honest himself and never doubted the honesty of other men. He approached Rosicrucianism with the reverence of a good man coming into the presence of a holy object. He admitted quite freely that he did not know who the Rosicrucians were, but the concept of such a brotherhood of adepts fitted perfectly into his understanding of the mystical life of nature. So Fludd gave thanks to God who, in his goodness, had revealed the truths of nature to this select order of adepts.

Fludd wrote two books relating specifically to the subject of Rosicrucianism. One was the *Summum Bonum*, and the other was an elaborate history of the Rosicrucians. Quite without intention of contributing to a dilemma, Robert Fludd, in his history, advances the opinion that the Rosicrucian Society was of the greatest antiquity. Upon Fludd's assumption a whole new cycle of Rosicrucian hypotheses

was built up. Various authors vied with each other in their efforts to dignify and bestow antiquity upon Rosicrucian origins. The patriarchs were Rosicrucians. The prophets were Rosicrucians. In fact, Adam himself was a Rosicrucian. The Phoenicians were Rosicrucians and the Egyptians were Rosicrucians. Plato, Aristotle, and pagan heroes and Christian saints were all members of this elect Fraternity.

What Fludd meant to imply was that mysticism itself is an eternal tradition. If the Rosicrucians were mystics—and he assumed that they were—they would share in an eternal mystical tradition. The origins of mysticism go back to the religious systems of the ancient world. But this does not mean necessarily that the Society of the Rosy Cross was ancient as an organization. It would be equally as absurd to say that the American Medical Association was founded about 400 B. C. because Hippocrates, the Father of Medicine, lived about that time.

It should not be supposed that the Rosicrucian challenge of a universal reformation should pass unanswered. A new note creeps into the literature. Division arises within the broad field of the subject. The pro-Rosicrucians aligned themselves against the anti-Rosicrucians. As the *Fame* and *Confession* were violently anti-papist, it was only to be expected that the clergy should come back with appropriate remarks. There is a delightful tract entitled *Grease for the Fall*, a diatribe by an anonymous Catholic authority, setting forth in eloquent German that Rosicrucianism was a sort of infernal lubricant that kept well oiled the hinges of perdition.

Such, in substance, may be said to be the beginning of Rosicrucian literature and history. Every scholar who has attempted to investigate the subject has found the same

thing. Beneath the glamour of broad assumption and high pretension, there is nothing but a sort of vagary.

A book was written by an unknown person, advancing the claims of an unknown society, making promises that were never fulfilled, and inviting the learned to membership in an organization that never was discovered. The Society of the Rosy Cross taught an esoteric philosophy that never has been explained or revealed. It claimed a membership, yet no bona fide member of it has ever been found. And it describes as its founder and originator a man whose identity, concealed under the symbolic letters C. R. C., remains unknown. A stalwart group of followers, who admitted that they could not find the Society, wrote an elaborate literature in its defense. This literature was answered, at least in part, by a series of theological criticisms and condemnations, and by others who could neither prove nor disprove the existence of the Society.

Upon this slender and exceedingly attenuated strand of circumstances, a number of modern organizations make high-flown and concrete claims. But these claims, for the most part, evaporate into the same vagueness which has surrounded the entire subject for more than three hundred years.

THE RITUALISTIC PERIOD

Rosicrucianism drifted through the second half of the 17th century without leaving any imperishable landmarks. The rise of science in France and England was dominating the intellectual world. Mysticism was losing ground among the scholastically learned.

The 18th century was marked by an extraordinary revival of public interest in occult subjects. This interest, however, was for the most part superficial. This was the century of the dilettante and the dabbler in knowledge. Such serious

scholarship as that of Maier and Fludd was gone. More dramatic personalities such as Mesmer, Cagliostro, and St.-Germain dominated the public curiosity.

By the year 1700, ritualistic Rosicrucianism made its appearance. Groups sprang up in several countries, each with extravagant pretensions and very little evidence to support them. Naturally, each group claimed to be the one original and ancient Rosicrucian organization, and traced its descent through hypothetical adepts and charters of dubious authenticity. This was a period of forgery and fraud. Rosicrucianism had already become a name with which to conjure.

There was nothing in the *Fame* and *Confession* to imply that the Rosicrucians were a fraternal organization selling ritualistic degrees. But new laws and by-laws were written to take care of all this, and to prove conclusively that the old Fraternity had become a sort of membership-mill catering to the vanity of the superficial dabblers in metaphysical mysteries.

These pseudo-Rosicrucians did much to obliterate whatever records might have been preserved relating to the older Society. By the end of the 18th century, the entire problem of Rosicrucian descent was so hopelessly confused by intentional misrepresentation that the task of straightening out the tangle becomes well-nigh impossible. Fraud was built upon fraud, imposture upon imposture, and misrepresentation was pyramided until at last the whole ridiculous structure of pretension fell to pieces.

Typical of the disillusionment which was the common lot of the 18th-century Rosicrucian neophytes was the case of Hans Carl von Ecker und Eckhoffen. Under the pseudonym of Magister Pianco, this German nobleman described and exposed the false Rosicrucian organization which had victimized him. He described the elaborate grades with their

insignia and symbols, and his conclusions are identical with those of others who have ventured into the same field. He discovered that as a reward for years of patient study and considerable financial investment, he had reached the top of an elaborate system of membership that led nowhere. The promised secrets of nature were not communicated to him. The esoteric knowledge which had been held out as a bait did not exist, and the Society was simply a hollow sham, a religious racket.

Ritualistic Rosicrucianism was closely associated with clandestine Masonic rites which flourished during the same period. In fact, the study of ritualistic Rosicrucianism is an integral part of the study of 18th-century Freemasonry. The number of books on Rosicrucianism rapidly increased until the bibliography reached more than a thousand volumes. The 18th-century books were quite different from the earlier tracts. The early works contain little that can be proved; but the later productions, a vast amount that can be disproved. The quality was no better, but the quantity was infinitely greater. Engravings and plates became more numerous, and, for the first time, such insignia as pendants, charms, sashes, aprons, swords, and later, drapes, were vividly reproduced. We learn such vital bits of information as the account of the Lodge of Rosicrucian adepts which supplied each of its members with a black silk cord. This was done so that the member could strangle himself if tempted to reveal the secrets of his Lodge.

This is indicative of what has been termed informative literature. These books were hungrily devoured by the masses, but they had nothing in them to correct the poverty of the existing knowledge.

Some of the binding oaths were masterpieces of gruesome literature, but they were quite unnecessary. There never was

any real danger of exposing anything because nobody knew anything worth exposing. The search for the Philosophers' Stone went on apace, but needless to say, it was never found by these pseudo lodges or pseudo adepts.

The outstanding Rosicrucian organization of the 18th century was the Brotherhood of the Rosy and Golden Cross. This was particularly broad in its pretensions, and it did an excellent job of cribbing from earlier writers on various subjects. It is due largely to the activity of this group that the names of numerous mystics and magicians of the middle ages and early modern times came to be identified as Rosicrucians. It was this same organization that in 1785-87 published, or caused to be published, the *Secret Symbols of the Rosicrucians*. For a detailed account of this volume and the conditions under which it came into existence, see my *Codex Rosae Crucis*, 1938. (Now out of print.)

If the historical descent of the Society is hopelessly obscure, the doctrinal descent is equally intangible. The 17th-century Rosicrucians, if we may use such a term, neglected to commit their philosophy to print. The *Fame* and *Confession* contain only vague references to a universal knowledge and anti-papist convictions. There is a slight flavor of Second Adventism, but even this is open to dispute. The *Chemical Marriage* adds nothing except a possible alchemical implication, and the tracts contradict themselves and each other.

The 18th-century revival continued the process of hinting at great matters, and embellished the riddle with fragments of Boehme's mysticism, Paracelsian pharmacology, Maier's alchemical researches, Fludd's cabalistic reflections, and the inspirationalism of Henri Khunrath. These were worked together with a little of Agrippa's magic and Faustian demonology. The result was a conglomeration. There were high-

sounding terms and much abracadabra, but those who entered the portals of this strange temple in search of truth invariably came out by the same door wherein they went.

To the questions: What do the Rosicrucians teach? What is the Rosicrucian philosophy?, there are no satisfactory answers. If the *Fame* account is accepted, the founder of the order was initiated into Islamic theurgy. But this one slender thread has been entirely neglected by all groups, who agree on insisting that the Society was devoutly Christian.

The end of the 18th century, with its profound political changes, especially in France, brought to a somewhat abrupt termination the ritualistic period of Rosicrucianism. Freemasonry absorbed the smaller Lodges or abandoned them as clandestine. The political significance of Secret Societies gradually decreased, and the public mind turned to the more tangible subjects of social and political reconstruction. The result was an entire lapse in Rosicrucian history.

The middle years of the 19th century brought with them the foundations of the last great revival of Rosicrucianism. The period from 1790 to 1850 was marked with itinerant adepts. It was assumed that after the breaking up of the Lodges, certain qualified and informed persons, possessing secrets of momentous importance, wandered about Europe occasionally initiating disciples and bestowing upon them proper certificates.

The outstanding example of this practice is the story of Dr. Sigismund Bacstrom and the mysterious Comte de Chazal. Bacstrom was a student of alchemy and Hermetic mysticism who resided for a time on the Isle of Mauritius. Here he was initiated into the mystery of the Philosopher's Stone by a supposed Rosicrucian adept who went under the pseudonym of the Comte de Chazal. Bacstrom received his Rosicrucian diploma, a copy of which was for some time in the pos-

session of an eccentric metaphysician by the name of Frederick Hockley, who dabbled in a little of everything from numerology to necromancy. After his decease, Hockley's copy of the Rosicrucian certificate passed into the archives of an English Masonic-Rosicrucian organization where, according to the last report, it still reposes. I have eighteen volumes of Dr. Bacstrom's diary, many of the volumes written after the supposed date of his initiation by Chazal. These volumes consist principally of translations of rare alchemical and Hermetic tracts. They are invaluable in their own right, but there is nothing in these diaries to indicate that Bacstrom suddenly came into possession of any extraordinary body of secret knowledge. He was an alchemical philosopher and a very learned man. But the only figures or diagrams in the volumes which I have relative to our subject consist of a group of sketches entitled *The Hieroglyphical Seal of the Society of unknown Philosophers*. The hieroglyphical seal is nothing but a redrawing of some symbols appearing in William Law's translation of the writings of Jakob Boehme. These drawings have been ascribed sometimes to Peter Paul Rubens, and were designed solely to illustrate Boehme's interpretation of the Fall of Adam.

The above is indicative of the entire dilemma. Who were the itinerant adepts glibly referred to as Rosicrucians? If the men themselves had no traceable reputation, how authentic would be any certificate which they might issue as proof of the wonders which they bestowed?

It is this rickety bridge which connects 18th- and 19th-century Rosicrucianism. Somebody met somebody else. The second somebody dubbed the first somebody as a Rosicrucian. Thus descent was established; also, the advent of the third cycle of organizations. This cycle endures to the present time. There is still a competitive Rosicrucianism. More than

THE DIAGRAMS OF JACOB BOEHME

(From *The Works of Jacob Behmen the Teutonic Theosopher*
by the Reverend William Law.)

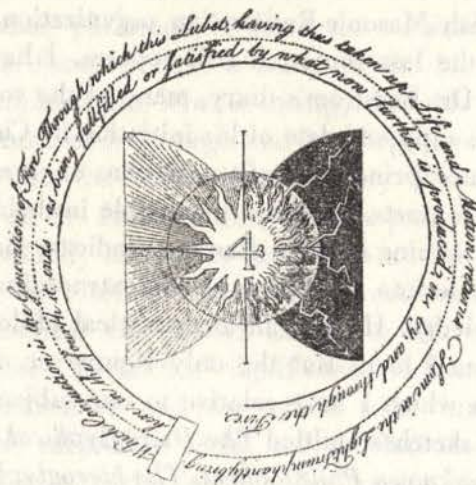


Figure 1

Three of the figures reproduced by Dr. Sigismund Bacstrom and described by him as official seals of the Society of Unknown Philosophers. These drawings constitute the frontispiece to a collection of letters supposed to have been written by the alchemist Michael Sendivogius to the Rosey Crucian Society. The letters were translated in manuscript form by Dr. Sibly in 1791. The context of the letters is alchemical.

The first symbol (Figure 1) represents the projection of Azoth or the Philosopher's Stone by the union of heat in motion.

The second symbol (Figure 2) describes the philosophical union of salt, sulphur, and mercury under the titles of harshness, bitterness, and anguish.

The third symbol (Figure 3) sets forth the secret of the Elixir of Life as a tincture resulting from the harmonious properties of the philosophical elements in perfect equilibrium.



Figure 2

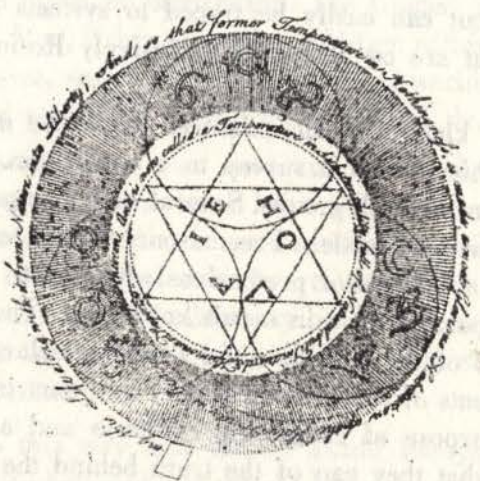


Figure 3

a dozen groups in different parts of the world solemnly defend their claims. Each demands that the world shall accept its supremacy of claim to a body of intangible lore, and each tries desperately to interpret from this lore some connected system of teaching.

That many of these organizations are essentially honest and really believe that which they claim, cannot be denied. Each, however, descends from someone who has claimed to know or to have been initiated into secret knowledge by a person or persons unknown. The members must accept the validity of this unknown person in order to accept the authenticity of the teachings.

In some cases, the teachings are so obviously fraudulent that it is evident that the unknown person was guilty of either fraud or delusion. In many cases, the teachings may be constructive, but can easily be traced to systems of religious thought that are by no means exclusively Rosicrucian.

Another kind of Rosicrucianism should be mentioned in bringing this historical survey to a conclusion. This is the Rosicrucian research groups. Several such groups exist, some under the wing of modern Freemasonry. These research councils make no claims or pretensions whatever to antiquity of origin or participation in occult knowledge. They admit the difficulties of the situation and frankly declare themselves to be students of Rosicrucian history and doctrine, gathering for the purpose of examining evidence and attempting to discover what they can of the truth behind the Rosicrucian controversy. Such groups are entirely creditable and effective to the degree that their members possess the faculty of critical scholarship.

THE METAPHYSICAL EQUATION

In order to understand the place of Rosicrucianism in the plan of the occult sciences, it is necessary to review briefly the descent of mystical tradition throughout Secret Societies of the ancient, medieval, and early modern worlds.

The State Mysteries of the older world were created for the purpose of perpetuating a divine tradition concerning the spiritual nature and dignity of man, and the plan of evolution and the responsibilities for which he was differentiated in the Divine Cause. The teachings were definitely twofold in their application. The first part dealt with the release through man of divine powers and the evaluation of human consciousness into a state of identity with Truth. This was the heavenly theurgy, the most secret and sacred mystery of the blessed gods, described by the Platonists and Neoplatonists. The second part of the State Mysteries was concerned with the perfection of community existence. Corrupt laws must be reformed; corrupt princes must give way to the supreme needs of humankind. The Golden Age was to come again. Men, living the secret tradition within their own individual lives, would ultimately inherit a world made harmonious and secure by the spiritual force of this tradition.

Each nation had its own state and community cults. As nations increased in the scope of their influence, their religious beliefs evolved into great institutions. Pageantrics and rituals added visual splendors to moral lessons. All of the noblest part of civilization may be defined as the lengthened shadow of the ancient Mysteries cast upon the subtle substance of futurity.

It was in this way that Robert Fludd interpreted Rosicrucianism. He believed that the old Mysteries had been born again or, possibly in more correct terms, had emerged again

from the womb of time. With most mystics, he regarded the sacred Mysteries as imperishable institutions. He did not concur with those more severe historians who affirm that the ideology of the pagan world perished after the Edict of Constantine.

In all fairness, it must be stated that there is a certain mystical evidence that the secret institutions of the pre-Christian world have survived, if not as organizations, at least as impulses. These impulses are periodically re-embodied. The human mind, in its search for reality, demands the historic order. In ages when such organizations do not manifest themselves, they are conjured up by wishful thinking. Man has lived so long in the shadow of the temple, and has grown so used to its brooding presence, that it has become an absolute requirement to his existence.

If we wish to assume that the pagan Mysteries have continued and are a truly imperishable body of lore, what is the place of Rosicrucianism in such a pattern of things? Is it safe to make such an assumption and upon that assumption found future assumptions? Obviously not; at least, not without giving the reader a full realization that he is in the presence of assumption rather than actual fact.

The ancient Mysteries did claim to possess certain knowledge relating to a metaphysical existence and the reality of extrasensory perceptions. They taught mystical disciplines for the improvement of the human soul, and they emphasized the reality of man's spiritual life independent of matter. These Mysteries, likewise, declared the existence of a superior race or kind of human beings. These higher mortals, abiding closer to the Divine Presence, possessed faculties and powers beyond the conception of the uninformed. The Greeks called this superior race the heroes; and modern occult So-

cieties have named this order of perfected men the masters, or adepts, or mahatmas. Traditions, legends, stories, and accounts of the reality and existence of such masters abound in the literature and folklore of all ancient races.

Was the Rosicrucian Society founded by such adepts? Was it a school of the Mysteries, an emergence of the eternal tradition? John Heydon describes the Rosicrucians as a kind of immortal mortals abiding in the suburbs of heaven, and as servants of the *generalissimo* of the world.

It must become obvious at this point that the problem retires to an extremely abstract level. Here we wander about on a plane of metaphysical intangibles. Realizing how closely delusion and imposture are linked with uncertainty, it behooves us to proceed slowly and cautiously. Let us, then, estimate the weight of the evidence on hand.

If we accept the well-sustained tradition that certain secret and occult Societies have flourished among men, were the Rosicrucians such a Society, and were they bound to a world program of human regeneration?

Of course, the enthusiast immediately says "Yes," and the disillusioned skeptic says "No." An actual examination of evidence must lead the impartial historian to the utterance of a hesitant "Perhaps."

Why the uncertainty?

The Society, through its original manifestoes, made no claim to direct kinship with the great Mystery systems of antiquity. Such claims have been made *for* the Brotherhood and *not by* them—a vital point of difference. On the other hand, if the aims described by the Rosicrucians were religious and social reforms, and the re-education of humanity toward the establishment of a more perfect social order, these aims were consistent with, in fact identical with, one

of the two great purposes for which the Greater Mysteries were founded.

It does not follow, though, that simply because an individual or group of individuals manifest a noble inspiration they must be initiates of some Secret Society or part of some connected mystical tradition. The case rests on circumstantial evidence alone.

As the Rosicrucians could not be found when sought, and as the Society apparently never possessed an identifiable spokesman, its claims or, more correctly, the claims for it must be recognized in their true light as assumptions, not realities.

Out of this dilemma have arisen two distinct schools of Rosicrucian speculation. The first school or type belongs definitely to the class of introverted mysticism. It is composed of persons devoutly and conscientiously convinced that Rosicrucianism is a spiritual reality, who are satisfied to nourish their souls upon the substance of things unseen and unprovable. To these entirely sincere mystics, inner conviction is the final criterion. They believe; therefore, they know. And knowledge acquired through belief becomes the solid foundation for future believing. They are convinced that through the development of internal spiritual faculties, they will discover the secret brothers of the Rosy Cross.

For such as these, Rosicrucianism is no longer a system of moral or social philosophy, nor is it even a fragment of the divine theurgy. Rosicrucianism is simply and plainly a religious creed, a sect of belief which shares with most of the other religious beliefs of the world the power to inspire and improve man through ennobling appeal to the devotional aspect of human nature.

As distinguished from these, we have those who assume the necessity of perpetuating Rosicrucianism as a system of

State ritualism. Here the emphasis is upon landmarks and descent. These regard the Rosicrucians as a sort of super-Masonic Lodge. The adepts meet in solemn conclave behind closed doors with a cherubim for a tyler. Neophytes must ascend the difficult ladder of degrees, each assigned by law, with insignia sanctified by association and tradition. The Lodges of such groups are adorned with appropriate charters, and are draped and festooned according to the dictates of taste, and embellished with altars, censers, candles, lamps, and other ritualistic paraphernalia.

When we deal with ritualism and its implications, we come face to face with the problem of authenticity. Rituals that have been changed lose their meaning; symbols that have become distorted can no longer be correctly interpreted. The ritualist, ceremonialist, and the transcendentalist must also be historians.

What are the true symbols of the Rosy Cross? What are the true rituals of the degrees? What is the correct orientation of the Lodge? What are the duties of its officers? And what proof is there to substantiate present usage in these matters?

The answers to these questions are not only difficult to state, but they are practically impossible to discover. When General Albert Pike was offered a high position in an English body of Rosicrucians, he declined the honor in the spirit of true scholarship. His statement was in substance as follows:

If Rosicrucianism is ever to be anything more than a word, there must be extensive and scholarly research carried on by persons properly equipped to weigh and estimate evidence. There would have to be compiled an authentic account of the activities of the Society, its aims, and its purposes. He (Gen. Pike) felt himself to be too advanced in years and

too heavily burdened with other responsibilities to attempt so vast a labor.

Both of the viewpoints which we have here described, that of the mystic and that of the ritualist, can be, and are in most cases, entirely sincere. Each individual, in his own way, is filling his life with activities which interest and satisfy the problems of his soul. As long as the mystic is satisfied with his simple inner communion, and the ritualist is happy researching through the archives seeking to piece together what he believes to be an infallible tradition, each is fulfilling a purpose in his own way and according to his own light.

It is neither gentle piety nor zeal for history that causes trouble; but mysteries and wonders descending to the level of popular imagination produce a kind of madness for which it appears there is little remedy. The mystic too often forgets the very truths of mysticism, and the would-be historian loses sight of the very landmarks which should guide and order his procedure.

In the field of Rosicrucianism, there has arisen a kind of lunacy, an extravagant, irrational structure of pretension that could have nothing in common with any reasonable system of philosophy or religion. It is toward such misunderstanding and misinterpretation that attention should be directed. When mysticism becomes sectarianism, it ceases entirely to be itself and becomes something inferior. When organizations, in the name of mysticism, try to dominate the personal lives of their members as to what they should think, how they should think, what they should read, eat, and do, mysticism ceases. The true mystic is one who has discovered through inner communion a joyous life in the spirit. He is not merely a human being seeking redemption

by cramming himself into some preconceived pattern. He is growing up in light and beauty, and certainly there is no place in his philosophy for smallness, bickering, bigotry, and contention. To the mystic, all history is mystical, all knowledge is inner experience, and only the internal is real. If he cannot maintain his mystical standards of perception, he falls inevitably into a fanaticism which is mysticism gone mad.

The ritualist, conversely, may find great inspiration from his history and his symbols, and may feel a true inspiration from abiding in the presence of the great and noble intellects whose works he is examining. But he is sadly mistaken if he imagines for a moment that rituals and ceremonials performed are going to perfect either the human soul or the human social structure. The ritualist over-estimates the significance of forms and histories. He feels that if he can receive the ninth degree and become an illustrious frater with the rights to the insignia of his accomplishments, he is a man apart.

What these Pharisees of ritualism do not understand is that all of the history in the world, whether it be true or false, does not alter the state of man, but rather, is the cause of man's present condition. Likewise, all the ritualism that ever has been devised cannot elevate the human being above his own nature.

Rituals, symbols, and history are valuable only to the degree that we are lured to a contemplation of their meanings, and by inner reflection we are made to perceive truth through form. But the form itself is never the legitimate end of human effort.

Would-be mystics who have not the strength for the inner experience, and would-be ritualists and historians who lack

the faculty of judgment, gather together, and from their misunderstanding produce some extraordinary patterns of delusion. Others, no wiser than themselves, but impressed by these false patterns, accept them. And thus it is that organizations spring up that have no justification for existence. These do not last long, but they usually survive long enough to contribute considerably to the discomfort and disillusionment of mankind.

There is a Rosicrucianism of this kind, a conglomeration of borrowed and stolen fragments of religious belief from all over the world. Some so-called Rosicrucians are practicing Yoga breathing, others are engaged in table-tipping, a few have resorted to Vedantist meditation or Buddhistic renunciation. One group is addicted to Brahmanic cosmogony, another to Taoist philosophical nihilism. These, combined with fragments of Chaldean astromancy, a bit of medieval necromancy, some magic mirrors, a smattering of alchemical terminology seasoned with a dash of the cabala, have resulted in an extraordinary compound regarded by the uninformed as very deep, but by the intelligent as very stupid.

Admitting that the Rosicrucians neglected to inform truth seekers as to any of their instruction, it is obvious that it cannot be discovered merely by attributing a sort of omniscience to the Brotherhood and then announcing that every opinion evolved by the human reason is essentially Rosicrucian. The mystic must find Rosicrucianism within himself, and the historian must rescue it by the expedient of research.

When confronted by no system of direct thought, the untrained mind resorts to evasion. The mind not trained to think clearly attempts to depreciate the entire process of

thinking. When outwitted, it is the human tendency to run and hide behind a platitude. In this respect, metaphysicians are among the supreme offenders.

You explain to the modern enthusiast that he really does not know nearly so much as he thinks he knows, and he immediately affirms that you disbelieve because you lack inner perception. If you refuse to see history where it is not, or fail to be converted to intangible doctrines, you simply are not spiritually awakened.

All of this is quite unanswerable, but certainly the facts are unassailable by theological logic. If we are asked to join a physical organization, we then are dealing with problems in the physical realm and are entitled to reasonable, physical explanations. If the whole matter is a spiritual mystery abiding in space alone, then that mystery is one of inner realization, and physical organizations have little place in the plan. If we keep the values straight, we shall have little difficulty.

The already complicated problem of Rosicrucianism is made worse confounded by the very human element of hallucination. It is a known fact that the human mind has an extraordinary ability to believe that which it earnestly desires to believe, regardless of the absence of vital content. A large part of psychical clairvoyant experience is nothing but metaphysical woolgathering. The individual dreams, and in his dream sees himself taken to some mysterious place where robed figures are gathered. Ergo! he is a Rosicrucian initiate. This in complete defiance of the physically obvious fact that he has none of the personal requisites for initiation into anything.

I have battered through the initiations of a considerable number of persons who were convinced that they had en-

joyed extraordinary spiritual privileges. In every case to date, it has been obvious that the initiation was nothing but wishful thinking. This complicates our problem no end. To the desire to believe is contributed a visual phenomenon in the form of a dream or delusion. Accepted as a fact, this becomes the unassailable foundation upon which to build a superstructure of future delusions.

It is not necessary to take refuge in clairvoyance, or in invisible worlds either, to explain or defend Rosicrucianism. The difficulty has been that too few people have had access to original records and too few students have had the slightest interest in such records. They have been perfectly willing to accept the second-hand products of dubious scholarship. They have believed in the incredible, rather than search for the facts.

SOLVING ROSICRUCIAN PROBLEMS

By making use of such positive information as is available, as the result of examining nearly a thousand books and manuscripts, we have come to certain reasonable conclusions supported by reasonable evidence.

The first edition of the *Fame and Confession* appeared in 1614. There is no evidence that Rosicrucianism existed prior to 1610, and all attempts to bestow greater antiquity on it must be regarded as assumptions. There is good reason, supported by the positive admission of the man claiming authorship, to believe that at least the *Fame* was written by Johann Valentin Andreae. The books were published in Germany, and no effort was made to circulate them outside of Germany during the early years of the controversy. There is no proof whatsoever that the Christian Rosencreutz of the *Chemical Marriage* and the C. R. C. of the *Fame and Confession* were identical. And there is no proof that the *Chemi-*

cal Marriage of Christian Rosencreutz actually was issued by the same group that published the *Fame and Confession*.

These statements, while not necessarily informative in themselves, are at least justified by historically known facts, and are supported by the style of writing and the internal content of the documents themselves.

The key, however, lies in the fact that the first editions of these books contain ciphers, that is cryptograms, codes, acrostics, and anagrams, methods of secretly perpetuating knowledge which had been in use for thousands of years, and which are part of the equipment of most Secret Societies. Personally, I have found and decoded ciphers in these three books, but the very existence of such ciphers is unknown to the majority of modern Rosicrucian Societies. Therefore, it is obvious that these Societies do not share in the secrets which the ciphers reveal.

I have a great mass of the Rosicrucian literature which has been accumulating during more than three hundred years. The *Fame and Confession* are the only works which may be regarded with reasonable certainty as being the products of whatever original group created or conceived the organization.

