

Lectures on Ancient Philosophy

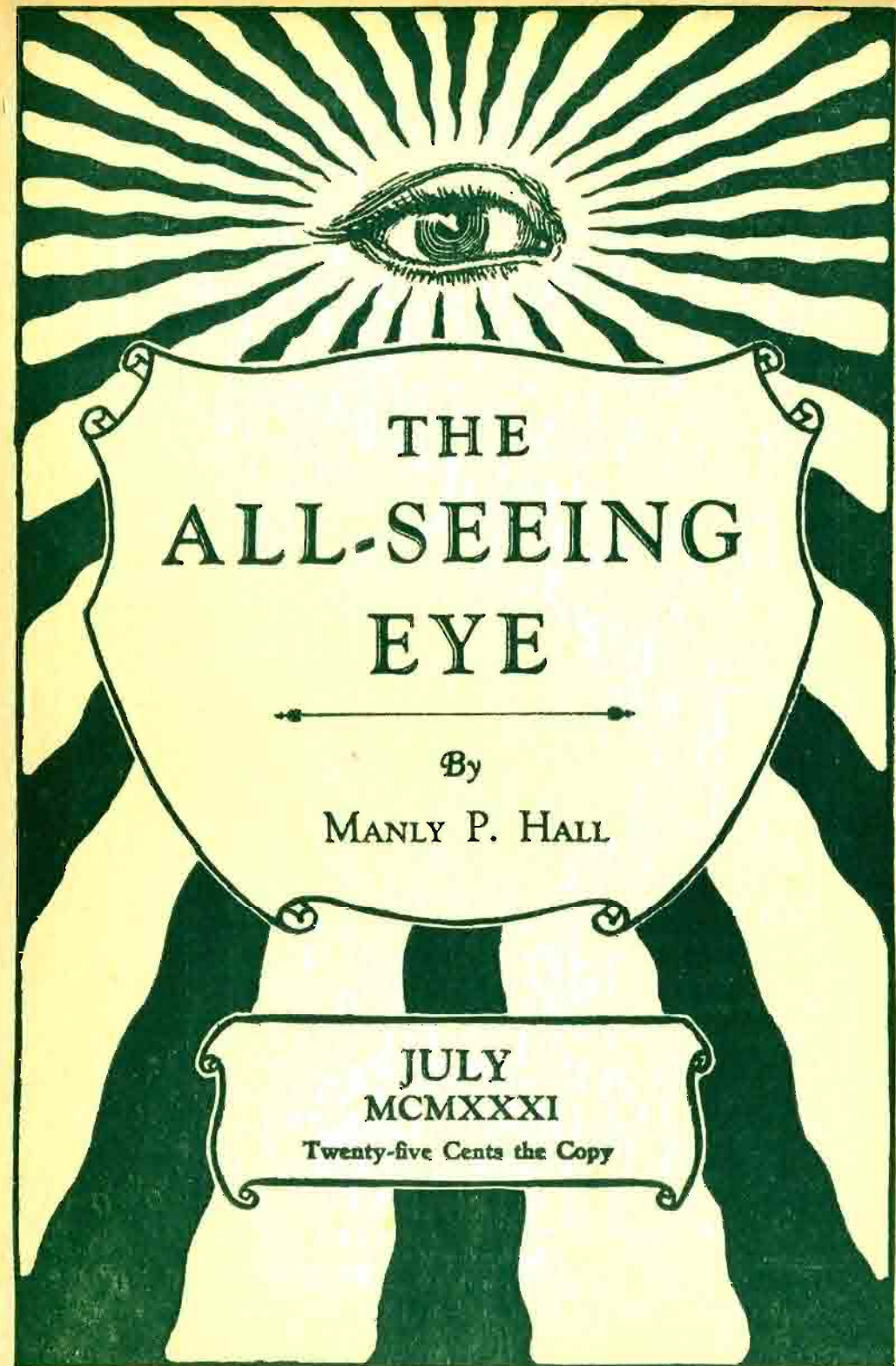
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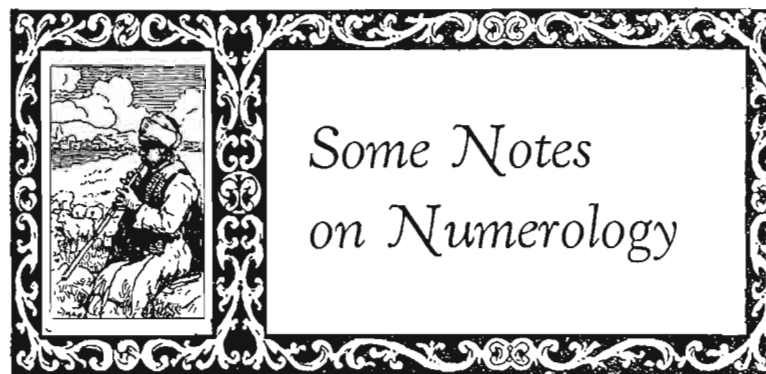
The EDITOR'S BRIEFS

Volume V of the All-Seeing Eye will be complete in two more numbers and, as is customary, we shall suspend publication for a time between volumes. Mr. Hall is now contemplating the publication of an annual devoted to occultism, philosophy, astrology, Freemasonry and kindred subjects, patterned along the lines of Bibby's Annual, a beautiful and inspiring work which went out of existence some years ago due to the post war depression in England. The new work will be somewhat modified as to dimensions and style but it is believed that it will occupy an absolutely unique position among modern publications.

The annual will be profusely illustrated with rare and unusual pictures and symbols and will be of interest to everyone of metaphysical inclinations. There will be further announcements as to the date of issue and price when the project is a little farther advanced. The present plan is to issue the work in the early fall in the belief that many people will find it an appropriate Christmas gift.

A number of Mr. Hall's books are running out of print and the present program does not allow for their republication. A list of available books and booklets will gladly be mailed upon request.

