

AN  
ASTROLOGICAL KEY  
TO  
BIBLICAL SYMBOLISM

by

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## CHAPTER ONE

### BAPTISM, OR INITIATION BY WATER

It is one of the main charges made against many churches that there is no adequate provision made for the members to progress in spiritual values. The whole time of the preacher and the members is given over to 'conversion' and the stirring of the emotions.

In this book I desire to show the different landmarks that should be passed by each believer who is on the Path. It will be seen that the violent stirring of the emotions of the soul comes only at the beginning of the journey. It is not that the believer in time loses his emotional nature and becomes 'dry as summer's dust', but that it is transformed into music, into rhythm and harmony. Instead of the harsh, strident and sometimes foolish noises, it becomes the beautiful accompaniment for other and greater qualities that are to come into manifestation.

Generally speaking the steps in spiritual progression may be grouped into four—corresponding to Initiation by *Water, Air, Fire and Earth*. In this first chapter on Baptism, or Initiation by Water, I shall deal with the inner understanding of all that is meant by the purification of the water or emotional and psychic principle within man.

By Initiation I mean going into the inner truth concerning spiritual truths. It is important first to understand very clearly what is meant by 'water'. As I said before, it means the emotional side of man, the power of intense feeling, and the urge to express this in the material world. It represents the depth of sorrow and the height of joy.\* It tells of dire afflictions or of intense harmony. Notice how 'water' is used in the Bible:

Ps. 69: 7      'For the waters (*troubles*) are come into my soul'.

\* In all symbolism there can be shown the high aspect or the low, e.g., a dog may mean all that is faithful or all that is low. It is by reading the context that one can see which is meant.

- Is. 43: 16     'Thou makest a path through the mighty waters'.  
                   *(same)*
- Job. 29: 19    'My root was spread out by the waters'. *(pleasant  
                   places)*
- Ezek. 43: 2    'His voice was like the sound of many waters'.  
                   *(harmonies)*

If we understand these passages thoroughly, we shall understand that Baptism means cleansing the emotional forces of man—getting rid of destructive feeling and uplifting one's consciousness to hear the voice of God.

It is this contacting for the first time the harmony of the sound of the great waters of God's voice that accounts for the almost frantic joy that sometimes takes hold of the new convert. Others have known this music from their childhood up and are not thrown off their balance. It is here where so many churches and preachers lose out. They think the sound can only be heard in noise and trumpeting whereas it is heard best in silence and meditation. It is only by training the initiate to test this out that he will be held. If he depends on external aids and perchance another such revival meeting or emotional experience as that wherein he first heard the voice, he will probably fall away as so many new converts do.

### Gifts of the Holy Spirit

The ancient church used to teach its converts the seven gifts of the Holy Spirit as the seven great and desirable qualities to be cultivated in contradistinction to the seven deadly sins which had to be cast aside. The value of this was that at least some very definite training was given concerning the emotions and their transformation from what is low and base and very little removed from animal instinct into what is great and lofty and part of the spiritual man. The modern church seems very largely to have cast aside these teachings and substitutes nothing. Yet with the tremendous strides that have been made by the psychologists and psychoanalysts, there seems no excuse for this. There should be very careful and definite training on the selection of our emotions, the regulation of emotional life and definite control of the thought life. The initiate should have the greatest bodily efficiency and in order that this may come about, he has to

know that the unregulated emotions are the greatest and swiftest of the destroying factors in life, and a fruitful cause of sickness and disease.

For example, take the primitive instinct of pugnacity which in the human being leads to the emotion of anger. If a man is taught in a simple way the psychological effects of anger, he soon realizes that it is not a feeling that for some unknown reason the church condemns, but a destructive physiological force giving rise to the wrong secretions in the glands and causing dire effects on both the body and the mind. He has to learn to sublimate this emotion so that it shall only cause righteous indignation, or the strong emotion which caused Jesus to overturn the tables of the money-lenders, or which caused Lincoln to say of the slave-traffic, 'If ever I get a chance to hit that thing I will hit hard'.

And so classes should be formed in every religious group where this relationship between the physical body, the emotions, the mind and the soul can be studied scientifically. Such a course would embrace most of the known emotions such as hunger, fear, fellowship, tenderness, love, wonder, elation, subjection, etc., for though it is true that mere knowing about a thing does not cause one to change it or help to eradicate it completely, still it certainly helps the young people of today to know that there is a real reason for all the purification necessary before Baptism.

### **Sublimation of emotions**

In these classes the Bible should be used as the central text book of examples, while the text book used in the study of the analysis of the emotions should be kept subordinate. The Bible is a book containing the finest examples in the world of great men of God who have learned to sublimate their emotions. Take Jacob for example, who at first was possessed with an inordinate and evil love of possessions, or David who sinned with Bathsheba. We do not have to condone their sins, but show that these are the temptations which beset certain people who are on their way to perfection, but who first manifest the lower side of the particular emotion they express. Later, when by the power of God this emotion is transformed into its loftiest manifestations, it will scintillate with the glory of the Spirit which transforms it.

In the undeveloped person and the evil, the emotional nature, that is the watery, is very overpowering, sometimes quite swamping the individual. He desires excitement, noise, movement, novels and plays with a strong urge and very violent scenes. In himself he lacks poise. In fact he may even be proud of his unbalanced nature with its continual outbreaks. He weeps loudest at a funeral. He talks and laughs loudest at a wedding. When he is angry he temporarily loses his reason, and he loves to talk about his ungovernable temper. In love he is overcome by his feelings. In sickness he whines and cries. *In toto* he lacks balance and until he gains it he is very little use in the church or any other organization.

### Awakening the higher nature

The first stage in the development of such an ego, is not to try to bottle up the emotions, but to try to show him how to develop his higher nature and expend his emotions on more worthy objects than he has been doing. When this higher side of his nature is awakened, we have the people who go into heavens of ecstasy at every revival meeting, and those who are lifted up to the pinnacle of joy over music or poetry or over new people. Some of them find their happiness in helping the poor or in remedying the evils of the world, or in preaching at street corners. I am not condemning such people. I simply state that it is a stage of development. As these people progress, we may be inclined to think that perhaps they are losing their interest in such things, and many preachers spend their time trying to awaken them to their former state instead of realizing that these people are ready for more advanced work. Instead of admiring beautiful things they begin to desire to create beautiful things. Instead of tilting at windmills they desire to understand the foundations of things. Reason has begun to assert itself and the purification of the emotions has set in. There is a more orderly working of the mind. Poise and balance are attained, and it is the duty of the minister to find new work more harmonious to the need of the individual. Such a man has changed from being a mere demagogue into becoming a teacher and potential statesman, but unfortunately he is often called a backslider.

In the story of the Baptism, John is said to call the people to repent. His name means the 'gift' of God and he represents the spiritual capacity within man which first awakens the moral nature. This moral nature means (as the Church has always taught) the cultivation of the four Cardinal Virtues of Justice, Prudence, Temperance and Fortitude. Until these are built into the character, the spiritual man cannot work completely. In other words, man's emotional nature has to be curbed sufficiently in order that he may never be unjust because he is angry. He has to learn to curb his lower appetites and he has to learn prudence. This then is the meaning of Baptism by Water. If we have not learned these things we still need the Baptism by John.

Note the promises that are given to the candidates by John:

1. *'Every valley shall be filled'*. This means that if we are lacking in any necessary quality, the gift of God supplies it. Thus we have to get rid of the feeling of lack at Baptism. We are to know that God supplies everything, whether physical, mental or spiritual.
2. *'Every hill shall be brought low'*. If there is anything in our nature that is distinctly wrong, it will be removed. Our pet sins are taken away from us.
3. *'The crooked shall be made straight'*. All the things that turn us aside from what is our duty will be straightened out. We shall be able to walk with courage in the path into which we seem to be led.
4. *'Rough ways shall be made smooth'*. Our greatest of difficulties shall be taken away. We shall be perfect in every part.

The last great promise at mystical Baptism is that 'all flesh shall see the salvation of God'. The name Jesus means 'Salvation', so that this is a promise that the physical body shall learn to recognize that it is kept healthy and beautiful and in perfect balance only by seeing that the Spirit of God is its master, and that it is built into a spiritual temple only in so far as it recognizes that the builder is Christ. It is only when the body is full of lust that the separate parts do not obey the bidding of the Spirit. They therefore lose their wholeness and get diseased. (Read Deuteronomy 28).

John was indeed preaching 'the baptism of repentance for the remission of sins', that is, he was teaching the cleansing process of repentance. Repentance is not a grieving over sins, but a definite decision to do the right thing. The word 'sin' in



the New Testament is 'Harmatia' which has the root meaning of 'missing the mark'. This is very important as so many people nowadays resent the fact that the church calls them sinners. They say that they have not committed murder nor adultery. They have not stolen; neither have they borne false witness against their neighbours. In fact they will tell you that they have kept the whole of the ten commandments. Yet in the Bible sense they have sinned. They have missed the mark. They have pressed forward to the mark which is Jesus the Christ. 'I press toward the mark for the prize of the high calling of God in Christ Jesus'. (Philippians 3, 14.) The spiritual life of these people has not developed into a real power. Their moral nature only is living.

Every man makes ideals for himself. Every man is a seeker after Truth, but he knows (unless he is very bigoted), that he has not obtained the whole truth. Hence he has not attained his mark, for Truth and the Spirit are one and the same thing. In this sense of not having the Spirit he has sinned. The church should carefully keep before its members this great distinction between wickedness and sin. Much trouble is avoided when we define terms. Perhaps Isaiah's statement that we all have gone astray is easier for most people. The following free verse poem brings out the main essentials of the idea:

'All we like sheep have gone astray'  
 Is easier for most of us to say  
 Than that we all have sinned.  
 Yet, sin is no other than missing the mark  
 And falling short of attaining the thing  
 That was to be attained—  
 And thus we all have sinned!

We all have failed in our high ideals,  
 And thus we all have sinned!

We all have failed to attain  
 And maintain the health  
 That the Spirit life would give,  
 And thus we all have sinned!

We all have failed to adequately meet  
 The strain and stress of the problems of life,  
 And thus we all have sinned!

And when we humbly confess that we have sinned—  
 That we have missed our mark,  
 'Tis not the cringing cry of the weak,  
 But a calm and reasoned statement  
 That not having attained our end  
 In one matter and by one way,  
 We shall stride out again upon the Path  
 Leaning more firmly on the Spirit power  
 That never goes astray,  
 Until the trumpet angel voices ask,  
 Who is this that cometh up  
 Out of the wilderness  
 Leaning upon her Beloved?

And as we learn from day to day  
 To lean more weightily on this Spirit power,  
 In time we shall be free from sin,  
 Which is just another way of saying  
 That we have learned to put ourselves in tune  
 With the Infinite Power and Energy,  
 The Infinite Harmony of God  
 To whom all things are possible,  
 And through whose aid all things are sweet!

We are told that John addressed the multitude, that he spoke to the various representative classes of people of the day, the intellectual, the artisan, the traders and the soldiers, using appropriate words to each. Now we must understand that in the East, these four great classes of people are symbolic of the fourfold essence of man—spirit, soul, mind and body.\* Thus we see that there is much hidden in John's message of occult teaching. The Scribes and Pharisees are condemned because they do not bring forth spiritual gifts, that is, there is sin or condemnation to each one of us who does not develop the spiritual side of our natures. The working classes called the 'people' are told to cultivate the virtue of giving and sympathy, and the physical man is on the right path only when he does this. The traders, called the 'publicans' are told 'to exact no more than is appointed', that is, the soul must learn to discriminate and cultivate only what the higher mind perceives to be just and right. The soldiers, who represent the mind are told, 'Do no violence to any man, neither accuse anyone falsely, and be content with your

\*See the 'Laws of Manu' quotation at end of chapter.

wages'. This means that the mind must cultivate prudence and learn that it has to be content with the powers and abilities with which it has been endowed. This does not mean that the mind has to be idle, but science teaches that the intellectual capacity or potentiality cannot be increased, but only brought out into manifestation. Hence man has to learn not to be discontented when he finds out that he is not a musical genius or some other thing that he desires.

John announced the coming of Jesus as the Fan Bearer, 'whose fan is in His hand, and He will thoroughly cleanse His floor, and will garner the wheat into His garner: but the chaff He will burn with fire unquenchable'. This passage really refers to the higher initiations by air and fire which I intend to treat later. The passage also shows us that John the Baptist was evidently a man who had been instructed in the rites of the Greek mysteries, where initiation was by the four elements, water, air, fire and earth. The first priest carried water. He baptized the candidates and then announced the coming of the second priest who carried a fan and a sieve. This priest announced the third one who carried a lighted torch to burn the chaff, and he announced the fourth priest who came with a pruning hook and adze 'to be laid at the root of the tree that every useless bough might be cut off'.

### **Baptism of Jesus**

Finally Jesus presented Himself for Baptism, and the heavens were opened, the Dove descended, and the voice from heaven said, 'This is my Beloved Son'. This is the whole end and purpose of Baptism, the knowledge that comes to the soul of man that in so far as he cultivates his spiritual self, he partakes of the life of the Spirit of God. He has in Baptism been called 'Son'. He is therefore a joint heir with Christ. In ordinary language this means that when the emotions are sublimated, and man is cleansed morally, he is able to see that the Divine Spirit is the only maker, creator and shaper of his being. The heavens are said to be opened for this is a revelation from above. He now has power to hear the messages given by the Spirit.

In the story of the Baptism, John represents the 'gift of God' which starts a man on his way to moral purification.

Jesus represents the saving grace of God which makes him catch a vision of the glory of the Presence. This vision is not yet stable, thus the next section deals with the Temptation which is simply the test given to find out if the desires have been thoroughly purged on all planes. The work of the initiate in the world cannot begin before this test has been met.

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In the Laws of Manu we have:

In order to protect the Universe, He the most Resplendent One, assigned separate duties and occupations to those who sprang from His mouth, arms, thighs, and feet.

To Brahmanas (the higher mind) he assigned teaching and studying the law.