The story of C. R. C., as contained in the *Fame*, is almost certainly allegorical and should not be interpreted as an historical account of the activity of a single man. C. R. C. is the personification of an idea; he is not a person. He is a symbol built up to conceal the true living man whose ideas were expressed in the *Fame and Confession*.

The reason why the tract-writers and apologists received no answer to their insistent requests for more knowledge is that the original authors had no intention of giving out any further knowledge. As these authors and their intimates were all dead by 1660 or soon thereafter, the original So-

ciety did not survive that date. The modern organizations, including those of the 18th, 19th, and 20th centuries, have no direct historical descent. The Rosicrucian Order was a 17th-century phenomenon, and in its original form did not perpetuate itself, and no one yet, on any historical or literary grounds, has been able to prove that it did.

Although Rosicrucianism is said to have had its beginnings in Germany, it did not flourish there, and disappeared from the country entirely within a few years. It did not return until a much later date, and then only as a pseudo-Rosicrucianism. The stronghold of 17th-century Rosicrucianism was definitely in England, and there is reason to believe that it had its supposed origin in Germany as a blind to protect its leaders.

There is nothing in the original evidence of the Society to indicate that it was an elaborate religious system. In the *Fame* and *Confession* it is advanced as a body of reformers desirous of correcting certain corruptions in the Church and State. It made no claims to esotericism other than the reference to the acceptance of Father C. R. C. into certain learned groups in Islam. As we have noted, this took place in a nonexistent city. Shorn of its glamour and reduced to its facts, Rosicrucianism is not so difficult to understand.

A few of the more erudite 17th-century thinkers knew the facts, decoded the ciphers, and incorporated new ciphers in their own books, explaining the story. It is my opinion, supported by a sound structure of proof, that the Rosicrucian Society was founded during the opening years of the 17th century by the English statesman and philosopher, Sir Francis Bacon, as part of his plan for a general political reform of the states of Europe.

Michael Maier, the German physician, was a party to this knowledge, which he has included by means of anagram-

matic ciphers in his work on the laws of the Fraternity. In the first place, Maier says that the dwelling place of the Rosicrucian brothers is located at Helicon on Parnassus, where the winged horse Pegasus brings forth fountains by stamping on the earth. How many students of Rosicrucianism are acquainted with Maier's work?

The first edition of the *Fame* appeared as an appendix to a book entitled *The Universal Reformation of Mankind*, being part of the *Advertisements from Parnassus*. In a work published in England by George Wither, *The Great Assises Holden in Parnassus*, it is stated particularly that the Lord Verulam [Francis Bacon] was Chancellor of Parnassus [the mountain of the poets]. At least eight or nine other references exist pointing up this same fact, but to find them requires an elaborate survey of the literature of the Elizabethan period.

John Wilkins, in his *Mathematical Magic*, describes the tomb of Francis Rosie Cross. Thus we have the key to the real name of the man who went under the name of C. R. C. Robert Burton, a learned 17th-century divine, in his work *The Anatomy of Melancholy*, states distinctly that at the time he was writing his book, the founder of the Society of the Rosy Cross was still living—this in complete defiance of the statement in the *Fame* that the founder had been dead for one hundred twenty years. In a footnote quoting the German theologian, Johann Valentin Andreae, Burton gives credit for his statement in the following way: "Johann Valentin Andreae, Lord Verulam." By the punctuation, Burton intends to show clearly that Andreae was a pseudonym used by Lord Verulam; that is, Francis Bacon. Thus Bacon's name is associated definitely in print with the name of the man who acknowledgedly wrote the *Fame* of the Rosicrucians.

Space prevents the publishing of all my findings in this field, but the substance of them may be briefly stated:

Francis Bacon is known to have had a wide correspondence with scholars on the European Continent. Using the mask of the respected Andreae to conceal his own purposes, Bacon published his *Fame* and *Confession* at a considerable distance from his own homeland because of their treasonable implications. He was the founder and moving spirit of Rosicrucianism. Himself a profound student of sociology and comparative religion, and one of the most learned scientists of all time, he not only rewrote the laws of England, but was resolved to correct the great evils existing in the political systems of his time. With a small group of intimates, he devised the Society, which was definitely a closed corporation, and through which he intended to bring about certain reforms. These reforms were brought to pass by the motions which he started and have resulted in what we know today as the democratic form of government, the most important political reform in the last thousand years. All of these facts are not only concealed, but subtly revealed through the various channels which Lord Bacon developed.

The program for the Philosophic Empire, which Bacon derived from Plato, was clearly set forth in Bacon's *New Atlantis*, which was dedicated to the proposition that it was necessary for the security and permanence of mankind that they should investigate into the mysteries of nature and discover all things that are knowable concerning matter, time, and space.

The English writer John Heydon, who had a smattering of Rosicrucian lore, republished the *New Atlantis*, without credit, inserting the necessary Rosicrucian references to complete the story. This is contained in his work *The Holy Guide*.

It is another link between Bacon and the Rosicrucians of the 17th century, recorded while the memory of the subject was still green.

After Bacon's mock funeral in England, he returned to the Continent, where he lived for more than twenty years as the head of his Secret Society.

The Society had no intention or desire of perpetuating itself as a secret group. Its purpose was to revitalize and reactivate all the existing forms of knowledge. Part of his plan Bacon accomplished through the founding of Freemasonry, which was to be the vehicle for the ethical reforms which he desired to accomplish. Then, with a group of scholars, he published the Shakespearean plays, which contain the records of his Secret Society. Then, with another phase of his brilliant nature, he established the Royal Society for the purpose of furthering scientific knowledge.

During this whole program, he was at work upon his masterpiece, the *Instauratio Magna*. This was his universal encyclopedia and compendium of all necessary and useful information.

It should be remembered that the great work of C. R. C. was to prepare an encyclopedia of the world's knowledge.

One part of Bacon's *Instauratio Magna* was published under the title of the *Novum Organum*. This was the book that changed the face of Europe and rescued education from scholasticism. The *Novum Organum* contains all the secrets of science which Bacon's brilliant mind, aided by the best scholarship of his time, could comprehend.

The influence of this book was profound and far-reaching. Upon this foundation has been built the elaborate structure of modern science. These ends were brought about by a

closely united group of men, often working at great physical hazard, but dedicated to a vision which they had inherited from classical antiquity—the vision of a new Golden Age upon earth.

During the early years of the 17th century, there were wandering about Europe a considerable number of intelligent human beings who had been scattered by the Inquisition and forced to retire into secret places in order to survive. Some of these termed themselves alchemists, but they were not seeking physical gold. Others were Illuminati, whose quest was for the “pearl of great price.” There were remnants of the Troubadours, a few survivors and descendants of the initiated Knights Templars, some cabalists and astro-mancers, and others of the Paracelsian persuasion devoted to the healing of the sick according to unorthodox medical theories.

These perfectly normal human beings, differentiated from their time by superior knowledge and personal idealism, were the so-called adepts. To them and their kind, Bacon turned to find the instruments for his own purposes. They were the heretics of their day, the free-thinkers, the men whose mystical, inward perception revealed to them the dream of a better world. Uniting these, Bacon created from them such groups as the Rosicrucians and the Freemasons, and through them he poured an ideal into the circulatory system of mankind. In several foreign lands and under various guises, they became the leaven which produced the phenomenon of the modern world.

The 17th century was the dividing line between the old, narrow, and decadent order, and the dawn of emancipated thinking. No one knows exactly what caused the modern world, with its freedom, to emerge as though spontaneously

from the old order of things. The unseen molding power was Bacon's secret Society. Having accomplished its purpose, the Society lived only in its accomplishments. The colleges, universities, and learned societies, the democracies and commonwealths, and such great documents as the Declaration of Independence and the Constitution of the United States are consequences which resulted from the stimulation bestowed by Bacon's dynamic personality.

It was quite reasonable, then, that in his will Bacon should say that he left his good name to future ages. He lived not for his own time, but also for the future.

It was within the shadow of the mysterious Society which lived on its works that Rosicrucianism as a religion was born. It was the result of the human mind building upon a mystery. The truth was not understood. It was all the realization of the gold maker and the magician. What we cannot understand, we misunderstand; and upon misunderstanding has been built an elaborate structure which, like Christianity itself, has been thwarted by the lack of adequate intelligence upon the part of its followers and believers.

The tomb of Sir Christopher Wren at St. Paul's invites those who read the epitaph of this great architect to look about them and see what he had done. Those searching for Rosicrucianism should look about them. It is the order under which we live—invisible in the sense that it is a way of living and a way of thinking, but visible in the more apparent implication that it is civilization itself.

As time goes on, I hope to be able to prepare a work which will amplify and prove, from documentation which I have available, this vision of Rosicrucianism. In the meantime, it is most desirable that all who are interested in this subject should direct their most scholarly insight toward

the study and discovery of the external facts involved in the mystery.

The Rosicrucians were not a Society of ethereal adepts, but an order of enlightened philosophers who worked assiduously and intelligently to bring about in the world a condition under which men might live together toward the fulfillment of their noblest purposes.

The symbol of the Rosicrucians was the crucified rose of Tudor, the family crest of Sir Francis, Lord Verulam. Francis Tudor, crossed in his efforts and in his rightful heritage to a kingship which would have given him the legal power to reform the world, created his own empire—the invisible, Philosophic Empire, the empire of afflicted and persecuted dreamers. He bound them together and ruled over them as their Grand Master; with his invisible power he brought about certain great visible changes in the state of man. Lord Bacon was not a materialist, nor was he unaware of the old Mysteries and the debt which we owe to the secret institutions of the past. If there were an initiate adept in this mystery, it was Lord Bacon himself.

Of him, Doctor Rawley so well wrote: "I have been induced to think that if there were a beame of knowledge derived from God upon any man in these modern times, it was upon him. For though he was a great reader of books; yet he had not his knowledge from books but from some grounds and notions from within himself."

Those who would read the secret book of the Rosicrucian mystery should read the *Novum Organum*, for therein is contained the arcana of the Secret Master of the Rosy Cross.

THE C.R.C. PORTRAIT

A ROSICRUCIAN PROBLEM

(1930)

For several years we have been investigating the secret societies of the ancient and medieval worlds. These organizations may be divided into three general classes—political, philosophical, and religious. During the last three centuries, a fourth type of secret order has appeared—namely, the fraternal. All secret societies were originally priestly institutions created to perpetuate the Mystery religion which had been revealed to the first of humanity by the gods.

"Knowledge is power" declared the Egyptian, but knowledge in the possession of such as have not yet mastered the animal soul, is dangerous. The Mystery Schools were created in order that divine wisdom should neither perish from the earth, nor yet fall into the hands of the profane. The great truths discovered by the illumined were therefore carefully concealed under abstruse symbols and allegories, and a man desiring to know them was compelled to pass through a number of tests to prove that he was entitled to this honor.

Christianity, like all the wisdom religions, is a threefold structure, consisting of a spirit, a soul, and a body. Ante-Nicene Christianity was a school of the Mysteries, and as such promulgated a secret teaching concerning which the modern Church knows practically nothing. The first Christian mystics were the Gnostics, but nothing now remains of their cult except a few inscribed gems and an occasional literary fragment mutilated almost beyond recognition.

The Middle Ages found Europe struggling to free herself from the limitations of religious intolerance, philosophic

despotism, and scientific ignorance. The doctrines promulgated by Galen, Avicenna, and Aristotle held the minds of the learned in intellectual bondage. It was against this bigotry that the great Paracelsus directed his hammer blows, liberating the medical profession from the dogmas of Avicenna. Centuries after him came Sir Francis Bacon, who with the sheer transcendency of his genius brought down, Samson-like, the pillars of Galen and Aristotle, and with their fall, the house of arbitrary notions collapsed.

We shall probably never fully appreciate the part played by the Rosicrucians in the reconstruction periods of European thought. The Rosicrucians constitute the most remarkable organization of the modern world. During the 17th century, their name was upon every man's lips, but none knew who or what they were. In their manifestoes, published between 1610 and 1620, the Rosicrucians declare that their purpose was to promulgate the secret teachings which they had received from their illustrious founder, Father C.R.C., and to heal the sick *without pay*. They were deeply concerned with alchemy and astrology, and their ranks included several great Cabalists and transcendental magicians. Elias Ashmole, one of the Order, declares that two Rosicrucian physicians cured Queen Elizabeth of smallpox, and a young duke of leprosy. There are also records that the Rosicrucian chemists manufactured gold and furnished it to the British mint. Raymond Lully (probably a member of the fraternity), is said to have transmuted thousands of pounds of base metals into gold in the Tower of London. Lully did this in order that the English might finance a crusade against the Mohammedans.

After describing the purposes of their organization, the Rosicrucians in their first manifestoes recount the adven-

tures of their leader and how he came to establish the society. The story is briefly as follows:

Father C. R. C. was the son of poor but noble parents, and was placed in a cloister when but five years of age; but several years later, finding the instructions unsatisfactory, he associated himself with a monk who was about to start on a pilgrimage for the Holy Land. This brother died at Cyprus, and C. R. C. continued alone to Damascus. Here poor health detained him, and he remained some time, studying with the physicians and astrologers. Hearing by chance of a group of wise men abiding in Damcar, a mysterious city in Arabia, C.R.C. made arrangements to visit them, and arrived in Damcar in the sixteenth year of his life. He was received by the wise men as one long expected, and remained with them for a considerable time, during which he learned the Arabian tongue, and translated the mysterious book "M" into Latin. From Damcar, C. R. C. journeyed to Fez, where he was instructed concerning the creatures existing in the elements. From Fez, the young Initiate took a boat to Spain, carrying with him many rare medicines, curious animals, and wonderful books. He conferred with the learned at Madrid, but they dared not accept his teaching because it would reveal their previous ignorance; so, deeply discouraged, he went to Germany, where he built himself a house on the brow of a little hill and devoted his life to study and experimentation.

After a silence of five years, C. R. C. gathered about him a few faithful friends, and they began to arrange and classify the great knowledge which he possessed. Thus the Rosicrucian Fraternity was founded. New members were later accepted, and the brethren traveled into various parts of the world to give their knowledge to those who were worthy and willing to receive such a boon. The first of the Order to die

passed away in England, and it was after this that Father C. R. C. prepared his own tomb in perfect miniature reproduction of the universe. None of the Order knew when their founder passed on, but 120 years after his death, they discovered his tomb with an ever-burning lamp suspended from the ceiling. The room had seven sides, and in the center of it was a circular stone under which they found the body of their founder in perfect condition, clasping in one hand a mysterious paper containing the arcana of the Order.

Many efforts have been made to interpret the symbolism of this allegory, for it is undoubtedly a myth, symbolically setting forth the deepest secrets of the Rosicrucians. Father C. R. C. is to be considered not only as a personality, but also as the personification of a power or principle in nature. This practice of using an individual to set forth the workings of divine power was frequently resorted to by the ancients. The Masonic legend of Hiram Abiff, the Chaldean myth of Ishtar, the Greek allegory of Bacchus, and the Egyptian account of Osiris are all examples of this type of symbolism. It is not improbable that the entire mystery of Rosicrucianism could be cleared up if the story of Father C. R. C. were properly interpreted.

During the 18th century many pseudo-organizations sprang up claiming to represent the Rosicrucian Brotherhood, but the very nature of the teachings they promulgated proved beyond all doubt that they were fraudulent. The pseudo-Rosicrucians were short-lived; for, after passing through all the degrees of the elaborate rituals and spending considerable sums of money, the unfortunate "initiates" discovered that these organizations did not possess the knowledge they claimed to disseminate. Many false claims were made by charlatans who attempted to capitalize the name

of Rosicrucianism, but in some mysterious way, these dishonest parties were exposed, and their plans came to naught.



Several years ago, Arthur Edward Waite, an English Masonic writer of note, published a work in two volumes entitled, *The Secret Tradition in Freemasonry*. Among a large number of plates he reproduced was one he declared to be the supposed portrait of Father C. R. C. We examined the reproduction with great interest, but with a certain amount of skepticism, in view of the vast number of false claims and documents that have appeared in recent years. We had a feeling that somewhere we had seen that picture before, and the general appearance of it made us suspect that it was a copy of a more ancient painting. At last, after considerable pains, we discovered what we believe to be the original of the picture.

In the Lisbon museum, there is a famous painting by Albrecht Durer. The resemblance to Waite's picture is very marked. The position of the head, the finger touching the temple of the skull, the hat, the reading table, the beard, and the folds of the cloak are all nearly identical. The reader may say that Durer copied the painting from the supposed portrait of Father C. R. C., but this is most unlikely, as Durer was a truly great artist and great artists seldom copy the paintings of other men. Furthermore, the Durer painting was made about A.D. 1500, and is apparently much older than the other picture. The Durer painting is an idealistic conception of St. Jerome, and Durer has, in several other pictures, shown this saint with the same reading table, and a skull is always placed near him. In the Harding collection in Chicago, is also a portrait of St. Jerome by the Master of the Life of the Virgin, which resembles the C. R. C. picture even more closely.

The only natural presumption is that the picture supposed to be that of Father C. R. C. is in reality a copy of St. Jerome, and not an overly good copy at that. Mr. Waite was careful to make no committal regarding the authenticity of the painting, but others more enthusiastic have accepted the picture as real. This is an occurrence which should deter any person not acquainted with the real issues of Rosicrucianism, from accepting the wholesale accounts now circulated concerning the historicity of the Order.

The *bona fide* Rosicrucians are an organization of Initiates and Adepts, and only through development of the internal spiritual faculties can the true purpose of the Order be recognized. Only when the disciple lives the Rosicrucian life can he know that sublime Fraternity whose members—so the ancients declare—inhabit the suburbs of heaven.

Universal Reformation of Trajano Bocalini



By Manly P. Hall

1939



PORTRAIT OF TRAJANO BOCALINI

UNIVERSAL REFORMATION OF TRAJANO BOCALINI

In the year 1613, Trajano Boccalini was strangled to death in his bed by hired assassins. At least this is one account. We are informed by another historian that he died of colic. A third describes his demise as the result of being slugged with sandbags. One thing appears to be certain—he died.

The cause of his untimely end appears to have been a satirical work entitled *Ragguagli di Parnaso*, a witty exposition of the foibles of his time. He trounced his contemporaries so thoroughly that he was forced to leave Rome and take refuge in Venice, where, according to the records in the register of the parochial church of Santa Maria Formosa, he died on the sixteenth of November from one of the causes listed above.

Ragguagli di Parnaso, or “Advertisements from Parnassus,” was published in two parts, each called a *century* because it contained one hundred sections or advertisements. The 77th Advertisement of the first century, entitled *A General Reformation of the World*, is usually regarded as the most important part of the entire book. The *Universal Reformation* was published separately in 1614. In the back of this edition, the *Fame and Confession* of the Rosicrucian Society first appeared as an appendix or supplement. Thus the *Universal Reformation* must be included in the bibliography of Rosicrucianism.

The writings of Boccalini first put on English garb in 1656, when the two centuries of Advertisements, together

with the *Political Touchstone*, were translated "By the Right Honourable Henry Earl of Monmouth." Milord heightened his translation with a fine portrait of himself. Several editions of his translations followed in rapid succession. The book was a great favorite during the seventeenth century.

A new edition was prepared in 1704 by N. N. Esq., who took great liberties with the text for reasons not entirely obvious, but of the greatest significance. This edition contains a portrait of Bocalini supported by satyrs, which is reproduced herewith.

N. N. Esq. was particularly original in his treatment of the 77th Advertisement. Jacopo Mazzoni da Casena is no longer secretary of the Delphic committee. Instead, the name of Sir Francis Bacon is introduced as secretary of the assembly of the Sophists. There is reason to believe that Bacon himself was the true composer of the 77th Advertisement, and that Bocalini, in this particular section, was only his mouthpiece.

Bayle, in his *Dictionary, Historical and Critical*, writes: "Boccalini was never charged with stealing the work of another, but with lending his own name to conceal the true Author." This supports my belief that the true author of the *Universal Reformation* remains unknown.

Minshaeus published, in 1625, his *Guide into the Tongues*. This book frequently is called the Baconian dictionary. The 1575th entry gives the meaning of the word *boca*. The entry reads: "BOCONIE, *poison, Italian figges. G. Boucon. I Bocone, a Boca, i. the mouth.*" Not only does Bocalini become the diminutive of mouth, but *Bocone* is decidedly reminiscent of Bacon.

A third point of interest is that the English translation should so conveniently have been made by *Monmouth*, or

my mouth. For some reason, also, the motto engraved around the portrait of Monmouth has been cut backwards, and can be read only by looking through the paper. The sheet of paper which bears the portrait is the famous Baconian *vase* paper, the watermark being a pitcher-shaped urn with a handle, from which rise flowers surmounted by a lunar crescent. Within the body of the vase are three capital letters. The upper letter is B, and below it together are R C. If the B stood for Bacon or Brother, and the R C stood for Rosy Cross, the result would be most intriguing.

The *Universal Reformation* restates the evident fact that human nature is the same yesterday, today, and forever. Civilizations may come and go, languages and customs may change, but man is forever exploiting man.

Bocalini ridicules the fallacies of his age, but these same fallacies afflict also our present time. They have afflicted every generation recorded in history. Stupidity emerged with man from the prehistoric world. The strong always have persecuted the weak. The weak always have grown strong with desperation and have overthrown the great.

Three hundred years ago, Trajano Bocalini, or the man writing behind his name, compressed the problem of human policy and fallacy into an imaginary setting suitable for his satire. He conceived the court of Apollo on the summit of high Parnassus. Here dwell the wise of all time, and some who are not so wise who have been acclaimed by others more stupid than themselves. Here also are the *literati*, the intelligentsia of the world, men of good reputation in their own time who have come to lave forever in the pools of Helicon.

Yet even in this fine setting, the humanity in human nature remains strong. Even on Parnassus, there are petty

jealousies, and, if we are to believe the satirist, strong prejudices of race and time. There are cliques and groups of super-mundane aristocracy who are so far from the mortal sphere that they rather have lost touch with man and the problems of his mundane state. These think in the broad generalities of opinion, seeking to solve mortal ills with formulas rather than facts.

The wise and noble Emperor Justinian ascends to the high throne of Apollo, beseeching the god of light and of truth for a solution to the afflictions that have reduced mankind to the extremity of self-destruction. Apollo, burdened with the necessity of preserving the whole order of the cosmos, decides to delegate Justinian's problem to the wisest of his philosophers, whom he has been supporting in Parnassian style.

The fact that the *Universal Reformation* should be linked to the *Fame and Confession* of the Rosicrucians reveals clearly the objectives of that mysterious society. They sought the universal reformation; they desired through the promulgation of knowledge to improve the general state of humanity. They envisioned a golden age to come, in which men should dwell together in enlightened peace.

The *Universal Reformation* cleared the way for their dispensation. It stated the problem and the uselessness of available remedies. The unrest in society bears witness to soul-sickness in man. This can be healed only through enlightenment. But enlightenment cannot be rapidly achieved. It must result from ages of refinement and regeneration.

The only panacea for the wasting disease which has threatened on many occasions to destroy mankind is the reform of the individual through a mystical participation in Universal Truth.

ADVERTISEMENTS FROM PARNASSUS
FIRST CENTURY

77th Advertisement

The Universal Reformation of Mankind.

(A digest from the first English edition, London, 1656.)

The Emperor Justinian, that great compiler of statutes and books of civil law, recently presented for Apollo's approval a law strictly forbidding suicide.

"Is the good government of mankind fallen into such great disorder that men voluntarily kill themselves? I have fed an infinite number of philosophers only that by their words and writings they might make men less apprehensive of death. Are things reduced to such a calamity that those who formerly feared death will now no longer live?"

"The law was necessary," answered Justinian, "because many men have committed suicide, making worse to be feared unless some remedy be found."

After diligently informing himself as to why men found the world so impaired that they valued not their lives or their estate, just so that they might be out of it, Apollo resolved to create a Congregation of the most famous men in his dominions for wisdom and goodness of life. But when he came to choose the members of this Congregation from among the many moral philosophers and the almost infinite number of *virtuosi*, he could not find one who was endowed with half those parts which were requisite in him who ought to reform his companion.

His Majesty knew very well that men are better reformed by the exemplary life of their reformer than by any of the best rules that can be given. In this penury of fitting per-

sonages, Apollo gave charge of the Universal Reformation to the seven wise men of Greece. These are of great repute in Parnassus as those who have the method of washing black-amours white.

The Grecians rejoiced at the honor paid to their nation. But the Latins were much grieved, thinking themselves injured. Apollo, knowing that the dissatisfaction of those to be reformed in their reformers hinders the fruit which is hoped, appointed Marcus Cato and Annaeus Seneca to satisfy the Romans, and in favor of the modern Italian philosophers, he made Jacopo Mazzoni da Casena secretary of the Congregation and honored him with a vote in their consultations.

The Congregation, accompanied by a train of the choicest *virtuosi*, went to the Delphic Palace. The *literati* were pleased to see the great number of pedants who, with little baskets, went gathering up the sentences and apothegms which fell from those wise men as they went along.

The next day after the solemn entrance, the assembly met to open the business. Thales, the first wise man of Greece, spoke thus:

“Difficulties which frighten others ought not to make us despair of their cure. The impossibility will increase our glory and will keep us in the esteem we are in. I assure you that I have found the antidote for the poisons of our present corruption. Nothing has more corrupted the present age than hidden hatreds, feigned love, impiety, and the double-dealing of men cloaked under the mantle of simplicity, love and religion, and charity. The true and immediate cure for these present evils consists only in necessitating men to live with candor and purity of mind. This cannot be effected better than by making a little window in men’s breasts. Men would be forced to speak and act

knowing that there was a window wherein one might see into their hearts. Men would learn the excellent virtue of being, and not appearing to be; and would conform their deeds to their words, their dissembling tongues to sincerity of heart.”

Thales’ opinion was affirmed by the Congregation. Apollo approved it and commanded that the little window should be begun to be made in the breast of every man that very day.

Just as the surgeons took their instruments in hand, Virgil, Plato, Aristotle, Averroes, and other of the chief *literati* went to Apollo and reminded him that the prime means whereby men rule the world with so much ease is the reputation of those who command. If his majesty should unexpectedly open the breasts of every man, the greater part and better sort of the esteemed philosophers ran the evident hazard of being shamed. He might find the foulest faults in those whom he formerly had held to be immaculate. Before a business of such importance should be begun, he should give his *virtuosi* time to wash and cleanse their souls.

Apollo was pleased with the advice and extended the time eight days. During this time everyone attended to the cleansing of his soul from all fallacies, hidden vice, concealed hatred, and counterfeit love. When they were finished, there was no more honey of roses nor laxative syrups to be found at any grocer’s or apothecary shop. The more curious observed that the greatest activity took place among the platonists, peripatetics, and moral philosophers.

The day before they were to begin making the windows, Hippocrates, Galen, Cornelius Celsus, and other skillful physicians went to Apollo and said: “This *microcosm* must not be deformed. It is so nobly and miraculously framed

that if any chief muscle, if any principal vein be but touched, human creatures run the danger of being slain. Should so much mischief be done only for the advantage of a few ignorant people?"

Apollo was so much impressed that he changed his former resolution and bade the philosophers to proceed in delivering their opinions.

Solon began thus: "In my opinion, that which has this present age in such confusion is the cruel hatred and spiteful envy which reigns in men. We ought to employ our skill in taking away the occasions of those hatreds. I long have held the opinion that the true springs of human hatred proceed from disparity of means, from the hellish custom of *mine* and *thine*. This world was created only that mankind might live upon it as the brute beasts do; not that avaricious men should divide it among themselves and turn what was common into *mine* and *thine*, which has put all men to such confusion. What justice is it that everyone should not share thereof equally with his companions? But that which infinitely aggravates this disorder is that usually good, virtuous men are beggars; whereas wicked and ignorant people are wealthy. From the root of this inequality, the rich are injurious to the poor and the poor envy the rich.

"It is easy to apply the medicine. Divide the world anew and allot equal parts to everyone. In order to prevent like disorders in the future, I advise that all buying and selling be forbidden."

Solon's opinion suffered a long debate: Great disorder would follow such a division—too great a share would fall to fools and too little to gallant men—plague, famine, and wars are not God's severest scourges—his greatest punish-

ment for mankind is to enrich rascals. Thus was Solon's opinion set aside.

Chilon spoke to this purpose: "Who does not know the thirst men have for gold? What wickedness, what impiety men willingly commit if thereby they may accumulate riches. No better way can be found to extirpate all the vices that oppress our age and to bring in that sort of life that best becomes men, than to banish out of the world the two infamous metals, gold and silver. The occasion of our present disorders ceasing, the evils necessarily will cease."

Chilon's opinion could not endure the test: Men took much pains to get gold and silver because they are the measure and counterpoise of all things—it is necessary to have some standard of price—if there were no such things as gold and silver, men would make use of some other thing instead, which, rising in value, would be as much coveted; for example, cockleshells are more valued in the Indies.