Mr. Hall will continue his lectures in Los Angeles at the Trinity Auditorium, 9th and Grand Avenue, throughout July, August, and September. The talks will be given every Wednesday, Friday and Sunday evenings and a number of lectures illustrated with stereopticon slides will be included. The Sunday broadcasting will also continue at 6 p.m. over either KFI or KECA.



The flames which destroyed the Pythagorean University at Crotona left little beside speculation upon which to reconstruct the learning of this most noble institution. The master perished with his school. The offended pride of ignorance had sought once more to justify itself by destroying that which it could not understand. A few charred fragments remained but these at best give only hints of a system so profound that it has been said that only Pythagoras himself ever actually understood it. Even the Neo-Pythagoreans of Alexandria, laboring within five hundred years of the great initiate's death, were incapable of reconstructing his doctrine so completely had the traditions been obliterated. Plato was the philosophic successor of Pythagoras, and although he approached the problem of learning from a somewhat different viewpoint, we find much Pythagoreanism scattered throughout his writings and we know that he paid a great price for some partly destroyed manuscripts presumably discovered amidst the ashes of Crotona.

Today we hear much of Pythagoras and his philosophy and several more or less metaphysical systems are ascribed to him. Careful examination, however, will demonstrate the fallacy of these claims, for nothing resembling an orderly body of doctrine has descended to us from the Samian sage. The systems circulated under his name are of three classes. First, ancient speculation advanced in his own day by those uninitiated into the true Pythagorean mysteries; second, medieval fabrications brewed in a witch's kitchen

of magic and superstition; third, the theories of modern writers who, seeking to invest their opinions with an honorable toga, lay them at the door of this illustrious ancient. Where nothing is known, everything is suspected and it is difficult to tell where fragments of the original tradition leave off and the forgeries begin. One thing is certain, little of the philosophy now attributed to Pythagoras does his memory much credit, and to have gained for himself the title of the Son of God he must have been the author of better stuff.

Today when we think of Pythagoras we are immediately minded of numerology. The ghost of the old philosopher invokes thoughts of birth-paths and soul-mates and we pant after these mysteries. The purpose of this article is not to enlarge upon the merits or demerits of *numerology*—a sort of chiropractic psychology with which we straighten out the curvatures of life by a scientific adjustment of vowels and consonants. Numerology is unquestionably based upon a Pythagorean system of interchanging letters and numbers. At this point the correspondence ends, however, for the method of interpreting these numbers and arriving at the various sums involved cannot be referred to Pythagoras. This does not necessarily mean that modern numerology cannot justify its existence, but it does mean that it conveys an impression which is likely to divert the mind from the weightier and more philosophical aspects of numerical philosophy. To Pythagoras, numbers and their combinations were the elements of a magnificent philosophic system which introduced the thoughtful to the most profound verities of God and Nature. True numerology was philosophic and divination by numbers was but an accidental aspect.

The Gnostic Christians employed the cabalistic and Pythagorean number systems as keys to the interpretation of the mysteries of the New Testament. Marcus, a disciple of Valentinus, who lived during the middle of the second century and whom Jerome declared to have been an Egyptian, particularly excelled in the mathematical mysteries. It would be incorrect to presume that Marcus followed the details

of the Pythagorean system but he certainly did gather such general information as was available and fashioned therefrom an extraordinary series of correspondences. He established beyond all reasonable doubt that the names and titles bestowed at some remote period upon the gods were susceptible of a profound interpretation based upon combining the numerical equivalents of the letters of which the names were composed. Pythagoras had contacted the mystics of the Holy Land and such as survived of the wise men of Babylon and Chaldea and from them he learned many cabalistic secrets even as he secured the keys of transcendental geometry from the Egyptians. He was the first to bring to Greece the organized occult traditions of Asia and he alone knew why the Babylonians declared that the number of 60 represented Pluto; 50, Jupiter; 40, Neptune; 30, the Moon; 10, the air; 12, Mars; and 10, also Saturn. Although Rawlinson assures us that these numbers signify not only the gods but also the planetary bodies themselves, he can give no clue as to the reasons for his choice. In his essay on Isis and Osiris, Plutarch writes, "When the Pythagoreans appropriate the names of several of the gods to particular numbers, as that of Apollo to the unit, of Diana to the duad, of Minerva to the seven, and of Neptune to the first cube, it is my opinion I say that in this they allude to something which the founder of their sect saw in the Egyptian temples, to some ceremonies performed in them, or to some symbols there exhibited." In another place the same author adds, "For as the power of the triangle is expressive of the nature of Pluto, Bacchus and Mars; the properties of the square of Rhea, Venus, Ceres, Vesta and Juno; of the dodecahedron of Jupiter; so, as we are informed by Eudoxus, is the figure of fifty-six angles expressive of the nature of Typhon." These two quotations will give a fairly comprehensive idea of the type of hints that have come down to us, fragments so desultory and archaic that each renders the confusion worse confounded.

Before we present for your consideration a few of the genuine fragments of the numerical philosophy

which have descended to this age, it might be interesting to insert what is called the cabalistic catechism, an illuminating contribution to the subject.

Q. What is the generative number?

A. In the Divinity, it is the unit; in created things, the number 2; because the Divinity, 1, engenders 2, and in created things 2 engenders 1.

Q. What is the most majestic number?

A. 3, because it denotes the triple divine essence.

Q. What is the most mysterious number?

A. 4, because it contains all the mysteries of Nature.

Q. What is the most occult number?

A. 5, because it is enclosed in the center of the series.

Q. Which is the most salutary number?

A. 6, because it contains the source of our spiritual and corporeal happiness.

Q. Which is the most fortunate number?

A. 7, because it leads us to the decad, the perfect number.

Q. Which is the number most to be desired?

A. 8, because he who possesses it is of the number of Elus and the Sages.

Q. Which is the most sublime number?

A. 9, because by it religion and Nature are exalted.

Q. Which is the most perfect number?

A. 10, because it includes unity, which created everything, and zero, symbol of matter and chaos, and the end; power and force; life and annihilation.