To Kshatriya (the mental forces) he commanded to protect the people.

To Vaisya (the astral desire body) he commanded to bestow gifts, to tend cattle, to trade, to lend money, to cultivate land.

One occupation alone he commanded the Sudra (the physical body) to serve meekly the other three.

## CHAPTER TWO

### THE TEMPTATION

It is important to remember that the Temptation took place when Jesus was filled with the Holy Ghost, when joy and fervour filled His whole being. The inner planes had been opened to Him: God had spoken to Him and called Him 'Son'. Now He was to be tested as to what use He would make of this new consciousness. This is done with everyone who is on the Path. When we receive psychic powers as rewards of the previous efforts of our minds to manifest only the higher side of our emotions, we have to be tested out in order to see if we will use these powers rightly or wrongly, for the awakening of the 'water' powers in man confers on him powers that are termed magical by the ordinary people.

Many people think that the Temptation should precede the Baptism, but vision always precedes our steps along the Path, otherwise we could not bear the suffering. Thus Jesus is a type of one who has had a vision and a glimpse of the great joy of Sonship. He is then ready to start at the lowest rung of the ladder of ascent which is always in the wilderness or the uncultivated places of his emotional and desire nature.

**'He was led by the Spirit into the wilderness.'**

All our wanderings are of the Spirit. We can never get away from the Spirit of God—not even in the uttermost parts of the sea. The Israelites of old were led through the wilderness for this is a necessary part of experience. We have to learn that we contain these wildernesses within ourselves, and then learn to cultivate them and make them into gardens for the soul.

We must know that the symbol wood is an old term for the astral body or desire body of man, hence in so many old

legends the hero is lost in a wood or forest. Dante begins his great poem by stating that he was lost in a wood, and this means that he was lost in desire. Now the desires may be good or bad. In the undeveloped man they are usually of the nature of animals. In the developed man they may be good and of vast assistance in the further reaching out for spiritual qualities.

We must try to understand the real meaning of the term 'astral' world. It is a mediaeval term for the desire nature in man, though many people today seem to attach some spooky meaning to it. The Hindoos speak of the realm of Kama which means desire and modern Theosophy has tended to use 'astral' for Kama. The seat of this desire world is probably in the solar plexus, which is ruled by the planet Mars. In the solar plexus is found the centre of the subconscious working of man, though of course this subconscious working is directed by a higher power. It is from this centre of the sympathetic nervous system that every animal or human being receives the impulse to act and work after the fashion of his kind, and according to the pattern of his species. Hence it must contain a kind of memory of every phase of the evolution of man, and from this centre may come into manifestation all the passions and cravings of the animal and the savage.

Also in the solar plexus are centred the forces of clairvoyance, clairaudience, etc. The average person rarely knows how extremely psychic animals are, and he does not usually know that the manifestation of clairvoyance and clairaudience by a human being may not always be a sign of spiritual progression. It may be that it is, or it may be a sign of man's animal origin. It is only when a man becomes a positive psychic that he proclaims his superiority over animals.

The water or psychic forces are ruled by the Moon, by Mars or by Jupiter. It is only when the higher mind (which is symbolized by the planet Jupiter) gets into full control, that the wilderness of the astral plane may be said to blossom as the rose.

If you will remember in the old legend of Jupiter a stone was substituted for him when a child to save him from

danger. This stone really represents the dormant spiritual qualities in man which lie apparently useless until the time is ripe for their development. Jesus in the wilderness was a type of man learning to develop spiritual faculties and not mere psychic phenomena. For this reason when He was tempted to command the stone to be made bread He refused, but I will speak of this later.

**'He was forty days tempted of the devil.'**

The number forty is always used in the Bible as the full appointed time of probation or trial. The Israelites were forty years wandering in the wilderness. They were in the hands of the Philistines forty years. Noah was shut up in the ark forty days. Elijah was in hiding forty days. Ninevites fasted forty days when they heard Jonah's message. This number forty measured in weeks represents roughly the number of weeks that a child rests in its mother's womb before birth, hence its significance of any period of time when the ego is apparently hemmed in by circumstances which will finally lead to the birth of a new consciousness or of greater spiritual power.

The devil who is Satan or Saturn represents this confining, limiting condition imposed on the ego, but man has to learn the vital necessity of being hemmed in, for only by submitting to this, is it possible that the new birth of power can be given at the right time. Just as the confinement of the steam in the boiler gives the pressure that makes it possible to drive an engine, so our tight corners in life are meant to give us dynamic power. Hence it is practically told us in the story that it was the Spirit of God that allowed Satan to tempt Jesus, in fact led Jesus to be tempted. Let us remember that it is impossible to tempt a person who has nothing within him that can be tempted; if the desire nature is purified, there can be no fall, and the desire nature is just another name for the lower self of man. When the Spirit of God animates the higher self, the desires of the lower nature have no real success. A man who hates alcohol can be left in charge of all the liquor in the world without drinking any. Satan or the Enemy is another name for the lower-self principle, which is the foundation of all temptation.

**'He did eat nothing.'**

The real spiritual man can find no food in the wilderness of the emotional or desire mind. He has to forego the so-called pleasures of the physical body. He has to rely for a while on the Spirit to feed him and be his help in consciously learning more about the spiritual realms. It is an eternal fact that fasting has to go with real prayer, especially in the beginning of man's development. This does not mean that man has to become emaciated, but merely that he has to cleanse out the poisons that clog his system and this can only be done by right thinking, by definite replacement of good desires for evil ones, by fasting and by careful diet.

**'He afterwards hungered.'**

This hunger of Jesus is for spiritual truths. The stage of hungering comes to all people who have had a vision into the unseen worlds and have understood that they are essentially spiritual beings and sons of the Most High. Such people know that there are great and marvellous truths that they want revealed to them in their waking consciousness, and as these truths are not easily obtainable, they are said to hunger as Jesus did. He was really hungering for Manna, the bread which no man knoweth what it is nor how it comes, only that it is given by God.

**'And the devil came and said, If . . .'**

At the Baptism, the Spirit of God had recognized Jesus as His Son. In this there was a latent promise that all things known to the Father should also be known to the Son, and all power of the Father becomes an attribute of the Son. Now Jesus at the Temptation is a type of the man who having received this promise allows the doubting element to assert itself. Such a one asks if he is really the Son of God. There is always this subtle attack on faith which is a product of the intuitional mind rather than of the reasoning mind.

**'Command this stone that it be made bread.'**

As I said previously, we must understand the symbolism of the stone. The story does not deal with a physical stone in Palestine, but a stone which is symbolic of the Spirit and the



truths of the Spirit. Paul speaks of Christ as the 'chief corner stone', for the Christ element is the highest stage of spiritual consciousness. Hence in the story of the Temptation the stone represents this Christ principle and the spiritual truths which are so difficult for the concrete reasoning mind to fathom. Spiritual truths transcend the comprehension of the lower mind. Their understanding is a matter of growth on the part of the ego and not a matter of demonstration, hence reason hates them. The devil who represents this lower side of man is delighted at the sadness of the growing spiritual man who finds it so difficult to get the right kind of food, and tells it that if it is indeed allied with the mighty mind of God, that it must command the hard spiritual truths to become bread.

**'Thou shalt not live by bread alone but by every word of God.'**

In this reply we perceive that Jesus has answered the tempter. In the Bible unleavened bread is a symbol of desire. We have to learn to 'cast out the old leaven'. Hence the first rule for the candidate for the higher water initiation is that he must not try to turn the heavenly spiritual truths into food that will develop the earthly desire nature. So many people are trying to do so at this time. They use every spiritual power to feed their ambitions and their personal vanities. Jesus tells the tempter that He knows that the truths which the lower mind can comprehend and analyse are not the real thing in life. The God consciousness in man is greater than anything it knows by mere reason. It contacts the divine thought and word in its own peculiar way, as Wordsworth is continually saying throughout all his great poems:

Think you mid all this mighty sum  
Of things for ever speaking,  
That nothing of itself will come  
But we must still be seeking.

Or again:

O! there is life that breathes not. Powers there are  
That touch each other to the quick in modes  
Which the gross world, no sense hath to perceive,  
No soul to dream of.

The word of God, by which Jesus states man lives is the outpouring of divine wisdom and creative energy. We are transformed by it and can transform our environments. When we understand this 'word-thought' power of the Logos, then we truly have a power that transcends the dead power of the intellect. We have partaken of the creative power of the I AM.

**'The devil taking Him up into a high mountain.'**

A mountain in Scripture represents high mental consciousness. This is the seat of the second part of the Temptation. Here the concrete mind (the devil) showed Jesus all the kingdoms of the world, promising Him rulership over them if He would fall down before him. As the ego learns the value of thought, he begins to understand how powerful it is in gaining material things. Many people today are spending their time concentrating and throwing out thoughts which will reap them material things, and there is no doubt of the success of this concentration. They do very often get the things they demand. Jesus however was immune from this temptation, knowing that 'it is written', that is, it is a cosmic truth, that man shall not do this but serve the Spirit. In our demands we may be asking for things that will prove boomerangs to us. Later in life, Jesus stated the right attitude concerning demands saying, 'Seek ye first the kingdom of heaven and all these things shall be added to you'. We have to have faith in God that He will supply us with what is exactly fitted for our needs at the right time. When we ask anything, it must always be prefaced with, 'If it be Thy will', lest it may be with us as with the Israelites of old, 'And the Lord gave them their request, but sent leanness into their soul'. (Ps.106: 15)

**'He brought Him to Jerusalem.'**

Jerusalem was said by the Jews to be the centre of the world, hence in the story it means that the devil even tried to undermine the very centre of the Christ principle.

**'And set Him on the pinnacle of the Temple.'**

The seat of the third part of the Temptation lies even in the

highest part of the spiritual body. The test is given to see if the ego will cast this consciousness away lightly, expecting to suffer nothing by so doing. This consciousness within the soul is the supreme care of God, and is built up during long periods of trust and confidence in its unity with God.

Sometimes the ego asks, why do I not do just as I please? Why do I suffer and deny myself? Let me have a good time, for God will take care of me just as much if I throw away my spiritual consciousness and faculties. But Jesus realized that His spiritual consciousness was one with God, that the power of the angels to bear Him up was only in so far as He retained this oneness with God.

When the ego has reached this height as consciously to utter and believe from himself that he is one with God, the devil departs for a season. There are more trials ahead, but he has emerged safely from the three connected with the water tests:

- a. From wanting every truth to be demonstrated by his reasoning consciousness.
- b. From consciously praying for pomp and power.
- c. From thinking that an outside power will take care of him if he casts his spiritual gifts away.

Putting the story in its positive aspect rather than in the negative, the initiate has learned:

- a. That there are powers transcending those of the concrete mind.
- b. That all his needs are supplied by the Spirit.
- c. That God only helps him in so far as he works with God.

In short the Temptation is the test of man's faith. He has heard the voice of the great Spirit calling him Son, now he has to realize it from within. He has to know that the kingdom of God is within him, and that by virtue of the link with the all-seeing, and all-sufficient great Spirit, he can never fail so long as he maintains his Sonship.

## CHAPTER THREE

### BEGINNING THE WORK OF HEALING

It might be well at the beginning of this chapter to summarize the contacts of Jesus with the Holy Ghost. After Baptism, the Holy Ghost descended on Him in bodily shape like a dove. (Luke 3: 22). At the beginning of the Temptation, He was 'full of the Holy Ghost'. Now after the Temptation it is said:

**'Jesus returned in the power of the Spirit into Galilee'.**

This is the vital necessity for every ego before the work of healing can begin. He must have the **POWER OF THE SPIRIT**. Resistance to evil is the only means of developing power, for resistance means that the person has considered and meditated on the difference between right and wrong and has consciously undertaken to make his actions conform to the former. He has understood that his physical body is a product of the Spirit, and that when the Spirit directs it, it becomes an instrument of good. He has to learn not to allow the desire mind (water) to have full control, but to put the spiritual man in control.

After the Temptation, Jesus became an Initiate of the water or psychic forces, hence He was able to heal and to change in other people faults pertaining to this watery nature. The emotions are all contagious and evil emotions engender their like in other people. Beautiful soul emotions are likewise contagious and heal and correct both the physical and the psychic bodies of man.

Full of joy, Jesus preached at Nazareth, reading in the Book of Isaiah (Luke 4: 14-19), 'The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor', etc. The word 'anointed' is the keyword to this statement. 'Christ' means 'anointed'. Before the Baptism and Temptation, he was at the 'Jesus' state of development. The name 'Jesus' means 'Saviour' and is indicative of the saving

principle within man which is the Spirit, but the Christ stage of consciousness is the state when this principle, being consciously linked with the Holy Ghost, comes into full control, when it illumines the whole life, when it anoints with holy oil all that was previously inharmonious.

Hence this reading of the Book of Isaiah is intended to represent the stage on the Path when the Ego becomes fully conscious that his Christ mission has begun and that he has the spiritual power to go through with it. The passage Jesus reads is from the sixty-first chapter of Isaiah and is really a summary of *the six great marks* by which one may know that a person has attained 'water Initiation'. First he has:

### **To Preach the Gospel to the poor**

This is the first great task. The initiate has to help all those who have lack or poverty of spiritual powers. But before he can help such people, he has to diagnose the reason for their poverty. Why is it that today there are so many people who have every gift seemingly except that of a finely developed spiritual nature? Sometimes it is simply that never having met a really fine specimen of spiritual power, they frankly don't believe in the power of the Spirit. To such a person, friendship and daily contact with a spiritual man or woman means a great deal.

Then there are those people of whom Christ said, 'They hated Me without a cause'. These are the type of people whose idols in life have been shattered—perchance a lover, a minister or some dear friend has been proved to have had feet of clay, and therefore they imagine that for the rest of their lives they are justified in hating all that is good and beautiful, and in pretending that spirituality does not exist.