Cleobulus suggested: "Banish iron from the world, for that is the metal that has put us in our present condition. Gold and silver serve for the use which is ordained by God, to be the measure of all things. But iron, which is produced by nature for making plowshares, spades, mattocks, and other instruments to cultivate the earth, is by the malice and mischief of men turned to the making of swords, daggers, and other deadly instruments."

Though Cleobulus' opinion was judged to be very true, yet it was concluded by the whole Congregation that it was impossible to expel iron and that it would be imprudent to multiply, or to cure one wound with another. Gold and silver should be kept, but in the future, the refiners should cleanse them well, and not take them out of the fire until they had taken from both metals the vein of turpentine in

them, which is the reason both gold and silver stick so close to the fingers of even good and honest men.

Pittacus, with extraordinary gravity, began thus: "Men in these days have given over travelling by the beaten road of virtue and take the byways of vice. None can get into the Palace of Dignity, Honor, or Reward by the Gate of Merit and Virtuous Endeavor. But like thieves, men climb the windows with ladders of tergiversation. There are some who by force of gifts and favors have thereby entered the House of Honor.

"If you will reform this corrupted age, you should do well to force men to walk by the way of virtue, and make severe laws, that whosoever desires supreme honors and dignities must travel by the wagon of deserts, and with the sure guide of virtue; and take away so many byways, little paths, and crooked lanes found by ambitious men and modern hypocrites, which multiply faster in this miserable age than locusts in Africa. What greater affront can be put upon virtue and merit than to see ambitious men rise to the highest preferments when no one can guess how they got there?"

Pittacus' opinion was not only praised but would have been approved, had not Periandro made them alter their minds. "Gentlemen, these things are true, but what we ought to consider is why princes bestow great places on new fellows, raised out of the dirt and mire, without either worth or honor. Princes do not act by chance. What they do is out of interest. Those things which to private men appear errors and negligence are accurate political precepts. All who have written of state affairs freely confess that the best way to govern kingdoms well is to confer places of highest honor and dignity upon men of great merit and known worth and valor. Though princes do not observe it, he is a fool who believes that they do it out of carelessness.

"I am persuaded through long study that ignorant men of no merit are preferred through default of the *virtuosi*. I acknowledge that princes need learned men, and men of experience and valor. But none of you will deny that they likewise need men who are loyal. It is evident that if deserving men were but as faithful as they are able, as grateful as they are knowing, we should not see undeserving dwarfs become great giants in four days space, nor see ignorance seated in the chair of virtue, and folly in valor's tribunal. It is common to all men to think much better of themselves than they deserve. But the *virtuosi* presume so much upon their own good parts, that they rather pretend to add to the prince's reputation by having any honors conferred upon them, than to receive credit themselves by his munificence. These men prove so ungrateful to their princes and benefactors in their greatest necessities as to cause themselves to be abhorred. Princes seek for loyalty and trust in those they prefer for high places."

Bias then spoke: "God, knowing that the harmony of the world would be filled with incurable diseases if men should exceed the bounds which he had allotted them, and that he might make the ways to such disorders more difficult, added a multitude of languages to the mountains, precipices, violent courses of rivers, and immense seas.

"But men boldly cross all hazards to ruin other men's affairs and to decompose their own. The true remedy is first to force every nation to return home to its own country. Then, to end all like mischief, destroy bridges over rivers, make the mountains more inaccessible, and forbid navigation."

Further examination by the best wits found Bias' opinion not good: The greatest enmities between nations are not nat-

ural, but occasioned by the cunning princes who are masters of the proverb *divide and rule*—men early learn wisdom by travelling through the world—by navigation the precious benefits peculiar to certain regions are distributed to the world.

Cleobulus rising, seemed with a low bow to desire to speak: "I clearly perceive that the reform of the present age, a business of itself very easy, becomes by the diversity and extravagance of our opinions, impossible rather than difficult. I find here the common defects of ambitious and slight wits, who get up in public and labor more to show the rarity of their own wits, than to benefit their audience by useful precepts and sound doctrines. To raise man out of the foul mire and dirt into which he has fallen, why need we make windows in his breast? Why should we undertake the laborious division of the world into equal parts? Banish gold and silver from earth? Force men to walk in the way of virtue and merit? Why make more difficult the passage over nature's barriers? These are sophistical fancies and mere chimeras.

"Our chief consideration ought to be that the remedy applied to the undoing of evil may be easy to put into execution, that it may work its effect soon and secretly without any noise, and that it may be received cheerfully by those who are to be reformed. Otherwise, we shall deform instead of reform the world. It is the duty of reformers to provide themselves with a sure remedy before they take notice of the wound. It is not only foolishness, but impiety, to defame men by publishing their vices, and to show to the world that their maladies are grown to such a height that it is not in the power of man to cure them. Wise men lay axes to the greatest root to fell a tree. The reform of the

present world consists wholly in rewarding the good and punishing the bad."

Thales opposed these words with such violence, that he showed how dangerous it is to offend those who have a reputation of being good and wise, even though telling the truth. "Since you have rejected our opinions as sophistries and chimeras, we expected rare wisdom from you, some miraculous cure from the Indies. There is not one of us, my Cleobulus, who did not know before you were pleased to put us in mind of it, that reformation of the world depends wholly upon rewarding the good and punishing the wicked. But who in our age are perfectly good and who exactly ill? How is true goodness to be known from the counterfeit? Hypocrites seem most exactly good, while really perfect men who live in sincerity and singleness of soul are thought to be scandalous and silly. True virtue is known only and rewarded by God, for he alone penetrates into the depths of men's hearts. We, by means of the window proposed by me, might have penetrated therewith, had not the enemy of mankind sowed tares in the field where I sowed the grain of good advice. But new laws, no matter how good and wholesome they may be, have ever been and ever will be opposed by those vicious people who are thereby punished."

The assembly was mightily pleased at the reasons alleged by Thales and all turned their eyes on Periandro, who began thus: "The variety of opinions that I have heard confirms me in my former tenet, that four out of five that are sick perish because the physicians do not know the disease. These may be excused because men are easily deceived in things about which they may only conjecture. But that we, who are judged by Apollo to be the salt of the earth, should not

know the evil under which the present age labors redounds much to our shame. The malady which we ought to cure is not hidden in the veins, but is so manifestly known to all men that it cries aloud for help. Yet from the reasons I have heard I think you go about to mend the arm when it is the breast that is fistuled.

“But, gentlemen, since it is Apollo’s pleasure that we should do so, and since our reputations stand upon it, let us take from our faces the mask of respect and speak freely. Great disorder has always reigned among men. Powerful men disorder the world by their detestable vices while others go about to reorder it by mending the faults of private men. But these are not the vices that have depraved our age. Fitting punishment provided by law enables a few ministers to make it possible for every one to walk safely both by day and by night. But public peace is disturbed by ambition, avarice, and diabolical engagements which some powerful persons have usurped over the states of those who are less powerful. This is the true cause of the scandal of the present times. It is this, gentlemen, that has filled the world with hatred and suspicion, and defiled it with so much blood that men, who were created by God with human hearts and civil inclinations, are become ravenous beasts tearing one another in pieces with all sorts of inhumanity. The ambition of these men has changed public peace into most cruel war, virtue into vice, charity and love for neighbors into such hatred that nation appears to nation not to be men, not brothers as they are, but creatures of another species.

“Theft is so persecuted by all that the stealing of an egg is a capital fault, and yet powerful men are so blinded with the ambition of reigning as to rob another man of his whole estate. This is not thought to be an execrable mischief but

a noble occupation fit only for kings. How can those who obey live virtuously quiet when their commanders abound in vices? To bereave a powerful prince of a kingdom requires a multitude of men who do not feel the shame of stealing their neighbors’ goods, or of murdering men, and of firing cities. They change the base name of thief into that of gallant soldier and valiant commander. And that which aggravates the evil is that even good princes are forced to run upon the same rocks to defend their own estates, to regain what they have lost, and to revenge themselves on those who have injured them by stealing their estates. Being allured by gain, they betake themselves to the same shameful trade.

“The art of bereaving other men of their territories has become a highly esteemed science. Thus human wit, which was made to admire and contemplate the miracles of heaven and the wonders of the earth, is wholly trained to invent stratagems and plot treasons, and hands which were made to cultivate the earth that feeds us are taught to handle arms that we may kill one another.

“This is what has brought our age to its last gasp. The true way to remedy it is for the princes who use such dealings to amend themselves and be content with their present fortunes. It appears strange to me that there should be no king who can satisfy his ambition with the absolute command over twenty millions of men. Princes were ordained for the good of mankind.

“Therefore, bridle the ambition of princes and limit the greatness of principalities. There never was a monarchy excessively great which was not in a short time lost by the carelessness and negligence of its governors.”

Solon opposed Periandro thus: “The true cause of the present evils, which you have been pleased with much free-

dom to speak, was not omitted by us out of ignorance as you may believe, but out of prudence.

“These disorders began when the world was first peopled. The most skillful physicians cannot restore sight to one born blind. When vice and corruption have a deep rooting, it is wiser to tolerate the evil than to go about remedying it out of time with danger of occasioning worse inconvenience. Moreover, we are here to call to mind the disorders of private men and to use modesty in so doing; to be silent in what concerns princes and to bury their disorders which a wise man must touch very tenderly or else say nothing of them. Princes have no superiors in this world and it belongs to God to reform them.”

After Solon's words had been commended, Cato began: “Your opinions, most wise Grecians, are much to be admired for infinite wisdom and human knowledge. But the malady is so spread through the parts of the patient that medicines good for one part would harm the others. The maladies which molest our present age are as the stars of heaven or the sands of the sea, and I believe the cure so desperate that it is beyond human help.

“It is my opinion that we must have recourse to prayers and other divine helps. When the world formerly had fallen into difficulties, God sent universal deluges that razed mankind full of abominable and incorrigible vices from off the world. When a man sees the walls of his house gaping and ruinous, and the foundations so weakened that it is ready to fall, it certainly is wiser to build anew than to waste time and money in piecing and patching the old. Since man's life is so foully depraved with vices, I beseech the Divine Majesty, and counsel you to do the like, that he will again open the cataracts of heaven and send new deluges upon

the earth, and by so pouring forth his wrath upon mankind mend the incurable wounds by the salve of death; that a new ark may be made wherein all boys not above twelve years of age may be saved; that all the female sex of all ages be consumed and nothing but the unhappy memory remain. And I beseech the same Divine Majesty that he grant to men the benefit of procreation without the feminine sex, for, gentlemen, I have learned for certain that as long as there shall be any women in the world, men will be wicked.”

Cato's discourse displeased the whole assembly. They did not abhor so much the harsh conceit of the deluge, but cast themselves on the ground with their hands held up to heaven and humbly beseeched Almighty God that he would preserve the excellent female sex, that he would keep mankind from any more deluges and send them upon the earth only to extirpate those decomposed wild wits who, being of depraved judgment with an overweening opinion of themselves, are nothing but mad men. These, and other specious petitions to God, brought Cato's opinion to its unlucky end.

Seneca thus began: “Rough treating is not requisite. The chief thing is to deal gently with them. It is rash to go from one extreme to another. Man's nature is not capable of violent mutations. If it be true that the world has been falling many thousands of years into the present infirmities, he is a very fool who thinks he can restore it to its former health in a few days. Moreover, in reformation, the conditions of those who do the reforming, and the quality of those that are to be reformed, ought to be exactly considered.

“We that are reformers are all of us philosophers, learned men. If those to be reformed be only stationers, printers, and such as sell paper, pens and inks, we may well correct their errors. But if we attempt to mend the faults of other occupations we should commit worse errors and become more

ridiculous than the shoemaker who would judge colors and censure pictures.

"Upon this question I am forced to put you in mind of a fault which is usual among us of the *literati* who for four *cujus* pretend to know all things. We appear unaware that when we first swerve from what is treated in our books, we run riot and say a thousand things to no purpose. I say this, gentlemen, because there is nothing which more obviates reformations than to walk therein in the dark, which happens when the reformers are not perfectly well acquainted with the vices of those that are to be reformed. Which of us knows the abuses and excuses which we must correct? If we go about to mend such disorders which are so far from our profession, shall we not be thought blind? It is a manifest presumption in us to pretend to know all things, to believe that there are not three or four of every trade or occupation who fear God and love their own reputation. We should send for three or four men of known goodness and integrity in every trade or occupation, that every one may reform his own trade."

While some favored Seneca's views, others were moved to indignation: By taking in more reformers they would dishonor Apollo who had thought them not only sufficient but excellently fit for that business—that it was not wisely advised to begin the reformation by publishing their own weakness.

The whole assembly, by the refutation of Seneca's opinion, found small hopes of effecting a reformation. They relied but little on Mazzoni who was but a novice. Though Mazzoni perceived by many signs that they did not think he could speak to any purpose, yet not discouraged he spoke thus:

"It was not for any merit of mine, most wise philosophers, that I was admitted by Apollo into this reverend congrega-

tion, but by his Majesty's special favor. I know it better becomes me to use my ears than my tongue. I certainly should not dare to open my mouth on any other occasion, but reformation is the business in hand and I lately came from where nothing is spoken of but reformation and reformers. You seem much like those indiscreet physicians who lose time in consulting and disputing without ever having seen the sick party for himself.

"We, gentlemen, are to cure the present age of the awful infirmities with which we see it oppressed. We have labored to find out the reason for the maladies and how to cure them. And none of us has been wise enough to visit the sick party. I advise that we send for the Present Age, question it, and see the affected parts naked. Thus the cure which we hold so desperate will prove easy."

The whole assembly was pleased at Mazzoni's motion. They commanded the Age to be sent for, which presently was brought in on a chair by the four seasons of the year. He was a man full of years but with such a fresh and strong complexion that he seemed likely to live for many ages. But he was short of breath and his voice was very weak. They told him that they had sent for him to cure him of his infirmity and bade him speak freely.

The Age answered: "Soon after I was born, gentlemen, I fell into these maladies under which I now labor. My sickness resembles the ebb and flow of the sea which always contains the same water though it rises and falls. When my looks are outwardly good, my malady is more grievous inwardly. When my face looks ill, I am best within. For the infirmities that torment me, just take off this gay jacket with which good people have covered the rotten carcass." Having stripped the Age naked, they saw the poor wretch

plastered with appearances four inches thick all over his body. The reformers tried to scrape them away with razors, but found them so far eaten into the bone that in all that huge Colossus they could not find one ounce of good live flesh.

After dismissing the Age and finding the cure altogether desperate, they assembled themselves close together. Forsaking all thought of public affairs, they resolved to prepare for the indemnity of their own reputations.

Mazzoni wrote what the rest of the reformers dictated. In the manifesto they witnessed to the world the great care Apollo had of his *literati's* virtuous living and of the welfare of mankind, and what pains the reformers had taken in compiling the General Reformation. Then coming to particulars, they set down the prices of cabbages, sprats, and pompions. All the assembly had signed the Reformation when Thales reminded them that certain hagglers who sell lupins and black cherries give such small measure that it was a shame not to take order therein.

The assembly thanked Thales for his advertisement, and added to their Reformation that the measures should be made greater.

Then the palace gates were thrown open and the General Reformation was read to the people, who flocked in infinite numbers. It was so generally applauded that all Parnassus rang with shouts of joy, for the meaner sort of people are pleased with every little thing, and men of judgment know that as long as there are men there will be vices.

Men live on earth not well but as little ill as they may. The height of human wisdom lies in being discreet and in being content to leave the world as it was found.

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ZODIAKOS

The Circle of Holy Animals



—Circular zodiac of Dendera

BY MANLY P. HALL

1930

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The true astrologer must be more than an interpreter of horoscopes; he must be a philosopher. He is the successor to an exalted order of learning, and he must be true to the high destiny to which his science calls him. The origin of the celestial science is obscured by that night of time which preceded the dawn of history, yet the elements of astrology are perpetuated in nearly every form of learning. According to the first traditions of the Orphics, the universe was originally divided among twelve gods, or units of rationality. These gods are the ideas or monads of Universal Order. They are the four Chaldean triads of divine beings perpetuated in modern astrology under the symbolism of the elemental triplicities. To each of these twelve ruling gods was assigned a division of the world, and the divinity presided over its own respective division, establishing its own Mysteries, orders of worship, and those arts and sciences of which it was the peculiar patron.

The establishment of the divine orders is beautifully set forth in the myth of Apollo, the Sun-god, and Python, the great serpent. The Sun is the hierophant, the lord of the Mysteries, the exalted being who dwells in the twelve chambers of zodiacal initiation. Upon entering the sign of the Scorpion (which is represented by the rocky spur of Mt. Parnassus), the Sun-man found coiled among the rocks Python, the huge reptile which had crawled out of the slime left by the flood. In the Greek account of the Deluge, all mortals perished with the exception of Deucalion and Pyrrha, who repopulated the earth by throwing stones over their shoulders. With his arrows (symbolic of his rays of light),

Apollo, the Solar Spirit, slew the evil Python and, casting its body down into a deep crevice in the rocks, established the order of the Delphic Mysteries. The noxious fumes arising later from the decaying body of the serpent were the vapors of ecstasy by which the Pythian priestess was caused to enter into an ecstatic state. In his precessional march, the Sun thus performs twelve Herculean labors, founding in each age his own peculiar Mysteries. The sign occupied by the Sun at the Vernal Equinox is thus regarded as oracular, for the voice of the Sun-god is heard speaking through the depths of this sign from the penetralia of his zodiacal sanctuary in the remoteness of the heavens.

Through antiquity, the schools of heavenly Mysteries existed in every great civilized nation. The constellations visible in the midnight sky were represented upon the earth by shrines and temples of philosophic learning, by schools of an inner wisdom. There were therefore twelve great Mysteries, from which flowed forth those spiritual truths essential to the well-being of humanity. In like manner, the planets were venerated, the Seven Wonders of the ancient world being erected as pentacles to propitiate these wanderers of the sky.

Research reveals that the rites of Aries, or the Celestial Ram, were celebrated in the Temple of Jupiter Ammon in the Libyan desert; the rites of Taurus, in the Egyptian Mysteries of Serapis, or the tomb of the Heavenly Bull; the rites of Gemini, in Samothrace, where Castor and Pollux, the Dioscuri, were hymned with appropriate ceremonial; the rites of Cancer, in Ephesus, where Diana, the Multi-mammia, was revered; the rites of Leo, in the Bacchic and Dionysiac Mysteries of the Greeks; the rites of Virgo, by the Eleusinian Mysteries in Attica and the Christian Mys-

teries of the Virgin Mary. In India, Virgo is "Durga," a goddess of great power and dignity.

The rites of Libra are peculiarly related to the Roman Catholic Church, and the hieroglyphic of Libra is worn as one of the chief ornaments of the Pope. The rites of the Scorpion are the Mysteries of the Apocalypse and the ceremonials of the Sabazians. The rites of Sagittarius are the Mysteries of the Centaurs. Chiron, one of this vanished race, was the mentor of Achilles. The rites of Sagittarius were of Atlantean derivation, for Poseidon, the lord of the sea, was the patron of the horse. The rites of Capricorn were the Mysteries peculiar to the Babylonians, and the composite body of the sea-goat signifies that these were celebrated at Babylon and Nineveh. The rites of Aquarius, the ancient water-man, pertain to the Mysteries of Ganymede, the cup-bearer of Zeus and the lord of the ethers, keeper of those waters which are between the heavens and the earth.

The rites of Pisces are those of Oannes and Dagon, the fish-gods; for, as St. Augustine writes: "There is a sacred fish which was broiled and eaten by the sinful for the redemption of their souls." Pisces is also the sign of the great Deluge, when the waters of heaven, descending upon the earth, mark the close of a Kalpa, or cycle of manifestation when the worlds cease and the Creator, upon His serpent couch, floats over the surface of oblivion.

Thus while the origin of man's concept of the zodiacal constellations, and the forms which he assigns to them, must remain an unsolved mystery, the doctrines founded upon the orders of the stars and the wanderings of the planets through the houses of heaven have come to dominate in a most powerful way the affairs of men. The ancient astrologers were wiser than their modern imitators, for they were in possession of a secret doctrine relating to the mysteries of

the constellations. If this doctrine could be re-established, it would go far to clarify the all-too-complicated issues of modern existence, and would re-elevate astrology to its true position of dignity as the cornerstone of the house of human learning. Heathen, pagan, and Christian alike are united by astrology, for all faiths—with the possible exception of a few primitive forms—are astrological in origin. This fact alone should develop tolerance in matters of religion, and incline us to study the sacred science of the stars and learn the inner import of their respective revelations.

For the purpose of making more evident the importance of astrology in the mysteries of philosophy and the soul, let us briefly examine a few of the mystical and spiritual allegories founded upon astrological correspondences. James Gaffarel, court astrologer to Cardinal Richelieu, in his remarkable work, *The Talismanic Magic of the Persians*, declares that he has discovered the alphabet of the stars by which the celestial writing was caused to appear on the walls of heaven. Gaffarel traces the Chaldaic Hebrew characters of the early Jews in the star groups, affirming that the destinies of both men and empires are written in letters of light upon the broad expanse of the firmament. Thus is the Universal Bible written in the heavens and the will of the gods continually made manifest in the combinations of zodiacal consonantal elements and the planetary vowels.

ARIES

The glorious day when the sun entered into the constellation of Aries at the Vernal Equinox was a time of great rejoicing among ancient peoples, for it marked the beginning of the march of the victorious Sun-god up the vaulted arch of heaven toward his golden throne in the

constellation of Leo. This radiant solar divinity is represented, therefore, as a golden-haired youth, holding in one hand a lamb and in the other a shepherd's crook. Thousands of years before the birth of Christ, the pagans adored this figure of life and beauty, gathering in the squares before their temples and crying out as with a single voice: "All hail! Lamb of God, which taketh away the sin of the world." In the ancient Isiac Mysteries of Egypt, the goddess Isis stands upon an altar formed of a black cube stone, the corners of which are ornamented with the heads of rams.

The ram is the symbol of fertility, for at the season when the Sun enters Aries, the seeds, impregnated with the solar life and rendered moist with the lunar humidity, germinate and burst forth into growth and power. To the Egyptians, the horns of the ram were symbols also of royalty and divinity, for they appear upon the plumed helmets of the Egyptian gods and also the hieroglyphical representations of their deified Pharaohs. Jupiter Ammon is depicted with ram's horns upon his forehead; the Moses of Michaelangelo is also shown with horns. Jupiter Pan, the Lord of the World, and God as the Demiurgus or Generator of the inferior sphere, are both represented as a goat-man. The pipes of Pan are the Seven Spheres, and the composite figure itself signifies the sun as the symbol of virility. Aries, the ram of energy and ambition, becomes man's tempter also. Therefore the devil is represented with the head of a goat.

Among the ancient Scandinavians, the hieroglyphic of Aries is the hammer of the gods. In Freemasonic ritualism, this hammer is not only the mallet of the Third Degree with which the candidate is struck, but also the hammer of the Master Builder—chief among the tools of the Craft. Nor should we forget the lambskin apron, which is the em-

blem of purification of the generative processes. In Greek mysticism, the Golden Fleece, for which Jason and his Argonauts risked so much, is directly related to the ritualism of Aries, for this Fleece is now declared to have been a book, written upon the skins of rams, which contained the wisdom of the Mysteries. The Golden Fleece, therefore, is the "wool of the wise," the same wool which they pull over the eyes of the foolish.

In the ancient symbolism, Aries, the ram, was the throne of the god Ares (Mars), the figure of creative energy. Ares was the symbol of the divine fire, the flame of spirit. It was the beginning of life, for at the season over which it ruled, victorious Spring escaping from the embrace of Winter begins its cyclic journey down the pathway of the year. Winter, Spring, Summer, and Autumn were called the Yugas, or ages of the year. Winter was the beginning and the end, infancy and decrepitude. Spring was glorious adolescence; Summer, strong maturity; and Autumn, brave decline. Born in Capricorn, the "Light of the World" finds in Aries the turning point where it casts aside its swaddling clothes and, filled with the exuberance of youth, sets all creation athrill with the vibrations of its radiant life.

TAURUS

When the Vernal Equinox took place in the constellation of Taurus, it was declared that the Bull of the Year broke the Annual Egg with its horns, thereby liberating the spirit or destiny of the year. Apis, the sacred bull, was revered by the Egyptians as the creature into which the spirit of Osiris transmigrated. The selection of the sacred bull was an occasion accompanied by great ceremonial. Many noble bulls were examined before the one was discovered which bore the marks of the divine incarnation. There were thirty

of these distinctive markings, and only the animal in which all were present was the residing place of the spirit of Osiris. The bull, for example, must have a scarab under its tongue; the hair of its tail must lie two ways; it must have a crescent upon its flank and a star upon its forehead. Osiris was the Sun-god, and when he took upon himself the form of the Celestial Bull at the Vernal Equinox, he was declared to have been born into the body of this beast. Hence, the annual horoscope of Egypt was erected for the moment of this incarnation, or the annual entrance of the Sun into the sign of Taurus.

In India, the god Shiva rides upon the great white bull Nandi, and in the sixth avatar of Vishnu (called the Parasu Rama incarnation), the World Savior takes upon himself the body of the son of a holy man to whom Indra had entrusted the sacred cow. A wicked Rajah once conspired to steal the cow, and to this end murdered the holy man. Assuming the personality of Parasu Rama, Vishnu slew the evil Rajah after twenty battles. In the "Elder Edda," the gods were licked out of the blocks of ice by the Mother Cow, Audhumla. The children of Israel made offerings to a golden calf because they were released from Egypt in the age of the Bull (Taurus). This displeased the God of Israel. The same divinity was not offended, however, when King Solomon elevated his laver, or molten sea, upon the backs of twelve oxen.

The five-footed Assyrian man-bull is a favorite symbol in the Mysteries, and has a significance similar to that of the Sphinx, the latter creature being composed of the four fixed signs of the zodiac, or the foundation of the universe. In the abduction of Europa, Zeus took upon himself the body of a bull. Ancient altars were often ornamented with the

horns of bulls; and in the temples, the horns of bulls and rams were used as drinking vessels to contain the holy mead. Among early Christian princes, there are records of several such drinking vessels, some presumably carved from the twisted horns of unicorns. The cherubim placed at the entrance to the Garden of Eden at the time when primitive man was exiled from his celestial abode, signifies (according to the original meaning of the word) Kireb, an ox. The ancients employed the bull in plowing and furrowing. Thus, this divine creature was said to turn the fields of space and prepare them for the reception of life.

In ancient times, it was also customary to use the entrails of animals for divination purposes, and the bull was frequently chosen in this ceremonial. While such a custom now appears to be but an abject form of superstition, there was a definite motive back of the seeming madness. For example, when deliberating upon the founding of a city, a likely spot was first tentatively chosen, and the priests then pastured in this place a herd of cattle carefully selected for their health and vigor. The cattle were permitted to graze for several months upon the site of the proposed new community. Then, with great ceremony, one of the animals was slain and its entrails carefully examined. If the animal's health had been impaired by its pasturage, or the normal functioning of its internal organs upset, the city was not built upon that spot, for it was decided that either the air, the water, or the earth upon which men must depend was not conducive to health; consequently, a new location was chosen.

In the Cabirian rites, the initiates stood beneath specially prepared sacrificial gratings and were bathed in the blood of sacrificial bulls. In the Eleusinian and Bacchic rites,

candidates took their vows of secrecy while standing upon the skins of newly sacrificed bulls. In the Mithraic Mysteries of the Persians, Mithras, the Saviour Deity, is shown driving his sword into the heart of a bull. This is significant of the release of the life blood of the sun, and reminds the initiated philosopher that when the Vernal Equinox takes place in the sign of Taurus, all men are bathed in the blood of the Celestial Bull, but when the Vernal Equinox occurs in Aries, their sins are washed away by the blood of the Lamb.

White oxen were used in the processions of the Druid rites to draw the rough carriages on which were transported the images of the gods; and in the ceremony of the gathering of the mistletoe, white bulls were sacrificed under the tree from which the plant was taken. Sacred bulls were treated with great respect by ancient peoples. Their horns were plated with solid gold, as were also their hoofs. Jewelry and trappings were also hung upon them, and they were blanketed with most costly material and housed in specially constructed stables adjacent to the temples. These animals were even decorated with necklaces and jeweled leg bands. The breath of the sacred Apis was regarded by the Egyptians as a certain cure for all ailments, and to this day the excrement of sacred bulls is reputed to have rare medicinal virtues by many Hindu castes.

The bull also has an adverse symbolism. Among the Tibetans, Yama, the god of death, is often pictured with the head of a bull because of the materiality and the physical propensities associated with this animal. The Minotaur, or bull-headed man, that dwelt in the recesses of the Cretan labyrinth is another example of the symbolism of the bull as destroyer. In this case, the creature represents the ani-

mal that seeks to destroy the spiritual man wandering in the labyrinth of form. The University of Oxford derives its name from the Celestial Ox because of the Mithraic and Druidic figures of this animal which have been discovered in the environs of the college. It is also assumed that the bleeding heart, so conspicuous among the symbols of Roman Catholicism, was originally the heart of an ox, but that the heart of a lamb was later substituted for it.