Pythagoras employed numbers as symbols of and gateways leading to those principles of life from which inferior bodies are suspended as effects depend from causes. He, therefore, divided his numerical symbolism into two parts; the first devoted to the nature of causes, and the second devoted to the nature of effects. Those numbers which referred to causes he called *intellectual* and those which referred to effects *sciential*. The intellectual numbers are archetypal patterns

which exist eternally in the Divine Mind and sciential numbers are the creatures or rather the measure of the creatures which are temporarily objectified from the thoughts of God. The intellectual numbers which were suspended from the Idea of intellectual number were called the monad, the duad, the triad, the tetrad, the pentad, the hexad, the heptad, the ogdoad, ennead and the decad, and their correspondences in the sciential numbers were the one, two, three, four, five, six, seven, eight, nine and ten. From Moderatus of Gades we learn the difference between the intellectual and sciential numbers when he terms the monad "the seminal reason of the one," or again, where he expresses it, "monad amongst numbers, one amongst things numbered." Thus numbers and things numbered occupy in relationship to each other positions corresponding to spirit and matter. We may also say that whereas the numbers scientially speaking numerate the parts, the intellectual numbers are all unities signifying dignity and attribute rather than quantity. Thus the sciential number 8 signifies 8 ones or 8 parts, but the ogdoad, which is the intellectual concept of 8, is an undivided principle, the symbolic name for an order of divine procedure. Through the numbers, therefore, say the Pythagoreans, man approaches a realization of number. In other words, through the diversity of Nature men approach a realization of the unity of life and of God.

Each of the intellectual numbers has a keyword, in fact a strange confusion of definitions has come down to us from ancient writers. The *monad* was termed *spirit* as being the first wholeness which emerged from chaos. All numbers, both intellectual and sciential, arise from and ultimately retire to the monad. Hence Pythagoras, in propitiating this number, addressed it thus: "Hear noble number, sire of gods and men." The *duad* was termed soul because the soul is divided in its allegiance, at some times inclining towards spirit and at others verging towards matter; hence the two was also called instability or ignorance because foolish persons are vacillating. The *triad* was termed *mind* because it orders the duad,

bringing equilibrium in the sense of reason. The *tetrad* was termed *body* because a body is composed of the four Platonic elements of mind, science, opinion and sense, and is the fourth extension of which a point, a line and a surface are the first three. The tetrahedron is the simplest of all geometrical solids, having but four surfaces. The *pentad* is termed *Nature*, being the union of the duad and triad. It is termed the fountain of souls, the seat of celestials, and the throne of the world. The *hexad* is termed *harmony* and was sacred to Venus who was called the mother of harmony. It was also related with time as being half of the sacred twelve which signifies the year and a quarter of the mystical twenty-four which, in turn, represents the hours of the day. The *heptad* is termed *order* because 7 signifies those laws of creation which are the inflexible will of the creative agent. The heptad was sacred to Minerva because she signified the plan born from or in the mind of her father. The *ogdoad* was termed *equilibrium* or justice because of all numbers it is the most equal. By its form the 8 reveals the equilibrium of the worlds and also the courses of the celestial bodies. The *ennead* was termed *Prometheus* for it signified the expiation of sin and the principle of sacrifice. It was also the peculiar symbol of man. The *decad* was termed *perfection*, for in it all shortcomings ceased. Among the Pythagorean names for this symbol were heaven, the world, and fate.

The ancient oracles declared that the gods would send all manners of calamities to any man who changed the names of the gods. This was done to protect the cabalistic importance of these names so that the enlightened of some future age might benefit from the erudition of the first philosophers. It is not difficult to discover the numerical values of the letters of the Greek and Hebrew alphabets, where cabalism and Pythagoreanism have their origin, but an effort to transfer the system to the English alphabet has proved hopelessly confusing. To begin with, the Greek and Hebrew characters are presumed to have been revelations from the gods and were essentially religious and philosophical alphabets. Such does not seem to be

the case with the English. We are a materialistic people who created our language not for the worship of the divinities but with an eye to the more imminent problems of barter and exchange. The numerical value of some of the English letters can be rather easily discovered from their Greek and Hebrew correspondences but some of the letters of the older alphabets have no English equivalents and at this point speculation runs riot. The following table, though necessarily incomplete, is at least approximately correct and may serve as a basis for further calculation:

A equals	1	L	"	30
B	"	M	"	40
G	"	N	"	50
D	"	O	"	70
E	"	P	"	80
F or V	"	R	"	100
I	"	S	"	200
	10	T	"	300
C	"	U	"	400
	20			

Pythagoras had several other divisions of numbers as to their attributes of multitude, magnitude, quantity, quality, etc. He divided sciential numbers into odd and even, declaring that the odd numbers were sacred to the gods who should be propitiated with offerings consisting of odd numbers of objects; the even numbers were also worthy of veneration but were assigned to inferior spirits and terrestrial creatures. Odd numbers were creative whereas even numbers signified areas or conditions awaiting the action of the creative forces. All numbers were primarily intended to stimulate ideas, being in reality only symbolic of ideas. The mind attracted to an object for the consideration of its numerical attributes was invited by the numbers to investigate and admire those celestial causes which precipitated its corporeal appearance. The purpose of the Pythagorean disciplines was to so stimulate the reason that it became capable of recognizing and assimilating. One of the Pythagoreans aptly wrote that there are realities in Nature which are not susceptible of interpretation through the conventional methods of symbolism. Thus no bodies

can be ascribed nor will carven images imply the truths. Even sounds or harmonies fail. But of all human devices numbers are the most appropriate. The numerals convey the sense of quality and quantity without the impediment of form or the limitations of place and time. Thus through a study of the numerical philosophy the eye of the internal perceptions may be opened without the mind being filled by erroneous concepts resulting from grosser forms of symbolism.