I would not argue unduly with these people. They have to live and learn that goodness exists. Hardly a day passes without heroic sacrifices being made, even by what are termed 'ordinary' people, and the prejudiced ones must be asked to watch for these beautiful manifestations until they come to believe that there are people who act from high and noble motives. Some of these people will then say that no one has done anything for them. If so, it may be that they are not deserving of it. They must be taught to believe in

Eternal Justice and that we reap what we sow. Their first step is to get the idea out of their head that because no one has ever performed some great sacrifice for them in the past, that such a thing may not happen in the future. Sometimes great things would be done for them if they would let go some of their complexes. Usually they have to be told that they have to forget and forgive those whom they imagine are slighting them or are their enemies or wrongdoers. No one can enter the Path who does not know this great truth, that the mote in the other person's eye is inconsequential. One's duty is simply to get the beam out of one's own eye—and the churning over of grievances is a very heavy beam. It is one of the greatest clogs in spiritual advancement. One must make a clean sweep for ever of all real and even all fancied grievances. Oh! how some people delight to tell you what dire thing was done to them twenty years or more ago by both man and God, and all they are really telling you is that they are their own accusers. When a man talks hard luck and enmity he merely accuses himself.

When Dante had reached the top of Mount Purgatory, that is, when he had purified the moral nature, he was not allowed to pass into Paradise until he had crossed two streams, Lethe and Eunoe. In the first he forgot former hardships and enmities; in the latter he remembered all good and beautiful things.

A more difficult case to handle is where Pride and Egoism have turned the Will against the Spirit. It is not for nothing that Dante places Pride at the lowest step of Mount Purgatory. None of the other deadly sins will pass away until Pride has been purged out of the system. While a man is proud of his ways, his reason particularly, there is little hope for him. One generally finds that certain men believe their success in business, etc., due to their own work entirely, and they think that they are the chosen of the Lord simply because they are prosperous. They look down from their superior height on the people who haven't worldly possessions and sneer, whereas it may be that the other person's genius ran along a different line. All men are not called to be business men. What would the world be without our poets, our artists, our explorers, our inventors, etc?

People have to be told to try to analyse life better, then they will see that they may have learnt the lesson of prosperity but they may let many great qualities lie dormant, and the Lord is just as fond of seeing these qualities in his children as mere business qualities.

Then there are the intellectually proud. I believe intensely in cultivating the intellect to the full, but we have to remember that intellect is like fire—a good servant but a bad master. Intellect is a means to an end, not an end in itself. It is not something to show off, but a tool, a crane, a lever, that enables one to lift and put in position certain facts. It is an aid to meeting all kinds of people on their own ground, not a thing for the ignorant to gasp at.

And there are the people who are proud of their sins. I agree with Solomon, that one of the things that most moves to wrath is to hear an old adulterer bragging.

And there are the people who are proud of their virtues. They confuse the moral nature with the spiritual, whereas they are separate at first, though in the end the moral is merged in the spiritual. It is the difference between John the Baptist and Christ.

In all cases people need to have their eyes opened—to see where they have fallen short in making a complete man, that is, one perfect along all directions, one able to cope with all situations, one able to have full control over his body to hold it in perfect health, over his tongue, over his emotions, over his reason that he does not draw false conclusions, over his spiritual development.

Pride is the sin of ignorance and misunderstanding, for if we see how far we have to go, there is not cause for egotism. We all need the Vision of the Great Beyond, and we all need at times to check ourselves up and find out how far we have strayed from our ideals. As Isaiah said, 'All we like sheep have gone astray.'

Then there are those people who tell you seriously that they would be interested in spiritual development but that it is unlucky and a bar to material success. As a matter of fact they are entirely wrong in this, for business success has been demonstrated in many cases to be the result of real service and actually built up on Christian ideals. People have to

realize that no evil can come to them but what they have built up within themselves by wrong thought. One of the chief reasons for the quick success of New Thought and Christian Science teaching has been that both teach that success is man's natural birthright and that he is the only person who is responsible for throwing aside his birthright.

It does seem at times though, as if people can reach out and obtain more than they have earned—just as occasionally one may overdraw one's bank account, but as soon as the bank notices it there is trouble. So with some people, they have to lose friends and possessions, because on the spiritual path one can only have what one has earned and all the rest will melt away. This accounts for the wealth that is inherited by certain rich men's children. They have done nothing to earn it and it is often taken away from them. It can be regained when they begin to put in action their real God-given gifts and forces, not before.

Then there is another aspect along the Path that makes people fearful. It is graphically told in the Book of Job, where Job had done no wrong. He had actually earned all his goods and possessions and yet they were all swept away from him—in one day.

He had a perfect right to all these things. His moral nature was perfect. He was generous and kind. He owed no man anything. He worshipped God. Yet he lost all. Why? Because his next lesson was to learn to rely on God as the only source of manifestation. He had learned that possessions were the fruit of the Spirit but this had not helped him to learn the secret workings of the Spirit. Hence he and his friends had to spend long hours and days trying to solve some of the mysterious workings of the Spirit. His sincerity was rewarded and as he pondered and reached out to know, he was illumined by God's own direct teaching, and then his goods and possessions were returned with increased measure. One cannot argue as so many teachers do that because a man is poor, he is of the type that has not earned riches. Such a man may be learning the deepest and last lesson of all—perfect and complete reliance on the Spirit.



The following free verse poem is a summary of the various types of spiritual poverty that have kept us all at various times from the Path.

So many things have kept us all  
From the joy of the Spirit Realm,  
The power of the Spirit Realm,  
and the fragrance of its groves.

We ponder again the ancient days,  
When we hated Him 'without a cause',  
So full of prejudice were we,  
So sure that as our life unwound,  
That God was wrong to make it so;  
And then our pride in self became so great,  
We could not enter the Kingdom of God—  
The Kingdom that lies within,  
Until one day we caught a glimpse  
Of this inner world of power,  
And saw how small was man's frail will  
And human reason that vaunteth so.

It was this glimpse that caused our pride to melt,  
And we threw off the yoke of years,  
The thrall of time and weight,  
Of number and measure and form,  
And growing meek and childlike  
We entered the Kingdom of God.

And some of us were gross and full  
Of the taints of the flesh and so,  
We could not grow in the spirit world,  
So hard we found it to be clean.  
And then we learned that the human will  
Can rarely lift a soul from woe,  
From the chains of the fleshly heart,  
Until it calls upon the spirit power  
Which lies within.

And so we called upon this inner power,  
And drank from its springs of truth,  
And radiant white we grew in grace.

And some of us could not progress because  
We saw a cross and feared to take it up.  
We saw past debts that had to be repaid  
And we grew faint awhile,  
Until an inner voice cried out that we  
Were not disciples of the living Lord,  
Until we lifted up our Cross,  
And paid the debt of years.

In shame we shouldered up our Cross.  
 We found the strength to lift it came,  
 And as we walked we found  
 The strength to carry it was given.  
 And lo! a wondrous thing—  
 The roses at its heart bloomed forth  
 In all the lambent glow of love  
 And sweet perfume of joy,  
 And we were free forever of its weight—  
 Our debt was paid.

The second work by which Isaiah states an initiate is known is when he tries:

### **To heal the broken hearted**

The Spirit of God is able and willing to put new courage and hope into such people. Sometimes they have to be definitely told that sorrow is wrong, but in any case they must be told this in love and helped to do something creative. In fact we might generalize and say that creative work is the only cure for broken hearts. Man's broken heart will always heal when he will work for the rest of humanity and learn that he cannot possess for ever the people or the things he desires.

Remove therefore sadness from thyself, and afflict not the Holy Spirit which dwelleth in thee, lest He intreat God and depart from thee. For the Spirit of the Lord which is in thee dwelling in the flesh, endureth no such sadness . . . Wherefore cleanse thyself from sadness which is evil, and thou shalt live unto God.

(Commands of Hermas 11: 10.)

The third mark of the initiate is that he will:

### **Preach deliverance to the captives**

There are certain people who seem to be tied up in their environment, their circumstances or their evil desires and they will be so until they realize that only the Spirit can release and deliver them. To such people definite exercises should be given in consciously uttering the fact that 'God is able'. The following are useful suggestions along this line. All texts should be reduced as far as possible to the first person for the promises contained in the Bible are for each one of us

and were not merely intended for a few Israelites a few thousand years ago.

He is able to keep me from falling  
 I cast my burden on the Lord.  
 He is my help and my shield.  
 Hitherto the Lord hath helped me.  
 He will receive my prayer.

Every one that asketh receiveth.  
 My help cometh from the Lord.  
 With God all things are possible.  
 The Lord's hand is not shortened.

In serious cases there may also be need of some kind of medical treatment. What I mean is that a pious talk along any line is not sufficient in cases of either drink or drugs, etc. One must realize that there are these cases where one must start with the physical body and give the right kind of food and environment before the more subtle bodies of the man can be approached. With these drug and drink victims, it seems as if the Will is paralysed and helpless. They mean to do well, but they fail almost every time. But remember physical care will not do all.

As I have said, the repetition of helpful thoughts is most necessary, but it must be a repetition that invokes the Higher Self, which has apparently lost interest in the body and which has to be invoked in order to re-establish that interest. Such a person has to be told that the Life-Power, that is the Spirit, is equal to every emergency and demand. New interest and surroundings are very beneficial for these people for one new interest always tends to crush out an old.

There are some people who think that these sins of the flesh are not serious hindrances, but if we look on Christ's body as the ideal, as the Path, and if we are told that 'no man cometh unto the Father but by Me' (John 14: 6) we see that it means that we can get nowhere until this spirit has been built into every part of our bodies. It cannot be built in a filthy body.

The fourth mark of the initiate is to proclaim:

### **The recovering of sight to the blind**

In these cases I think the pragmatic method is the best.

Roughly speaking pragmatism may be defined, 'Try it and see how it works'. If people will only try out the effect of placing complete and perfect reliance on the Spirit they will soon come to the conclusion that there is a Spirit. So many people today have intellectual doubts about everything. All they need is to forget or put aside their doubts for a while and start imagining that there is a Spirit. Their doubts will soon cease. So many people who once believed implicitly in the Scriptures are questioning them today. There is no harm in questioning, but it sometimes forms a very painful part in the experience of the person until he readjusts himself.

Then there are those who feel that they are cast out from the presence of God through some sin. There is nothing more pathetic than such cases. They would do well to study the case of Jonah who cried out:

I am cast out of Thy sight:  
Yet I will look again to Thy Holy Temple.

These people should be taught to be continually looking and willing to look, then in time they will see it and later re-enter it. The temple is really the soul or the dwelling place of the Spirit within. We can lose consciousness of this seat of power within us, but by definite concentration on it we can regain the consciousness, and only by means of this power can we make our lives harmonious and rich in all good things.

### 'To Open the Eyes of the Blind'

'To open the eyes of the blind'  
In order that they may see,  
That there is a world within the world  
That the physical sight doth know.

A world unknown to the practical man  
With his egoistical value of goods,  
Of wealth and power and material things,  
As well as his reason,  
And 'right to happiness' views.

This inner world when revealed  
Becomes the only world worth while,  
For it contains the source of creative power,  
The source of joy and lasting wealth.

Its springs of water are those of life.  
It cures all ills and taint of ill.

Its mountain peaks are heights of contemplation,  
Where a man can see  
That all the actions of his life,  
His efforts,  
His failures,  
His accomplished work,  
Are parts of one vast whole and plan.

Its mountain caves  
Are sacred hidden retreats  
Containing the Holy Place  
And the Holiest of Holies,  
Where the purified soul may kneel  
Under the shelter of the Cherubim,  
And know,  
That he is one with the secret force,  
The vitalizing creative force,  
That made the world and made himself,  
Whatever he happens to be.

And thus he knows  
That whatever he shall become  
Is just what he himself shall make.

The fifth mark of the Initiate is:

### **To set at liberty them that are bruised**

People have to be taught to come out of their former troubles and to make new lives out of the old. Francis Thompson in his inimitable poem 'The Hound of Heaven' portrays just such a bruised person—bruised because he fled Christ.

The sixth mark of the Initiate is:

### **To preach the acceptable year of the Lord**

People have to learn that the appointed time to receive spiritual power is *now*. They have to take hold of all the promises of the Bible and believe that even now all these are come into manifestation in their lives. Their prayers have to be made in the belief that they have already been received.

So Jesus proclaimed by word of mouth that He was able to do all these things, and that therefore 'this day is the Scripture fulfilled in your ears.' Later He demonstrated in

actual work that He could do all these things, but for the present He merely announced His ability to the people who received His 'gracious words' with joy until some began to reflect and ask, 'Is not this Jesus, the carpenter's son?'

It is a great surprise to all when the intuitional and higher mind asserts itself in an individual. Most people only understand the lower mind, that is the concrete reasoning, Joseph type of Mind. Joseph means 'He shall add', thus it refers to the mind that merely adds but has no innate life and creative power such as the spiritual mind has. In the presence of such a mind, people are inclined to demand miracles or they will doubt its efficacy. They become angry for such a mind upsets their preconceived theories. So many people become angry and rude when they hear of the marvellous things wrought through the agency of the Higher Mind. So the congregation which Jesus addressed was angry and they recalled him as merely the carpenter's son. Their preconceived minds wanted something much more wonderful and romantic.

Joseph, as I said before, represents the man of reason and the spiritual man though not the real child of the man of reason, is nevertheless helped and taken care of by him during infancy. So many people, once they have had a vision, evermore allow their reason to decay and rot, expecting to get all their information and knowledge inspirationally. This is not the process, for the fact remains that when a man allows his reasoning mind to decay, he becomes unable to distinguish whether the messages he gets are true or false, or worthy or unworthy. For this reason so much of the material that men get psychically moves sensible people to laughter, and causes others to say that nothing of any value can come through. Christ is the product of the Holy Spirit, but being known as the carpenter's son meant that he had used reason and commonsense to protect his spiritual growth.