GEMINI

The constellation of Gemini, the Celestial Twins, is particularly related to the ancient cults of phallic worship, the building craft, and the establishment of communities and cities. Castor and Pollux, the Dioscuri of the Greeks, appear again as Romulus and Remus, the mysterious twins who were suckled by the wolf and who later became the founders of the Roman Empire. Nor should we forget the two famous brothers of Biblical narrative, Cain and Abel, through whose misunderstanding crime is presumed first to have entered the world. Castor and Pollux are associated with the concept of a door. They are the pillars of Solomon's Temple and the figures raised on each side of an entrance, like the Fo dogs of China. The pylons and obelisks at the entrances to Egyptian temples, as well as Jachin and Boaz (the columns of the Masonic Lodge), bear witness to the survival of this ancient phallic cult. Born out of a single egg, the original twins probably also signify the sun and moon, the father and mother of the generations, the progenitors of all life. In the ancient Mysteries, the Twins were the serpent and the egg, and have this same symbolic import.

Among the Arabs, Gemini is sometimes symbolized by two peacocks. In the Platonic philosophy, the twins signify the division that took place in the archetypal sphere at the

time of the division of the sexes. For this reason, the children who form the constellation are generally shown as embracing or reaching out their hands to catch each other. The number *two* was the ancient Pythagorean number of diversity and sorrow, for from it the sense of division was established, and this division destroyed the realization of life's fundamental unity—the oneness of purpose and the impulse of all creatures to join together in a common bond. In *Prometheus Bound*, AEschylus causes two beings, Kratos and Bia, a male and a female potentiality respectively, to bind Prometheus. From this it is to be inferred that the heavenly light-bearer and the divine splendor which he carried are rendered impotent by the philosophy of the opposites which, by dividing man's resources and severing the elements of his concentration, cause him to scatter his agencies and dissipate his strength. In his book *Numbers*, W. Wynn Westcott also notes the fatality which follows the number *two* in connection with the British Crown. The English kings, William II, Edward II, and Richard II, were all murdered. The Romans also dedicated the second month of the year to Pluto, the god of death.

The Twins have a Qabbalistic significance, for they not only signify the two Talmuds of the Jews, but also the written and unwritten law—the Torah and the Qabbalah. Jewish writings contain many strange statements with reference to the number *two*; as for example, that speech is worth one coin, but silence is worth two. The number *two* is also referred to as the number of pride, and is related to the fall of man. It is the number of Satan, and the sign which it rules is the false, or lower, mind unilluminated by the spirit fire of Sagittarius, the centaur instructor. The number *two* is again related to the rebellion of the angels, because it is the first number that dares to depart from the *one*, thus

signifying a kingdom set up against a kingdom—two lights, from which are born division and discord. In the Mysteries, Gemini signifies the rational processes, for by thought, things are weighed against each other. The mind, however, that is ensnared by the intellect is bound to the material sphere, there to die from the complexity of its own cogitations.

CANCER

In the ancient astrological symbolism of the Egyptians and Greeks, the constellation of Cancer, the Crab, was especially significant. Astronomically speaking, the constellation is not too well defined, as it contains no particularly important stars. To the Egyptians, Cancer and its zodiacal opposite, Capricorn, were emblematic of the Summer and Winter Solstices respectively. Modern Freemasonry preserves the symbolism of the solstices in the figures of the two St. Johns, and also under the form of the two pillars. The ancient caves of initiation were always provided with two gates, through one of which the soul descended into generation, later to escape again into the higher world through the other. Cancer was called the gate of physical birth, and was sacred to the goddess Isis and to Hathor, divinities who presided over the mysteries of generation. As birth had a twofold significance, Cancer may be regarded as a dual sign, and the Crab signifies both physical birth, with its attendant consequences leading to inevitable decay, and spiritual birth through the Mysteries into the eternal effulgency of the rational sphere.

In the Eleusinian Mysteries, the Nine Degrees recapitulated the nine months of the prenatal epoch and symbolized the descent of the soul from the zodiac through the seven planets, and finally its immersion in the elemental world. The last sphere through which the soul migrated before it

assumed its physical body, was that of the moon. This luminary was the keeper of the ways of generation, and is enthroned in the constellation of the Crab. The philosophers declared that the solar agent, or life germ, before precipitation into phenomenal life, is suspended in an etheric humidity resembling water. They denominated this humidity Isis, or the World Mother. Cancer, a water sign, being designated the gate of souls entering the untranquil sphere, is evidence that the early initiates were acquainted with the now generally accepted postulate of science that all life originated in water. The rudimentary gill-clefts visible in the human embryo demonstrate that in some period in his early development, man existed in an amphibian state. Jules Verne, the celebrated writer of the last century, builds his entire story of "The Mysterious Island" upon this assumption. The great sea of the Brahmins, in the midst of which the World Egg was generated, is but an arcane allusion to the amniotic fluids in which the human embryo floats during the period of gestation. Here is further confirmation that man comes into life through water.

Thales is popularly accredited as having been the first of the wise men of Greece; in fact he was the only one among the seven original Sophists whose reason transcended the subjects of politics and ethics. When Thales declared the world to float in a sea, it is evident that he referred to this etheric liquid resembling the albuminous part of an egg, a super-essential protoplasm, whose constitution is best described by the symbolism of Cancer and the moon.

The crab walks backwards, or at least on a rather sharp oblique, from which the sages inferred that the presumed advancement of man into physical birth was, in reality, a retrogression; for by the phenomenon known as generation,

the rational soul was immersed in the unresponsive elements of an irrational nature from which it could be liberated only by death or initiation. But as the first birth, or descent into the state of ignorance, was revealed to the body of mankind as the esoteric significance of the Crab, those accepted into the higher body of the Mystery Religion substituted the scarab for the crab, for by this most sacred of insects was obscurely revealed the mystery of the "second birth." As man is born through the processes of physical generation into the mortal realm, he is born again through the processes of spiritual regeneration into the transcendency of ever-abiding wisdom.

It becomes increasingly evident that the zodiacal symbolism was devised by a group of highly informed priests for the dual purpose of perpetuating and yet concealing the secrets of the ancient temples. Many interpretations have been advanced to account for the zodiacal symbols. Superior to and of far greater import than later concepts, however, are the original philosophic and religious significations, which are the very "soul of the soul" of astrology.

LEO

Whereas Cancer is the throne of Luna, the Queen of Heaven, Leo is the mansion of lordly Sol, the ruler of the solar family and the arch-regent of nature. It is natural—yes, inevitable—that men should pattern their earthly affairs according to a heavenly order. Petty princes of earth have attempted to make themselves impressive by bedecking their persons with solar emblems. Probably the most common of the solar symbols is the imperial crown, or coronet, whose radiating points are symbolic of the Sun's far-reaching rays. For a similar reason, gold, which is the metal

of Leo, is regarded as fittingly royal, and the flashing diamond also bears witness of the regal light.

When, ascending the celestial arch, the Sun enters the constellation of Leo, he is declared to be properly enthroned. Great power lies in this essential dignity. The lion is the king of beasts, and has been assigned as the symbolic animal of Leo. His shaggy mane is but the Sun's corona; and his roar, the voice of absolute authority. When the Sun is in Leo, he is the lion-faced Light Power of the ancient Gnostics, or, as the old Greek philosophers called him, "The Tyrant of the World."

In the esotericism of the ancient Egyptians, the sign of Leo was sacred to the High Priest, who wore upon his person the symbols of a supreme royalty, before which even Pharaoh must bow abashed. Like Cancer, Leo has a dual significance. That which was revealed to the masses was the lordly dignity of temporal power. Upon this throne upheld by lions, sat the prince of the earth whose legions must blindly serve the tyranny of his will. Master of Life and Death, splendid in a celestially justified egotism, the Sun and his representative upon the earth, the king, ruled their respective provinces in space. The minor despot, patterning his garments from a heavenly design, dazzled men with a reflected light. The secret and more profound mystery of the Sun was revealed only to those who had penetrated to the very innermost recesses of the temple. To such it was revealed that the Sun was not designed merely to dazzle men, but that each ray was a giver of life and a disseminator of light. In Egypt, the rays of the Sun were symbolized as ending in human hands, and by this multitude of members, the great solar power finally "raised" all things into union with its own all-powerful nature.

To the hierophant, the Sun was the symbol of that perfect wisdom which adorns the learned with raiments of the mind, more precious than the regal cloth of gold. As metallic gold forms the coin of temporality, so wisdom—which is the gold of reason, the coin of the realm of thought—renders its possessor wealthy beyond the dreams of Cræsus. Hence, the lion of Leo, not only spreads awe by reason of its strength, but has a secret virtue in its own nature, for it is ruler of a family of animals which possess the uncanny power to see in the dark. Kings may roar like a lion, shake their manes, and feel that they have expressed adequately their divine prerogative, but the Kings of kings—those illumined sages who are Princes above the princes of the earth—make no vain show of worldly splendor, but with the gift of the seer penetrate with rational vision the Stygian gloom of the underworld.

And behold the lordly destiny for which man was created. Having sensed the magnificent purpose of this thing called Life, he has come into the secret power of the lion. He is ruler of a world that shall not pass away; for while cities crumble and the achievements of men are at best impermanent, these royal Lions of Judah's mystic tribe are seated upon permanent thrones in the sphere of reason, lighting the universe about them with a magnificence of their own awakened consciousness. There are two ends which all may seek, and both ends are a type of rulership. Those who strive for temporal power must all receive a similar fate: they shall be cut down in the midst of their accomplishment. But those who sense the true dignity of the Solar Light turn from the glories which are ephemeral to accomplish, through the disciplines of the Mysteries, a greater work. These become, as it were, Heavenly Lights, and their rays, piercing the centuries, light the way of unborn civilizations.

VIRGO

The constellation of Virgo introduces a new element in zodiacal symbolism. Like the preceding signs, two definite and almost opposing doctrines are concealed within the single figure. This constellation of stars is supposed to have the rough form of a female figure carrying a sheaf of grain in one arm. Virgo, the World Virgin, represents the beginning of harvest, and is one of the zodiacal symbols of abundance. On the other hand, being the house of the Sun's decreasing light, she is employed (as the legend of Samson and Delilah) to signify the temptress, who lures the Solar Man from his path of power, and, cutting off his rays, causes him to lose his strength. Virgo is the throne of the planet Mercury, and in this respect becomes the symbol of a divine scheming. Life, to a great degree, is a continual plotting toward some rather indefinite end.

In antiquity, the figure of the Virgin was continually employed to signify the Mystery Schools. While the fact remains unnoticed by the majority, the genius of Freemasonry is often represented as a feminine figure. The thought is well expressed in an ancient Egyptian tablet where Isis is described as the Mother of the Mysteries. The secrets of regeneration, as has been previously indicated, were always concealed in Egypt and Persia under the more natural symbols of generation. The adept, or initiate, was born by an Immaculate Conception, being the progeny of the Mysteries. While a feminine sign, Virgo is the throne of an essentially masculine potency, and Mercury (or Hermes) is the Lord or Keeper of the House of Wisdom. Consequently, to the profane, Virgo was symbolic of autumnal abundance, and also of the various institutions erected by mankind and controlled by the human intellect. These institutions ultimately

overthrow civilization; for, tempted by power, the mind forgets the origin of its own creations and, ascribing a divine origin to its own conclusions, falls into the snare of the temptress.

In the Mysteries, however, Virgo becomes the house or body of wisdom, symbolic of the negative pole or vehicle of Hermes, the mind. To the human mind, the body must always be negative and hence, symbolically, feminine. To Virgo, therefore, the hierophants ascribed the key to the rebirth of the soul through the Secret Doctrine. This Secret Doctrine itself then becomes the principle for which Virgo stands. Here also is the weeping virgin of Masonic symbolism—Isis, the Widow, who, gathering up the parts of the dismembered Osiris, in this way collected the fragments of the Secret Doctrine. In Freemasonry, the widow's sons are the initiates, and Virgo herself is Freemasonry, left widowed by the murder of the Builder.

As stated before, Mercury is the symbol of scheming. To the profane, scheming implies the plotting whereby men deprive each other of their common goods. In the Mysteries, however, scheming signifies the conclave of the wise in which those who have beheld the truth plot and scheme together, not to a nefarious end, but that they may discover some method by which wisdom—which is the common goods of the elect—may be safely distributed among all men to the glorification of the Creator and the resurrection of the martyred Builder. The profane scheme how they may take; the wise, how they may give.

LIBRA

To the astro-philosopher, the constellation of the Scales reveals the whole secret of the fall of man. As all such mysteries contain the inherent evidence of an eternal law,

so Libra points out the way of liberation and salvation of the fallen angels. In the zodiac is portrayed the entire process of spiritual evolution, with Aries as the beginning and Pisces the end. In the Oriental philosophies, Aries is thus the light of Parabrahm, the Universal Reality, the One Cause of all manifestation; while Pisces is the super-mental Buddhi, that perfection of consciousness achieved by the evolving monad after it has completed a revolution of the hypothetical Circle of the Holy Animals.

Taking a flat astrological figure, with Aries upon the ascendant, and turning it so that Aries occupies the mid-heaven, or highest point of the circle, and with all the other signs in their proper order from Aries, it will be found that Libra occupies the nadir, or lowest point of the wheel, upon the cusp of the fourth house. In such a flat figure, under normal astrological conditions, Capricorn occupies the mid-heaven, and Cancer the nadir. To discover the secrets of human evolution, it must be understood that the "Ladder of the Seven Stars" referred to by Hermes in *The Divine Pyramander*, finds its analogy in the seven signs descending from Aries to Libra inclusive. From Libra the signs re-ascend to form the ladder of evolution.

Let us now consider the allegory of the fall of man, as preserved in early astrological legends. We are told that the zodiac originally consisted of ten signs, but that in remote antiquity the number was increased to twelve. This increase was effected in the following manner: the then androgynous sign of Virgo-Scorpio was divided into two signs, and a new figure—that of the Scales—inserted between them. Herein is revealed astrologically the Qabalistic legend of the creation of Adam and Eve, who were formed united, back to back, like grotesque Siamese twins.

The old Jewish writings describe how God, with a mysterious instrument, severed them. Then followed the Fall and the generations of mankind began, these generations signified by the sign of the Balance. From the ecclesiastic point of view, man is conceived in sin and born in iniquity, with only the Church between him and damnation. Hence, the Pope, as the personification of the divine man, or the vicar of God, wears the symbol of that decadent humanity whose wretched state can be improved only by an abundance of faith.

The hieroglyphs of the signs of Virgo and Scorpio, which were divided to form mortal man, are still strikingly similar. Both resemble a capital *M*. In one figure—that of Virgo—the final point of the *M* is downward, and in Scorpio it is upward. Taken as a whole, the sign of Libra signifies material equilibrium; that is, the balanced forces which conspire to produce man, whose nature the ancients were wont to describe as suspended between heaven and hell. Spirit and matter are here combined in a middle field to produce form. Intelligence and substance engender a personality, which is united to spirit by inspiration and aspiration, and to matter by its chemical constituents and animal instincts.

No study of Libra would be complete without reference to the Egyptian ceremonial of weighing the soul in the scales of divine justice in the judgment hall of Amenti. This was an integral part of the Egyptian initiatory ritual, and in it the scales become emblematic of natural justice. As the seventh sign, Libra must also convey the various significant facts associated with the number 7, chief of these being that of law. Justice is usually represented as holding a pair of scales, the modern figure being simply a conventionalization

of the ancient concept, which was based upon the seven natural laws.

In the Egyptian judgment scene, the soul of the deceased was conducted by the god Anubis into the hall of the forty-two truths and their judges. This hall, generally termed the "Hall of the Twin Truths," represents the two pans of the balance. Here the heart of the dead, usually shown within a small urn, was placed upon one end of the scales, and a feather (the emblem of eternal truth) upon the other. If the scales balanced, it signified that the truth within the heart was equal to the truth within the world, in which event the deceased was permitted to pass into the presence of the many-eyed Osiris. After propitiation and offering, the soul then passed into the Elysian fields, which are called "the abode of the blessed dead." If the balance, however, disclosed a discrepancy between the truth in the heart and that in the world, then the soul of the dead was committed to the fate of being swallowed up by Typhon, the Destroyer. Typhon here is symbolic of rebirth, which swallows up the individual who has not earned liberation.

It is noteworthy that the two most conspicuous figures in the ceremony of the weighing of the soul—namely, Thoth, as the scribe, and Typhon, as the destroyer—should be analogous to the zodiacal sign on each side of Libra. Virgo is the nocturnal house of Mercury, and the Latin Mercury is identical with the Greek Hermes and Egyptian Thoth. In the Egyptian form of Thoth, the fact that he is the nocturnal Mercury is frequently shown by the lunar crescent upon his head and the reference to him as the guardian of the Moon or the night. Scorpio will be readily recognized in the personality of Typhon, the destroyer. It will be remembered that Typhon, or Set, who was the betrayer of

Osiris, was always regarded as a genius of depravity. In the mortuary papyrus, Typhon is shown with the head of a crocodile and the body of a hog. He is the spirit of evil, whether in the form of Lucifer or some chimerical monster.

At the 15th degree of Libra, the scales of justice tilt. Here the involution, or descent, of the soul into the darkness of death gives place to the evolution of the soul. Passing from Libra into Scorpio, the evolving ego essays the first great work of liberation, the slaying of the dragon.

SCORPIO

Scorpio, the eighth sign of the zodiac, is generally regarded as the most evil potency in the Circle of the Holy Animals. As ruler of the house of death, the ancients assigned to it three creatures to signify the triune phases of its nature. All astrologers should realize that what ordinary mortals term evil is simply a maladjustment of universal forces. Nothing is intrinsically evil, but those vibrations to which, for any reason, we respond adversely are termed evil. In the greatest evil, however, always lie the possibilities of the greatest good. St. Peter three times denied his Lord and as a reward for this, was given the key to Heaven. Nowhere is this seeming contradiction more strikingly set forth than in the complex symbolism of Scorpio.

The first—and lowest—of the creatures used to symbolize Scorpio is the scorpion, which, because of the sting in its tail, is an appropriate symbol of the backbiter, the deceiver, the betrayer, the adversary who constantly seeks to nullify the noblest efforts of mankind. Furthermore, the scorpion signifies that this undoing will be most subtle and insidious—an endless intrigue designed to test the integrity of all who come under its influence. This power is referred to as “the

Lord who is against us.” In the ancient Egyptian Mystery rituals, this demon was the Guardian of the Threshold of the inner sanctuary.

The second form of Scorpio is that of the serpent—sometimes the winged serpent or even the fiery serpent, or seraph. In philosophy, this serpent is the symbol of the occult mind, that mysterious and penetrating power which achieves embodiment in the sage and prophet. The great adepts of the Mysteries were often referred to as serpents or dragons, and despite the unsavory reputation which the snake gained from its role in the Edenic triangle, it has been for centuries the symbol of true wisdom as opposed to pedantry and sciolism. Even in its serpentine form, however, Scorpio remains more or less the tempter; for in magic, the snake represents the astral light—the sphere of illusion from which it is very difficult to escape once the unwary neophyte has lost himself therein. In India, the serpent is the symbol of the Kundalini fire, sometimes termed the serpent power, and in Wagner’s opera *Parsifal*, the power of Scorpio reappears again in the person of the snake-maiden, Kundry.

The third form of Scorpio is that of the eagle or phoenix. This is the emblem of the greatest spiritual achievement—that of Melchizedek, the priest who is above the law. Mythology abounds with references to traitors, evil monsters, serpents, dragons, and strange birds. If the discerning student will analyze these allegories carefully, he will sense certain mystical truths underlying them, the value of which cannot be overestimated. In the Grail cycle appears a mysterious being, called Merlin the magician, whose father is said to have been a dragon. By this it is certainly to be inferred that he was a Son of Wisdom, an initiate of Scorpio. Likewise, the story of St. Patrick driving the snakes out of Ire-

land is almost self-evident. The "serpents" were the Druid priests, whose power was broken and their Order scattered by the early Church. The dragon slain at the mouth of its cave by Siegfried signifies the mastery of the animal nature by the reforged sword of illumined will. The victory of St. George over the dragon, which probably originated in the Chaldean legend of Merodach slaying the dragon, signifies the victory of light over darkness; and, in the case of the St. George allegory, the victory of the Church over paganism. The famous dragon of China is a form of Mahat, the Yellow Emperor of the Mind, and signifies the illumined state of a people when ruled over by the golden scepter of enlightened intellect. One of the most remarkable forms of the Scorpio myth is the story of the betrayal of Jesus by Judas, a story probably derived from the betrayal of Osiris by his brother, Typhon. The thirty pieces of silver received by Judas for this deed relate presumably to the thirty degrees of the sign.

It should also be noted that Scorpio, as the eighth sign of the zodiac, is related to the number 8, which is referred to by the Pythagoreans as the little holy number, a great and unfathomable mystery. The eighth sphere was regarded by the ancients as the abode of evil, and was likened to the moon. The Egyptians, and also the Yezidees of Iraq, believed in the existence of a dark planet but a short distance from the earth, which was the abode of all evil. This dark star, as they termed it in their secret teachings, was an invisible psychical sphere, reflecting no light and casting no shadow save that deep moral shadow which, clouding continents, rendered dim the light of truth. These ancient peoples believed that evil magicians and sorcerers were carried after death to this planet, thereby increasing the sum of evil and radiating loathsome vibrations which crystallized into

war, pestilence, and crime. Over this benighted globe ruled a dark angel, a prince of demons, whose brooding wings enveloped the blackness.

Another important line of symbolical interpretation of Scorpio is concerned with the problem of generation. The reproductive principles are particularly related to this sign, which controls what may be termed the fire of bodies. In describing the fall of Lucifer, Von Welling, an early alchemist, declared that this world was created to liberate Lucifer from the deep gloom of matter into which he had been plunged at the time of the rebellion in heaven.

From the functions of Scorpio and the sidereal properties which it controls and precipitates into material form, is extracted a mysterious pabulum, called by the medieval Rosicrucians the *soul*. It is the quintessence of both the metals and the spirit within bodies, and is the homunculus, or crystal child, referred to in the *Chemical Marriage* of Christian Rosencreutz.

SAGITTARIUS

In the Pythagorean system, the number 9 is definitely related to man, and in astrology the hieroglyph of the ninth sign, or Sagittarius, is a most appropriate symbol of evolving humanity. The Centaurs were a mythological race of remarkable erudition, if we are to accept the story that Chiron, one of their number, was the mentor of Achilles. In the Mysteries, there were two orders of beings who assisted in the evolution of humanity: one called the *supermen*, and the other the *demigods*. The Centaurs were evidently an order of supermen, possibly a secret society of adepts and initiates. They were not actually part equine and part human. This symbolic allusion merely signified that they were

men who had partially lifted the human nature out of the animal constitution. Astrologically, it is not surprising, therefore, to find that the sign of Sagittarius is the symbol of the human or physically intellectual mind. In Platonism, this has sometimes been referred to as the irrational nature, whereas the higher mind, or Capricorn, is the rational nature. The Centaur is generally depicted with a bow and arrow, aiming his shaft at the stars, and hence is the significator of aspiration. One of the earliest forms of the Centaur is to be found on the circular zodiac of Dendera, a fact which establishes the antiquity of the symbol.

In the triad of fire signs, Sagittarius signifies the fire of intellect, that quality of rational enterprise which lures the mind from the commonplace into the realm of abstraction and, consequently, often into hazardous speculation. In his article on the circular zodiac of Dendera, John Cole gives the following detailed description of the figure of Sagittarius found on the ancient Egyptian zodiac, which should mean much to the astrologer: "This figure of Sagittarius appears to have a crown on his head, and two faces, one looking earnestly forward, apparently female, the other looking behind, having a hawk's head similar to the men's faces who, in the middle of the sides of the square, support the circumference of the Planisphere, representing by all probabilities the faces of slaves. He has a bow and arrow in his hand, and his body is united to the neck of the horse, which is galloping full speed, with wings on his back. He has also two tails, one exultingly elevated, and the other hanging submissively down." Mr. Cole notes the correspondence between the symbol of this ancient zodiac and the description contained in Revelation 6:2, "And I saw, and beheld a white horse; and he that sat on him had a bow; and a

crown was given unto him; and he went forth conquering, and to conquer."

The winged white horse may also refer to the famous Kalki Avatar of Vishnu, or the White Horse incarnation, which is yet to come and which will usher in the redemption of mankind. The combination of man and horse, rather than simply placing the man upon the steed, indicates that in essence both horse and rider are identical. The beast is not extraneous to the rider, but is a part of him. Here again we sense the ancient philosophical allegory: mind, the flying horse, is a vehicle of that inner consciousness which should directionalize its activities toward rational lines of accomplishment. Is not the Centaur, furthermore, another form of the winged Egyptian globe, a symbol of the self and its bodies? Three creatures are involved in the construction of the Centaur. Only two of these are popularly considered: the horse and the man. The third is the bird. The horse is the proper symbol of the physical body; the bird, of the soul; and the man, of the spirit.

Sagittarius governs the religious impulses of humanity. It voices the instinctive yearning of man to escape from the limitations of flesh and ignorance and lift his rational nature through all those heavens that intervene between nature below and the Empyrean above. In philosophy, one of the greatest problems confronting the student is to divorce the mind from ambition. It may be difficult to sense the vast interval which exists between ambition and aspiration. Ambition is concerned wholly with material things: the desire either to possess them or to possess power over them. Few ambitious people ever achieve even a relatively permanent degree of happiness. The ambitious are slaves to their ambitions, spending their lives in servitude to ephemeral things.

We must turn to the Orient for an understanding of aspiration as differentiated from ambition. While ambition seeks to possess the imminent, aspiration desires the immanent. While ambition seeks the greatest power, aspiration seeks the greatest good. We are ambitious to possess; we aspire to become. Aspiration depends for its existence upon an ever-broadening vista of consciousness, whereas ambition is thwarted by reason and must find gratification in blind impulse. Sagittarius is the divine fool, the dreamer who reaches for the stars. Aspiration dies in poverty, while ambition lies murdered in its bed. In the twentieth century, it is dangerous to aspire; it is fatal to dream, and visions must be their own reward. While these temporary conditions for a moment turn awry the force of consciousness, man is innately the Centaur, whose aspiration will not rest despite every effort to cultivate a materialistic mien. Through uncounted ages, he must gaze upward at the stars and dream of that vaster sphere which lies above him. He must inevitably realize how little he can achieve by the mastery of temporal circumstances. Though a citizen of every land and master of uncounted men, he will never be satisfied until he is a citizen of that vast space compared with which his efforts and accomplishments are utterly negligible. Man can never be wholly satisfied with the earth while uncounted suns traverse the firmament above him. Like Alexander, satiated with pomp and power, he cries for more worlds to conquer; for, mounted upon the winged horse of Mind, he would soar to the end of time—yes, even to the metes and bounds of eternity.

CAPRICORN

The constellation of Capricorn, whose form is that of a goat with the tail of a fish, was referred to by the ancient

astrologers as the sign of the increase of the Sun, for from the moment of the Winter Solstice, the solar power waxes. The Sun-god is therefore born at the Winter Solstice, after having been conceived at the Vernal Equinox. In the old symbolism, it is written that John the Baptist was born at the Summer Solstice, at which time the sun must necessarily decrease. This accounts for the statement of John in the New Testament, where he says that Jesus shall increase, but he shall decrease. Jupiter, who like most solar gods, was born at the Winter Solstice, is sometimes depicted as a babe riding on the back of a goat to reveal this mystery to the initiate.

Capricorn is referred to by the Arabs as *Al Dabih*, which means *the sacrifice* or *the atonement*, and it is not difficult to recognize in this symbol the famous scapegoat of Israel, the sin-offering of the people. The goat and the ram were both phallic symbols of vitality, and it is significant that in astrology these creatures should occupy the two most vital angles of the heavens—the midheaven and the ascendant—and should both be assigned to major points in the increase of the solar light and life. The ancients observed that the goat had a peculiar habit in its grazing, eating its way, so to speak, up the side of a hill. It would ascend as it grazed, and invariably finished its meal at the highest point. This probably contributed to the symbolism, and caused astrologers to associate this sign with elevation and dignity.

The first sign of the zodiac being Aries, the ram, and the last sign being Pisces, the captive fishes, these two signs came to be associated with the beginning and the end of the year, when figured from the Vernal Equinox. The beginning and ending of the sun, however, occurred in Capricorn. Therefore, we find the ram and the fish united there in one symbol. Here is the Lamb of God and the Fisher of Men

symbolically set forth. From the Winter Solstice life begins to increase, its vitality being consummated at the Summer Solstice. Thus, in the old Babylonian system, the sun rose out of the earth in December and passed down under it again in June. In the Cave of the Nymphs, as described by Porphyry from the Wanderings of Ulysses, the constellations of Cancer and Capricorn ornamented the gates of entrance and exit from this material life.