Approaching the Christian period, when the Gnostics were striving to establish Christianity as a synthesis of the classical pagan religions, Pythagoreanism was revived with telling force by the Marcosians. In the symbolism of this cult we find a curious blending of letter and number values in an effort to demonstrate that Christ signified the eternal Logos of the pagans rather than an exception to all previous cosmical order as He was preached by the Apostles. Two extraordinary symbols stand out in the Gnostic system. The first is the correlation of the vowels, the planets and the seven heavens. The Gnostic Pantheon was often depicted with the seven vowels over its head to signify the seven spirits before the throne. These seven spirits were the planetary angels or, as Hermes called them, the governors of the world, and each had a particular vowel ascribed to it. The heavens were depicted as a series of concentric circles radiating from the surface of the earth with the sacred vowel which it sounded prominently displayed. The first heaven was that of the Moon and it sounded the vowel Alpha; the second heaven was that of Mercury and it sounded the vowel Epsilon; the third heaven was that of Venus and it sounded the vowel Eta; the fourth heaven was that of the Sun and it sounded the vowel Iota; the fifth heaven was that of Mars and it sounded the vowel Omicron; the sixth heaven was that of Jupiter and it sounded the vowel Upsilon; and the seventh heaven was that of Saturn and sounded the vowel Omega. For the Eta we can substitute Y and for the Upsilon W. By so doing the system will correspond very closely with that of the English vowels but we cannot depend upon the meanings being identical. From this

classification it becomes evident that the first and the last heaven together sound the Alpha and the Omega and the value of these two letters together is 801. By Gnostic permutation which adds the separate units of the sum, the number becomes 9. Now, among our keywords of intellectual numbers we find that the 9 stands for Prometheus and for sacrifice. Therefore, Jesus, the sin offering of the people, is referred to as the Alpha and the Omega, signifying his identity with the mystery of Prometheus. This is the way the system works. The Greek word for dove—when the letters are changed into numbers—also adds up to 801, which intimates that the dove and the Alpha and Omega have identical symbolical significance.

The six-lettered name of Jesus in Greek has as its numerical equivalent 888, the sum of which is 24 or 6, a number agreeing with the original number of letters in the name. Furthermore, the passion of Christ began in the sixth hour and ended in the sixth hour. We find the number 6 associated with the mysteries of Venus, the Morning Star. In Oriental symbolism, this represents the illumined or regenerated mind which mind, in its Greek symbolism, is also interpreted by the number 888. Marcian demonstrated that all the letters of the alphabet and all the mysteries of the vowels and consonants which constituted the world were bound up in the mystery name of Jesus. The Marcosians divided the alphabet into three parts, of which the first consisted of nine mutes which pertained to the Father himself because they are ineffable and cannot be sounded or spoken. The second consisted of eight semi-vowels which are the Logos, or the soul or life, because they are midway between the mutes and the vowels partaking of divinity from above and mortality from below. The third consisted of seven vowels, or sacred sounds, which pertained to the outer world, to man, and to the assembly or aggregation of the righteous. These seven, eight and nine parts, when added together, constituted the entire alphabet of 24 letters. If the 7, 8 and 9 be written 789 and then one number be taken from the 9 and added to the 7 the result is again 888.

Marcus further shows how in the Greek system there are eight single numbers, eight decads, and eight hundreds and that these, if added with certain philosophic liberties, can be read 888 so that Jesus becomes the sum of the alphabet. To show how curiously the system has been evolved, if we add the numerical values of the seven vowels together the sum is 1294. If the parts of this are again added the result can be reduced to seven so that the keynote of the seven worlds is itself the seven and no contradictions or inconsistencies exist. We should pause in passing long enough to note the famous 666, the Apocalyptic number of the beast. Each of the names given to the Anti-Christ in the writings of Irenæus total numerically 666, which reduces itself to 9 to reveal that man's own lower nature or animal soul is the beast of Revelation.

Using the table of numerical values of the letters of the English alphabet, let us try to prove an old cabalistic assertion that Adam was simply a term applied to the whole of mankind and not to a solitary progenitor of the race. Also, we shall try to discover if Philo was correct in assuming that Adam was identical with the Platonic archetypal man, the pattern of humanity existing in the mind of God. By referring to our table we find that A equals 1; D, 4; A, 1; and M 40 (we use the English spelling). The sum of these is 46 or 10, or 1. In our table of intellectual numbers 1 is the spiritual source or the Monad from which all diversity is suspended. Thus Philo is justified in describing Adam as a sort of Monad of mankind. In scial numbers, Adam is 1 and 10, the first and the last man, and also the whole man, or the human race. If we want confirmation, let us turn to the table again and take the word Man for which Adam should be a synonym. We find that M is 40, A is 1, and N is 50. The sum is 91 or 10 again so that we are justified in regarding the two terms as synonymous.

It was with such mysteries of universal processes and purposes that the first philosophers were concerned. It was to assist man in clarifying the riddle of his own origin and destiny that the numerical sci-

ences were formulated, and it is to such end that they should be directed today if the dignity of the ancient wisdom is to be preserved. But human beings are selfish and personal, they are interested in fortune-telling not philosophy, and the state of their soul worries them far less than the estate of their body. We are in a period during which learning is decadent, when superficialities are elevated and profundities ignored. We can but hope for a more philosophic era. But hoping, we can bind ourselves to the task of bringing about that state which we desire.





One has but to examine the surviving fragments of Nahutian mythology and history to realize that a high order of metaphysical learning existed among the original Americans. Even Roman Catholic writers admitted that magic flourished among the peoples of Mexico and that the priests and philosophers of that nation were deeply versed in astrology and the necromantic arts. The episode of the arrest and detention of two Aztec sorcerers, accused by the church of attempting to weave spells against the Christian clergy, is especially interesting for even the pious fathers were forced to admit that their prisoners dissolved into empty air before their very eyes—a circumstance which was passed over very lightly. The ill-fated Montezuma was surrounded by seers and prophets who, from signs which appeared in the heavens, warned the emperor that the conquistadores with their horses and guns were not emissaries from the sun-god but plundering mortals with an eye for loot.