When Jesus notes the changed attitude of His listeners, He tells them that miracles are impossible in Nazareth, though they had been done in Capernaum. The word Nazareth is derived from a word meaning a branch (mystically, a branch of the Tree of Life), and as the Nazarenes by their criticism show that they do not understand the workings of the Spirit,

they show that they are really 'dead branches', hence no miracles can be done there. Capernaum means 'comfort' and miracles can be done there because by sympathy and comfort man puts himself in tune with the spiritual forces. Few people know that criticism and sarcasm are exceedingly destructive to all of man's finer bodies.

Jesus strikes at the root of the doubts among his hearers by telling them of the widow of Sarepta and of Naaman, thus allying himself with the awakened force that healed these two while conversely implying that the hearers belong to the class that could not be and were not healed, because they refused to believe in, and work with and for, the spiritual creative force. They became more angry as they saw that Jesus meant to show them that they were 'dead branches'.

Jesus states that there were many widows in Israel in the days of Elias, but Elias was only sent to the widow of Sarepta. Sarepta means 'refined' or 'smelted', and the name is intended to convey the fact that this particular widow had been so purified in her nature that she was able to be healed. Again he tells them that there were many lepers in the days of Elisha, but none were cleansed except Naaman. Naaman means 'happiness', and when a person has reached the stage when he is spiritually happy, disease falls away from him.

It is said that after this talk in the synagogue, Jesus went to Capernaum where 'His word was with power'. Again we have a reference to His Christhood and later we find that the miracles begin. It is well to note that the early miracles spoken of by St Luke are in each case those in which the water or emotional or psychic principle is cleansed.

The first one is:

### **The man with the unclean devil**

Although there are many people today who do not believe in devils yet St Luke did, and there are still many people who think as he did that in the astral world there are evil entities who fasten on to man. But whatever the evil that fastens on to man, it can be removed at the command of the Spirit. All the evil of the physical and the astral world is powerless at the spoken word of the initiate of water. It is an occult law that such entities must obey the human voice when spoken

with the backing of the spiritual energy. Thus the mystically baptized person only has to assert this saving principle in the presence of evil entities and they recognize their master.

(Luke 4: 33–37)

### **Healing of Peter's mother-in-law**

The fever is mystically indicative of the over-activity of the watery principle. Usually when people first become psychic and see into the inner world, and have many strange dreams and visions, they become emotionally upset and disturbed. They have to learn to keep their central poise and calm, and this again can be done by the Christ force.

(Luke 4: 38–40)

### **Healing ere the sun was set**

Although the Spirit can heal at any time of day, yet Jesus here gives a hint to the beginner which it is wise to follow. During the night the subconscious mind of man is more active than in the day time, and the body naturally tends to renew itself and cast off illness. Thus the healer is working in harmony with a great force when he sets the healing forces in motion just before sunset, for what is consciously set in motion then will be continued during sleep without interruption.

(Luke 4: 40–44)

### **The multitude of fishes**

This story of the miraculous draft of fishes caught in the Sea of Gennesaret is one of the most interesting in the light of initiation into the psychic or emotional forces of man. The word Gennesaret means a 'harp' and the initiate who understands all emotions will know how to get music and harmony out of all people just as the harpist is able to draw music from the harp. Shakespeare understood this fact thoroughly—that no one can fathom the depths of what is in another person's heart but the master musician. When the traitor Guildenstern would try to fathom the thoughts of Hamlet, the latter asked him to play upon a reed pipe,



whereupon Guildenstern replied that he did not know how to play on it. Hamlet replied:

Why, look you now, how unworthy a thing you make of me! You would play upon me: you would seem to know my stops; you would pluck out the heart of my mystery; you would sound me from my lowest note to the top of my compass; and there is music, excellent music in this little organ; yet you cannot make it speak. 'Sblood, do you think I am easier to be played upon than a pipe? Call me what instrument you will, though you can fret me, you cannot play upon me.

The Christ understands just what is wrong with man's development when there is poverty and lack, and He is able to put things right and tune up the instrument, so that it shall be in harmony with the abounding wealth of the Creator. It is said that Jesus entered Simon's boat and taught the people a little from the land. The boat is an ancient symbol for the soul of man. Simon means 'hearing', thus the meaning of the story is that Christ enters the soul of every man who is listening for Him, and the Christ teaches every part of that man (called the people in the story) just what is its right function. Simon is the type of man who is reaching out for intuitional truths.

(Luke 5: 1-15)

### Launch out into the deep

Christ saw that Simon was not catching fish (the truths he desired), simply because he was holding on too tightly to the reasoning mind, to common sense and to the physical world, hence he told him to throw aside all this and to launch out into the deep, that is, into the higher world of the soul. And Simon, though he protested that he had been trying to catch fish all night, obeyed. Night in symbolism stands for the period of ignorance and disability. Now that he has Christ in his boat or soul, it is mystically day time, and he is able to fill both his own ship with fish and that of his partners, James and John. How often in life we find that people spend years trying to gain some real food and fail, until as it seems by chance, yet really through divine instruction, they obtain it.

The net that the fishermen cast down is symbolic of the mind which at first seems to catch more spiritual truths than it can comfortably hold. Here again is a warning to those who

have not built strong minds, well balanced and poised, for at the great haul of truths, they are liable to become unbalanced and therefore useless. It is well when people can beckon for help to their partners, that is, to men higher in the scale of evolution than themselves.

### **Healing of leprosy**

The next miracle is the healing of the leper. Leprosy in the Bible always means evil desire and the only force that can liberate from this is not man's will but the Spirit. The leper knew this, hence his cry, 'Lord, if thou wilt, thou canst make me clean.' People used to think that all an evil man had to do was to assert his willpower, and he could always do the right thing. Now we understand that ideas are more powerful than will, hence the idea of right and good must be planted first. When a man has the right feeling towards temperance, truth telling, marriage, etc., his will unconsciously works with him and conflict ends. When a man has the right idea of his spiritual nature he knows that it will help his weak will, and he will desire the spiritual things and not the evil things. The spiritual force is allied to love and in love there can be no conflict, hence when spiritual love fills a man's heart he ceases to be a moral leper.

In the story the leper is told to go to the priest to make an offering, that is, every man who has committed a sin has made inroads upon his body, making it more liable to disease, and he has also injured his mind and his soul bodies. His work then is to rectify this and work towards getting perfect health and the right vehicles for a fuller spiritual manifestation. The priest represents the real ego of the man who is in charge of all the various parts of his make-up, whether of mind, body or soul.

(Luke 5: 12–15)

### **Healing the man with palsy**

Palsy is a disease which makes the body incapable of performing its natural functions. There is the inability to act or do, and this is due to sins of the body or to complexes in the mind. Poets and mystics in all ages have recognized the fact that the ability to do is in ratio to the purity of the life.

As Galahad sings:

My strength is as the strength of ten  
Because my heart is pure.

We often notice with children when they have done wrong, how they shrink up into their shells and are powerless to act or play naturally.

Among adults this paralysis of action is often the result of a feeling of inferiority due to the knowledge, conscious or unconscious, that their lives do not in practice measure up to the standards which their minds desire.

In the story it is said that this man with the palsy was taken up to the housetop, that is he was brought by his friends (his thoughts), to the highest part of his nature, and there he meditated on the fact that the Christ could heal him, and it was so when the Christ saw him, He said, 'Thy sins be forgiven thee,' and the man was able to walk. When the love of God touches man, his complexes cease, for then man is united with the Spirit energy that moves and makes his whole being. He is recreated, so to speak. This contact with the primal energy makes him know that he is allied with power, and that therein he has the means of rectifying all that had previously been harmful, hence he gains courage and is able to face all the difficulties of his life without shrinking. He is vitalized and able to walk, that is, to progress. So the man 'took up that wherein he lay and departed to his house glorifying God'. This is a very significant statement. A bed in symbolism represents a condition of thought or emotion in which a man rests. Thus in the story it is indicative of the slothful, lethargic state of depression which held the man. Jesus practically states that the forgiveness of sins is equivalent to the ability to walk or progress, hence the man departs to his own house when he is forgiven, that is, he departs to find his own higher soul consciousness. He is said to 'glorify God' for the mind of such a one has to be awakened to rise through various stages such as meditation, contemplation and aspiration (these represent the housetop), until in the last stage, which is adoration, the Christ principle steps in, enabling the man to contact the soul heights in which Spirit dwells, in other words, he becomes a 'water Initiate'.

## CHAPTER FOUR

### INITIATION BY AIR

Initiation by Air is the understanding of the workings and powers of the mind. Air is the medium that connects our earth with heaven, hence it is a good symbol for the higher mind of man, which is the connecting link between the Spirit of God and the material of our bodies and surroundings. Even in ordinary language the word 'air' is connected with the mind. We say a thing is 'in the air' when we mean that men's minds everywhere are turning towards a certain truth.

It is perhaps necessary to state at the beginning of this chapter that since man is so complex, the four initiations may not with every person follow the natural sequence. In fact the initiations may be in any order. Usually they are all going on at once. For example, in the understanding of the 'water' principle, thought and thought control are necessary, hence man in controlling the water principle is also laying the foundation for the 'air' initiation, which is that of the mind.

John the Baptist referred to this cleansing of the mental body when he spoke of Jesus as one with a 'fan in His hand':

I indeed baptize you with water but one mightier than I cometh, the latchet of whose shoes I am unworthy to unloose: he shall Baptize you with the Holy Ghost and with fire: *whose Fan is in his band* and he will thoroughly cleanse his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

In the 'Paradiso' of Dante, the heaven of Mercury is placed immediately above that of the Moon. Mercury was said to be the god who knew the mind of Jove and who brought his messages to man. In the heaven of the Moon (or watery principle) Dante placed all those who were developing the beautiful emotions, while in the heaven of Mercury he placed all those who had definitely thought, planned and worked actively and wisely for the good of mankind. It was also the realm where free will was discussed, for it is not until the emotions and appetites are regulated and controlled that free

will can manifest. As Dante says in his *De Monarchia*:

If then the judgment altogether move the appetite, and is in no wise prevented by it, it is free. But if the judgment be moved by the appetite in any way preventing it, it cannot be free: because it acts not of itself, but is led captive by another. And hence it is that brutes cannot have free judgment, because their judgments are always prevented by appetite.

The freedom of the will is a much discussed question. Briefly, it is evident that free will is a product of the Spiritual mind. All that is not of this is restricted and confined. It is in the assertion and belief in this principle that man can begin the Path of return to Spirit. While he still believes himself to be in bondage he cannot be a real Christian for a Christian is a follower of the liberating Christ principle that lies within the soul.

We may have passed our 'water initiation' yet we are still 'babes in Christ'. We may have begun to see some of the glories of the new life. Our next step is to try to understand this new life, and this understanding of it is called 'air' initiation—that is understanding of the mentality—not the mentality which we know in the accumulation of facts, the mentality which adds, subtracts and divides, but the higher faculty of mind called 'Understanding', which aids in the accumulation of true Wisdom.

This is attained only when the intuitional mind begins to function. Thus the 'air' initiation depends on 'being' rather than on knowing. It consists in the development of the hinder brain rather than the frontal: in looking within rather than without. This mind is the enemy of the smart, alert mind such as is required in the successful answering of the usual 'Intelligence Questionnaires' which certain schools and businesses look upon as the acme of all that is needed in the assessing of human capacity.

There are certain people who can deliver messages full of facts revealing colossal learning, but the messages that really help the 'babe' within to grow and function are those that are pregnant with life-revealing soul attainment. Thus it often happens that we may learn more from a person who apparently knows less, but who is advanced along the Path. Our souls instinctively learn to recognize great souls and a

few words of encouragement from them means more than whole sermons from the former type. In fact the very presence of such a one is an inspiration in itself.

The word 'inspiration' means what is breathed in, and the breath is the Spirit of God. In other words, when we are inspired we are linked with the Breath of God. We attain our 'Air Initiation'. Man then becomes a living soul. Inspiration is conditional on aspiration, and aspiration is one of the higher stages arising out of meditation.

In the Book of Genesis we are told that the Spirit of God breathed upon the face of the waters, that is: the mind of God worked upon the psychic emotional nature, and so brought shape, harmony and order out of what had formerly been nebulous and chaotic.

Since without air we could not have sound, 'air initiation' also includes the understanding of the power of speech and of music. Christ is called the Word or rather the Logos which means both Thought and Word, for Christ represents to the seeker the Spirit which by thinking is able to call all beautiful things into being. In the perfection of God all things move in harmony, hence the poets and seers of all nations have attributed the ability to sing or play some musical instruments to their various gods. Apollo played the lyre of seven strings. Thoth played a harp. Vishna played the vina. The Church in all ages has understood the power of music as an aid in the development of spiritual thought, and seekers in all parts of the earth have tried to fathom the best types of music for the attainment of the right kind of consciousness to aid the understanding of their particular creeds. Breathing exercises also have played an enormous part in development for the right control of the breath is an aid in the right control of the mind. No person can have either a healthy mind or a healthy body who does not breathe correctly, but of course the breathing exercises to which we refer are occult and refer more particularly to the connection of breathing with definite thought and meditation, and should only be taken under the guidance of one in whom the spiritual life, the mental and the physical can prove the worth of his method. Don Marquis has a wonderful little poem illustrating the mighty power of breath and music.

We are the shaken slaves of Breath:  
 For logic leaves the race unstirred;  
 But Cadence and the vibrant word,  
 Are lords of life, are lords of death.

Not facts nor reasons absolute  
 May touch the crowd's composite soul,  
 But rhythm, and the drums long roll,  
 The orator, the arrowy flute.

The gods mixed music with our clay . . .  
 Rune-giving Odin, Krishna, Pan,  
 More in the running blood of man,  
 His tidal moods they mete and sway.

We soar to heaven on a tone,  
 Or shod with magic syllables,  
 Glide like shades through shadowy hells . . .  
 Breath more endures than steel or stone.

Since man, as all mystics know, contains the God-given Breath within him, he has to liberate this and use it as his means of attainment. He has to nourish it with right thought and right living. As the Zoroastrians say, the sequence is 'Good thought, Good word, Good deed.' Then as the Spirit or Breath grows (called the Holy Ghost in the Scriptures), He shall teach you all things and call all things to your remembrance, for the knowledge of the Spirit is not really something new to man but something that he has forgotten in his long pilgrimage through matter.