The Egyptian Capricorn was the crocodile, an amphibious creature which, like the mythological sea-goat, could exist on both land and water. The crocodile was sacred to the Egyptian god who corresponds with the Roman Saturn, so astrologers are perfectly consistent in assigning this god to Capricorn. The dolphin was another sign used by the ancients to symbolize Capricorn, and Apollo the sun-god is occasionally depicted as a child riding on a dolphin. The Egyptians so revered crocodiles that they often made golden bangles inlaid with jewels for the legs of these creatures and valuable collars for their necks. The Jews, following an early symbolism which shows Capricorn as part antelope and part fish, speak of Naphtali, the son of Jacob who represented Capricorn, as "a hind let loose." This graceful creature, racing through the year, well symbolizes the sun hastening through the twelve signs to its tryst with death.

Some early astrologers believe that the sign of Capricorn was fabricated by the Chaldeans to represent the two great seats of their civilization — Nineveh and Babylon — for these rose in their grandeur from the marshy banks of the Tigris and Euphrates. It is not generally known that the ancients associated Capricorn with Neptune by making the sign that of the sea-horse, a creature especially sacred to him.

Capricorn was always associated with darkness and the underworld, and its ruler, Saturn, is the familiar Santa

Claus, who comes down from his world of winter to spread the joys of the new year. The Christmas tree represents fertility, and the toys, which were originally fruit, are the promise of the harvest and the general regeneration of the world. It is interesting to reconstruct the appearance of the constellations as they were on the night of the 25th of December two thousand years ago. The sun is at the nadir, and Cancer, the symbol of the manger in which Jupiter was born, is in midheaven, as is also the constellation of the Ass upon which Bacchus rode victoriously. On the eastern horizon rises the Virgin with the bright Star of Bethlehem, Spica—the same star for which Hercules labored so arduously in his task of securing the Girdle of the Amazon. On the western horizon is the ram of Aries, which is in opposition to the Dragon beneath the feet of the Virgin. The three brilliant stars in the sword belt of Orion, which are still known in Arabia as the three Wise Men, are close to the Ram, the Lamb of God which they have come to worship, and they will soon ascend in their quest of the divine child. (See *L'Origine de Tous Les Cultes*, by Dupuis; Paris, 3rd Year of the Republic.)

The theologies of nearly all nations have been built up from a contemplation of the motions of the heavenly bodies, and throughout the pagan world, the birth of the sun-god was annually celebrated while the sun was in the first decan of Capricorn. The fact that at midnight on the sacred day the sun was at the nadir, or the weakest point in the horoscope, is curiously associated with the humble origin of the god who was born as the least among men.

There is a popular belief that it is unfortunate to be born with the sun in Capricorn or with Capricorn rising. Such people are supposed to be crystallized and inflexible, of gloomy disposition and of adverse fortune. Capricorn de-

mands a very high degree of perfection of those who are born under its influence, and if they cannot rise up to these positive qualities, Capricorn does unquestionably bring out very unfortunate characteristics. The sun-gods, symbolic of absolute perfection, are all presumably born with the sun in Capricorn and Virgo rising upon the eastern horizon. But ordinary mortals have not yet learned to carry these great dignities of force in an adequate manner.

AQUARIUS

In a footnote to *Isis Unveiled*, Madame Blavatsky consigns the Brahmanical deity Indra to the constellation of Aquarius. Sir William Jones writes that Indra, the king of the immortals, corresponds to the Jupiter *conductor* of the Platonic philosophers. One of the numerous names of Indra is *Dyupetir*, meaning the Lord of Heaven. No one can examine the similarity of the words *Jupiter* and *Dyupetir* without realizing the universal diffusion of the astronomical myths among the nations of antiquity. Indra is the chief of the eight genii presiding over the eight directions of the world, sometimes referred to as the eight winds. In the zodiac of Dendera, eight hawk-headed genii support the celestial sphere. Indra was a god of thunders, winds, and meteoric phenomena. The thunderbolt carried by the Tibetan lamas was brought to the high Himalaya country by the Lama Padma-Sambhava, and with it he routed the Bon demons who, so tradition tells, had terrorized Tibet into a state of subjugation. This thunderbolt which Padma-Sambhava brought had belonged to the god Indra, who carried it as a symbol of his power in his aspect of Jupiter Elicius, or the Jove of Electricity.

All of this brings us to the main issue involved. Aquarius is an air sign, and yet its name associates it definitely with

water, as does its hieroglyphic which is the Egyptian hieroglyphic for water. The sign itself is generally represented by a youthful person—sometimes male, sometimes female, and occasionally androgynous—either carrying a jug of water or pouring the liquid from a pitcher or amphorae. In some of the older zodiacs, no human figure appears; there is simply the water vessel. All the evidence points to one inevitable conclusion—the water of Aquarius is of an airy or heavenly nature. In the Greek system, Aquarius is Ganymede, the cup-bearer of Zeus. Thus the symbolism of the sign is tied up with the Grail mysteries of the later Christian period. The Holy Grail was supposed to have contained the blood of the Christ, or in simpler terms, the life essence of the sun. The water of Aquarius is therefore the “living water” of which it is written that those who drink thereof shall thirst no more.

Leo and Aquarius are linked together in the relationship of spirit and body, for Leo is the very sovereign sun itself, and Aquarius is the universal psychical humidity or heavenly ether which carries and distributes the solar rays throughout the parts of the world. Ganymede carries the cup of immortality, for even the gods must drink of the One Life if they are to endure. In alchemy reference is made to a mysterious fiery-water, a sort of fluidic flame; and the eleventh process of the Philosopher's Stone, which is called multiplication, or the increasing of things through the nurturing of their divine substances, is also assigned to Aquarius.

One cannot think about the thunder and lightning of Zeus without associating these phenomena with electricity. Here we have a substance both fiery and fluidic, a mystery which actually flows through the air, and is the very scepter of the Logos himself. The parallel wavy lines which form the hieroglyphic of Aquarius should be regarded, then, as sym-

bols of parallel lines of force rather than as water. The mysteries of electricity still elude us. While we have classified many of the effects of this force, its actual composition is beyond our ability to comprehend. We realize that it is about us everywhere in space, that it contributes life to all living things, and motion to all moving things. There is even the possibility that everything which exists is simply a mode or mood of this electrical agent. If all things are not actually electricity, they are of a certainty released into expression through its activities. Yet we can approach this wonder without any particular reaction of veneration. We live in an age when gods are dead, and to our minds only blind forces remain. Yet the electrical agent of today is but the magical agent of yesterday; and the sorceries from which men perished at the rack and gibbet less than three hundred years ago, were not so different from the experiments now carried on in scientific laboratories all over the world. We pride ourselves that we have discarded superstitions and outgrown "the calamity of our forefathers, who, in addition to the inevitable ills of our sublunary state, were harassed with imaginary terrors and haunted by suggestions." Yet we should beware, lest in our scientific zeal we throw away the substance with the shadow, discarding both the real and the unreal together.

Aquarius is ruled over by two widely different forces as expressed through the rulers of the sign—Saturn and Uranus. Saturn is scientific, statistical, and conservative. Uranus is scatter-brained, progressive, and revolutionary. Both, however, have a scientific flavor, for Saturn is orderly and mechanical, and Uranus is inventive and ingenious. Aquarius itself is the most progressive and revolutionary sign in the zodiac. It stands for change, reorganization, humanitarianism, and the general betterment of mankind. It encourages

reforms, promotes benevolent institutions, patronizes science, inspires to exploration and research, is associated with publicity, education, and the general reorganization of human affairs. As a human sign—that is, its symbol includes a human figure—it encourages the development of such sense perceptions and attributes as are peculiar to man and are not shared by the brute—abstract reason, morality, aesthetics, and ethics. Philosophically, it is eclectic; politically, it is socialistic; religiously, it is agnostic; and economically, it is individualistic. As air is the element in which the sign particularly functions, it is associated with aviation, radio, and even the motion picture.

The dawning Aquarian Age, when for over two thousand years the sun will cross the Vernal Equinox in the constellation of Aquarius, has brought with it the tremendous impulse toward machinery and the worship of mechanistic concepts which are so evident in our modern affairs. The era of invention will continue until the close of the present age—over two thousand years from now—and during this entire period, men will concern themselves more and more with the mysteries of space, time, and other Einsteinian concepts. The possibility of communication with other planets will be developed, for Urania is the peculiar Muse of the stars. Astronomy will make vast progress during this age and, needless to say, astrology will keep pace with it, for astrology also is under the patronage of Uranus.

Revolutions, both political and sociological, are always inspired by Uranian impulses, as the horoscopes of France and the United States for their revolutionary epoch will demonstrate. During the Aquarian Age, there will be revolutions in the field of thought; for Aquarius, being an air sign, rules those intellectual vapors which the ancients con-

ceived as flowing through the skull. The Aquarian Age will be one of utter progressivism and kaleidoscopic change. Needless to say, such a period will be one of great nervous tension, with tremendous strain upon the nervous and vital resources of the individual. Before the end of this period, there will be many and marked changes in the whole institution of civilization.

Uranus, in general, favors occult and spiritual subjects, and it is a fortunate planet for those attempting the development of superphysical forces. During this age, men's minds will turn more clearly toward spiritual values, and the value sense will be stimulated and balanced. It will not be an age of peace, however, for Uranus is not peaceful. All such concerns as she has dominion over are, like astrology, subject to innumerable vicissitudes of fortune. It will be an age of impulse, and impulsiveness very often leads to disaster. Very few Aquarian persons, unless their charts are strengthened by other configurations, can control their impulses. They are attractive, vivacious people, usually with much breadth and geniality, but lacking in depth and continuity. The age must be likewise, for it will take upon itself the qualities which its ruler bestows. Saturn, which was assigned to Aquarius by the ancients, may under some conditions have a neutralizing effect, but Saturn's rulership over Aquarius is somewhat problematic now that the new planet has been found and placed in this sign. Very often the Saturnine qualities of Aquarian people can be traced to other configurations. Saturn may possibly be responsible for the consistency with which Aquarians are inconsistent, and it may also contribute something to the very strong and usually unwarranted opinions which these people hold.

It is the utter lack of ideals over a period of centuries that is more or less responsible for the present discord in

human affairs, and one of the most hopeful signs, in connection with Aquarian rulership of the world, is that nearly all Aquarian types are dedicated to some ideal.

PISCES

The sign of the two fishes, which closes the Circle of the Holy Animals, has been associated by both astrologers and philosophers from time immemorial with the concept of the ending or summing up of life and the world in their various aspects. The Egyptians recognized this constellation as signifying the end of the world, at which time all things would be dissolved in a great deluge or oblivion. To the Chinese, the twelfth sign also represented the periodic inundation of the world by means of which the way was prepared for a new beginning of life upon the planet. By the Hindus, Pisces was associated with the Kali Yuga, or last age, during which old orders crumble away and that which has failed is removed by nature, and the way is prepared for the establishment of new generations. In astrology, the sign is associated with bondage, limitation, and confinement. The fishes are tied together by their tails and, though swimming in opposite directions, cannot separate themselves. The sign is a constant reminder that man is ever in bondage to the lower aspects of his own nature, from which there can be no escape until the accounts of nature have been settled.

The ancient Christians, adopting the sign of the fish as a hieroglyphic symbol of redemption, employed the figure to signify bondage to sin and iniquity. Christians recognized each other by drawing the form of a fish in the sand. This was also a signifier declaring oneself to be a hopeless sinner, and as such, was representative of the strange attitudes developed in the early Church, in which the penitent glorified in his own less-than-nothingness. The principle involved

seemed to be that the worse a man was, the more glory to the institution that could save him.

This curious complex led Celsus to maintain that the new faith held out heaven to rogues and small reward to honest men. In this sense, the fish summarized all human failings and limitations, as well as a relapsed condition—an appropriate figure for persons who were miserable for the glory of God! The history of flagellation and extreme austerities informs us that when through some curious streak of Providence, Nature was momentarily kind, this weakness of the terrestrial sphere was corrected by visiting upon oneself and others artificially designed and cruelly fashioned forms of discomfiture.

St. Augustine likens Christ to a fish which is broiled for the sins of the world, probably because of the cryptic *ikhthus* which is derived from his name and title. This calls to mind that numerous divinities have been associated with the fish. Dagon, the Babylonian savior god, has the body of a fish and the head of a man; and Vishnu, in his first avatara, is shown rising from the mouth of a fish. This seemingly has reference to the beginning of life, for after every pralaya, or night of the gods, the Deity, symbolized in the form of a great fish, swims through the sea of Eternity. The ancients recognized all life as rising from water, which was the common mother substance. The fish gods consequently refer to the celestial intelligences who existed at a time when a heavenly water filled the whole cavity of space. Even Deity itself is sometimes referred to as a great fish, and the story of Jonah and the whale has been interpreted to mean that Jonah signified an aspect of the Noah legend. Jonah, therefore, signifies the seed of mankind. The ship from which he is cast is the old world which is to be destroyed. Divinity

is the great fish which, receiving the germ of life, carries it through the deluge which destroys the world and finally, upon the establishment of the new cycle, casts it upon the shore, where it becomes the progenitor of a new order of life.

Regarding Pisces as signifying the end of enterprise, regardless of its magnitude, and also assuming with the Egyptians that the twelfth sign was associated with karma or an accumulation of unfinished business carried forward through the cycle, we next hear of it as associated with misfortune. There is much question as to whether any sign of the zodiac should be allotted two rulers—that is, whether Aquarius should be assigned both Saturn and Uranus, two widely different forces; or whether Jupiter and Neptune should share honors in the rulership of Pisces. Neptune is a planet strangely associated with the occult forces of nature, and while it may not often bestow its appearance upon the Piscean native, it most certainly bestows peculiarities of temperament and eccentricities of person. Most Piscean people are creatures of destiny or, at least, puppets of fate. There is nearly always something mysterious or unusual about them, and in many cases they are given to unaccountable depression and melancholy. Their lives are usually eventful in one way or another, often involving sudden changes. Like Neptune, they are very often revengeful and, again like this planet, inclined to keep their real feelings to themselves; their words often have little to do with their thoughts. Neptune again strikes them in their relationship to the occult, or at least in their fondness for the mysterious, the bizarre, and their thrill from intrigue. They are quite often mediumistic or clairvoyant, and are almost certain to be surrounded during life with circumstances not explainable by the average man's philosophy. As an old work on the subject says: "They are addicted to dreams, fancies and even frenzies." They

are inclined to be secretive, and are often tempted to evil habits or dangerous intrigues and crime.

In none of these qualities do they partake of the Jovian influence which is supposed to partly govern the sign, nor are their finances as plentiful as generous Jupiter would be expected to bestow. They are a worrying caste, and the only point where Jupiter really shows himself in their outer appearance is in size and weight; and through their inner temperament as generosity.

If Pisces be accepted as a sign connected with the rounding up of a cycle of experience, then it is easier to understand why Piscean people are seemingly continually confronted by responsibility and so-called misfortune. The facts are that they are faced with the loose ends of their own lives. In Pisces, the individual is temporarily in bondage to the limitations of himself. In this sign, he must overcome in himself those conditions which, through the other signs, he has been attempting to overcome in the outer world. It is a well-known fact that just before dawn, vitality is the lowest upon the earth; and in the horoscope, Pisces represents that zero hour which precedes the dawn which is symbolically presumed to take place in Aries. Thus Pisces is the weakest point in the chart. It represents the place where the energies of life have run down. It has neither the strength, combativeness, nor optimism which in some of the other signs literally bubbles over. The Piscean native is born tired and, lacking the vitality bestowed by more robust configurations, may also lack the self-assurance which surmounts obstacles and defends its own rights. Pisces bestows the peacemaker, who is generally badly pummelled by both contending factions.

The world has just passed through a Piscean cycle, and it has been a period of travail. Man's idealism and humani-

tarianism have been exploited to the uttermost. Virtue has lost caste, and honesty has lost merit. The order of life has been hopelessly upset, and a certain despair has been bred in the subconscious strata of men's souls. But as the darkness of night gives place to the sparkling colors of the dawn, so the inhibitions of Pisces find expression in the spontaneous exuberance of Aries. The sun, having completed its cycle, begins a new one. Night gives place to day, hopelessness to hope, and the great wheel turns as before. In our cycle of spiritual progress, we are born again and again in each sign, as the wheel goes round. When it comes time for us to be born in Pisces, we are brought face to face with the things which are as yet unfinished. This experience is necessary, for it gives incentive and purpose to future effort.

FUNDAMENTAL
PRINCIPLES
OF
OPERATIVE
OCCULTISM

The first part of the book is devoted to the history of the occult. It begins with a chapter on the occult in ancient times, and then goes on to discuss the occult in the Middle Ages and the Renaissance. The author then discusses the occult in the modern world, and finally concludes with a chapter on the occult in the future.

The second part of the book is devoted to the principles of operative occultism. It begins with a chapter on the principles of magic, and then goes on to discuss the principles of alchemy, astrology, and other occult practices. The author then discusses the principles of the occult in general, and finally concludes with a chapter on the occult in the future.

The third part of the book is devoted to the practical application of the principles of operative occultism. It begins with a chapter on the practical application of magic, and then goes on to discuss the practical application of alchemy, astrology, and other occult practices. The author then discusses the practical application of the occult in general, and finally concludes with a chapter on the practical application of the occult in the future.



AN
 ESSAY ON
 THE
 FUNDAMENTAL
 PRINCIPLES
 OF
 OPERATIVE
 OCCULTISM

BY MANLY P. HALL

FOREWORD

This essay summarizes the ancient teachings of esoteric schools, especially those of Eastern nations, bearing upon the unfoldment, by certain disciplines, of the divine powers latent in man. As many of these older systems still have large followings, and it appears that the beliefs that they taught will be more widely circulated in the years ahead, it may be useful to summarize the doctrines involved. Some aspects of the mystical tradition may seem strange and highly speculative, but in the East, these matters are taken very seriously and disciples still follow in the convictions of their forefathers.

When this essay was first published, many years ago, it was my intention to give certain warning against the superficial experimentation with development exercises. Much other interesting information will be found dealing with principles of Yoga, and it seems appropriate to include this work in the present volume of Collected Writings.

MANLY P. HALL
May 1962

AN ESSAY ON THE FUNDAMENTAL PRINCIPLES OF OPERATIVE OCCULTISM (1930)

To Accompany Three Oil Paintings by Mihran K. Serailian

The question is asked, "What must I do to unfold the divine powers latent within myself?" While it is not possible to give a direct answer to this question, we may cast some light on the subject by refining the fundamental principles upon which the Mystery Schools of all ages were established as institutions of philosophic, ethical, and religious culture.

The Schools of the Mysteries were composed of illumined men and women who had been accepted into the company of the Immortals. To reach this exalted position required an almost inconceivable amount of preparatory labor; for if man would associate with these advanced types of humanity, he must raise himself to their level.

Realizing that nothing is more dangerous than the indiscriminate circulation of occult secrets, the Mysteries established their schools for the purpose of concealing rather than revealing knowledge. They were the original and sole custodians of all the divine arts and sciences, the secret keys to which they revealed only to those whom they considered qualified to receive them. Inasmuch as man's power increases with his knowledge, the secrets of nature's finer forces could not be revealed to him until he had passed through these Mysteries, which tested him as to his motives and demanded certain standards of moral and philosophic excellence.

Before the candidate was in a position to begin his studies in occult philosophy, (which, if successfully completed, would result in discipleship and final admission into the

Mysteries) he had to lay the groundwork by familiarizing himself with certain systems of ethics, and gain at least reasonable proficiency in several material arts and sciences.

1. *The candidate must realize the value of education.* While the ignorant person may be capable of spiritual growth, the fact remains that man's ethical progress is seriously retarded through ignorance of the material arts and sciences. Not realizing the great value of discipline, many students of the occult sciences ridicule modern educational systems, which are valuable because they discipline the mind. Learning how to study is a prerequisite to effective studying. Before it is possible to think, it is necessary to train the mind in reason, continuity, and logic—the essentials of thought. In the last analysis, all the so-called material arts and sciences are reflections of the secret wisdom. A man with an understanding of mathematics cannot help but know more of the divine plan than one without. Pythagoras demanded proficiency in music, mathematics, and astronomy of all candidates seeking admission into his school.

Before a candidate can honestly seek admission to the Temple of Wisdom, he must prepare his offerings and bring them to the Temple. The only possible offering which he can make is himself, and his offering is acceptable only when it is usable for the dissemination of wisdom. The more nearly perfect that vehicle is, the greater its usefulness. If able to speak a dozen languages, he has a decided asset. If skilled in chemistry, gifted in oratory, clear in thought, he has valuable talents which can be quickly turned to the service of mankind. If the candidate, regardless of his sincerity, presents himself at the door of the Temple ignorant and untrained, it is first necessary to equip him for his work. This preparatory training requires years. A person



THE OPENING OF THE THIRD EYE

This painting of the head of Minerva shows, in part, the activities of the pineal gland and the pituitary body at the time of the phenomenon commonly termed "the opening of the Third Eye." The Kundalini fire is seen rising upward through the spinal canal into the pons of the medulla oblongata. The golden light radiating from the base of the brain, at the back, gradually increases in size and intensity until it forms the nimbus, or halo, of the saint. The pituitary body is here shown surrounded by an elliptic rose aura. The pineal gland—the Third Eye of the Mysteries—is here depicted as blue in color and surrounded by a radiating blue aura. In reality, however, this aura includes within itself all the colors of the spectrum, but blue decidedly predominates. The tiny vibrating finger on the pineal gland points toward the pituitary body. This finger, vibrating at a very high rate of speed, is the actual cause of true spiritual illumination.

willing to consecrate himself unselfishly to the service of God—the first requisite for entrance into the Temple—should certainly be willing first to educate himself by learning what the material world has to teach. He must never seek for the Masters of wisdom until he has something of real value to offer them, for usefulness is to a great measure limited by trained ability.

2. *The candidate must understand the importance of continuity.* The curse of the modern world is its inability to finish the enterprises which it begins. As a child starts several things, but completes none of them, so the immature mind vacillates from one activity to another. Failure to achieve is the result of scattering the power of the mind over too great an area of endeavor. Man can cultivate no quality more essential to his spiritual well-being than that of finishing what he begins. Success can never be achieved in the material world without at least a reasonable development of the power of continuity. In matters pertaining to occultism, the same is true. A person who studies several lines of philosophy may call himself broadminded, but if he carries none of these lines to a successful culmination, he is, in reality, "scatter-brained." Again and again, such a person turns off and tries a new road, when just a few more steps upon the old one would have brought him within sight of achievement.

3. *The candidate must recognize his debt to society.* If in his zeal to unfold his spiritual nature he neglects those daily labors which have been assigned to him in the material world, he can never hope to attain true spirituality. Each individual born into the physical world has obligations which if not assumed by him, must be carried by others. Among the Hindus, for example, the debt which the Brahmin owes

to the race that produces him is very keenly felt. This debt is not paid until a son is born to him and he has lavished upon him the parental regard and care which he previously received from his parents.

Woe to those who neglect their fellow creatures to serve their God! In this world it is necessary first to earn the right to that leisure time which is essential for personal improvement. The chief reason why people are always confronted by problems is that they are ever seeking to evade problems. So many say, "Life is just one difficulty after another," when, in reality, it is the same difficulty presenting itself again and again, because it is not mastered. The candidate is urged to face and settle each problem of his life. In this way, perplexities are eliminated and more leisure is available for ethical progress. The prosaic duties of daily life are the elements out of which character is built, and those unable to cope with them are as useless in things spiritual as they are in things material.

Occult development is an exceedingly slow process. The results of the time and energy expended are often imperceptible. This brings discouragement; the candidate gives up the struggle, considering the task before him a hopeless one. Discouragement is one of the temptations placed in the way of the candidate by the Mysteries, for in spiritual matters he who can be discouraged is not worthy of encouragement. It is by means of discouragement that mediocre minds are eliminated. Recognizing the difficulty of preserving mental continuity, the Mysteries demand it of their candidates, for only those who struggle on to the single goal, year after year, wandering in darkness but with one-pointedness and perfect faith, are considered worthy to enter the Temple—the House of the Immortals.

4. *The candidate must realize the importance of motive.* An analysis of motives generally demonstrates them to be basically selfish, regardless of how unselfish they may appear. Only those who assume the study of occultism with the highest and most unselfish motives can hope to succeed in this the supreme science. In the present age, nearly every one has ulterior motives, most of which center around the aggrandizement of the individual not-self, mistaken for the Self. We desire power so that we may be recognized as powerful; we desire wisdom so that we may be recognized as wise; we gravitate about important people in the hope that we may shine a little with their reflected glory; we seek to be virtuous so that one man may say to another, "There goes a godly person!" To the average person it is inconceivable that greatness should not promenade. And yet an analysis of the men and women who have become great—either in spiritual or material affairs—reveals, in the majority of cases, humble, retiring individuals whose greatness is never offensive. Those who study occultism, hoping thereby to improve their material condition, fail utterly. Before power can be safely entrusted to man, he must become supremely indifferent to it. Perfect unselfishness is perfect consecration to the service of the One Universal Self.

Before anyone begins a study of the mystic sciences with the hope that he will add to the dignity of his position or to the weight of his coffers, he should consider for a moment the social, financial, and worldly position of those who during the ages past have been recognized as exponents of occultism and philosophy. Count Cagliostro, languishing for years in prison; Marshal Ney, an exile living under an assumed name; Abbe Villars, murdered for writing his *Romance of the Gnomes*—these are but a few examples

demonstrating the rewards which the world holds out to those who try to educate it. In order to serve more effectively, a few initiates (such as Comte de St.-Germain and Francis Bacon) were placed in positions of world power; but with this increased dignity came increased responsibility. The crown of spiritual adeptship is a far heavier one than the crown of material rulership. The use of occultism for the gratification of personal ends constitutes *black magic*.

It is for these reasons that the applicant is asked, "What motive urges you to take up these arts and sciences? Is it your supreme and all-ensouling desire to be of unselfish service to humanity?" To these questions some reply, "Gladly will I *die* for truth." To them the answer is, "That is not enough. Will you *live* for truth?" A few brief moments and the act of martyrdom is consummated; a few seconds of pain and the soul of man is beyond the reach of the executioner. This is a tremendous sacrifice—a glorious death. But the daily living, surrounded by problems and worries, year after year of disappointments—this is the supreme test of unselfishness. Until the soul can find perfect joy in giving, perfect companionship in aloneness, perfect sufficiency in the power of truth, perfect abundance in the gratitude of the few and the scorn of the many—until such a state is reached, the disciple is not ready to leave the broad road on which the world walks and take the thorn-lined path which leads to conscious immortality.

Years are spent by the Masters testing the hearts of candidates. Those who begin spiritual unfoldment find difficulties of all kinds rising before them. The even tenor of human existence is shattered, temptations of all kinds confront the seeker, and it is only when he rises triumphant above them all that he is usable in the great plan of human progress. In a man of little mind, selfishness is a small sin; should

that man develop a great mind and control the destinies of thousands, the small sin, if left unmastered, becomes a great menace. The impotent selfishness of ignorance becomes the potent tyranny of power.

Occasionally we find persons who, if not in some way restrained by nature, would become archdoers of evil. But nature, Delilah-like, has shorn them of their locks. One such case will suffice to demonstrate the principle: A sardonic iconoclast, with a tongue like a two-edged sword, who ruthlessly—even gleefully—destroyed hope, love, and faith in the hearts of others, was struck with paralysis which, affecting his tongue, made speech a slow and painful process. His heart was still filled with malice; in fact, he was more malignant than before, but his power to injure others had been taken from him. All men are born with many faculties and members paralyzed. Some are filled with malignancy, held in curb only by their inability to vent their spleen. All human beings have latent faculties and powers, but all are not privileged to develop them at this time. Before it would be safe to loosen the tongue of the malignant creature who calls himself a man, it would first be necessary to transmute the bitterness in his heart.

In a similar manner, before it would be advisable to liberate man from the natural paralysis of ignorance, there should be assurance that the newly awakened faculties shall be a blessing to humanity and not a curse. Before the Masters gave man the power to loosen his tongue, his heart had to be purified so that the power which was given him should not frustrate the plan of true spiritual unfoldment. This was the real reason for the periods of probationship. During these periods the mind and heart were cleansed of those things which, if given power of expression, would work evil. When the supreme forces of nature were placed in the hands

of the newly raised initiate, his heart, his mind, and his soul had to accept these gifts with divine humility, without thought of self, and use them for the greatest good to the greatest number.