Montezuma, being a great prince, was well learned in the lore of his people and it was this very learning that proved his undoing. The most ancient traditions of his race, perpetuated by the wisest of each generation, declared that the history of the world was divided into five great epochs. These five vast periods were separated from each other by great cataclysms in which great portions of mankind perished. In the *Codex Vaticanus* it is written that in the first age water reigned supreme until at last it rose up and swallowed all creatures save two who escaped by means of a tree. As the form of a ship appears in this tradition it is likely that the tree was hollowed out

to form a crude boat in which the Mexican Noah and his wife rode safely over the deluge. In this first age there were also giants and strange monsters with teeth that weighed three pounds each. The second age was that of wind which by the force of its blowing finally destroyed the whole world. One man and one woman survived this destruction also by concealing themselves within a hollow stone which was so heavy that the wind could not blow it away. During this period great masses of humanity were changed into apes. The third age was that of fire and was ended by a terrible outburst of flames which burned up the world. Again a Noah and his wife were saved this time by seeking refuge in subterranean caverns where the terrible heat could not reach them. The fourth age was that of present humanity and its destruction will be brought about by sin—the sin of man. It is called in the old *Codex the age of the black hair*. It was in the early centuries of this age that the great race of the Toltecs, under their divine priest-king, Quetzalcoatl, were destroyed by the sorcery of the Nahuas under their demon war-god, Tezcatlipoca. All this Montezuma knew and from the same traditions he had also learned that a fifth age was to come, a golden age in which the gods would return, or more correctly, turn with favor to the Aztec nation through their ministering intermediary, the Feathered Snake.

Quetzalcoatl had promised to return leading a mighty army that should deliver Mexico from its afflictions and its bondage to gods of war and death. When the ships of Cortez anchored in the harbor at Vera Cruz, Montezuma immediately dispatched messengers with offerings and protestations of allegiance. These, paddling their canoes to the sides of the Spanish vessels, made known as best they could that they had come in search of the great white god of the sun. Cortez and his companions, amazed beyond words but determined to benefit by the circumstances, decided upon subterfuge. Cortez put on his most splendid garments and his most highly polished armor. He had a throne erected for himself on the deck of the ship and created as much of an atmosphere of dignity as

circumstances permitted. Then with mock solemnity he received the ambassadors of Montezuma, conveying to them the impression that he was the great white prince of the Feathered Snake whom they had awaited so long. The mere coincidence that Cortez arrived at Vera Cruz on the very anniversary of the departure of Quetzalcoatl gave even greater credence to the Indians' belief and the Aztec messengers fell on their knees before Cortez and after kissing the deck of the ship and performing other rites of homage, they crowned the Spanish conquerer in a bonnet of quetzal plumes, robed him in ceremonial vestments and honored him as the very person of the god. The ambassadors then explained that Montezuma in all humility besought the returned god to accept back his kingdom and bestow the gift of wisdom and peace upon his people. Montezuma was a man of considerable personal integrity and his attitude throughout the entire period of the Spanish invasion was most commendable. He was neither a proud nor a warlike monarch, his earlier actions being marked with humility and his later ones goaded by desperation and abuse. It is said of Montezuma that when he was called to the throne the ministers sent to find him discovered the prince sweeping out the courtyard of the temple and that they had to take the broom from his hands to make him king. Montezuma admitted that many of the priceless treasures of his peoples' religion had been lost or forgotten in the numerous vicissitudes through which the nation had passed; therefore, he besought the returned god to restate the tenets of life and truth. The confidence which the Aztec king reposed in Cortez was utterly betrayed and the virtuous advances which the Indian prince made were turned against him, becoming the major causes of his downfall and cruel death. The old gods of the Aztecs, however, were not totally unavenged, for when the Spaniards began the colonization of Mexico they died by thousands not from Aztec spears but from plagues generated in the marshes and bogs which surrounded the great Aztec capitol.

Quetzalcoatl was a name to conjure with and its power was known from the southern borders of the

United States to the high peaks of the Andes. By the Quiches he was called Gucumatz, by the Mayans Kukul-Can, and by the Incas possibly Thonapa. He was not only a hero-king but the central figure of a mystery cult served by a hierarchy of priests who termed themselves "serpents" and by virtue of their rituals of consecration partook of the very nature of the god himself. The initiates of the Quetzalcoatl cult, as we learn from the writing of de Bourbourg, referred to themselves as "the sons of the snakes" or in another place, "the serpents." There is also reference to a subterranean passageway which leads to the roots of heaven; this passage is called the "snake's hole" and only a serpent may enter it. Here is occult symbolism in no uncertain terms. That the serpent-hole which leads to heaven is only for such mortals as have become "snakes" is equivalent to the statement in the Old Testament that the mysteries of God are only for the initiates.

It was customary among ancient peoples to conceal the elements of their philosophical doctrines under mythical adventures ascribed to a hero-god who was the personification of the whole mystical system. The legends of Hiawatha are of such origin as well as most of the stories concerning Jesus, Buddha, and other great world teachers. The legends of Quetzalcoatl are no departure from this well established rule. In his birth, life, and death we have all the elements of a cosmic myth skilfully treated with definite emphasis upon the theogonic and astronomical elements.

Before entering upon the actual life of the god-man, certain explanations are necessary. In the first place the material from which these accounts are derived is extremely fragmentary, being only the mutilated remnants of a once great literature. Hence, there must be breaks in the thread of the story. In the second place, the tale is made up from the traditions of several nations, each of which has added local color to the narrative. In the third place, nearly all who have attempted to interpret the old legend have done so from an entirely materialistic standpoint, giving no

credence whatever to the metaphysical elements involved. Brasseur de Bourbourg and Auguste Le Plongeon were both transcendently minded but their efforts find small favor in the eyes of so-called practically minded archeologists. True, Lord Kingsborough, in 1835, attempted to prove that Quetzalcoatl was an Americanized form of Christ and that the traditions concerning him had been brought by some early missionary, possibly St. Thomas. The present status of the Mexican mythology problem may be summed up in the thought that most men of letters are militantly opinionated and that where opinions run riot small heed is taken of facts.