The ancient 'Hymn of the Soul' or 'The Quest of the Pearl Divine' is a wonderful poem setting forth with marvellous beauty this great fact. The poem is ascribed to the Apostle Thomas called Didymus, which name allies him with the constellation of the Twins or Gemini which rules the two principles of mind, one of which principles believes only in what the senses or outer world can teach, and one which is allied with higher things. Thomas was formerly the doubter. He had to see the risen Christ before he could believe in the Resurrection, but later when he had cast aside his lower doubting mind, he became the foremost apostle to the Eastern nations, and it is said that he even reached China. He expresses this change of mentality in the following stanza:

So I remembered my Royal race and my freeborn nature,  
So I remembered the Pearl, for which they had sent me to Egypt,  
So I began to charm the dread all-swallowing Serpent:  
Down he sank to sleep at the sound of the Name of my Father,  
And at my Brother's Name and the name of the Queen my Mother.

The Pearl is of course what Jesus calls the 'pearl of great price' or the spiritual nature. The serpent represents the lower mind which is said to reside in Egypt or the land of material possessions. The Father is God, the Brother is Christ and the Mother is the Holy Spirit.

In this 'air' initiation, the candidate has to learn not merely the ecstasy of seeing into the glory of the inner planes, but he has also to meditate on his relationship with his fellow men and in all this meditation he has to remember that every human being contains a spark of the Divine and in whatever case or circumstance the candidate has been placed he must act on this knowledge. The Sermon on the Mount is simply the result of a Master mind's meditation on how to treat others, but I will dwell on this later.

Of late years there has been an enormous revival of the ancient teaching concerning the vast importance of right thought and the power of sharp well-defined thought, and more and more people each year are realizing the value of this training in their lives and using it as a practical method of developing fuller and more useful lives. In fact we may definitely say that the Aquarian Age will be an age of right thought which will bring into manifestation a better social order.

This will not come about suddenly but will grow out of what each one of us is thinking at the present time, for what we think determines what we do. It also determines our circumstances. Mind is the cause either of bondage or of liberation. Shakespeare says, 'There's nothing in this world but thinking makes it so.' Thomas Troward in his Edinburgh Lectures on 'Mental Science' says:

Students often find it easier to understand how the mind can influence the body, than how it can influence circumstances. If the operation of thought power were confined exclusively to the individual mind, this difficulty might arise: but if there is one lesson the student of Mental Science should take to heart more than



another it is, that the action of thought power is not confined to a circumscribed individuality. What the individual does is to *give direction* to something which is unlimited, to call into action a force infinitely greater than his own.

Many people believe that it does not matter what a person thinks so long as he acts aright. If we try to analyse this belief, we shall find that it is erroneous. If a person thinks it wrong to steal and yet steals, what shall we say? Evidently he thinks it right to steal in this particular case, hence he is simply acting on his real belief, which is that there are times when it is right to steal.

Take the opposite case. A man thinks it right to steal yet we find that he is comparatively honest. Why? It may be because of the fear of punishment or because of early moral training. It is evident that if we could eradicate the fear of being found out and also the habits formed in youth, he will steal, that is, he will act according to his thought.

Since man has corrected some of his old misshapen thoughts he has progressed in many ways. Since he has cast away the thought that he might fall off the earth if he travelled too far, he has obtained knowledge of all countries, and he has progressed in the science of navigation. Since he has believed and known of the circulation of the blood, his whole concept of medical science has been altered. Since he has correctly understood more of the reactions of water, gas, electricity, light, etc., the whole of present day inventions have come about. Hence right thought is the first essential to real progress.

As in all Symbolism there is a good side and a bad side to the object, we find the same in the case of the word 'air' when used symbolically. It may represent good thought, or it may represent what is evil and false. Take the two following passages from the Bible:—

1. Thess. 4: 17 'Caught up to meet the Lord in the air'.  
(i.e., the spiritual mind)
- Eph. 2: 2 'The prince of the power of the air'.  
(i.e., the concrete mind.)

Air in motion is wind and in the Bible we find wind is used of either evil or good.

2. Sam. 22: 11 'He was seen upon the wings of the wind.'  
(i.e., the intuitional mind)
- Matt. 8: 26 'He arose and rebuked the winds.'  
(i.e., the false reasoning mind.)

There are many passages in the Bible referring to the 'air' initiation. I shall deal with three only, the healing of the man with the withered arm, the plucking of corn on the Sabbath day and the Sermon on the Mount.

The first 'air' miracle of Jesus is told in Luke 6 when there was a man whose right arm was withered. The arms are said to be governed by the constellation Gemini, the heavenly twins, and this constellation is under the rule of Mercury, the planet of the mind. Hence the right arm or the superior arm, is really a symbol for the higher mind. In this man it was powerless to act. The Christ healed him, for the Christ principle within man is the only power that can call the spiritual faculties into action. The miracle was performed on the Sabbath day, meaning after meditation and deep thought. Only after this is the 'Anointed' able to cause the spiritual dynamic force of man to become of practical use in the world. The Sabbath day among the Jews was the seventh day, and was ordered to be a day of rest after the work of the six previous days. This seventh day was Saturday, the day ruled by the planet Saturn, which is the planet ruling meditation, concentration, aspiration, communion and ecstasy. It is the day when man obtains power to start a new week—the day when he should strive to get the vision which will illuminate the work that is to come into being during the next coming week.

The fact that the man was healed on the Sabbath day means that the Christ helps man to get into communion with his real Self and with the Divine Self, after which he is able to use his new faculties (i.e., his right arm).

The story of the plucking of the corn on the Sabbath day is another story which, when understood in its esoteric meaning, relates to the 'air' initiation. It is said that Jesus and his disciples went through the cornfields. Corn represents the vital and necessary food obtained from the necessary thought experiences of man. On these only the spiritual man can be nourished and increase in power. By the disciples rubbing the

grains of corn in their hands is meant that they got rid of the husks or extraneous experiences, and by eating the grains is meant that the experiences became a vital part in their development of spiritual consciousness.

The Scribes and Pharisees said that it was not lawful to do this on the Sabbath day. Hence these men represent the attitude of some of the churches, which say that no practical use should be made of one's periods of meditation (Sabbath days.) So many churches are opposed to anything that suggests mental science or the power of mind over matter, for when this is known, man becomes largely his own teacher.

Jesus refuted the objections of these men by speaking of David's eating of the holy shewbread on the Sabbath day. (Read 1 Sam. 21: 6.) The separate grains of the experiences of life are the hard grains of corn and they are gathered one by one. These grains have to be ground to powder, that is, the soul has to get the essence of the experience before it becomes real food. In all the great religions of the world we have farmer gods. Osiris of Egypt is said to have taught the Egyptians how to grow corn and grind it. Zoroaster is said to have done the same for the Persians. The reason is because the idea is basic in the process of making spiritual food. In this way the god is conceived of as being the Divine Miller. We have something of the same idea in John Oxenham's poem, 'Flowers of the Dust', but with him instead of flour being the result of the grinding, it is earth, good fine earth, which becomes the soil for a beautiful garden of flowers. I give you the first stanza of the poem because though on a different line of interpretation, it yields the same results. He has flowers growing—the miller would have good bread—perhaps not so poetical:

The mills of God grind slowly, but they grind exceeding small.  
 So soft and slow the great wheels go, they scarcely move at all,  
 But the souls of men fall into them and are powdered into dust,  
 And in that dust grow the Passion Flowers—Love, Hope and Trust.

To come back to our theme, before the flour can be used as food, it has to be mixed with water and then baked. Water and fire are necessary. Water represents the soul or wisdom qualities which are poured down from above, and fire represents the uprushing, transmuting influences of the Spirit

of God. Without both of these, the experiences of man are of little value. With too much water or emotion, the bread becomes sodden and lifeless. Without sufficient fire, the man is said to be 'half-baked'. Mme. Bjerregaard in her book *The Great Mother* speaks very wonderfully of bread (p. 231) as the symbol of both home and civilization, and as the 'principle in which all things stand together'. This is a very remarkable phrase—the principle in which all things stand together—for the shewbread of the Temple meant just this—it was the consolidated food, garnered, ground and baked, such a food as the ego makes in the course of the years of his life, or lives as some believe. The shewbread was set before the Lord each Sabbath, that is, in the great period of meditation when the ego sums up its former work and then starts to think of his future work. So many people in their meditation have only nebulous ideas to offer on their Sabbath of meditation, so many have rank ideas, so many have half-baked ideas, but the great egos are those who feed humanity from their bread of life. Their food is an offering in the Temple of the Cosmos. If we read Leviticus 24: 5–9, we shall perhaps understand more clearly what the shewbread meant.

**There were to be Twelve Cakes.** That is, there were to be experiences collected from the twelve apparently different sources of life. The ancient people believed that fundamentally there were in all the world only twelve types of experience corresponding with the experiences of the twelve houses of the zodiac.

**Frankincense had to be sprinkled on each.** Before the bread could be placed in the Temple, it had to be perfumed, meaning that sweetness and harmony have to be in the soul of the ego before the meditation is in tune with the Divine Mind. Perfume which is gently distilled into the air is almost the most necessary part of the 'air' initiation. While there is bitterness and discontent man has to wait outside the Temple until the fragrance has been obtained. So many people today seem to be in this condition. They have every gift but harmony and fragrance, and there they wait wondering why their lives and thoughts and meditations make no impression on the Most High.

**It shall be for Aaron and his sons.** Aaron and his sons are the ever aspiring qualities of the higher mind which need this food. They eat it in the Holy Place, that is, in the still depths of the soul, and because they eat it they grow in spirit and are able to receive messages from above.

**It is divided into two sets of twelve loaves.** That is, mystically into the two great polar opposites typified by positive and negative, rest and energy, outgoing love and indwelling peace, giving and receiving.

### **The Sermon on the Mount**

The Sermon on the Mount is a profound statement of what the right thought life of any man on the Path should be in relationship with the rest of the people of the world. It contains all the principles governing spiritual development. Certain Bible students note that in Matthew's Gospel the sermon is said to have been delivered on the mountain (Matt: 5), whereas Luke says He stood on the plain (Luke: 17), and they therefore think that they are thereby justified in casting doubt on the value of the teachings. Let us clear up this point first. In Matthew's Gospel it says:

'And seeing the multitudes He went up into a mountain and when He was set, His disciples came unto Him: And He opened his mouth saying. . .'

As stated previously in this chapter, a mountain represents the highest part of our interior consciousness, hence it shows that Jesus had meditated on the various truths which He gave forth. He had tested them in the light of His Christhood, but His followers were not able to ascend to His heights, hence He had to 'sit', that is, He had to bring down these truths to the lower levels of their consciousness.

In Luke's Gospel, it says, (Luke 6: 12-17):

'And it came to pass, that He went out into a mountain to pray and continued all *night* in prayer to God. And when it was *day* He called unto Him his disciples . . . And He came down with them and stood in the plain.'

If we analyse the symbolism of these two statements we shall see that one means exactly the same as the other. In teaching younger souls, as with children, we have to bring our

teaching down to the point where they can understand it. Note that while Jesus pondered and thought and prayed, it was said to be night. When He had understood His message and just how to present it to the people, it was said to be day.

The Sermon on the Mount has usually been considered to be beyond common sense. The wisdom of man is foolishness unto God for the wisdom of man is only that of the concrete reasoning mind. The spiritual mind which is allied to God says:

1. That man is blessed even when the world apparently rejects both him and his deep truths.
2. That the man of the world who has all the things of the world is in a grievous state.
3. That man should give to every one that asks.

The Sermon on the Mount appears to our sensible minds as even against justice. If a man take my coat, shall I not bring him to justice and prevent his taking my other coat? How foolish just to give him the other!

First let us remember that it is an occult law that no one can ask anything of us whom we do not attract, hence the first thing to think out is why this man comes to us. We have to remember that perchance in our lives we have received something that we never had the opportunity to pay for. We do not in life always have to pay the actual debtor, but some other man at some other time.

Did you ever read the story of Jean Valjean in *Les Miserables*, where the good old bishop gave the fugitive robber the second silver candlestick, and so aided eventually in reclaiming him?

The idea of separation from our fellow man has to cease. We have to realize that each person has as much of the God spirit in him as we have, and when we refuse help we are forgetting this. The true mystic does not look upon anything he has as his own, but only as something which has been lent to him in order that he may use it awhile both with advantage to himself and also to all other men. Epictetus says:

Never in any case say, I have lost such a thing, but I have returned it. Is thy child dead? He is returned. Is thy wife dead? She is returned.

Art thou deprived of thy estate? It is returned— But he is wicked who deprives me of it? But what is that to thee, through whom the Giver demands His own. As long therefore as He grants it thee, steward it like another's property, as travellers use an inn.

This belief in stewardship rather than ownership is really the mainspring of action in the spiritual man when giving. He recognizes that the good that comes to him is not an isolated thing, but something equally belonging to all mankind. J.R. Lowell in his poem 'Youssof' portrays this idea also:

'This tent is mine,' said Youssof, 'but no more  
Than it is God's: come in and be at peace.'

Our spiritual consciousness tells us that the Divine Spirit is inexhaustible. If we keep this in mind, we can cheerfully give to the uttermost, just as the widow gave of her cruse of oil to Elijah, and each day as she gave it, the oil was replenished. Again to the Israelites in the wilderness, manna came each day, and those men who feared the supply might cease and therefore who tried to store it up, found that on the following morning their food was decayed. If the Sabbath day stands for a period of meditation, it is interesting to note that the only time when the supply lasted for two days was when it had to arrive in order that the peace of the Sabbath day should not be disturbed. We are all so afraid that if we waste time meditating on higher things that our material supply will cease, whereas in the economy of God this is taken care of.

Most people clutter up their lives and efforts with things that are of little real value. The only value of anything is as it develops soul consciousness and power. Let each one of us look around our possessions and see if we really need them in the light of this great truth, and it will be surprising to find out how much we have to give away. Also let us remember that what fed us yesterday is not necessarily what should be our right food today. Only so far as we are continually making room for the new, can the new and greater things come to us.