5. *The candidate must shun all kinds of psychism and phenomenalism.* The fundamental purpose of occultism is not to equip a disciple with the power to see auras, elementals, or thought-forms. Nor is it concerned with the processes of bringing those who have passed on into communication with bereaved relatives on the material plane. Occultism is, first, an ethical philosophy; second, an operative science. As the candidate obeys the laws imposed upon him by the Mysteries, and as he is faithful in his discharge of the new duties which he is assuming, he gradually and sequentially unfolds the various parts of himself. His faculties become so sensitized that he is able to see at each step of his growth that which is essential for him to see, and sense that which is essential for him to sense. Clairvoyance is an effect, and not a cause; it is the result of certain adjustments of the life and a gradual regeneration of the bodily parts and members. True occult growth is so slow that it is almost imperceptible, the faculties unfolding from within outward like the petals of a flower. To hasten these natural processes beyond a certain point, is to endanger the sanity and health of the candidate.

So-called clairvoyance may take many forms. A student may reach a comparatively high degree of *Chelaship* and still be unaware of any extension of sense perception such as is commonly associated with spiritual growth, while a person possessing many psychic powers may be totally unfit even to enter upon the path of *Chelaship*. One of the surest signs of true occult unfoldment is a peculiar exten-

sion of sense perception or of the mental sense of awareness, which might be called "clair-cognizance." The average person would describe this condition as a form of mental clarity or acuteness. Instead of presenting itself through the organs of vision or hearing, occult cognition sometimes comes in a purely intellectual form, the mind becoming actually aware of occult truths and philosophic verities without any involvement of the lesser senses.

An example of this is the student who desires to learn the color vibration of a certain invisible organ or part of the body. The mind instantly replies that it is red, without actually giving any color impression—the information coming more as words imprinted upon the mind than in any other form; yet the mind itself registers no awareness of words spoken either physically or spiritually. Apparently the mind of itself announces the color to be red.

In things pertaining to occult philosophy, this faculty seems to be the particular reward of the teacher. If the lay instructor is actually in contact with the higher worlds, he will learn far more while he is teaching than will those to whom he is explaining the subjects under discussion, the "clair-cognizance" revealing spontaneously that which the faculties of the mind under normal conditions could not reason out in months. This is the only so-called psychic faculty whose coming should not be viewed with a certain amount of apprehension. The premature development of clairvoyance and psychism is a serious impediment to the spiritual growth of the student, who is all too likely to wander astray in the byways of the astral plane and end in the blind alley of self-delusion.

6. *The candidate must realize that with the increase of knowledge there is a proportionate increase of responsibility.*

With the acquirement of knowledge, the student must acquire the sense of discrimination, so that he may use most intelligently the information he has received. Nearly all who take up the study of occultism eventually become teachers of its abstruse sciences. It is proper that they should do this, for as they themselves were instructed, they but pay their natural debt by becoming instructors of others. The lay teacher should realize, however, that he becomes accountable for the use which others make of the knowledge he entrusts to them. He cannot shift this burden on to the Mystery Schools; he must bear it himself. For this reason he must be as wise as the gods if he would save himself from the karmic reactions of the forces which he has enabled others to set in operation.

In the occult tradition, the initiate always spoke only for himself. Unless actually upon an official errand for the School to which he belonged, he never made the esoteric Orders in any way responsible for his individual utterances and actions. Unless specifically ordered to do so, the emissaries of the Mysteries spoke only for themselves—never for the higher initiates. Those illumined minds who represented the Schools of the Mysteries in the world needed no heralding, nor did they require credentials from the invisible Brotherhood to which they belonged. Never did they announce themselves, for their power lay not in their affiliations, but in themselves. Why should an initiate tell the world that he is a superman? Unless he demonstrates it by his actions, the world will not accept him as such; and if the exceptional qualities of his intellect prove it, the claim is unnecessary.

All over the world there are hundreds of individuals and institutions claiming to represent the secret Schools of the

Ancient Wisdom. Few of these organizations, and still fewer of the individuals, can successfully defend their claims in the face of a critical analysis of their principles and policies. Those disciples truly consecrated to the service of the invisible Schools, have made it their policy to refrain from even mentioning the august bodies which they so inadequately represent, until that time when the invisible Order no longer could be discredited by their actions. The true disciple would rather die than compromise his Master or the School into which he hopes sometime to be initiated. He can protect the institution only by assuming personal responsibility for all that he says and does. Then his faults disgrace no one but himself. Only when he has reached the point of complete spiritual illumination does he reveal the source of his knowledge, and then only to a limited few.

One of the laws of occultism is that in order to receive, one must give. Those desirous of greater insight into things spiritual must earn the right to that broader understanding by the intelligent use of that knowledge already possessed. The student-teacher must realize that he is personally responsible for whatever effects his theories and doctrines may have upon the minds and bodies of others. By instruction we actually change the course of others' lives; we direct them into new channels of mental and physical activity; we change the tenor of their existence. If, directly or indirectly, these changes are not beneficial to them, we who gave them the knowledge become responsible before the gods for the results of our indiscretion.

In a similar manner, those who teach us are responsible for our actions and the use we make of the wisdom they have shared with us. Hence, when the disciple fails, it is the Master who suffers most. Most of all, we are responsible if we place in the hands of those unfit to receive it that knowl-

edge of nature's forces which enables one person to injure another. If we are not mentally developed to that point where we can determine beforehand, with a reasonable amount of certainty, the integrity of the person to whom we intend to reveal occult secrets, we are not far enough advanced to possess such secrets ourselves.

In justice to himself, therefore, no one should be in a hurry to go forth serving humanity, lest in his impetuosity he destroys not only others but himself with them. The groundwork should be laid first, but when such a one feels that he is equipped to disseminate a message, he should do it reverently, with deep consideration and no little trepidation, saying to himself: "I am responsible from now on for the use and interpretation placed by others upon the words that come out of my mouth. Therefore, I will choose them with care, consider them in the light of my truest and highest intelligence, and send forth with each a prayer that it shall serve only the cause of good. I will not claim to be anything or anyone, but let my works speak for me, for I am only as great as my works. If it be the will of the Masters that I should in time reach an exalted position as their messenger, I will then (if they so desire it) be their chosen and authorized mouthpiece. But until the day of that supreme achievement, if a man should ask me who I am, I shall answer that I am a voice crying in the wilderness. If he should ask who sent me, I shall answer that my soul sent me. If he should ask by what authority I teach men, I shall answer that I am my own authority. If he should ask what message I bring, I shall answer that I bring no message, but only interpret according to my light that message which is eternally here. And if he should ask, 'What reward have we if we follow you?' I shall answer that the accomplishment of labor is the reward of labor."

7. *The candidate must maintain a constructive mental attitude.* All thinking people are dissatisfied with existing conditions. They also realize that the universe is ruled by the law of cause and effect, and that in order to improve affairs it is first necessary to establish those remedial and corrective causes the natural results of which will be universal peace and enlightenment. It is imperative that we accept things as we find them in this world; and instead of complaining or criticizing if they are not in accordance with our desires, let us set about with diligence and intelligence to create newer and better conditions. If his mind be soured or his nature be established in the habit of complaining, the prospective candidate bars himself from the service of the Masters.

Since life is so serious an affair, it has well been said that the sense of humor is a saving grace. We become useless to our fellow creatures if we permit ourselves to be oppressed by the weight of the world's woe. It is a mistake to believe that seriousness can take the place of integrity. There is no substitute for the happy smile or the normal, healthy attitude toward the problems of life. The candidate need not cultivate thoughtless optimism, but rather that attitude of mind which sees the hand of God in everything and realizes that all things are working together for the ultimate good of each. The iconoclast is a useful and important member of society, but he never attains the highest state of usefulness because his mind is on a tangent.

Man is much like an apple: some mellow with age, while others rot; some people are deepened and sweetened by experience, while others are hopelessly soured. Those who become soured have failed utterly. They are mentally diseased and incapable of constructive thinking. Sourness is often the result of self-pity, one of the most subtle and terrible forms

of egotism. It is *egotism* that makes people actually believe that they are so important that nature singles them out to heap infirmities upon them. No one who pities himself has any inherent sense of justice. Without a perfect faith in a natural justice, man cannot attain the heights of either philosophy or religion. Make it one of the fundamental rules of your life that you will never be sorry for yourself. If you become the slave of self-pity, you will soon become a legitimate object of pity on the part of intelligent people.

These seven cardinal requirements therefore constitute the ethical foundation of occultism. Without consecration of the life to the attainment of proficiency in these qualities of character, it is useless to go on—if such a thing were possible. The foundation must come first. Most of the failures in mysticism and philosophy result from neglect of the ethical basis. The superstructure of esotericism must be raised upon the solid rock of virtue and integrity, for without this foundation it inevitably falls.

Man cannot prepare himself for philosophic pursuits in a few weeks or even a few years. He must build slowly and solidly, realizing that one step properly taken is worth many taken haphazardly and without direction. When the general self-improvement is fairly well advanced, it is then time for the student to prepare himself along certain special lines of endeavor which will peculiarly fit him for occult attainment. *This is not the first step but the second, and is not to be taken until the initial groundwork has been thoroughly established.*

With each advancing step, the candidate finds the standards of life more exacting and difficult of attainment, with deviation from these ideals productive of ever-increasing

sorrow and suffering. The requirements of the law for the initiate are much more strict than for the average individual, for the initiate can possess his transcendent powers only by sacrificing everything else. The would-be disciple of the Ancient Wisdom, after having schooled himself in the seven principles described above, must now turn his attention to the choice of that particular line of endeavor and that particular School of the Mysteries in which he feels he will be most useful. The qualities previously developed by the first ethical training are now tested, for only by their aid can the selection be intelligently made. While the path of accomplishment differs in each School, all the Mystery Schools teach the same fundamental doctrines and ultimately attain the same results.

Let us suppose that you have chosen one of the Eastern Schools. Before you can actually begin your studies, you must familiarize yourself with the particular ethical code which it disseminates. The School will educate you in certain concepts and attitudes which, when incorporated into your life, have a marked effect upon the invisible nature. Only when these effects reach a certain point is it safe for you to begin any special system of so-called spiritual development. Although the sevenfold cardinal requirements are applicable to persons in any walk of life (whether religiously or atheistically inclined), the more advanced requirements are concerned directly with the individual need of the student. This more advanced code is open to the consideration of all who have conducted themselves worthily according to the primary requirements. But woe to those who, ignorant, selfish, and otherwise unqualified, dabble in any form of occult science without first overcoming the more important faults of the lower nature! The proof of man's sincerity is his willingness to sacrifice, and the occult

student must sacrifice his own lower nature if he would enter the Temple of Wisdom.

Again and again, the student of occult philosophy deplores the fact that he cannot discriminate between the true and the false. He reveals his dilemma by saying: "Oh, if I only knew which of the paths of discipleship I ought to take! If I were only sure that this teacher is really qualified to instruct in these subjects! If I could only be certain that this book is the one I should study! But I am afraid to trust my decision on these matters. Won't you please decide for me?"

Such questions demonstrate beyond all doubt that the mind of the student has not matured to the point where it is capable of discrimination. Not knowing right from wrong, and incapable of dividing the real from the unreal, too many students are seeking advanced spiritual instruction when their ethical education is hopelessly inadequate. If you do not know what you want to do, you are not ready to do anything. You must first develop sufficient ethical perception to be cognizant of what you want to accomplish. The lack of such discrimination is much too common among occultists, and is often the unsuspected cause of their inability to attain spiritual unfoldment. Many students feel that this ethical training, by itself, is a waste of time and that it is far more desirable to become immediately engrossed in arcane traditions. The lack of this mental and moral culture effectually disqualifies the candidate for the steps which follow; the inevitable result is sorrow, suffering, incompetence, and disappointment.

Assuming that you have carefully considered the seven cardinal requirements already described, it is now in order to analyze the more specific factors with which the candidate must familiarize himself.

1. The first—and most important—is the selection of the person or institution whose instruction will constitute your course of occult procedure. Consider with us for a moment the attitude of the Eastern mystics on this vital subject.

The assistance of a properly qualified teacher is essential to the progress of the student. Just as a plant grows in the light of the sun, warmed and vitalized by its Pranic emanations, so the disciple unfolds, flower-like, nurtured and assisted by the spiritual radiance of his Master. The aura of a highly evolved adept is also of great assistance to a young student who as yet is unable completely to create certain atmospheres for himself. Gradually the perfect and continued communion between Master and disciple brings them very close together in spiritual understanding. A beautiful friendship is born between the two, which gradually merges into a perfect and impersonal love. The *Guru* (teacher) comes to know the innermost thoughts of his disciples. He tests the student by bringing him into the presence of temptation and encouraging him to be strong. He perceives where the student is weak. He discovers the faults in the nature which inhibit attainment, and by wise counsel aids his “spiritual son” to avoid pitfalls and blind alleys.

While the *Guru* may have many exoteric students, he seldom takes more than twelve at one time into the esoteric phase of his instruction. He realizes that no one can properly direct the studies of too large a number at one time and give each of them the individual help which is so necessary. He realizes that he is the parent of a spiritual infant who is being nurtured in the nature of his disciple, and that this spiritual child needs almost constant attention during the early stages of its growth. By carefully observing these requisites, the Master protects the life and health of his

disciples and leads them step by step to the state of accomplishment which they could not reach unaided.

To study for a few weeks or even months with an unknown teacher (even though he may be suspected of having great intelligence) and then to attempt to work out by yourself future exercises and systems of development, is the height of madness, for the daily unfoldment resulting from occult exercises requires intelligent supervision by a teacher who is prepared for any and all emergencies. Hence the disciple who undertakes the actual operative processes of spiritual regeneration generally lives (for a time, at least) with his teacher, so that every hour of the day or night the Master is within call. In India, the *Chelas* remain with their teachers for an entire lifetime to make certain that each step in their attainment is properly completed and the subsequent work correctly outlined.

Who is qualified to instruct in the operative mysteries of either Eastern or Western occultism? The answer is: only an initiate or the disciple of an initiate. An initiate is one whose attainment to a position of spiritual understanding has been in harmony with the laws of attainment. Therefore he must be and is in consistency with the laws which have produced him. Not only this, but he must be of that Ray of the Mysteries which is devoted to teaching. Many great initiates are not in the teaching Ray; therefore never take disciples. Others, again, are so highly advanced that none but initiates are eligible to their instruction, as in the case of the Master J. The laws of attainment demand purity of life and purpose; simplicity of demeanor and appearance; humility of mind and heart; selflessness, kindness, wisdom, and absolute freedom from the taint of worldliness and commercialism. And on either side of this narrow path which the disciple must walk are the pitfalls of *Dugpa* magic.

We should also bear in mind that there are few, if any, Westerners who are qualified to teach the esoteric principles of Eastern occultism. Many are attempting to do so, but their bungling efforts demonstrate their incompetence. The East deals in subtleties, and occultism is a subtle science, everything depending upon inflections which are totally beyond the average Western intellect. While Western scholars may learn to understand the general outline of Eastern occultism, even a lifetime in India or Tibet will not qualify them as teachers of Eastern esotericism, unless during their sojourn in the Orient they have actually been initiated into the Eastern Mysteries. Even then, there are certain key secrets which the Brahmins, for instance, will not reveal to any person of a race or caste different from their own. For this reason, most of the concepts promulgated by Westerners are hopelessly erroneous or, at best, incomplete. None but the East, apparently, can understand the East, for it is a world totally different in attitudes and concepts from the one with which we are familiar.

Then, again, the Hindus themselves, while far more religious and philosophical as a race than the Western peoples, are not all qualified to teach these abstruse occult sciences. As the average Christian minister is comparatively ignorant concerning mystical Christianity, so a great number of Orientals have little knowledge of the finer points of their faith. While it is true that the percentage of Orientals who understand their religion is much higher than the percentage of Christians who understand Christianity, the mere fact that a person comes from the Orient is no assurance that he is qualified to instruct concerning the secret teachings of his faith. It requires a highly advanced Oriental to adjust his doctrine to the Western world, for if presented without certain adjustments, it is almost useless. In choosing an in-

structor in any line of occult science, then, great care and discrimination must be used and an acid test applied. The point where lack of true understanding is most evident is in the commercial attitude, and if the student will eliminate from his list pseudo-occultists with axes to grind, he will escape the majority of the pitfalls.

2. The second point is the consideration of the time element. Time is the primary prerequisite of occult growth. The disciple may expect it to require at least twenty years to attain success in even the first degrees. In the early part of a disciple's training, he will probably find it necessary to receive his instruction from someone in the physical world, but as he goes higher and acquires the ability to separate his consciousness from his lower vehicles, he may receive his instruction from teachers and initiates working through the subtle essences of the invisible worlds.

No layman, either in the East or in the West, is qualified to begin the practice of so-called occult exercises without special preparation covering a period of years. Even in the East, where the mind is concerned with occultism and philosophy from infancy, special preparation is required before even the simplest of the exercises are begun. Even though a student has delved into occultism for years and has attended countless lectures, he is not justified in thinking that he is ready for deep esoteric work. Unless during those years he followed a certain prescribed and systematic course of training, he must begin to do so, and until he has achieved success therein he is not ready for deeper or more complicated forms of culture. Notwithstanding the fact that he considers himself a highly developed person, he must begin at the bottom and pass through his years of probationary work, just the same as the disciple who apparently is far less in-

formed. The true occultist realizes that it is not always how long we are at a thing, but how intelligently we pursue our labors that counts; and many who have spent an entire lifetime have achieved comparatively little.

It is for the *Guru* (and not the *chela*) to decide when the period of probationship is completed, for the teacher is capable of investigating man's invisible spiritual nature, upon which the record of accomplishment is imprinted. The period of time for the first probationship is usually from two to five years. Pythagoras of Crotona demanded five years of self-purification before he would even discuss the matter of spiritual unfoldment with a candidate applying for membership in his university.

During these years of preparation, the disciple adjusts his entire life to the work to which he looks forward. He becomes permeated with certain spiritual and intellectual attitudes, and thus comes *en rapport* with the holy science. It means that every atom and molecule of his quaternary constitution must be purified and made over. The organism must be unfolded, and every part of the structure must thrill and vibrate in a peculiar manner. What does this mean? It means that the attainment of spiritual power is impossible unless the life, mind, and body are dedicated entirely to that labor. It also means that so much depends upon the teacher into whose hands the student places himself that it is, in reality, a matter of life and death.

3. The third point for the candidate to realize is the necessity of remaining silent concerning any esoteric secrets which may be revealed to him. He may discuss the theoretical part of occultism with any whom he feels deserving of such information, but the operative secrets he must reveal to no one. They are given to him as Master to disciple,

and are for him alone. The curse of the gods is upon the head of the man who reveals the hiding place of his Lord for thirty pieces of silver. The Christ in you is the secret and powerful spiritual nature—the miracle-worker, the divine, invisible man. The one who reveals the nature and power of this secret Lord betrays his divine Master (the spiritual nature) and turns its power over to the hands of the mob (his own lower animal nature). At the hands of the mob, the Christ (the secret power) is crowned with a wreath of thorns and taunted as a king. He is given the kingdom of death to rule, and is scourged by the soldiers. In the hands of the mob-nature in man, the secret and divine power, which has thus been betrayed, is crowned with sorrow; the divine science is prostituted, that ignorant mortals may, by the aid of spiritual powers, secure material prosperity, marital happiness, or improve lagging business conditions.

Approach with the utmost care, therefore, the subject of occult exercises. Remember that the esoteric secrets of occultism are designed for the use of only that illumined few who, having first consecrated their lives to the unfoldment of the spiritual powers latent within them, have reached a point after many years where they are qualified to assume the responsibility of liberating their spiritual natures from the bondage of matter. *For the layman—ethically unprepared and wholly ignorant concerning the operation of occult currents and forces—to dabble with any form of occult exercises is almost certain to result in disaster.*

4. The candidate must realize the great danger of becoming involved in black magic. The line of demarcation between black and white magic is so fine that even those highly advanced must exercise eternal watchfulness in order to avoid involvements in *Dugga* sorcery. To a great degree,

the difference between black and white magic lies in the motive. An impersonal and unselfish attitude is the surest protection against black magic, but many other things, especially self-control, are necessary to insure that the candidate shall escape the dangers of sorcery. Both the white magician and the black magician use identical forces. The former, however, grows through his constructive use of the divine sciences, whereas the latter slowly but inevitably destroys himself by their perversion.

The attainment of transcendental powers must be either through the regeneration and scientific reconstruction of the body—the gradual liberation of the consciousness enmeshed within the form—or through sorcery, black magic, and necromancy. Woe to him who believes even for a moment that he can tamper with black magic and survive! Both the East and West are filled with *Dugpas*—black magicians who, by the perversion of occult forces, have become temporarily manipulators of cosmic energy. Gradually, but inevitably, these *Dugpas* are drawn into the maelstrom of their own evil, and perish. The great danger which confronts haphazard students is that they may develop spiritual forces within their bodies to a degree where they can be used by the *Dugpas* for one purpose or another before they have developed the strength and enlightenment to use these forces to any good end. Thus many really good people become unconscious doers of evil because they are not sufficiently intelligent to understand the right application of the forces they have awakened within themselves.

5. The candidate must realize that the application of commercial terms to occult values is a direct prostitution of this most sacred of all sciences. While a teacher of philosophy, like a professor of botany or mathematics, may be,

and should be, remunerated for his efforts—which remuneration may be accepted to a moderate degree without prostituting his science—the operative secrets of occultism must never be involved in any form of commercialism. They have no commercial value. To attempt the buying or selling of them is one of the most heinous of sins. By *operative secrets* we mean that knowledge which will assist the individual to personally unfold by secret but scientific processes the latent forces or faculties of his own nature. These must not, shall not, and cannot be bought or sold.

When a man is decorated by a government for a deed of valor, he does not have to buy the medal that is pinned on his breast. The same rule applies with respect to the secret doctrine, which is revealed to man as the reward for spiritual, moral, and intellectual valor. When the disciple is ready, it is an inconceivable and unpardonable sin to deny him that which is his by right of merit. To sell the secrets of the invisible world to one unworthy to know them and incapable of earning them, is a sacrilege; to try to sell them to one who has already earned that wisdom by virtue of the superior qualities of his own nature, is also a sacrilege.

To place the great secrets of occultism in writing is dangerous, and brings a heavy karmic debt down upon the head of the one so foolish as to do it; and to sell a document containing such secrets compounds his karmic obligations. When revealed to the public, all material dealing with operative occultism must be veiled. And when it seems desirable to reveal the theory behind these processes, certain keys must always be omitted, so that a careless reader will not be able to hurt himself by experimenting with the information thus gained. These facts are well known to those entrusted with esoteric information, and any who break these

rules demonstrate their total unfitness to instruct students in the mysteries of the occult sciences.

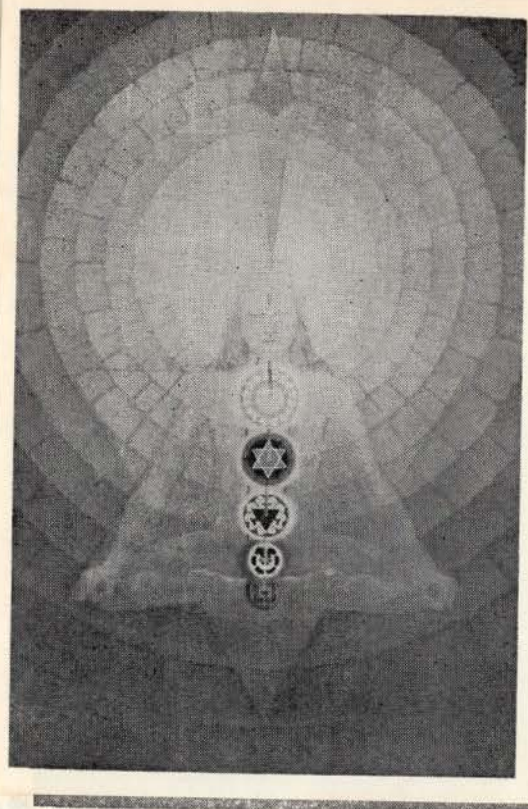
6. The candidate must beware of unbalance. Equilibrium can be safeguarded by continual emphasis of the ideal of symmetry. The student should always bear in mind that one virtue is not sufficient to make a saint, no matter how excellent that one virtue may be. Man must grow symmetrically—his heart, his mind, and his body must coordinate and complement each other. He must achieve the condition of mental, spiritual, and physical equilibrium. If the mind is over-developed, the scientist results; if the heart dominates, the religious fanatic and emotionalist is produced; if the physical nature controls, the materialist is the inevitable product. It is only when all three of these parts unite in the glorification of the divine nature that the composite unit—the spiritual philosopher—becomes a reality.

The most common occult exercises taught to the general public today are various forms of concentration and breathing. Many of these exercises are hopelessly incorrect. Both concentration and breathing, when properly understood, have their place, for both profoundly influence the entire constitution of man. But neither of these alone, nor both together, will produce any permanent or satisfactory results, unless at the same time the nature possesses certain other virtuous qualities and has adjusted itself to the general plan of spiritual unfoldment. You may use a perfectly correct form of Yoga breathing, but if your body is impure you will never attain any but harmful results. You may sacrifice all to your gods and be a vegetarian for an entire lifetime, and yet practically nullify the good resulting from these practices by failure to control an obstinate temper which you have tolerated in spite of efforts you have made to overcome other faults. The possible value of any concentrative exercise which

you may attempt will be destroyed by an uneradicated streak of selfishness; an unconquered egotism will continually prevent the consummation of a lifetime of endeavor. If you dislike but one person, you can never attain upon the path of white magic. Any occult development which may be made without conquering these qualities within the nature, exposes the student to the perils of *Dugpa* sorcery and black magic.

It is because of the necessity of controlling and transmuting all of the lower qualities of the nature that the years of probationship are so essential. During this period of battle with self, the sincere student gets hold of the threads of his life and begins to make the adjustments necessary before the actual spiritual work can begin. It is not by destroying the lower nature that man becomes virtuous; it is by the transmutation and regeneration of every base quality and attitude that he achieves divinity. This gradual process of self-conquest ultimately brings the disciple to the state of complete self-control. From that point, attainment is not so difficult, for having controlled self, he is the master of the universe.

All occultists know that true spirituality is not to be gained through either extremes or excesses. Those who try to become ascetics by retiring from the world and rejecting the problems of life, those who fast, those who neglect the problems of daily existence—such cannot achieve, for in the last analysis, only that which is natural and in harmony with common sense can produce permanent benefit. It is the failure to observe these requisites that has caused so much misunderstanding with respect to occultism today. People desire to unfold clairvoyant powers and enter a Nirvana of happiness, peace, and selfish enjoyment. They believe that occultism will vicariously solve their problems. All this is wrong, for no one can attain occultism who has not first given up the desire for earthly happiness and proved his



THE SEVEN SPINAL CHAKRAS

This painting of the CHAKRAS is based upon a number of native drawings brought from India by Mr. Hall in 1924. In the Orient, diagrams of the Chakras are comparatively common, but several symbols not generally included have been added, which make the painting more complete. The most important additions consist of (1) the interlaced triangles behind the figure, the body of the Yogi himself forming the upright triangle; (2) the beam of golden light rising from the BRAHMARANDRA, or GATE OF BRAHMA, in the crown of the head; and (3) the SAHASRARA, or THOUSAND-PETALED LOTUS, in the upper part of the brain, which is generally pictured as an inverted lotus-like cap but is here shown as a great flower-like sunburst, with a white center and concentric rings of petals.

courage and ability to master the problems which beset him in this mortal sphere.

7. The candidate must next consider the esoteric interpretation of the so-called material arts and sciences. Astronomy, mathematics, music, rhetoric, geometry, grammar, and logic are often called the seven liberal arts and sciences. There are, in reality, forty-nine great arts and sciences. An extract from occult anatomy will show how esoteric science differs from material, or exoteric, science. Turn to the painting of the seven spinal *chakras*. In the picture the general form of the *chakras* has been carefully preserved, special emphasis being placed upon the correct number of petals. In the secret teachings, to each of these petals is assigned a letter of the Sanskrit alphabet. The human figure has been made semi-transparent, as it might appear to one actually gazing upon a Yogi in meditation. The Yogi is apparently suspended in the air, for the power of sight which would enable one to see the *chakras* would take no cognizance of the physical earth upon which he is sitting. The plate is, of course, diagrammatic and must not be considered too literally.

Study carefully the flower-like centers upon the spinal column of the Yogi. Through the center of the seven flowers passes the tube *Sushumna*, which corresponds to the sixth ventricle of science, a tiny tube passing through the center of the spinal cord. On the left side of *Sushumna* is another tube called *Ida*, and on the right side a third called *Pingala*. These are the poles of the central tube—the sharp and flat of *Sushumna* itself. These two tubes are profoundly influenced by the nostrils on their respective sides. The *Ida* and *Pingala* cross at the base of the skull and both rise out of the four-petaled lotus at the base of the spine. The *Ida*, *Sushumna*, and *Pingala* together are the chief of the *Nadis*,

and of these three the *Sushumna* is the most important. In the ordinary individual, the tube of the *Sushumna* is closed, but by Yoga it is opened so that there is direct connection between the sacral plexus at the base of the spine and the pineal gland in the head.