To start at the beginning, then, we must ask who were the Toltecs. To show how obscure the subject really is, we find serious debate as to whether such a race ever actually existed. Those opposing the historicity of the Toltecs declare that the accounts of this people are so mixed up with astronomical cycles that the whole account should be regarded as entirely mythological and related to some previous state of man in the heaven world or possibly to the progressions of the planets and constellations. Those affirming the reality of the Toltecs declare them to be one of the earliest migrations of the Nahua stock which moved southward into the valley of Mexico from the mysterious land of Aztlan (the Place of the Reeds). Several legends exist concerning the origin of the Nahua peoples whose sacred land was called Tlapalan, which means the Country of Bright Colors. It is also believed that they may have come from Chicomoztoc, the sacred seven caverns in the earth. Lewis Spence is of the opinion that these two localities might be New Mexico or Arizona. On the other hand, some of the most authentic traditions point to the fact that Tlapalan could be reached only by water. It has been connected with Atlantic by some writers, while others believe that Asia was the origin and that these tribes preserved traditions of their migration across Bering Strait by means of canoes. There is an ever increasing belief in the reality of the Toltec people, but if the philosophical facts were known the whole account might parallel

Plato's description of Atlantis which is a symbolical and allegorical depiction based upon historical circumstances. In other words, facts and fancy have been woven together to serve the purposes of a priestcraft bent on the preservation of metaphysical truths.

According to the historian, Ixtlilxochitl, the Toltecs founded the city of Tollan about the year 566 A. D. Tollan is now identified with the Mexican city of Tula, about 50 miles from Mexico City. There is a tradition that the Toltecs were led in this migration by a magician who, finally, with the aid of divination selected the spot upon which the great center of empire was to be established. Now if the Toltec civilization did not arise until the sixth century A. D., it is scarcely probable that it was to these people that Quetzalcoatl came. He would seem to be much earlier. This leads us to believe that the term Toltec is susceptible of two interpretations. While the term has been given to the first migrations of the Nahuas, it may also apply to a mythological period which preceded historical civilization, a period such as we find recorded in Greece during which the gods walked with men and mysterious things might happen. We follow the historical accounts of the Toltecs as that nation rose to great heights in the arts and sciences, and then we trace the decline in virtue and integrity which finally precipitated this proud people into oblivion. It is evident that in the last ages of the Toltec empire, Quetzalcoatl was regarded by them as their patron deity and his power was invoked to protect them from Tezcatlipoca, the war genius of certain primitive Nahua tribes that finally destroyed the Toltec empire. But there is a strange silence among the histories as to the actual presence of Quetzalcoatl as a prince or leader at that time and we are forced to assume that the Toltecs to whom this prince came in person were the heavenly progenitors of the nation upon the earth. While dates and places are hopelessly confused, the astonishing profundity of the Quetzalcoatl myth and its correspondence to the mystery rituals of the classical pagan world cannot but awaken admiration and a desire to understand its meaning more clearly.

(To be continued)



Tarot Symbolism

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JUSTICE

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The number 8 was truly a mystery number and even to this day little has been discovered concerning its symbolism. In naming the eighth card of the Tarot deck Justice, the unknown originator of these cards followed the classification of Macrobius, the Pythagorean, who said that the 8 signifies justice because when divided equally two fours result and these signify the equilibrium of the two worlds. Eight was called by the Eleusinian initiates the little number of the wise men and on the eighth day of the Mysteries was celebrated the feast of Æsculapius, the god of medicine and healing. The prenatal life of man was divided into nine parts according to the months of the period of gestation, the eighth month being assigned to the Moon. The sphere of the Moon is seemingly one of equilibrium between the superior and inferior worlds. It stands, so to speak, between the sun and the earth and souls descending into generation were first immersed in the lunar humidity. This humidity was the mysterious water of Lethe or forgetfulness; those who partook of it no longer remembered their divine origin and knew of no life other than the corporeal one into which they were so soon to be ushered.

Very likely this is the original meaning and origin of the term *lunacy*, for those who had been immersed in the lunar vibrations ceased to be rational creatures and manifested that kind of madness which is the keynote of mortal life. All but the wise are mad, for wherever irrationality and inconstancy afflict the reason the sanity may legitimately be questioned. Pythagoras declared that the souls of men were born into the bodies of animals, by which he inferred that all physical bodies are actually animal regardless of their shape or kind, man being actually human only in his reasoning part but animal in his sensations and perceptions. Birth was regarded as a major calamity by the ancients which could only be atoned for by intelligently dying. As birth was more or less controlled by lunar activity, the Moon came to be regarded as the emblem of catastrophe, so the cabalists affirmed that a child born in the eighth month of the prenatal epoch, and consequently under the lunar ray, could not live.

The scales which Justice carries in her hand are associated with the constellation of Libra which is also the point of equilibrium in the zodiac. It is the sign, according to the secret tradition, which was inserted at the time when the division of the sexes took place. The old zodiac had but ten signs which made Capricorn lord of the eighth sign and it is known that Capricorn and Cancer were the ancient gates of birth and death celebrated in the Mysteries. The Justice card is an ever-present reminder that unbalanced forces perish in the void and that equilibrium and immortality are synonymous terms. It is common to mortal natures that they should incline towards some extreme, thus verging from temperance. These fluctuations of the soul constitute the major difference between man and the gods. The divinities are immovable, being established upon an eternal foundation; man is movable, being established only upon a temporal foundation. By acquiring wisdom the philosophers taught that man might stabilize his soul and thus approach a divine state.

The instability of the inner nature manifests itself through the uncertainty of outer actions. Today we are moved in this direction, tomorrow in that; today we follow one impulse, tomorrow another. These oppositions within ourselves are symbolized by the tilting of the pans of the balance. Being balanced in all things, however, the wise man is just, for there can be no justice apart from balance. Justice really signifies integrity and action through sufficient reasons and in the card we see symbolically set forth the qualifications and attributes of a wise, or just, man.