We find that many people say they will give after they have banked up enough for their old age and provided for unforeseen emergencies. This is the wrong method. We have

to give as we go along or we are out of touch with the spiritual law. In 1922 no less than 70 millionaires committed suicide. They had lost the joy of giving for they had waited too long to express good.

The Sermon on the Mount also definitely lays down the right attitude concerning persecution. If we are honestly working towards 'righteousness' and the expansion of the Kingdom within, we have to learn to take the unkindness of the materially minded and wrongminded men cheerfully and without vindictiveness. We are not meant to demand justice of others and to see that they only receive what we think just. Justice and vengeance belong to a higher power than ourselves. Our main necessity is to see that we each one act justly and kindly.

The Divine Mind always reflects back our attitude, hence if we think we are the most miserable of beings and the most unjustly used, we become so. Even our enemies are just so many temptations to cause us to lose the Divine reflection. We need to have the sublime optimism of Browning when he said,

God's in His heaven.  
All's right with the world.

In ancient mythology, the goddess Venus was sometimes portrayed as looking into a mirror or carrying a mirror. This mirror of the goddess of Love is a symbol of just this very truth, that when Love looks into the world, love will be reflected back, so it behoves us when we are undergoing persecution, to be continually looking to ourselves to see that the fault does not lie within ourselves—

As ye would that men should do unto you, do ye also to them likewise.

One of the noblest lives of the nineteenth-century was that of Baha'u'llah, who though kept by the Turks a prisoner at Acca and various places for forty years, yet in all his troubles preserved such a fragrant and gracious demeanour, that his jailers became his best friends and men from all over the world accounted him 'Blessed'.

The secret of such a life is to know that when we are within the harmony and will of God nothing can hurt us.



Note here the phrase 'in the harmony and will of God'. Till we reach this state, that is while we are maladjusted in our lives, when we are evil and when we have debts of life to pay, or sometimes where we are merely ignorant, we certainly can be made to suffer from the refining fires of God. But when we are in harmony, we are superior to all people, animals and events. If you have ever read *The Light of Asia*, you will remember the various testings which the young Prince Siddartha (Buddha) underwent. One was to ride the fiercest horse. The other competitors tried to ride the horse using brute force against him and failed. Siddartha merely stroked the animal's head gently, whispered in its ear, and all was well. He spoke not to the desire nature of the animal but to the life spirit. We read in legends of the saints, for example, those of St Francis of Assisi, how wild animals were tamed by them and unable to harm them.

I would like you to read a very interesting novel by J. Anker Larson called *The Philosopher's Stone*. It is written to convey the thought that children at first are in tune with heaven—they come 'trailing clouds of glory', but gradually this fades away. In the early chapters we are introduced to little Jean, who has a brand new baby brother. Later the two sit in an elder tree in the garden and there both of them 'see the inside as the outside'. They are really in a state of cosmic consciousness. When a fierce dog comes against them, they merely pat him on the head and the animal immediately becomes tame again. Thus these children represent the 'meek' who are blessed. One has to realize that there is a passive and negative meekness born of indolence and indifference, and there is a meekness born of power such as the children had by contact with the life spirit which made them. We are not blessed when we pretend that all is well when it is not, but only when we see and contact the inner principle of readjustment, which is always the Christ principle.

*There are altogether eight beatitudes.* Eight is a very important number in spiritual progress. It is the number of new birth. It represents the death of the old man and the rise of the new man regenerate. For this reason many baptismal fonts in old churches are octagonally shaped. In the case of the beatitudes, the number eight represents the birth of the

spiritual mind in man, which looks upon life with new eyes. Four of the beatitudes represent the attitude of the mind towards the sufferings of Jesus the Son of Man, or of any man who is beginning to use the 'saving' principle within himself. The sufferings are: poverty, hunger, sorrow and persecution. All of us in due course will find that in our initiation we have to meditate at some period on each of the four separately, not for some exterior reason, but because these things will have to come into our lives and impinge upon us vitally. We have to face them and try to understand them.

Four of the Beatitudes represent the findings of the higher mind concerning the necessary attributes of the Christ who is the Son of God. These attributes are: meekness, mercy, purity and peace.

The first four attributes are not 'blessed' for themselves, but only as they are sharp instruments that train the ego and cause him to centre his consciousness, not on the things of this world, but on the development of the second four attributes.

It is not till this eightfold path has been traversed that man is able to serve his fellow beings fully. Until then man is not able to become sufficiently mellow and developed by the Love consciousness to go through the difficulties of life and contact the ingratitude of man without growing sour and bitter.

Finally I would sum up the 'air' initiation of man as being the stage on the Path when, having understood the abstract principles of life and spirit, man realizes that he has a great duty to his fellow man and must render unstinting service to him. He has to be bountiful and pour forth blessings. He has to help forward the great reforms of his age.

In the language of the Church, he has to let people contact the heavenly unction within him, which is the Love essence manifesting itself through Wisdom and Understanding. Thus SERVICE becomes his watchword.

## Air Initiation

Lo! the alchemical solvent Love  
 Has touched the ice-bound cave  
 Wherein my heart was locked,  
 And all the former things are naught  
 For Joy is born.

How wondrous fair it seemeth now  
 To do the things I once did hate!  
 How sweet to run where once I crawled!  
 How strange that now I never think  
 Perchance this work is not in tune  
 With that high destiny  
 Which proud Ambition pointed out to me!  
 I stand erect  
 With hands and heart upstretched  
 Upon God's earth  
 And breathe the living sun-changed air  
 And hate no man whom I must serve.

Lo! Love hath made me new!

I am become a part  
 Of all created life and form.  
 I see the Master's loving thought  
 To change my rugged ill-grown soul  
 Into a mystic chalice fair  
 A golden sacramental cup.

I know the people whom I serve  
 Are but the shaping instruments  
 The God of Love would use  
 To make my soul aright.  
 And thus it is with Joy  
 Late born of Love  
 I've learned to serve.

Yes, all my bitterness is gone.  
 I smile when He would use hard blows.  
 Hammer and chisel are now my friends  
 And fire is but His breath.  
 I love them now  
 The fire and steel,  
 For I am being wrought  
 According to the glorious pattern  
 Which only such as He can think.

ELLEN CONROY MCCAFFERY

## CHAPTER FIVE

### INITIATION BY FIRE

Initiation by Fire is the understanding of the Primal Love Essence of the Spirit, which is the only creative force of the universe. Love in this sense is both Fire and Light, music, harmony, energy and illumination. This Initiation is the natural conclusion or result of the 'air' initiation and represents the stage when, through loving service, man becomes so enthused that he is mystically 'on fire'. Not until he is 'on fire' through service is he allied with the creative, transforming, transmuting life of the Christ. Then his own life becomes changed and he becomes a powerful factor in changing the lives of other people for good.

In the physical world love is sometimes symbolized as fire and with the gentle radiance of the sun. The sun is the source of heat on this world and the source of energy and life. It is also a powerful factor in health, and since in man regenerate the Christ is just this, He is called 'The Sun of Righteousness with healing in His wings'. He is also called the Light of the World.

We all know that the sun acts in a stimulating way on the human body and helps in its growth, but few know that the sun is also a factor in the growth of the mind. This can be proved by the fact that races that live in the forests, where they are sheltered from the rays of the sun, are mentally much more backward than those who live in open clearings. So among human beings love is essential to right growth. It is the greatest shaping force for beauty of form and character that is known. A child born and conceived in love is physically, mentally and spiritually superior (other things being equal) to the 'unwanted' child. Among adults one often finds individuals who are powerless to express their mighty souls until they have contacted real love.

In the spiritual man, when 'Christ is formed in him', this Christ principle, which is Love, acts like a central sun and hastens the growth of the higher inspirational mind. When

this takes place, this particular stage on the Path is called Initiation by Fire, Illumination. The man has become one of the 'Enlightened Ones'.

Dr Herman Vetterling in his massive book on Jacob Boehme, in commenting on Boehme's statement, 'Out of the Fire arises the Spirit with the Mind', gives us some very extraordinary facts concerning the beliefs of all mystics. He says:

The Mind with its ideas and thoughts arises by Flashings out of the forces of the Soul from within, and by images through the senses from without. The Soul feels itself in itself; but its surroundings only in the degree that they cause resistance to its vibration. In the Soul all the vibrations caused by the resistance give rise to self-consciousness, reflection or thought, that is, they awaken what we call Mind. We may describe the Soul as the principle of animation: the Mind as the principle of Thought-volition.

When I say, 'An idea (or thought) has struck me', or 'An idea has occurred to me': what do I mean except that a Flash has occurred in my mind and brain? The author of a work on astrology entitled *Stellar Dust* writes that 'Mind originates in the brain by a combination of "Flash-lights", generated in its respective sub-divisions.' He terms them 'Flash-lights' he says, 'because they are not constant in their effect but come and go.' Although he is a materialist, he has stumbled on a truth that Boehme stated centuries ago . . . Also the psychologist Professor Flourney, supports Boehme's teaching when in his *Spiritism and Spiritualism* he writes:

Thought is only a Flash in the middle of a long night. Yet this Flash is everything. Sir William Crookes too, supports Boehme when he suggests that the active brain may emit Rays (Flashes) of higher frequency and greater penetrating power than any as yet known: and that herein we may find the key to the mysteries of telepathy, and of many spiritoid phenomena.

Jean-Henri Fabre writes that when he was struggling with mathematical problems, he would lie in bed in a state of torpor. In this state—between waking and sleeping—the solution of problems came to him. A 'Brilliant Beacon, of which I am hardly conscious, FLARES into my brain (from within). Then I jump out of bed and hasten to jot down my solutions . . . Like Lightning Flashes these Gleams vanish as suddenly as they appear.'

In the Fire Initiation, we must clearly understand that Love is of two kinds, one allied with the Spirit and one with the Desire Mind. The latter works on the emotions and makes them get out of control. Swedenborg says, 'Fire in a supreme sense signifies Divine Love. In an opposite sense it signifies infernal love.' John the Baptist refers to this great and Divine Love when he says that the Coming One 'Shall baptize you with the Holy Ghost and with Fire.'

The burnt offerings and sacrifices commanded in the Old Testament are simply the offerings of the soul, which sacrifices the lower animal desires. Speaking of this necessity for the death of the lower desires and of lower forms of manifestation, Boehme says:

In a burning candle the fire attracts the substance of the candle into itself and consumes it: thus the substance dies. In this dying, the darkness (the fat) transmutes itself in the fire, into a spirit, or light, . . . What occurs in the burning of a candle occurs also among the forces in the Eternal Nature: the dark substance made by the contracting force in the Flash of the Fire is consumed or dies. I call this the lesser death, though it is only a seeming death—a death of the self-good.

The working of the higher Love force in nature is typified in the Old Testament by the swinging of the censers which contain sweet-smelling incense. The censers were made of gold or the Wisdom essence of the soul.

The cosmic Fire of God is constantly being alluded to in the Bible. Moses received his 'illumination' in the desert when he saw the burning bush:

'And behold the bush burned with Fire,' (Exod. 3: 2), that is, with the energy of the Spirit of Love, which was to be directed towards the release of the Israelites in bondage. Moses, though eighty years of age, was just receiving his commission to commence his real life work for which he had been trained. The bush is symbolic of the fact that he was yet young in the experience of the Spirit, otherwise it would have been a tree that burned. It is portrayed as something outside of himself, for as yet he was not sufficiently enthused himself with the prospect of his difficult work. In fact when the plan of the procedure was given to him he was full of doubt and misgiving. Later however when he had come 'on fire' his face is said to have shone with living radiance, so

much so that when he spoke with the ordinary people he had to put a veil on his face. When his spirit was communing freely with Spirit within the Holy of Holies his face was unveiled. As we read, 'When he went in before the Lord to speak with Him, he took the veil off until he came out.' (Exod. 34: 34).

The Lord appeared to the Israelites as a pillar of fire by night, which is symbolic of the mighty energy of the Spirit working in secret, (in the night).

The prophet Jeremiah was asked, 'Is not my word like a Fire?' (Jer. 23: 29), that is, the word or command of the Spirit is the creative fiat by means of which all things come into manifestation.

Malachi likens the Lord to a refiner's fire (Mal. 3: 2), for the Spirit is the mighty cleansing force in our lives.

Solomon says (Prov. 26: 20), 'Where no wood is, the fire goeth out', that is, where there is no manifestation of the higher emotional nature (wood) the spiritual energy (fire) cannot last long, which is another way of saying that the mystical devotional element must always be kept in man's heart otherwise the power manifestations cannot occur. When man becomes coldly intellectual, he falls short in spiritual attainment, for this is essentially warmth and love.

But the most wonderful example of illumination in the Bible is that contained in the story of the Transfiguration. Transfiguration means what comes through the external form from the living centre within, that is, from the central sun, which is the Christ spirit which man has to build within.

Luke tells us that the Transfiguration occurred 'eight days after these sayings' (Luke 9: 28). Eight is the number of the new consciousness, hence it is used very appropriately here to show the Fire Initiation which is the next new consciousness after the Air Initiation, when man realizes his duty of loving service.

### **He took Peter and James and John**

If the story is interpreted symbolically, these three disciples represent some phase of our own experience on the Path. We always connect the disciple John with the 'love essence' within man. Peter is indicative of faith and James of Hope.

The thought is that the initiate has to climb to his recesses in the mountain of contemplation with the three spiritual attributes of Faith, Hope and Charity, which are simple terms which the Church has always used instead of the more difficult psychological terms of Will, Wisdom and Activity.