According to Hindu allegory, *Kundalini*—the goddess of the serpent fire—descends into man through the umbilical cord at the navel, but when the umbilical cord is cut, this serpentine power coils itself in the sacral plexus, where it rests upon the triangular bone at the end of the sacrum. This triangular bone is shown as an inverted triangle in the *Muladhara*, the four-petaled lotus-blossom at the base of the spine. Here *Kundalini* remains coiled until, through occult exercises, she is caused to rise through *Sushumna* into the brain, where she awakens the activity of the third eye—the pineal gland. This third eye is the link connecting man with the spiritual world or, to be more correct, with the higher spiritual nature of himself. The *anthropos*, or *overman*, which never descends into incarnation, was called by the Greeks the *Cyclops*—the giant who had but one eye, which eye was the pineal gland, by means of which the higher ego was capable of seeing downward into the human nature, and the human ego was capable of seeing upward into *Buddhi*, or the *overman*. *Kundalini* is more or less excited into rising as the result of the ascending essences in *Ida* and *Pingala*.

Here we have the *caduceus* of Hermes. The two serpents coiled around the staff are *Ida* and *Pingala*; the central staff is *Sushumna*; the bulb at the upper end of the rod is *Sahasrara*; and the wings are *Ajna*—the two-petaled lotus above the bridge of the nose. There is some dispute among Eastern occultists as to whether the pineal gland is actually the thousand-petaled lotus. Some affirm that it is; others that

it is not, but that a higher center in the brain is actually the *Sahasrara*.

Let us now consider the centers, from the lower upward. That division or step of Yoga called *Pranayama* is devoted to awakening *Kundalini* from her coils and causing her to rise upward through the *chakras*. As she contacts these in turn, they result in an extension of consciousness. Each of the five lower centers distributes one of the five forms of *Prana*, or the broken-up energy of the sun. Each of the seven *chakras* also has a corresponding *tattva*, or breath—a motion or condition of spiritual air. Beginning at the bottom of the spine and working upward, the centers are as follows:

First, *Muladhara*. This has four petals and an inverted triangle in the center. The *tattvic* power of smell is associated with this *chakra*. It is probably correlated with the Church of Ephesus mentioned in the Book of Revelation, and corresponds to the sacral ganglion of modern science.

Second, *Svadhithana*. This is the second from the bottom and contains six petals, with a crescent in the center. Its *tattvic* correspondent governs the sense of taste. It probably corresponds to the Church of Pergamos, and is the prostatic plexus of modern science.

Third, *Manipura*. This is the third *chakra* from the bottom, containing the red triangle. It has ten petals and is associated with the epigastric plexus and the navel. Of the seven churches it is probably Smyrna, and is associated with the *tattva* of sight.

Fourth, *Anahata*. This is the fourth from the bottom and its symbol is two interlaced triangles. This *chakra* has twelve petals, and is associated with what is commonly called today the cardiac plexus. It is probably the Church of Thyatira, and its *tattvic* power is the sense of touch.

Fifth, *Vishuddha*. This is the fifth *chakra* from the bottom and consists of a white circle surrounded by sixteen petals. It is known to modern science as the pharyngeal plexus. Its *tattvic* correspondent gives the sense of hearing, and it is probably related to the Church of Sardis.

Sixth, *Ajna*. This is the cavernous plexus of the brain and is the sixth from the bottom. The lotus consists of two petals caused by the fanning out of spiritual rays, one to either side. It is probably related to the Church of Philadelphia, and its *tattvic* power is to give the quality of thought.

Seventh, *Sahasrara*. This is the thousand-petaled lotus, the highest of the sacred seven. Its *tattvic* power is purely spiritual. It is probably related to the Church of Laodicea, and corresponds either with the pineal gland or an unknown center directly above it. When *Kundalini* reaches this point, divine consciousness is attained.

The passage of *Kundalini* upward toward *Sahasrara* is marked by a gentle warmth. As it rises, the lower part of the body becomes cold, until only the head remains warm. The condition is also accompanied by other phenomena. Woe to the unhappy mortal who raises *Kundalini* prematurely to the brain! The sting of the fiery serpent is most deadly, as those well know who have seen the results of her premature raising. She will burn her way to the brain and destroy the reasoning qualities of the mind.

Such, in brief, is the story of the *Chakras* and that science called Yoga—the art of developing and controlling them. The story of these centers is clearly set forth in the Book of Revelation, where the seven seals, the seven trumpets, the seven vials, and the seven voices all refer to the spinal centers and the various mysteries concerning them. *The warning cannot be too strongly emphasized that, while the study of the theory of Yoga will acquaint you with many of the*

mysteries of nature and of your own constitution, the practice of it should be limited to such as have united themselves with those schools of Eastern philosophy of which it is the esoteric work. It is well that all should know the theory, but woe to the foolish mortal who attempts the practice without proper instruction and guidance!

The system of training through which disciples must pass in order to prepare themselves for the highest honors of occultism is rigorous. Take, for example, the eight steps which the Yogi is expected to climb to union with his Divine Self. While these processes differ in each of the Schools, they are equally severe and exacting in all; for it is only after the neophyte has shown his ability to master and directionalize every force in his organism that he is given the secret keys by means of which he can control the destiny of creation. The eight steps of the Yogi School are: *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana*, and *Samadhi*. What does each stage imply? What qualities must the disciple unfold in order to reach the final stage of perfect spiritual union with the Supreme Self? These are questions which we shall try to answer.

The first step is *Yama*. Under the heading of *Yama*, an exceedingly strict control of the mental nature begins, for the disciple is placing his foot upon the first step which leads to Self. Here he must cease destructive activities forever. He must no longer kill either the body, the hope, or the faith of any living creature. He must become absolutely truthful. His words must be carefully thought out before they are spoken. In spite of his truthfulness, he must never hurt. Unquestionable honesty must be cultivated. He must not even desire after a thing which is not his own; and he must also give up the sense of possession over that which is

his own, realizing that it is only loaned to him so that he may use it for the glorification of God. He must cease receiving gifts of any kind. The only thing which he is permitted to receive is sufficient food for his existence and sufficient clothing to cover his body. (This last is not literally practical in the Western world). He must gradually cultivate a beauty within his own soul so that he radiates peace, tranquillity, harmony, and wise sympathy. He must live to do good, serving all things and loving all things. He must have no enmity, but must love his enemies as he loves his friends, and both of these he must love impersonally. Only when he has accomplished this has he actually achieved the first step in his long path toward the liberation of Self. It is only when we have achieved this perfect peace within ourselves that we are ready to go on; yet how many American students are trying to concentrate and develop spiritual powers who have not even begun the conquest of their lower natures or the purification of their bodies! This is one of the chief contributory causes behind the tragedies of modern occultism.

The second step is *Niyama*. This stage is even more difficult than the first, for it demands perfect self-control. It also requires the perfect conservation of energy. Wasteful expenditures of life energies must cease. Nothing shall be wasted; the tongue shall be held in restraint, to speak only when speech is necessary; the energies of all parts of the body shall be conserved, and used only to accomplish that which is essential. Then must come cleanliness of mind, soul, and body, for unless all parts are clean in their structure and expression, spirituality cannot be attained. There must come the development of the sense of peace—the realization that all things are as they should be; that all activity is united to the attainment of good; that the Supreme One

is actually controlling His world. In this stage, the disciple reads the books of wisdom, familiarizes himself with the sacred Scriptures, and ponders and meditates upon the symbols and allegories. To consummate this stage, he surrenders himself and all that he is to God, living only to serve God, existing only to fulfill the dictates of God, offering his hands and his feet, his heart and his mind to God, and claiming nothing for himself. He must withhold nothing. Regardless of his own likes and dislikes, he must offer himself to the Supreme One without reservation or hesitation. Whatever God wills to be done, he will do it; at all times of the day or night, he is at the command of the Father. When he has achieved this perfect condition of willingness to be that which God would will him to be, the disciple is then ready to begin the study of body postures—an art which serves many purposes.

The third step is *Asana*. The purpose of this step is to gain control over the muscles and members of the physical body. It is one of the secret sciences, and consists of a series of body postures, the assuming of which causes various muscles and nerves to come into play which otherwise are not used. Its consummation is the ability of the mind to control the function of every organ and part of the human body, so that when the mind so wills, the heart will stop beating and the individual still live. This complete bodily control has a considerable influence upon the length of life, and according to the Hindus, will considerably lengthen the span of human existence. A careful consideration of these stages will reveal the fact that they are all devoted to the problem of mastering the not-self and bringing the tangible nature under the control of the intangible spiritual man. When this stage has been successfully passed, the candidate

comes to the next step, which is the control of the solar force within the body.

The fourth step is called *Pranayama*. This involves, to a certain degree, the science of breathing. *Prana* is the life power from the sun. The flow of this force can be controlled by the mind and, to a certain degree, by the breath. There is a certain individuality in breathing. This individuality can be affected by timing the breath, and is somewhat governed by the nostril used in inhaling and exhaling. *Pranayama* is closely related to the science of the *chakras*, for by means of its exercises the goddess *Kundalini* is caused to rise through the spinal canal. It also has to do with the purifying of the nerves, for the *pranic* energy flows through the nerve canals. This is a hazardous procedure, however, for the average Occidental, and he is warned to leave it entirely alone unless he has already advanced through many stages of spiritual growth. It is far better and wiser not to discuss the exact method by means of which this breath force is directed.

The fifth step is *Pratyahara*. At this point, the disciple begins one of the most difficult of all occult processes—the control of the mind. Few people realize how wild and erring their minds are. The mind wanders ever from one thing to another. Control seems almost impossible, for the very element with which it must be controlled is the element which is wandering. *Pratyahara* may be termed the process of separating the mind from the illusions of the senses and turning it more and more upon the contemplation of Reality. The mind must be controlled: it must think only when it is told to think and as it is told to think; it must be directionalized by the will of the individual. When man is master of his thoughts and feelings, when he is in perfect possession of his mind, he has accomplished the fifth step. Today the

average person cannot think clearly because interest sways his judgment. He thinks in favor of the things he loves and against the things he hates; he blames some people and exonerates others, when both are guilty of similar offenses. This is because the mind is a servant of the senses and is incapable of free and unprejudiced thought. To the correction of this, the mind and the senses are gradually separated, so that the desires, lusts, greeds, and passions are no longer capable of turning the mind from the contemplation of things as they are. When this has been accomplished, the disciple is then ready for the next step.

The sixth step is *Dharana*. The mind, having been controlled, is now directionalized. It is turned to this point or to that and held there unwaveringly. In order to be most useful to man, the mind must be capable of pointing. It must reach such a condition that, like a single beam of light, it can be turned in any direction and held there for any desired length of time. When placed in a certain position, the mind remains there until the will of the operator moves it. When the stage of *Dharana* is achieved, the center of intelligence seemingly can be moved so that it is centered in almost any part of the body. The sense of feeling can be restricted to any given area. By this means, the mind also can be forced to turn inward and see the internal parts of the body. It profoundly influences whatever point it is directed upon, because it is so finely pointed that its shaft is almost solid enough to affect the physical organs. When all thought can be enclosed and limited to certain areas at will, it is called the accomplishment of *Dharana*.

The seventh step is *Dhyana*. This is a continuation of the previous step and is the natural outcome of it. When the mind has become capable of pointing itself to any part of the human structure and of being held there continuously,

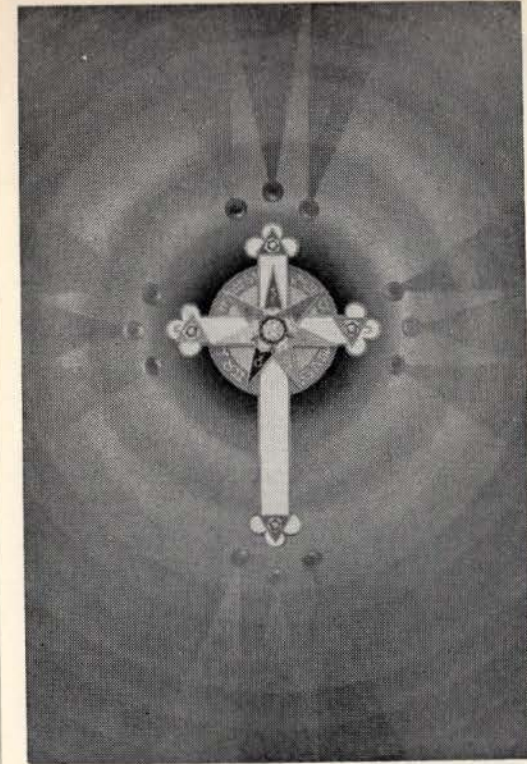
a condition of contemplation results. In this way, an understanding of the invisible causal nature of the object contemplated is achieved; or as one Eastern mystic says, "The mind begins to flow towards the point established." Gradually everything else ceases to exist except the point; and the mind, absorbing its lower illusionary nature, draws near to a perfect knowledge and consciousness of itself.

The eighth and final step is *Samadhi*. It is attained when the mind is capable of ascending higher by its pointing or focalizing than the sense of *I*. The individual lives, he is conscious, and he thinks; but he is above the sense of *I*. He is temporarily universalized, and when he returns to his normal state of consciousness, he brings back with him an overwhelming sense of the relationship of things which he never before possessed. *Samadhi* is brought on by a tremendous exertion of will power, in which the mind turns its focal ray to contemplate something greater even than itself. Thinking of this tremendous thing, it is temporarily part of the thing of which it thinks, and dwells in limitless Space and limitless Mind. The mind later drawing itself downward from *Samadhi*, enters the restricted area of human intelligence to experience a sense of oppression as a person might feel if he were ushered into a small, ill-ventilated, poorly-lighted room.

FINIS

A SYNTHETIC EMBLEMATIC CROSS

The cross is the most universal of all religious symbols. Examples of crosses are to be found in the sculpture of nearly all ancient peoples. A cross was hung about the necks of the initiates of the Eleusinian Mysteries of Greece. It was painted upon the foreheads of candidates passing through the pyramid Mysteries of Central America, and is



A SYNTHETIC EMBLEMATIC CROSS

The theme of this painting is a symbolic cross designed by Mr. Hall in the early summer of 1923. The cross represents a composite of the emblems and figures of the various Mystery Schools gathered to form one harmonious pattern, thus signifying the unification of all religious and philosophic doctrines into one perfect and beautiful unit—a condition which must first come to pass before the ideals of Universal Brotherhood can be realized. The original design has not been altered in any way, but in the oil painting two additions have been made. The first addition is the radiating spectrum behind the cross and the second is the chain of twelve globes, the latter signifying the zodiacal constellations in their appropriate colors. Soon after the design was completed, the cross was reproduced in diamonds, platinum, gold and enamel, and presented to Mr. Hall by his Los Angeles congregation.

a symbol for God among the North American Indians. It is a curious fact that the cross, or X, has been so often associated with the power of the decimal system, being the Roman numerical symbol for 10. A similarly shaped hieroglyph is used by both the Japanese and Chinese for the number 10. Crosses have been discovered in the temples of the Brahmins. One of the most remarkable is an emblem of cruciform pattern found in the Brahmin temples, carved out of rock, on the Island of Elephanta in the harbor of Bombay. When the Spaniards arrived in Central America, they discovered the Maya Indians worshipping crosses. At least one of these Maya crosses found its way into a Christian cathedral. It now stands unchanged above the altar.

The Egyptian cross of life—the *crux ansata*—was often referred to as *the key to the Mysteries*. Many of the gods and goddesses of the Egyptian pantheon are shown carrying the *crux ansata* in their hands, and it was not uncommon to bury these emblems with the dead. Several Egyptian carvings show blessings in the form of crosses issuing from the mouths of the gods, and when the Pharaoh pardoned his enemies, the words of pardon are similarly shown. In its wanderings, the *crux ansata* reached the Easter Islands, far off the coast of South America. There is now an Easter Island figure in the British Museum, brought there many years ago by a sailing ship, which shows the Egyptian cross of life clearly and unmistakably carved upon the reverse side of the statue.

There is also a radiating spectrum, the colors of which symbolize the rates of vibration through which manifest the seven creative Spirits. The spectrum is also a suitable emblem for the auric bodies radiating from the purified and regenerated soul. From each of the twelve globes pours a stream of force. These represent the celestial zodiac—twelve

divine, eternal lights, each symbolized by a suitable color. The signs begin with the upper left globe, which is red and is denominated Aries; they continue from left to right throughout the zodiac. The second globe is red orange and is called Taurus; the third—orange—is Gemini; and so on around the entire circle.

The cross, then, is a synthetic emblem, combining the emblems of the Mystery Schools as these symbols are united in the nature of man. All of the symbols of the Mystery Schools exist within man and are related to certain centers of his consciousness. Thus, this cross is a macrocosmic and microcosmic figure, setting forth the mystery of human regeneration as that mystery is concealed within the seven lesser and five greater Schools of Divine Wisdom.

The custom of crucifying candidates at the time of initiation into the Mysteries is very old. The Greeks and Persians included symbolic crucifixions in the initiatory rituals of their Mysteries. Candidates were sometimes laid upon cross-shaped altars; at other times they were actually bound to crosses of wood or stone. The Scandinavian Drottars used crosses in their rituals, and the fylfot cross (more commonly known as the *swastika*) is a symbol sacred to the Chinese, the Hindus, the Scandinavians, and the American Indians. It is also called *the hammer of Thor*. It is a spinning cross and is used by the Orientals to symbolize the spinning vortices of force in the spinal *chakras*. The Druids worshipped their God, *Hu*, under the form of an oak tree whose top was cut off some feet above the ground and fastened crosswise to the top of the vertical trunk. The Persians also revered the cross and used it to symbolize Ahura-Mazda, their god of light and truth.

Since the cross was an object of universal adoration, it is difficult to find a more fitting basis for a synthetic sym-

bol. It is incorrect to look upon the cross as an exclusive Christian symbol or limited in any way to Christianity. Even the most bigoted investigator must accept the universality of the cross—the supreme symbol of life, regeneration, forgiveness, and resurrection among all peoples of the pagan and Christian worlds.

Many early writers did not associate Christ with the cross. The story of his crucifixion apparently originated sometime after his death. Christians revere this emblem as a constant reminder of the supreme sacrifice of their leader, while the pagans view it as emblematic of the processes in nature by means of which growth and unfoldment are continued through the periods of cosmic manifestation. Among the Buddhists and Brahmins, the cross is an emblem of life, light, and truth, and not connected with the Passion of Jesus Christ. It is revered as typical of the supreme and eternal sacrifice of the spiritual forces of nature, perverted and destroyed by the sins of the flesh, which must be regenerated and transmuted before the candidate is eligible for acceptance into the fraternity of the immortals.

In our design the cross is white, the color of purity. The four arms of the cross are commonly associated with the four elements, from which the lower bodies of all living things are formed. Man has a mental body, an astral body, a vital body, and a physical body. In the midst of these dwells his spiritual nature, crucified in the form of a flower upon substantial substances. The cross with its four symbolic beasts—the famous Cherubim of Ezekiel and Revelation—is symbolic of the mind, the heart, the vitality, and the physical nature. Physical substance itself is divided into four major divisions or elements, commonly called earth, water, fire, and air, and known to science as carbon, hydrogen, nitrogen, and oxygen. These four are the basis of all

material form and are appropriately symbolized by the cross. The cross is the symbol of the tangible, visible constitution of the human being. By stretching out his arms, man causes his body to assume the shape of a cross. Thus, the white cross signifies the purified body of the candidate, cleansed and prepared to enter the temple of the Mysteries. The Egyptian priests wore only linen robes when entering the temples of their gods. While they often protected their bodies from the excesses of temperature by enveloping themselves in furs, it was considered necessary to leave the skins of animals outside the temple; for nothing pertaining to the animal is worthy to enter the house of God. By the *animal* is understood, of course, man's animal nature—the irrational part of himself—for nothing but the rational part is capable of knowing or worshipping the gods.

The cross may be black to symbolize impurity, or white to symbolize purity. It may be silver to symbolize fecundity, or gold as emblematic of spiritual virility. In every case, it typifies the condition of man's nature. When of base metal, it represents the unregenerate man; when of wood, the sufferer; when of stone, the intellectually and spiritually impotent. In short, the cross is the symbol of the expression of the objective, visible constitution of man; and the substances of which it is composed signify the spiritual status of the objective nature.

Behind our symbolic cross is a zodiac surrounding a series of forty-nine emanating lines (not shown in the plate). The lines represent the forty-nine fires or spiritual centers which are objectified in both the Macrocosm and the Microcosm. The zodiac represents the twelve Holy Animals. Pythagoras taught a peculiar doctrine of transmigration, claiming that the souls of men took upon themselves the bodies of animals. What he really meant was that the souls of man-

kind, coming into creation through the zodiacal band, took upon themselves the forms of the constellations; for all forms of cosmic life come into manifestation through one of the constellations and are therefore said to assume the forms of beasts.

Crucified upon the cross is the seven-rayed Logos—the one spiritual Creator, manifested through His seven Logoi or Planetary Lords, each of which is represented by a point of the star. The colors upon the points are somewhat arbitrary, but there is a reason why they are in the peculiar order shown. Although Mercury is usually symbolized as yellow, here it is violet, because the latter color is composed of blue (the spiritual nature) and red (the animal nature); the mind (Mercury) is the point of blending between them.

The triangles at the extremities of the cross signify the elements; and the diamonds, the spiritual essences manifesting through the elements. The twelve knobs on the arms of the cross are the twelve Schools of the Mysteries and the twelve disciples who ate the last supper with their Lord. The knobs are also the twelve Initiates constituting the Great White Lodge—the twelve Immortal Mortals who control the destiny of the world. In the midst of the cross is a fifth diamond, a fifth element—the sacred element of the ancients. The center of the cross symbolizes the heart—the seat of the divine spiritual nature in man. Outside the diamond is a rose enclosed within the cup of a ten-petaled lotus, thus combining the Rosicrucian and Buddhist Mysteries. The diamond in the midst of the cross is the Philosopher's Stone—the human soul, produced through a transmutation and regeneration of the four elements which, tintured with the spiritual soul power, are transmuted from base metals into gold.

The Space-Born



By
MANLY P. HALL

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THE SPACE-BORN

Due to the high aesthetic standards prevailing in ancient times, particularly among the Greeks and Chinese, special emphasis was laid upon what may be termed the "art of words." Midway between prose and poetry was recognized a rhythm which, though not conforming to the laws of verse, left a definite poetic impression. The Mazdean Hymns to the Sun, the Oration of the Emperor Julian to the Mother of the Gods, the Moral Precepts of Confucius, the Chaldean Oracles, and even the mutilated versions of the so-called Christian Bible are replete with evidences of a dramatic literary mode which surpasses the grandeur of even the Gregorian chants.

Primitive poetry possesses a charm often absent from the more finished products of an age wherein the impulses of the soul have fallen under the dictum of mathematical procedure. During the mythical Golden Age, poetry was considered the language of the gods, while prose was the language of men. The time must come when humanity again will think, feel, and act by art, rather than by rote; for rhythm is simply the application of the principles of harmony and beauty to sequences of words and sounds.

The present collection of fragments is an effort to emulate the style of the first poets in the presentation of certain spiritual truths concerning the inner mysteries of life. It will be noted that the various cosmic agencies are personified to render the expression of their several properties more vivid and convincing.

THE AUTHOR

THE ABSOLUTE

I am the Absolute. I am birthless,
Deathless, eternal;
The baseless Base of Beginnings,
The Sure Foundation unmeasured,
The Causeless Cause of Causation,
The Living Root of Illusion.

All these am I, and other things
Unmentioned;
The sum total of Reality expressed
In Naught;
Unmoved, unquestioned, undefined:
I am Omnipotent.

Veiled by the robes of empty space,
I dream
The troubled nightmare of Creation's Plan,
To wake
And find Creation's Plan dissolved again
In Me.

Worlds are my dreams; the endless
March of suns
Live while I sleep and die
With my awakening,
For life is death and death is life
In Me.

Creation I permit, yet am not of it,
Nor deceived thereby.
Life and death I sanction: they are
Both in Me;
They come and go, yet steadfast I remain,
Unmoved by these.

Wrapped in my seething robes
Of mystery,
Jewel-spangled
By a hundred million suns,—
Lifeless, deathless, being-less, I remain
Permanent, unmoved.

From Me you came, O myriad sparks
Unnumbered;
From my dark wheels I hurled you
Into being.
I gave you selves and robbed you of Myself,
The Selfless All.

Into my embrace I bid you come
Once more,
Fulfilling the law which bids the
Wheels of Being
To launch you home again,
Your labors done.

Of Me you little know, and yet
Am I the sum
Of all that has been, is,
Or yet to come—
The Plan, the Planner and the Planned-for
All in one.

And that One, nameless, being-less,
Hypothetical,
And yet a solid emptiness
That none can crush or bend
Or break, and far less can destroy.
For even destruction

Cannot shatter that power
Which is destruction's base.
No thing by God or Man devised
Can injure Me,
For when all else is fallen, shattered,
Broken—I remain.

Would you storm my Mystery and
Seek to find
That which is behind my veil—
Oblivion?
Then senseless, being-less, creation-less
Thou must become.

The thundering boom of Silence
Is my Voice;
Stillness is the herald
Of my way appointed;
Being-less, I am present most
When most away.

Not-Being is my Name—
By no other will I be known.
Limitless, I know no limitation
Save those passing forms
Which dwell within the aura of my Majesty
While I permit.

I am the Absolute;
I, the One before the beginning.
By those whom I discover I am known,
My secrets fathomed.
The Word unspoken is my Name;
I am the All-Pervading.

THE LORD MAITREYA SPEAKS

Through all Life's hopeless fight
For all Life's hours of dark

I am the Dawn;
To all the shadowed nights

I am the Morn;
Of all the paths that wind

I am the End;
I am the Friend.

Who answers ev'ry prayer?
I am the One;

Of all the heav'nly lights
I am the Sun.

Of all these circling things
I am the Cause;

Of all this wondrous plan
I am the Laws.

For all who seek to know
I am the Way;

To those by darkness bound
I am the Day;

For all who struggle on
I am the Goal;

Of all this seething all
I am the Soul.

THE WITNESS

You seek to find among the creatures of
the mist One to tell you of that Mystery
beyond the clouds, the Mystery that
dwells within My splendor.

You ask who has been sent to bear witness
of the Absolute.

O blind creation! seek about you.
Dwells there anything but that
teaches the wisdom of My Mystery?

From that day when time poured forth
from Me, they come—the appointed
messengers of My way mysterious.
To you they bring the tribute of the I.

They serve the Not-self, ministering
to the dream in the name of the Reality.
The sage, with bowed head, seeks with
wisdom to define Me—searching the
infinite for word to tell My name or
letters with which to scribe the
secret of My identity.

The seer, who, with clearer eye,
pierces the mist a little way,
glimpses My glory and falls back
abashed, afraid, uncertain.

Written in language that soul alone
can read, painted with pigments for
which mortal hath no name, sounding a
song that note of man may never capture
upon a written page—

When first the darkness of Space was
rent for the dawning of worlds, and
the darkness of Night brooded over
the face of the Shadow; while the Sons
of the AEons still slept in the arms
of the Deep,

I woke from the dreamings of Chaos
and, spreading my wings, soared like
some bird of the night o'er the face
of the Wonder, and the face of the Wonder
gazed back—its awareness awakened.

And at last I came to rest in the midst
of the darkness. There in a single
night I built Me a city. The footings
were laid in the substance of shadows, and
its walls were the fabric of dreams.

I called My City the Center,
and all the rest was outside.

THE SONG

“Sing to us, O Holy Man,
Of those most noble Truths
Concerning Liberation.

“What means thy Saffron Robe,
And why hast thou departed
Into the Wilderness?

“The Kingdoms of the Earth
With all their treasures
Enticed thee not.

“What didst thou discover
In thy solitudes,
So precious to Thee?”

Then sang the Arhat,
In soft melodious voice,
An ancient chant;

And those who stood about
Understood not the words,
But peace enveloped them.

“What couch more peaceful,
Than the hermit's bed?
What crown more noble,
Than the shaven head?

"What seat more lofty
Than the lotus throne?
What end more worthy
Than to reap the sown?"

"What orb more splendid
Than the beggar's bowl?
What gem more precious
Than the Diamond Soul?"

The wondering crowds departed.
The saint remained alone
By the roadside.

He no longer sang the song;
The song sang him.
Behold, a Mystery!

THE INFINITE

Sound is but a shadow thrilling for a
moment through the ether to sink again
into the fond embrace of silence.
Which, then, is greater—the ripple or the
mighty ocean with its many waves and eddies?
Creation existing for a second, then gone
forever, or space limitless, supreme?