The figure is seated, for the wise are immovable and securely established. The animals upon the lower part of the throne represent the body which has become the pedestal or base upon which the higher integrity has enthroned itself. Justice is raised upon a dais of three steps to signify that equilibrium and balance are supreme over the three worlds. The figure is female intimating that true justice is based not upon the male attribute of force, but upon gentleness and virtue, and that the comprehension of it is through intuition rather than thought. It is difficult to realize that reason is a process higher than thinking, belonging, at least in part, to the sphere of consciousness. Such was the doctrine, however, taught by the ancients. The figure carries in one hand the scales of fair measure and true weighing; in the other it holds the sword of clear discrimination which, like the Hindu sword of quick detachment, divides the false from the true. The upward pointing sword further reveals enlightened will, for will is the weapon of right purpose. Justice is crowned with the globe of abundance, surmounted by the triple coronet of the Logos. Justice is thereby empowered by the very gods to weigh all things and to pass judgment upon them according to the degree by which they fall short of perfection. The two lamps are the twofold mind—the spiritual mind which perceives motives and causes, and the temporal mind which perceives actions and effects.

Eliphaz Levi declares that each initiate must carry with him the lamp of Hermes, the sufficient light which

light is the glow from his own illumined soul. Only the inner light can dispel the outer darkness; each individual consequently lives in a world radiant either with the sunshine of his own soul or obscured and clouded by the ignorance within him. The internal light is the eternal light, whereas such illumination as comes from without is illusionary and corporeal.

To this symbol we have added a small hour-glass in a shield. It will be noted that the body of the hour-glass forms the figure 8. The hour-glass was an ancient symbol of equilibrium because it reveals the periodic alternations of the world. The hour-glass is turned hourly so that every sixty minutes the lower globe becomes the upper and vice versa. The upper sand continually flowing into the lower thus sets forth the descent of souls from their incorporeal into their corporeal state, and by reversing the glass these souls pour back again into the globe from which they came. The hour-glass also reveals how time acts as the instrument of Justice, for in time all things receive their just deserts. Time outlasts everything but itself and is at last absorbed into eternity. The gods are symbols of time; the boon which they bestow is time and in the midst of time is raised the throne of Justice which weighs and measures those actions which are performed during time.

The continually flowing sands of the hour-glass are a warning to the wise that time is not limitless but that to each creature is given time to accomplish those adjustments between himself and the universe which insure his immortality. As the sands pass through the glass, so the ages of the earth have their exact boundaries of limitation. There is nothing that is not measured as to its duration and all are responsible for the use which they make of the opportunities which time bestows.

The figure 8 is a lemniscate, an endless twisting band which signifies cosmic motion and the orderly procedure of those heavenly bodies from whose motion mortals measure time. As this lemniscate is without beginning and without end, it becomes a type for the

revolutions of all inferior bodies in the heavens about their superiors. The lesser gods, or genii, continually encircle the eternal throne of the Unmoved One even as passing fancies revolve about the center of man's mind: The 8, therefore, becomes the number of the planets of the sidereal system. It is even our solar system itself composed of the seven sacred planets enclosed within a composite wholeness or eighth sphere. This wholeness is, Platonically speaking, a divinity whose parts and members are the seven planets. Thus the god of the world may be considered as symbolized by the 8 or the first cube, for in geometrical symbolism the cube is the proper symbol of the world, its eight corners being the eight Cabiri gods who formed the world.

SPECIAL DECK OF TAROT CARDS

Tarot (playing) cards, introduced into Europe by the victorious Knights Templars who had been instructed in their mysteries by the Arabians, were a part of the Rosicrucian and Masonic symbolism of the Middle Ages.

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Cultus Vegetabilis

It is not the purpose of this article to depreciate any intelligent consideration of the problem of diet but rather to remind the average individual that he lives so badly it is hardly necessary for him to live longer than a span of moderation will permit. With all his intemperances man generally succeeds in out-living his usefulness. Why should he struggle so for added years only to waste them? Life is not really important unless it is lived intelligently. Philosophers do not care how long they live; their prime concern is how well they can live. Longevity is a curse except to the wise. This does not mean we should strive to hasten our own decease but that, living moderately in all things, we should fill the years with useful deeds and face dissolution with a good hope.

We should all strive to be healthy, for bodily ailments divert the mind from the cultivation of reason to the contemplation of corporeal indisposition. Few can ignore the irritations of the flesh. But then, again, a healthy man is not one who, possessing only a superabundance of animal vitality, frisks about on his vitamins. A healthy man is one who is free from mental and spiritual disease—in other words, one who is comfortable as the result of a healthy coordination of his parts. Normalcy is absolutely indispensable to health and he who departs from normal things departs from God and reason.

About one-third of what a man eats lengthens his life and contributes to his well-being; the other two-thirds shortens his days and destroys peace of mind and body. We all eat not wisely but too much. The American people are an amazing order of gastronomes who, like the Lacedemonians described by Diogenes, build their houses as though they would live forever and eat as though they would die tomorrow and never have another chance. Nor is it entirely what we eat—the way we eat it is also important.

Haste is the enemy of all temperance. If we must eat—and we shall probably have to unless science amends an act of Providence—we should eat leisurely, comfortably, and joyously.

“A man is what he eats” solemnly declares the enthusiast, quoting his favorite authority in the same final tone that his grandfather used when quoting from Ecclesiastes. This is not literally true, for the process of assimilation is not only physical but also metaphysical. The individuality of food is destroyed before it is actually incorporated into the system. If this were not true, inveterate asparagus eaters might burst into fern. Take, for example, the cow. This gentle bovine should be the dieticians’ delight. Here we have a perfect example of thorough mastication and the monodiet carried to the last legitimate extremity. If normal eating were the prime requisite of perfection and the royal road to Nirvana, cows would be, at least, archangels. Alfalfa and tall lucious grasses, bits of fragrant clover, and occasionally even a more fragrant wild onion have made that cow what it is today—if certain of our leading authorities on health are to be believed. But what human creature, sitting down to a plate heaped up with miscellaneous herbage, really desires to have this miracle worked on him and spend the rest of his life combatting a tendency to flick flies or chew cuds. If what a being eats really is the measure of its personality and activity, a diet would be very hard to choose for there is really nothing that a man eats which he would actually like to become—although some do seemingly take on appearances. An animal is valued for its weight or strength but a man for the quality of his reason.