### **Went up into a mountain to pray**

The mountain represents the highest pass of the soul. By means of the three qualities Faith, Hope and Charity, the initiate reaches the spiritual realm where he prays and meditates. A.E., the Irish poet and mystic, in his beautiful little book *The Candle of Vision*, gives a very graphic account of the many steps he climbed on the mountain of initiation, all which culminated in the Initiation of Fire. He says:

I began to feel, after long efforts at concentration and mastery of the will, the beginning of the awakening of the fires, and at last there came partial perception of the relation of these forces to centres in the psychic body. I could feel them in myself: and sometimes see them, or the vibration or light of them, about others who were seekers with myself for this knowledge; so that the body of a powerful person would appear to be throwing out light in radiation from head or heart, or plumes of fire would rise above the head jetting from fountains within, apparitions like wings of fire, plumes or feathers of flame, or dragon-like crest, many-coloured. Once at the apex of intensest meditation I awoke that fire in myself of which the ancients have written, and it ran up like lightning along the spinal cord, and my body rocked with the power of it, and I seemed to myself to be standing in a fountain of flame, and there were fiery pulsations as of wings about my head, and a musical sound not unlike the clashing of cymbals with every pulsation; and if I had remembered the ancient wisdom I might have opened that eye which searches infinitude. But I remembered only, in a half terror, the danger of misdirection of the energy, for such was the sensation of power that I seemed to myself to have opened the seal of a cosmic fountain, so I remained contemplative and was not the resolute guider of the fire . . . Normally I found this power in myself, not leaping up Titanically as if it would storm the heavens, but a steady light in the brain, 'the candle upon the forehead', and it was revealed in ecstasy of thought or power in speech, and in a continuous welling up within myself of intellectual energy, vision or imagination. It is the afflatus of the poet or musician . . . It is the Promethean Fire, and only by mastery of this power will man be able to ascend to Paradise.



### **The fashion of His countenance was altered**

Matthew tells us (Matt. 17: 2), that the face of Jesus did shine as the sun. We realize therefore that the writer of the Gospel knew that the sun or fire initiation was alluded to. On the plain the disciples had seen Jesus the man, now here on the mountain they saw the Lord. He was now visible as the Light of Life or as St John says, 'The Life was the Light of men.'—a truly wonderful saying that Light is life.

We often do not see at first the grandeur and radiance of certain men, because we often see them in humdrum or drab surroundings, but in a moment of exaltation or crisis or of great danger their invisible spiritual power seems to spring to the surface and forever afterwards we see traces of this glory radiating from them and we call them beautiful. And this beauty is one that no irregularity of feature or form can ever mar. When such a light gleams from a man, the Hindoos say that he has attained the 'Diamond Body', which is glistening and flashing from every facet.

### **His raiment was white and glistening**

Matthew says the raiment of Christ was 'white as the light' (Matt. 17: 2). Mark says it was 'white as snow', (Mark 9: 3).

The raiment of the initiate represents all the various subtle bodies with which the spirit is clothed. These have become so purified that they are white as the snow but they also gleam with the light from the sun. In symbolism the golden yellow colour is symbolic of the sun or spirit, while white is used of the moon, which represents the soul and the emotions thereof.

### **There talked with Him Moses and Elias**

This is sometimes said to show reincarnation, but if we continue with our subjective interpretation, these two great beings must represent more than a physical manifestation of the two prophets.

Moses was the lawgiver of the Old Testament. He was the liberator of the Israelites. He revealed to them the purification necessary to both the ordinary people and to the priests. He was one who himself had gone through this Fire Initiation, thus the fact that he is said to have been present

with Jesus means that Illumination is conditional on keeping the law and bringing the Israelites or spiritual faculties out of bondage, that is, out of Egypt or physical sensation, into the Land of Canaan, which is symbolic of the spirit realms, for it flows with milk and honey, that is, with the kindly affections (milk) and with spiritual energy (honey).

The name 'Moses' means 'drawn up out of the waters' and Moses therefore represents any initiate who arises from the merely emotional or psychic nature to the fire or spiritual nature.

Elijah's name means 'The Lord is Jehovah'. Jehovah represents the fourfold creative energy which is the cause of all there is. Elijah mounted to heaven in a chariot of fire, which of course represents his Fire Initiation, which brought him into contact with the Eternal Energy. Thus the appearance of Elijah at the Transfiguration of Jesus was in keeping with the appearance of Moses.

In a sense Jesus, Moses and Elijah are the heavenly counterparts of the three disciples, Peter, James and John, as we shall see if we ponder over the following table:

Faith	Hope	Charity
Will	Wisdom	Activity
Peter	James	John
Elias	Moses	Jesus

### Spake of His decease

The glory of the Transfiguration lies in the fact that the initiation was not merely an end in itself to make Jesus more marvellous in the eyes of the disciples. It lies in the fact that in these moments of spiritual exaltation, the initiate is prepared to do certain work and also prepared to undergo certain difficult and trying experiences in the full assurance that it is the Divine purpose. Henceforward however he does not work from a sense of duty, but entirely from the principle of love. The Celestial Sun has risen in the centre of his being and he himself and all he meets are irradiated and happy in its beams. He has a confidence and a comprehensiveness that makes him stand out from ordinary men.

If we read the lives of some of the great martyrs and saints of the Church, we shall find that their consciousness was

obviously centred on some plane that was not that of the physical body, otherwise they could not have faced their agonies and sufferings singing hymns of praise and blessing their persecutors. We read of Stephen, who was condemned to be stoned: 'And all that sat in the Council looking steadfastly at him, saw his face as it had been the face of an angel.' (Acts 6: 15).

We see therefore that the Fire Initiation is the 'Baptism of Fire' and just as the water baptism led naturally to the Temptation, so the Fire Baptism leads step by step to the manifestation of power which was the cause of the Crucifixion.

#### **Let us make three tabernacles**

Peter, the emotional mind, desired to have three tabernacles made, one for Jesus, one for Moses and one for Elias, that is, he wished to spend the rest of his life cultivating Law, Love and Energy on their highest planes, but Jesus knew that these qualities were for the uplift of the people in the plain, and not merely for themselves, however wonderful they were.

#### **Behold a bright cloud overshadowed them**

The bright cloud that overshadowed them was a manifestation of the Shekinah or fiery cloud of which we read in the Old Testament. By the Hebrews it was sometimes called the 'Vestigium Hominis'. It represents the mingling of the human attributes with the divine. For a while it seemed as if not only their spiritual consciousness was lifted up, but that in turn the Lord came down, adding to their radiance.

#### **'This is my beloved Son, hear Him.'**

To confirm that the cloud belonged to the Lord, His voice was heard from within owning Jesus as His Son. Thus at the Baptism of Fire just as at the Baptism of Water, the Sonship of the Christ is acknowledged and He knew more surely than ever that He was indissolubly linked with the Spirit, but whereas at the Water Baptism it was only realized emotionally, now it is understood in its essence of power. The difference is conveyed in the fact that at the Water Baptism, God said, 'In whom I am well pleased', but with the

Fire Baptism authority was given to teach in the words, 'Hear Him'.

These words spoken at the Fire Initiation convey this definite delegation of power upon the candidate. Jesus now became the 'All powerful Word' and this power can only become his, whose consciousness is centred on 'The love that moves the sun and all the worlds'—(Dante).

We often find that when people are working for this Fire Initiation they become increasingly fond of the Gospel of St John. This Gospel is however the only one that does not give an account of the Transfiguration, but its whole purport is to bring out this great fact that the power of the Christ is centred in the Love principle. John was the disciple whom Jesus loved and the whole of his message is pregnant with the sayings of Jesus concerning Love, as we shall see if we study the following passages:

- 8: 42            'If God were your Father, ye would love Me.'
- 3: 16            'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.'
- 14: 15           'If ye love me, keep my commandments.'
- 10: 17           'Therefore doth My Father love Me, because I lay down my life, that I might take it again.'
- 13: 34—35      'A new commandment I give unto you that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.'
- 14: 21           'He that hath my commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.'
- 15: 9            'As the Father hath loved Me, so have I loved you: continue ye in my love.'
- 15: 12—14      'This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatever I command you.'

The Transfiguration or 'Illumination' stage on the Path is said by the Hindoos to be due to the awakening of the seven great sense centres in the body, and the rushing up through these centres of the kundalini fire. The passage previously quoted from A.E.'s *Candle of Vision* touches on this, but for

an account of the kundalini I would suggest the reader study Yoga philosophy.

People often ask if such a state as Transfiguration is really obtainable by the seeker. St Paul says: 'we all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory unto glory.'

We have only to look into the lives of the great poets and teachers to know that there is a stage of illumination and transfiguration continually taking place in the lives of those who are highly enough advanced spiritually to receive it. Many people who have had this initiation refuse to talk about it, lest their friends think they are romancing.

Dr Herman Vetterling takes some account of people who have had such experiences. He seems to connect this luminosity with the phosphorescent glow which we find in certain animals and insects:

In the temporal world, suns, certain insects and deep-sea fishes manifest self-luminosity; and it is sometimes manifested by humans and by spirits. When the Life Giving forces are in a state of harmony, when they move, as Boehme says, 'gently and lovingly' among themselves, they give birth to the Light-giving Forces and luminous phenomena.

In the Jewish mythos, Yahveh is a self-luminous god whose luminosity is reflected in the face of Moses: and in the Christian mythos, Jesus manifests self-luminosity before His disciples. In the Buddhist Scriptures, we read that the monk Dabbo was able to light his fellow monks to bed by emitting flames from his fingers: and the spirit of the departed householder Anathapindika came and lighted up with surpassing splendour the grove in which Buddha sat. Our Illuminate (Boehme) teaches that the *Primitive* man—because of the Divine Sunlight was DIAPHANOUS AND SELF-LUMINOUS.

In the fifteenth century Coelius Rhodiginus wrote that, according to the Chaldeans, the luminous rays of the Soul sometimes penetrate the body, which then itself—as happened to Zarathustra—is raised above the earth. In his *Life of the Indian Saint Nimai*, the author relates that the saint's body was sometimes covered with a dense spiritual essence which emitted a dazzling light, or rather a light which should have dazzled but which did not.

When this Light shines out of the Forces of the Deity (that is, outside creatures) it is, Boehme says, the sweetest, gentlest, and most lovable object imaginable; and it is, though on a lower plane, the same as that which shines out of saintly men; and as the author puts it should dazzle but does not, because its heat is mitigated by its light; thus it is a cool light like that of a glow worm.

The body and clothes of Jamblichus emitted a golden light. The head of Proclus emitted a crown of light. Agnes of Bohemia rose into the air and appeared surrounded by shining clouds. Venturinus of Gergamus, Alphonso of Herrera, Dominicus of Vicari, Peter of Alcantara, and many other animists of the past, radiated this Light. . . . About some animists it appears in the form of a Star over the forehead, or a rainbow. Sometimes it is so strong the body appears pellucid. Once seen this Light can never be forgotten . . . We read in the Mahabharata that the spirits in Heaven are Self-luminous.

In the book of Revelations we read that there was no sun in the New Jerusalem for the Lamb is the Light thereof, meaning that the perfected soul or ego is illumined by the Christ who is self-luminous. For this reason light and luminosity have ever been attributed to the great ones of the earth and to the saints.

## Fire Initiation

Self-luminous and bright  
 I glow with golden light.  
 My garments shine like snow.  
 The veils that hid Thy Face  
 Are flung behind with Night  
 That disappears in Dawn.

Thy burning censer swings within my soul.  
 Its precious odour steals without,  
 And gently on the air is borne,  
 That I and all I meet may know  
 The fragrant heart of God.

Thy cleansing Fire is in my heart.  
 It springeth up in shooting spires  
 Unto Thy heavenward Light.  
 It chanteth forth Thy conqu'ring love,  
 Thy vitalizing power.

All that was cold, inert and dead in me,  
 Is caught into new life,  
 Transformed, transmuted in the surge  
 Of Thy communicated Grace.

Celestial Light from God's own Self  
 Shines in my inmost depths,  
 Illumining my way.  
 It has become the Way,  
 The central Sun,  
 Whose great primeval Energy,  
 Expressed in Wisdom, Power and Love,  
 Createth world on world anew.

Self-luminous and bright  
 I glow with golden light.  
 My garments shine like snow.  
 The veils that hid Thy Face  
 Are flung behind with Night  
 That disappears in Dawn.

ELLEN CONROY MCCAFFERY

## CHAPTER SIX

### INITIATION BY EARTH

Initiation by Earth is the last and most difficult of the four initiations. Earth implies form, shape, weight and material, and in our path upwards towards Spirit, we have to understand and free ourselves from all the limitations imposed on us by these things.

When we speak casually of the element Earth, we are inclined to consider that it includes only dense bodies and their properties, but to the mystic, it includes all the finer bodies of man also. It includes invisible matter as well as visible. The Zohar says: 'In the beginning the Supreme projected a light so limpid, so transparent, so subtle that it permeated everywhere. Around this point was formed a palace which served as the vestige of God.'

Below such a fine stage of matter, there is that of the archetypal world, and the initiate has to know of this.

To the astrologer Earth includes not only these rare expressions of matter, but also the mind qualities which are associated with the understanding of all kinds of matter whether fine or coarse, thus it includes the qualities of discrimination, ambition, desire for wealth, etc.

In itself earth and matter are not evil. We have been put into this material world in order to develop certain powers, and we have to stay here until we have no further need of the experiences of Earth. Matter is what renders sensation possible. Dr Herman Vetterling says:

'Matter is all that is given us to know, and the whole wisdom of the human race constitutes but a very small portion of what matter is meant to teach us.'

In this conquest of matter the first thing to realize is that matter is not a 'dead', inert thing, but simply a specific model of manifestation of Spirit, Force or Divine Will. Occultists have known this fact in all ages and now modern science recognizes it. Jacob Boehme says:



Like a candle, the Pure Element is a unity: in a candle, fat, fire, light, air, water and earth lie concealed: yet for us it is one thing. So all things lie hidden in this All-possible hidden Element; yea even man's salvation. Do you know what is meant by God's curse? It means that your soul has separated itself from the Pure Element, and has descended (or become sensible in) the four elements: it means that the Good which this Element embodies or comprehends in itself, has hidden itself from the substance of the evil and wickedness in and about you. By 'Salvation' is meant that you go out of the 'Curse': that your earthly Will will die on the Cross: that your Heavenly Will be free to become one with the Divine Will in the Pure Element.