Life is the passing of a breath, fitful,
uncertain; the tossing of a pebble into the
pool—a splash, a ripple, then stillness
unbroken as before.

Time is a dream. Asleep it lies until
Creation forms suns and stars, whose passing
flight gives day and night and murders
out duration.

I dwell in space. With broadness is my mansion
measured, endless are my domains, boundless
the Spirit that inhabits them. I alone am
free, unfettered, limitless.

Creations bows, a slave to those steel bands
of law that are Creation's base. If ye
would freedom seek, search not in all this
plan. It is with Me. I am Freedom, yet
search Me not. For none can share my
liberation till I choose to call form back
to formlessness from whence it came.

I am an Emperor ruling only space. I am
a Priest giving absolution to myself. I am
a Warrior gone forth to fight my shadow—form.
I am a Lover, yearning to clasp my bride—
Creation—in these arms that close on space
alone. I am a Thief, stealing possession,

that men may value Me the more. I am
a Murderer who in selfishness slays all,
that I may again possess them. I am a
Jealous One, fearing for the souls of
those that live within the broadness of
my presence.

I bow to that ebb and flow that knows no
master and serve with perfect sight
the plan that exists only when I give it
recognition and bid it be.

I answer prayer. I am he who prays.
I curse, and cursed am I. If any strike,
I aim the blow and also I receive it.
I am God, Man, Nature, Beast and Demon—
all in one.

When men barter, I am the thing they buy.
I am the coin with which all debts
are paid. I am the Earth, the Water and
the Air. Flame flickers out my light
and Spirit dwells alone in Me.

The ground you walk upon—I am that earth.
The air you breathe—it is my breath
which giveth life. I am the food
nourishing myself again in you.

Every word my name; every form my body;
every eye seeing for Me; every sense
telling me of myself; every thought
expounding to Me a portion of my mystery
sublime.

I tremble in awe before that Majesty
which is myself and bow before my own
reality. Enter the stillness of thy Heart
and pray for Me, for I, the Infinite, have
need of prayer.

THE ANCIENT OF DAYS

Am I lost that thou shouldst seek me?
In need that thou shouldst offer service?
Speechless that thou shouldst speak for me?

Of height
I am the Pinnacle;
Of depth
The deepness Absolute;
Of width
The wideness Measureless;
Of in
I am, forsooth, the Center;
Of out
The Far Extremity;
Of all dimensions
The Ordaining Power.

SHADOW GODS

Things, things, things—an endless chain of
things

Strung like beads upon a single gleaming cord,
A thread of deathless life that knows no end—

A golden thread that winds about, around,
Uniting all in common destiny.
Seek ye the thread; the beads are lifeless clay.

The foolish hoard the beads, calling them Life,
Pawning the real to clasp the empty air,
Stealing a gleaming unreality.

Things are but shadows cast upon the deep
By great winged spirits hovering round the light
That, fuel-less, burns forever and a day.

When night descends, the Shadow Gods retire;
Their strange, gaunt forms no longer shade the
void.
Reality then rules supreme again.

This is Reality: all things are one;
Diversity a dream, a soul-less lie
Created to torment all it enslaves.

Birth, growth, decay—these things serve time
And bow before their master—suffering;
Life serves Eternity alone, naught else.

Forever is the day of all achieving;
Eternity, the time victorious;
Duration, the end of all beginnings.

Who lives in time is shattered by its blows;
Who measures things is servant to his rule;
Eternal is the soul that dwells in space.

NIRVANA

O Great Gautama!
Master of the Humble Way,
Anointed of Reality,
Lord of the Deathless Truth,
Tell me of Nirvana's Blessedness,
The dying out
Of the Three Fires of the *I*,
The waking of the Dreamer.

Then answered the Buddha,
Prince of the Merciful,
As he assumed the mudra
Of the Great Instruction.
And the words of Wisdom
Which the Lion-faced spake
Dropped like ripe seeds
From the pink lotus of his lips.

"This is the Noble Path
Which leads to true Enlightenment.
By it those of holy purpose
Approach the eternal
And, mingling their little natures
With the Perfect Good,
Achieve to blissful union
With the Ineffable.

Reality is the Only Beloved
Of the ageless, timeless Self;
And Holy Love
Is a mad passion of the part
To finally mingle
Its small nature with the All,
And thus attain
The Deathless, Self-less Life.

While man chooses to be himself,
The Law decrees
That he must live, must suffer,
And must die.
But love enlightened
Desires no other end than this:

SELF SHALL CEASE FOREVER
IN THE EMBRACE OF REALITY."

THE TABERNACLE

Thou shalt depart
Into the wilderness of sound
And there build Me a dwelling
Which shall be called
The Tabernacle of the Silent One.

In the midst of the desert
Of many things
It shall be as one,
Indivisible and inseparable,
And its foundation shall be upon
The Rock of the Beginning.

And a stream of water shall arise
From amongst the stones of its foundation
And, dividing several ways,
Make fertile the aridness
Around about it.

And the name of the Waters
Shall be Blessedness;
And they shall pour from the
House of the Lord
Which stands in the midst of the
Desert of Division.

After this manner shall the
House of the Silent One
Be constructed:
Each of the stones and timbers of it

Shall be extracted from the
Foundation which is concealed
Within the silent nature of itself.
And the beams shall be called
The Chants of Silence
And the spans thereof
The Songs of Stillness.

And the Sons of the Serpent shall come
And with them
The Children of the Raven.
The paths of the desert
They shall walk,
Their shadows marching before them.

They shall be robbed
In the sand of the desert,
And their garments shall sing
With the voices of angels;
Chanting with many tongues
The Serpents shall come.

At the door of My House
Their soundings shall cease,
And their voices shall be laid
Upon the steps of My temple,
Their garments of song discarded
Before Me.

And each of the Serpents
Shall enter the soul of Himself,

Thus shall he come into the
House of My Presence,
And the Ravens also,
But they by another door.

And as they enter into the Temple
The Temple shall enter into them,
Until even the grains of desert sand
Shall worship
In the holiness of their own silence.

As sound is born
Of stillness
And will return to the source
Of itself,
So the serpents were born
Of the Tabernacle
But must shed their skins if they
Would enter it again.

My Temple stands
In the midst of the desert of Sounds,
But Stillness
Is supreme
Within the vaulted arches of it.

THE ROBES OF GLORY

This I would say concerning the vestments
of sanctuary, for my priests shall clothe
themselves in Me: My righteousness shall be
their protection, for no man bears witness of
Me until my splendor has absorbed him into
the glory of my radiance.

I dwell in the midst of mine anointed.
They are lamps unto the glory of my oil,
for I am a fuel rising up within them,
feeding the triple wick of their Divinity.

Unseen, I am the source of all things seen;
unfelt, unsensed, I am the power of feeling
and sensation.

I absorb mine elect into the effulgency
of myself, until their form and magnitude
can no longer be distinguished because
of the blazing brightness of my proximity.

Cast thyself, O son of man, into my
blazing Spirit. From my fire thou wast born.
Return to it again—be joyously consumed
by the flaming soul of thy Creator.

THE SPIRIT OF DEATH

O thou Spirit of Sweet Release, I name
Thee Death and bid Thee serve Me as my
messenger, bringing release to those I call
from the dark shade that men have named
Mortality—the shadow substance-less that all
Creation serves in ignorance, bowing before
a fond illusion, the fabric of a dream woven from
the threads of life and death upon a loom
suspended only by the senseless Dreamer.

Thou, O Death, art Lord of all this dream.
It dwells in Thee and by thy sanction is.
Thou art the entrance in, the gate that
leads into the shadow's depth, the path that
winds again to Life through that dread door
that I am pleased to call Decay.

Faithful One, in Thee I rest the confidence,
the trust that unto Thee is power. For
none but Thee can bring back to my arms
the Creation I adore.

Behind thy mask of ill a Savior stands.
I know for I have made and chosen; and who
knows better than the Maker the thing He
would devise, or who can judge the merits
of the Master's craft or the end which
He desires?

If I be limitless, all-powerful, infinite,
then in my hands Creation waits the moulding

that I will to give. Then who shall speak if
I am silent, or doubt the wisdom of the way
I have appointed?

Life, Death—I have ordained them both to
the peculiar working of my plan, for lifeless,
deathless, I alone have power to give
command to anything. Life dwells in Me
cloaked by the veil of Death.

If thou wouldst vanquish Death, tear the
sombre mask away and bow o'erpowered—
for the shining visage thou beholdest is
deathless, terrible in splendor. This is
my appointed Son, whom all men hate until
they have unveiled.

Through the gray clouds of doubt Death
comes to set Life free. It shatters the
clay fetters of limitation, bringing sweet
release. Wide swings the door. I, in my
wisdom, have appointed a place of rest.

Two manner of things hath Death dominion
over: the thing unfinished, broken,
shattered in the making. I recall it
to mould afresh and send forth again to
better destiny, a fruitage more complete.

Death also hath the power to call a thing
which hath accomplished from the shadow
of its labor done. The ministry of sweet
release is in its hands. Discern the
wisdom of the One who placed it there.

I blessed Creation most when Death I gave,
that Life within the shade might have an
end. Through Death alone can men escape
the path that, save for Death, is an endless
chain of shadowed mockery.

Life hath its ministry. It is a part, an
incident in an endless chain of incidents
born in the shadow of my Infinite Will
to vanish again into the Mystery whence
it came, with Death the Keeper of the
Riddle.

MIND

Mortal Mind climbed upward
To the High Place of the Universe.

As it stood alone
Gazing into the Fields of Eternity,
A great fear possessed Mortal Mind.
It cried aloud,
And these were its words:

"Behold, I am alone,
Surrounded by the Great Emptiness
Which is called Space."

And a voice out of Space
Answered thus to Mortal Mind:

"Nay, I am all fullness.
It is you who are an emptiness
Existing for an instant in Me."

EPISTOLARY

Unto the brethren of the seven paths
and they of a kindred spirit,
GREETINGS:

May your just labors be crowned with reward
and your holy aspirations be realized for
the glory of our Lord Jesus Christ.

Concerning those things which are your
responsibilities before men, in the name
of our Lord I would have words with you.

You live in a time of enlightenment on a
number of things, but concerning those which
are of the spirit you are in great darkness.

For, behold! you have blinded the eyes of
your spirits as did the Philistines the
eyes of Samson. You have chained your divine
spirit to the grindstone of materiality with
many bonds and fetters.

To give wisdom is the pleasure of the Lord.
To sense that wisdom is the duty of honest men.
In this duty you have been negligent;
therefore, are we dissatisfied with you.

For, behold! I have sent out my spirit as a
bird over the surface of the deep, but there
was no dwelling place for it in the darkness
and my spirit returned to me again.

Therefore, will I again send it forth when
it pleases me, that my spirit may at
last find resting place in the abode of shadows.

Why have you not prepared a dwelling for my
spirit that it might rule you in righteousness
and in power?

Why have you not built a mountain for me in
the midst of the darkness and in the midst
of the waters that I might there raise
my tabernacle among my children?

Know you not that One and One alone is good:
that but One is great, but One is pure,
but One is of perfect virtue, but One is
of true discernment, but One is truly
upright—and that One the living God?

Therefore, my brethren, if you would serve
the greatest good, abide in the law of the
living God, for in that is the path of sure
procedure. Be diligent in all your works
that they may bear true witness to you
before all nations and all worlds.

It is my prayer that upon you shall rest
the spirit of our Lord Jesus Christ
forever and ever. Amen.

THE WAY INVINCIBLE

Children of the Mist!
Turn back to Me.
Hark to the words of thy Creator,
OM:
Truth dwells not in the shade,
Why seek it there?

Truth dwells in Me.
I am Reality.
All else imperfect is.
My virtue is completion.
Creation thunders on the path I have attained.

I am the Lord of All.
Hear now my edict:
Mine is the power and mine the power alone
To weigh, to judge, to measure or condemn.

Who speaks for Me?
Let him stand forth
And trump his triumphs to the seven skies.
For who shall say him nay,
Or who condemn?

Who judges such a one,
Let him stand forth—
Judge, jurors and accused, a seemly group.
What witness can they call
If I be silent?

If I speak not, men mumble idle words.
If I judge not, then justice is withheld.
When I am silent, silence is supreme.
And I
AM SILENT.

Well I know the needs of my creations:
With wisdom I have planned
This thundering scheme,
With strength of hand
Maintain it to the end.

My will must be the cosmic urge,
My word the law that all must follow;
My example, the way of all attainment.
Then mark them well:

Patience in all things,
And in all things love;
Wisdom in all things,
And in all things truth;
Justice in all things,
And in all things law.

These are my ways.
And all of my creations
Are most like gods
When most like gods they act
And learn to wield the power that gods possess.

Silence is the Way Invincible.
None can withstand the force of stillness.
The measure of true greatness
Lies not in wrangling
Nor in many words,
But silence.

Silence is the friend of the philosopher.
The sage is waited on by that deep hush
That brings the gifts of wisdom
To such as can invoke it.

THE HYMN OF BIRTH

A thrilling through the darkness—
A deadly hush—
Space shuddering, Chaos reeling,
Mindless but aware—
Eternity in the throes of agony immortal:
Thus Gods are born.

A seething in substance—
An endless twisting—
Groans of swirling ether,
Throbbings in space—writhing sparks
Like tortured souls in Hell's embrace:
Thus worlds are born.

A cry in the darkness of the night—
A sob—
Shudders that chill the soul,
Fingers twisting, untwisting,
A pale face drawn by mortal pain supreme:
Thus men are born.

A broken heart—
A spirit shattered by the blows—
Hands clasped in prayer,
A tear-stained face, an ache within
No human power can heal:
Thus souls are born.

WORDS, WORDS, WORDS

I was lifted into the presence of the Innermost;
I gazed into the depthless eyes of Space;
I questioned the face of the Inscrutable,
And these were the words which I spake:

“Reveal to me, O Thrice Hidden Mystery,
The substance of that fond Illusion
Which men call Hope.”

And, as though oppressed with a great weariness,
The Eternal Splendor answered:

“I dreamed that I was;
I dreamed that I awoke;
I was.”

A second time I questioned the Inscrutable,
And these were the words which I spake:

“Reveal to me, O Thrice Hidden Mystery,
The substance of that dread Illusion
Which men call Despair.”

And, as though oppressed with a great weariness,
The Eternal Splendor answered:

“I dreamed that I was not;
I dreamed that I awoke;
I was not.”

A third time I questioned the Inscrutable,
And these were the words which I spake:

"Reveal to me, O Thrice Hidden Mystery,
The substance of the awful Word
Which men call Truth.

And, as though oppressed with a great weariness,
The Eternal Splendor answered:

"I dreamed not;
I awoke not;
I am not."

And all that had been, vanished away;
And that which had not been,
Alone remained.

THE WANDERER

I am a Spirit,
A Wanderer come from afar,
A pilgrim born of the Dawn Land—
On a journey unending.
I stop but to rest for a night
In your City of Clay.

I rise with the light of the morning
And continue on my way.
The City with Shadows is darkened—
When I leave it behind.
For I am the light and the glory
That shine through the windows.

I am a Builder of Cities
But each is deserted in turn.
I pass from one to another—
Even my rest is in motion.
Behind me the veils of the past, before me
The mist of the future.

I am bred of a nobler race
Than the forms that surround me.
I am a stranger amongst them—
A light in the darkness.
They cannot know of my longings
Nor taste of my sorrows.

Faint from the dawn of my being
Troop memories dim.
I seem to remember dear hours
When I dwelt in the presence
Of a Glorious One—the sum
Of my parts and my members.

I am the Son of a King,
Exiled to wandering afar,
Seeking to find once again
The House of my Father;
Searching through ages unnumbered
For the place of the Dawn Land.

Tonight I dwell in your City,
Tomorrow the City is dust—
For where'er I dwell there is living
And where'er I depart
There is death.

But I am not dead with the crumbling,
I do not die with the Fall;
I continue my search for the ending
Till I am again with the All.

MASKS

Some come to laugh; others come to cry.
Some aspire. The most, like cattle,
Follow herdsmen and their barking curs.

Some come to love; others to be loved.
Some come to walk the weary way alone;
While many mingle with an endless throng.

Some come to pray; others to labor.
Some, more fortunate, walk life's way in ease;
While others struggle broken to the grave.

Some come to shatter hearts and souls; others
To have them shattered by the thoughtless ones.
Some come with broken hearts, and others heart-
less.

A strange pageantry, this thing called Life,
With Death the master of the show, and souls
As thoughtless jesters dancing round about.

Masks, masks, masks—false faces everywhere;
Laughter to hide the tears, smiles the grief,
And flower-strewn drapes the waxen face of
Death.

False faces! See them round about us here.
Doth no reality remain on earth?
Is there no vision through the mask of clay?

Clay, moulded to a thousand forms, remains
But clay, as worthless as before, nor doth
Belief or Unbelief its substance change.

It may be treasured for its beauty or
Rejected because of an ungainly shape;
But loved or hated, it remains but clay.

Our hearts and souls give life to lifelessness,
Tinting the colorless with myriad hues,
Only to find the clay unchanged and dead.

KWANNON

O lady of the sky,
Thy servant see
And from thy throne on high
Bend to my plea.

O lady robed in light,
O Lotus One,
Fair mistress of the night,
Bride of the sun.

Thou gracious starry maid,
By Heaven blest,
Pour from thy urn of jade
Eternal rest.

Incline thy gilded face
And smile on me,
That I may through thy grace
Find liberty.

At thy fair feet so white
I bend in love.
Preserve me in thy right
O One above.

Safe 'neath thy robes of gold,
Against thy breast,
Thou who art ages old,
Give me thy rest.

PRALAYA

The Light-Born spoke unto the Dark-Born saying:

"This is the mystery of the beginning,
Namely, Eternity gave birth to Time;

"From the spacious dwelling place of Time
Troop incidents, an endless chain of things,
Shadow forms in bondage to duration;

"Suns, moons and stars are incidental;
They rise a moment from the shadowed deep
And, passing through their span, return again

"To shadow; while Time, the heartless Master,
Crushes all, like oxen on the threshing floor
Who with their iron hoofs tread out the grain.

"Unto the winds is cast the useless chaff,
While life with prudence stores away the soul
With true discrimination wisely choosing.

"Time begot things, and things an endless chain.
Progeny of a dream, well are they named
The great illusion born of difference.

"Back to the unseen worlds from whence I came
To wander but a day 'mid mortal things
I go again, my span of labor done.

"Before me is the swinging veil of mist
That doth divide the shadow from the real,
The veil itself an unreality."

CONSCIOUSNESS

He who shall be called the Seeker
Ascended into the High Place
Of the Mountain of the Wise.

And in the High Place of the Mount
Sat a most Holy Philosopher
Leaning upon a forked stick.

The Seeker addressed the Ancient Sage,
Imploring wisdom from the Master
Who dwelt alone with the stars.

"Tell me, O Lord of the Seven Peaks,
Of the Mystery of Knowing
And of the Substance of Knowledge."

Then spoke the Hoary Saint
In slow and solemn voice, his words
Rich with a mystic meaning.

"The Knower cannot Know.
There is no Knowing.
Knowledge is not."

Bowing his head in helplessness,
The Seeker asked another question:
"Reveal then, O Sage, the inner fact."

He who leaned upon the forked stick,
Smiled gravely and then replied;
"Ponder well these words, O son of man."

“Consciousness redeems; mind slays.
Mind is man seeking for Self;
Consciousness is the Self
Attaining to the realization
Of the man.

“The Realization of Identity with Self
Is Identity with Self.
And such Identity is Perfection.
There is no other End
Worthy of the Philosopher.”

To say more is to take
From that which has been
ALREADY SAID.

THE CITY

And upon a certain evening Jesus departed
from Bethany by the winding road to
Jerusalem. And the Twelve were with him
but remained a little way behind.

It was late when they had come nigh unto
the valley and Jesus ascended the
Mount of Olives which stood over against
Jerusalem, facing Herod's Gate.

And Jesus gazed over the city
and his head was inclined as though a
great sadness possessed his spirit.
Now James, which was the elder, whispered:
“Behold, the Rabbin weeps!”

Simon, surnamed Peter, approached Jesus
and said: “Master, wherefore dost thou weep?
Reveal to us thy secret sorrow that we
may share thy grief.”

Jesus answered him, saying: “Nay, Barjonas,
each man's grief is his own, nor shall another
bear it for him. As my Father
hath given me thee from out of the world,
so hath he given unto every man grief
according to his lot. Now leave me and
depart a little way, that I may be alone
with my stillness.”

The disciples, having withdrawn a small distance, beheld Jesus spread forth his arms toward Jerusalem; and they heard him speak in a loud, clear voice and these were his words:

“O city of David! Thou slumberest and art not afraid. Thy streets are silent, and thy windows are dark. Lo, even the scales of thy barter and exchange hang heavy with emptiness.

“O city of Jerusalem! Thou hast ceased from thy labors for a little while to seek rest in the darkness and kindness in the night. Blessed is he who at the end of the day layeth down from toil.

“Peace be unto thee, O Judah, against that day that hath no night; for each in turn must wake to that everlasting dawn when toil is endless and sleep hath vanished away.

“Long is the day for that man who is himself the very sun; his heart grows weary for the night that can no more come. He who dwelleth in the light groweth weary with the day.”

THE MAID OF THE SEA

And the Lord Maker of Mysteries
Gazed down
To the depths that His dreamings
Had fashioned;
And, lo! a sea stretched before Him
Impotently rolling.

And the wash of the waves was a
Music ascending,
Filling all space with its
Cadences mournful—
A dirge to the darkness, sung by the
Flow of the waters.

And the Lord of the Mystery
Reached down
His arms to enfold the Illusion;
And softly
He spoke to the shadows
Asleep in the depths.

“O Child of the Darkness,
Come forth
From your dwelling of Mist; awake
From your sleeping
And rise to the feet of My presence,
Daughter of Mist.”

And a cloud of vapor rose from the midst
Of the waters,
And the Maid of the Sea
Came forth—
Robed in the flow of the Ocean,
Veiled in its spray.

And the Lord of the Flaming
Empyrean
Clasped the Daughter of Night
In His arms;
And the Troubled Waters were stilled
By His fiery embrace.

The Waters were turned into mist
By the breath of the Father.
And the Heavenly Fire was cooled
By the sea.
Clouds of vapor arose,
Absorbing them both.

This mist was the spawn of worlds,
Of Gods and of Men;
For each has a spirit of fire
And a body of water.
Flames and vapor conspired
To produce them.

DESPAIR

As the shadows of evening
were gathering,
I sat down in the midst of
my sadness,
And, gathering my mantle of sorrows
about me,
Enveloped myself in the folds of
my affliction.

In wild despair I cursed the heavens
that decreed me
And the black earth which is our
common mother.
I prayed that oblivion might descend upon
my spirit;
That I might find rest in the state
of not-knowing..

I cried my misery unto the
somber mountains
And the mountain echoes returned to me
my misery.
The cry of my soul I sent into
the lonely desert,
And the hushes of the desert returned
my cry again.

I cast forth my woe into the
ocean dismal,
And the sobbing waves returned my woe
once more.
Hopeless, I flung my soul into
eternity
And hopelessly eternity returned
my soul to me.

"Is there no rest?" I wailed
to endless space.

Space whispered back again,

"Is there no rest?"

The mountains bowed their crests,

The oceans wept,

And the desert softly moaned,

"Is there no rest?"

THE DAWN

I am the radiant Son of the Father,
Bearing witness unto the powers of Him
Who is within my visioned presence.

As fire within the flame, that doth bespeak
The hidden power that giveth life:
I am the herald that maketh known my Lord.

I am the morning's glow, Aurora's light
That, battling with the shades of night,
Sends them routed to the dwelling place of
shadows.

Of the sun I am its far flung locks,
The mane of the Celestial Lion,
Shaggy streams which are the life of things.

I am the lamp, fed by an oil invisible;
I burn with a steady glow of power,
A light unto the feet of my Creator.

I am the morning star which, rising from
The tryst of night, brings unto Creation
The sanction of another day of wandering.

I am the dawn a hundredfold
Of worlds, of days, of dreams, of aspirations;
I am the light of hope, bathing the illusion

In streaming colors that its sordidness
May be hid from eyes not strong enough
To gaze on Mara's leering face and live.

THE HYMN OF DEATH

A darkness rising up on every hand,
A peace descending
Upon the place of strife,
A world that fainter grows
With passing days,
While lights upon a distant shore grow bright:

Men call it Death;
The Spirit calls it Rest.

Hands that stretch out across the void,
Voices that call,
Phantom forms that beckon,
A door of darkness opening to a gentle knock,
Revealing a place
Of wondrous light beyond:

Men call it Death;
The Spirit calls it Hope.

A loosening of fetters,
A breaking down of bars,
An opening of doors,
A soul, long prisoned, free
To mount the golden ladder of the stars
And see the world that lies beyond the prison
wall:

Men call it Death;
The Spirit calls it Life.

ORDINATION OF THE THREE KINGS

Thou Hallowed Trinity
Born of the simple Unity that is,
Appointed to reflect that nameless power—
The Flame, I AM—

Receive thy Maker's blessing and go forth
To be his champion among those
Children of the Mist
That cannot know the light their very beings
deny.

I, Lord of All Oblivion,
The Fire invisible,
Am in your hands.

I am Power dimensionless and Majesty
Uncurbed even by Creation.

Be kind to Me,
O Chosen of my Heart!
Remember well who sleeps that you may wake
And dies that Life may come to you;
And through your beings
Appointed now
Animate each lump of clay you fashion here in
Me,
That it may linger for a day and then return to
All.

O, Eldest of all Mortals,
Fatherless, motherless, save for Me,
O Finite Son of Infinite,
Beloved One,

In blessing thee I give thee that
Which I do not possess—
 The Power of Will.

With this my mystic wand of Cosmic Urge
Set then whirling the senseless atoms
 That compose
 My robes divine.

And of these strivings thou shalt build
A world that lives through striving, and
 With dawn of peace
 Returns again

To those dark shadows of Myself,
Ceasing to be within the dark embrace of Chaos.
 Unto you,
 Second Beloved of Me,
 My Radiant One

Who warms my coldness with the glow of Love,
 I give

The triple crown of Wisdom with its seven
 jewels—

Gems from whose stone souls shines some of that
 Endless light

That even Clay cannot entirely hide within its
Crumbling self, but still bears witness
 To my Flame.

 Prince of the Bleeding Heart,
 Embrace thy Father,

Who, save for thee, would never know
That inner sense that guides the godless, till
 Through thy love
 I claim them to Myself.

Nor art thou least of Me,
O Spirit of Sweet Detachment,
 Lord Breaker of Things,
 Ordained of Me,
 Beloved Son.

I bid you serve my cause through fond decay,
And bring at last all things again into
 My yearning Self

That waits to welcome, when the striving
Of the sparks is over for a day, and
 Fiery dawn gives place
 To gentle even.

 Of all my chosen
 Thou art not the least;
Of all my three, you serve most faithfully;
Thy ruthless shatterings but bring
 Reality the closer.

Ye three are the fashionings of my troubled
 dream

And while I sleep unrealized and unknown,
Represented in Creation only as Creation's All,
 I give my power to you,
 Be gentle of Me.

I ordain you Builders of my fond illusion,
Teaching all space to know that
 I alone exist

By proving one by one all other things
 Are false,
 And I alone am Real.

THE CREATOR

First the Self-born Lord in contemplation
entered the state of Unreality, dwelling
for a moment in Illusion. As spirit
to the body comes at birth and dons the
veil of non-tranquillity, so the Self
within the Not-self was immersed.

The Uncreated in His dream became Creator,
the opposites His progeny. The One assumed
the Two, the Two the Three—and thus
the multitudes were born of Him who is
the Only One, and He alone is real in fact,
permanent and unmoved.

Men live within the dreams of Infinite,
dwelling in the shadows of His sleepings—
timeless, measureless, hopeless as a dream.

The Lord dwelleth in His meditations:
all thoughts His thoughts, all dreams
his dreaming—through the Not-self He knows
himself again.

THE PSALM OF THE FATHER

From darkness unto darkness is my span;
I am the Father of the Darkened Face.
Serene the sea of shadow, tideless, save

For the measured pulsing of my heart.
In all, of all, over all I brood, and see
My shadow mirrored in the formless deep.

The placid darkness changes to a seething
Mass that ever brighter grows with friction's
Flame, a carnival of maddened lights.

I am the Father of the Shining Face,
Flame-born from out the darkness of Myself,
Slaying the parent that the child may live.

Flames, reaching out to torture silence
With their lurid tongues, meet seething space
And mighty vapors rise enfolding all.

I am the Mother, vapor robed and veiled,
Clasping in my arms of vibrant space the
Flaming man-child, born of my virgin Self.

One by one my veils are torn aside, until
I stand in all the majesty of Suns
And Moons that dot the firmament of *I*.

I am the Father of the Hidden Face,
Known to man only as that mystic urge
Moving all things to their appointed end—
HIMSELF.