It is quite astonishing how many specialists die of the very disease which they have made their life study. It seems that repeated thinking brings into actual objectivity the substance of that thought. By the same rule we discover that a great number of diet faddists suffer from stomach and intestinal troubles. The stomach seems to be a shy and retiring organ. It is patient under abuse but when given too much publicity and attention becomes so embarrassed that it can-

not function properly. A life spent counting calories is a life utterly wasted because, like the other things of this world which men prize, calories are impermanent and pass away. Follow a few simple laws of eating, with which everyone is familiar but which all alike disregard; and, realizing that the body was designed to bear a certain burden of abuse, devote time and energy to the achievement of greater and more permanent good.

Almost every year evangelists come preaching some new excess. In the old days these prophets completely upset our emotional nature with their promises of heaven and fears of hell. We broke into a cold sweat and were baptised amidst the loud amens and hallelujahs of a congregation who were all excited but had no idea of what it was about. When the sawdust trail business began to wane, the great psychological circus began and our mental equilibrium was all upset by the dreadful realization that we were a bundle of undiagnosed complexes which could not be remedied until our favorite psychologist had vaccinated our subconscious mind. After the psychologists became real estate and oil salesmen, the country had a pretty bad attack of Yogi-itis, which like the Mediterranean fruit-fly, was an imported dilemma. We syncopated our breathing and sat around bundled up in blankets attempting the difficult experiment of looking at the navel with one eye and the pineal gland with the other, at the same time thinking intently about nothing. The same types of people who went hysterical over the metaphysicians, psychologists and Yogis of past years are coming out now with a new hysteria—diet. They have re-hemmed their frayed nerves and, ready to be fooled again, listen with open-mouthed wonder to some picture of life and vitality as he instructs them how to eat their way to happiness, prosperity, and centenarianism.

The evangelist of longevity arrives right behind several truck loads of garden stuff. The Greeks, Sicilians, Italians, Koreans, Japanese and other members of our hundred percent American farming class dump their prudence and proclaim a national holiday. The

decorators then get busy and soon the front of the lecture hall where the apostle to the gourmands is to speak is artistically festooned with strings of cabbages, clusters of onions, bouquets of radishes and bunches of honest carrots. There will also be photographs of the speaker lifting high with one hand a festive squash while with the other he holds out invitingly a package of his favorite laxative. He will also have placards circulated among the green grocers advising humanity in general to eat more broccoli as a remedy for the present financial depression.

The day that the spinach is draped about the pillars and arches of the auditorium, it is a verdant if unusual decoration. The second day, however, there is a depressed and wilted look and by the third day the deterioration is simply terrible. To even behold the exhibition destroys one's appetite for a fortnight. When finally the janitor untwines the wreckage, it is painfully evident that dieticians should use wax or crepe paper vegetables for display purposes.

At last comes the big night when demon starch is to receive his death-blow, when all the ills of mankind are to be swept away with a bunch of celery. The house is packed with apparently healthy people who will never know how sick they are until the professor gets through telling them. The Prophet of Food Values appears, and welcomes his vast audience with a cheery, "How are you eliminating?" His first task is to sell himself, to prove that all that he is he owes to a mixture of rhubarb and sorghum. He takes off his coat, then his vest and threatens to remove his shirt in order that his muscular development may duly impress the assemblage. He runs up and down, climbs up onto the reader's desk, swings back and forth by the plush drapery, kneels like Al Jolson singing Mammy, pleading all the while for men to leave their pills and ills and follow him down the garlic strewn path to success. He pounds his own chest and tells them that he is ninety years old (born in 1895), that he has never been sick a day in his life, and that no one need ever ail again if they will but now, here, this very moment, buy a little package of Nature's own

favorite physic for the ridiculously low price of one dollar. If business does not start immediately, our revivalist depicts graphically the mysteries of our intestinal tract, warning us that at that very moment we are dying and don't know it! And very soon the line forms on the right. While the little boxes of immortality are being distributed, arrangements are made for the big class that is to follow where all the mysteries of life will be explained and from which you will emerge almost too wise to remain on this planet.

In summarizing the health platform, we would like to describe a symposium given by the health expert in which the lame, the halt and the blind brought their own lunches at his direction and ate them under his supervision. The words of the janitor who cleaned the hall the following day are most eloquent: "Yes, sir, if that wasn't the worst mess I've seen in twenty-five years of cleaning out buildings! I like to never got the dirt out. What they didn't eat they threw on the floor and walked on. And will you believe it, they were serving out raw flour mixing it up with garlic and honey and eatin' it. Most of the flour and no small amount of the honey was on them carpets, too, I mean to tell you! The worst bunch of nuts I ever seen. If I had to eat stuff like that, death would be a pleasure."

Leaving the janitor to moan over the general deterioration of mankind, we will conclude our remarks by simply restating the original premise. Hysterical dieting is just as dangerous as any other form of hysteria and stomach-olatry is a dangerous form of religion. The good Book was not far wrong when it declared that that which cometh out of the mouth defileth a man much more than that which goeth in. Eat moderately, think creatively and work hard. These are the secrets of health.



Zodiakos

The Circle of Holy Animals

(Continued)

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 scape-goat 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, so to speak, eating its way 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 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 constellation 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 also adorned their necks with valuable collars. The Jews, following an early symbolism which shows Capricorn as part antelope and part fish, speak of Naphthali who of the sons of Jacob 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 particularly 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 very 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 and 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.

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 to have Capricorn rising. Such people are supposed to be crystallized and inflexible, of gloomy disposition and of adverse fortune. Capricorn demands 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.

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