Commenting on this passage Dr Herman Vetterling says:

Like Schopenhauer, Dr Perty follows Boehme, and says that Pure Matter is the result of magical powers, and what is called gross matter is a manifestation of it by the Physical powers. The chemist Ostwald declares that matter is nothing else than Energy. We know it only through its manifestations. The Swedish physicist Arrhenius believes that all that is called matter is only Powers that act in different ways. He is strongly opposed to the doctrine that matter is self-productive. Le Bon says, 'Nothing is created: everything disappears.' He believes in the dematerialization of matter. 'Matter is not annihilated, because there is no matter in the sense of substance. Matter is only an aspect, a passive form of Energy.' From Boehme's point of view all this is correct. Torpid matter exists but not dead matter: in some obscure degree, all matter lives. This also is the teaching of the Indians, who say that, 'All matter shines with light.' (Radium illustrates this perfectly.)

Or again:

If there is any one subject upon which the majority of the ancient and modern philosophers are agreed, it is this, that gross matter is an out-birth or manifestation of a Subtile Matter, and is as unimportant by what name we call it.

Thus we see that the student of the occult realizes from interior vision what the physicist has arrived at by means of science. Once we get rid of the idea of matter as merely matter and conceive of it as a force, we can go forward with the Earth Initiation in greater confidence, knowing that we have within ourselves all the power necessary to make matter do our will and bidding.

All the three preceding initiations of Water, Air and Fire are but the means by which we set to work in the conquest.

In the first or Water Initiation, man becomes aware of the inner world which is invisible to ordinary sight. Thus he knows that actual reality of the intangible world and of the beings which inhabit it. He realizes that he has mighty help-mates.

In the second or Air Initiation he realizes that material conditions are the result of the mind and he learns to set his mind in order.

In the third or Fire Initiation, the initiate has to let the real Spirit or Central Sun (the Christ principle) come forth and he surges with its mighty transmuting energy. This is what the old alchemists called the 'Universal Solvent', the 'Elixir of Life', the 'Philosopher's Stone', or the Panacea. The modern scientist holds that fire or exceedingly high temperature is the great transmuting force.

Again quoting from Dr Herman Vetterling:

At present it is held that the elements are stages in the evolution of matter, from simple to complex forms (from gases to solids), or that the heavier elements have evolved from the lighter. In other words, that in nature's laboratory, transmuting is a fact. It is also held that the universal solvent sought by the alchemists is nothing else but temperature of a high degree . . . Thus the Greek philosophers were right in assuming that Fire would produce any desired transformation. Also Boehme who had never made a laboratory experiment, was right in supposing that if he could manage the OCCULT FIRE, he could transmute a base metal into a precious.

It is then a scientific fact as well as an occult fact, that the Fire Initiation is the only one that will enable the Initiate to make matter obedient to his will; the only one by means of which he will be able to change matter back to its invisible components. Matter will bend to his voice and will. We begin to see new meaning in the words of the Scriptures: 'Oh! earth, earth, hear the voice of the Lord.' We begin to see that our physical bodies are the outward expression of the life within and if we do not like them we must set to work to make them beautiful and fit temples for the living God, but whereas the ordinary unawakened person can only alter from the outside, the occultist can change the outer by working from the within, thereby getting lasting results.

In the Fire Initiation the kundalini force has been awakened. In the Earth Initiation the initiate has to learn to

direct this force aright and turn it towards understanding the physical world, the laws of growth, the laws of life and death.

The ancient astrologers realized that earth was the last initiation, for they stated that the sign Capricorn, which is an earth sign, was the Gate of ascent to Spirit, whereas Cancer, the water sign, was the Gate of Descent. As has been stated in former lessons, the Baptism or Water Initiation marks the first stage in the development of soul qualities and the realization by the soul of its own existence. The Earth Initiation being the last, represents the point where spirit returns to Spirit. It is mystically what is termed the Ascension.

The Earth Initiation is the loneliest of all the initiations. The visions of angels and the ministry of angels seems to cease or be withheld. We have now to be alone in what is termed the 'dark night of the soul'. There are no props allowed. The only help is to come from the contact of the Great Spirit within our spirit. This is the reason why at this stage, so many of our friends seem to desert us or are taken away.

So many people we meet in occult and religious circles have had their initiation by Water. Their vehicles are clean and their soul qualities are awakened. They have had deep and far-reaching experiences of the inner planes. They have communed with angels.

Others have been through the Temptation when the subtle temptations of the lower mind are defeated and they come out triumphant, but remember that Luke says the devil only went away for a season. His final defeat is at the Crucifixion, for Crucifixion is this last initiation which involves victory over death. It also involves the death of the lower concrete mind (the devil) entirely. You say that the Bible does not speak of the presence of the devil at the Crucifixion, but Jesus certainly spoke of his presence when He said, 'This is the hour of the power of darkness.' Thus the understanding of the mystery of the devil is necessary in understanding the mystery of Earth Initiation. The devil at this last stage no longer represents the crude desire mind and the evil propensities of man. These have to be conquered before one is even a candidate for Baptism. One has not commenced the

first step in Initiation if one cannot keep the Ten Commandments and put aside murder, envy, false witness and adultery, etc. The lower reasoning mind that relies on itself is really the devil which the purified souls find their greatest hindrance.

Satan or the 'power of darkness' of whom Jesus speaks, represents just this limiting work of the reason. The planet Saturn (Satan) was the furthest of the known planets from the sun. Hence he was sometimes called the lord of the limit and the lord of time. The understanding of the mystery of Satan is wonderfully given by Anna Kingsford in Appendix XV of *The Perfect Way*:

God called him Satan the Adversary because matter opposeth Spirit and Time accuseth even the saints of the Lord . . . And the Sifter, for he straineth all things through his sieve, dividing the husk from the grain, proving and purifying the spirit of man . . .

For to him are committed weight and number and measure . . .

And God hath put a girdle about his loins and the name of the girdle is death . . .

He encompasseth with bonds and limits all things that are made: he putteth chains about the worlds, and determineth their orbits. By him are Creation and Appearance: by him are Birth and Transformation: the day of Begetting and the Night of Death.

The glory of Satan is the shadow of the Lord: the throne of Saturn is the footstep of Adonai.

Twain are the armies of God: in heaven the hosts of Michael; in the abyss the legions of Satan.

These are the Unmanifest and the Manifest: the free and the bound, the virginal and fallen . . .

Evil is the result of limitation and Satan is lord of the Limit. He is the Father of Lies because Matter is the cause of illusion. To understand the secret of the Kingdom of God and to read the riddle of Maya (illusion) this is to have Satan underfoot. He only can put Satan under his foot who is released by Thought from the bonds of desire . . .

For the Kingdom of Satan is the house of Matter: yea his mansion is the sepulchre of Golgotha, wherein on the seventh day the Lord lay sleeping, keeping the Sabbath of the Unmanifest.

The Temptation represents the period when we refuse to allow this lower self to influence our conduct or to disturb our peace. In the story this is called refusing to cast ourselves down from the temple of Jerusalem, for Jerusalem means peace. This is one of the hardest tests for most people. They

upset themselves about evil people. Like Elijah they are very jealous for the Lord God of Israel and are continually wanting to smite the evil doers. They perhaps fall into the slough of despond and do no good either to themselves or to anyone else, and they ferment. This ferment and despair are temptations of the devil. Restless worrying kills out the spiritual nature more quickly than anything else.

We have won out in our Baptism by Water when we can demonstrate in our lives a calm, central poise which neither evil doers nor foolish people can upset. The devil has departed for a season, but we have not yet overcome the limitations of the reasoning mind entirely. We are still bound by it. We can see no further than the stretch of our physical eyes, except in moments of vision. We can hear no further than our physical ears except in occasional moments. We weigh our bodies on the scales and say so many pounds weight, and only very rarely can we take our finer vehicles and depart from the physical body. We continually say this cannot be done and that cannot be done because these things transgress definite laws of nature.

In the Air Initiation we realize that all things can be done by the Spirit. In our Fire and Air Initiations we accomplish this. The ordeal of the Passion is simply the suffering involved in this process of getting rid entirely of self-limitation. A bird does not learn the power of its wings without suffering. We have to get rid of the exterior will and work only with the interior will, which is that of the all-knowing, all-perceiving, all-able Spirit. We reach what the ordinary person calls the world of miracles, when all things are possible. We are redeemed, that is, we are brought back to the source of our being.

Speaking of Redemption, Anna Kingsford says:

Although the process as a whole is one, the process is manifold, and consists in a series of acts, spiritual and mental. Of this series, the part where the individual finally surrenders his own exterior will, with all its exclusively material desires and affections, is designated the PASSION. And the particular act whereby this act is consummated and demonstrated, is called the CRUCIFIXION.

This Crucifixion means a complete, unreserving surrender—to the death, if necessary—without opposition, even in desire, on the part of the natural man. Without these steps is no atonement. The man

cannot become one with the Spirit within him, until by his 'Passion' and 'Crucifixion', he has utterly vanquished the 'old Adam' of his former self. Through the at-one-ment made by means of this sacrifice he becomes as one without sin, being no more liable to sin; and is qualified to enter, as his own high priest, into the Holy of Holies of his own innermost.

This initiation is possible only to the greatest of souls. We may live all our lives and never meet such a person—a master or an adept. The Passion or period of greatest suffering is said in the Bible to begin in Gethsemane, which means the 'oil press', for it is in the oil press where the pulp is separated from the pure oil—the oil specially chosen for the consecration of the priesthood. In the olive oil is no bitterness, hence the candidate has to go through his Passion in this manner without bitterness or anger against those who desert him, or who sentence him, or who crucify him.

It is important to remember that the sufferings are only these of the body and the lower mind. Our common sense must tell us that the real Self, the higher Self, is glad when the lower self dies. Hence in the Acts of John, we have the following statement of Jesus:

Thou heardest that I suffered, yet I suffered not, that I was pierced, yet was I not smitten, that I was hanged, yet was I not hanged.

Someone once asked me to explain why it was that the death of the lower self is always represented as such a painful process. I gave the illustration of a woman who said, 'I didn't really mind such a thing: it was only my Pride that suffered.' Now, if pride had died who or what would have suffered? Nothing. The killing of such things as pride, which is an attribute of the lower mind, is painful.

In order to apprehend how high is the stage of consciousness of the initiate seeking the resurrection of life, let us study the words of Jesus spoken during His Passion. They consist of seven sentences, sometimes called the Seven Logia of the Cross:

**Father, forgive them; for they know not what they do**

This is simply a statement showing His contact with divine love. Our concrete self-sufficing lower minds are buffeted and hurt by people who seem to have been deliberately chosen by

fate to inflict certain wounds and injuries. Man unregenerate wants all these persons to be punished. He will fight them, hate them, shoot them, put them in prison, all according to his state of poise. No real initiate ever wants revenge. He does not seek his own rights and his own justification, even when things have been taken forcibly from him. This is why certain sects of the Puritans refuse to go to law. No initiate would go to law. He can only have this prayer, 'Father, forgive them for they know not what they do.' The initiate knows that they have been chosen to inflict this suffering, and he is sorry for them, for he knows that they are storing up karma for themselves. Christ said, 'It is impossible but that offences will come, but woe unto him through whom they come.' (Luke 17: 1.)

### **Woman, behold thy Son . . . , behold thy Mother**

Woman in the Bible always represents the emotional soul. John is the disciple of love, hence Jesus is speaking of the necessity of the soul being conjoined with love, and of the soul being animated by love. It is said that henceforth the disciple took her to his own 'home'. If you look carefully at the text you will see that the word 'home' is written in italics, meaning that it is not in the original Greek, hence we see that the meaning is that Love has taken the soul to itself. The ego through the soul is inseparably united in Divine Love.

### **I thirst**

This is the cry, not of the body, but of the spiritual consciousness for the inpouring of God's wisdom, and what can the world give when the Spirit cries, 'I thirst'? Nothing but gall and bitterness. The spiritual consciousness of man can only be fed by the World Spirit.

### **Eloi, Eloi, lama sabachthani**

The Bible translates this as 'My god, my God, why hast thou forsaken me?' Todd Ferrier translates it as 'My Lord, my Lord, the Spiritual life is extinguished within me. It is death to me.' Thus the words do not represent the despair of the Spirit, but the despair of the lower self which knows it is about to die.

In the Apocryphal Gospel of Peter, it is written 'My Power, my Power, thou hast forsaken me.' Dean Inge, speaking of this passage, says: 'This Power is the heavenly Christ who for a time had been associated with the earthly person of the Redeemer.'

Our consciousness when we are young appears to be centred in our physical bodies, later it seems to be in our minds, but when we really live we know that it is only in our spirit. These concrete minds of ours do not like to own that they have no power of themselves. At first they resent the idea of being controlled by the spirit and for this reason they are often given deep sorrow for a lesson to show how helpless they are. I always feel sorry when I see a strong man sick for the first time in his life. He cannot understand why his strong muscles refuse to work for him, so when people have lived a life of worldly success, when God begins to take everything from them, cannot understand why their Power has forsaken them. They will tell you that they are no different from what they were a year ago. Their minds are as keen and active, but they cannot succeed.

### **It is finished**

What is finished? The work of killing the lower mind and establishing consciousness in the higher mind is finished. When Jesus spoke these words it is said that it was about the sixth hour and there was darkness over all the earth until the ninth hour. This is an astrological conception of the progress of the soul from the sixth sign Virgo to the ninth, which is that of Sagittarius. In the former sign, form is complete, while in the latter the crucifixion of the lower mind is completed. This sign is ruled by Jupiter, whose symbol in itself is that of the crucified personality.

### **This day shalt thou be with me in paradise**

Again the reference is to the higher mind, which is eternal. The lower mind (the other thief) dies unregenerate.

### **Father, into thy hands I commend my spirit**

This is the calm consciousness of the soul that nothing can hurt it.



The initiate is part of three days in the tomb, which astrologically refers to the apparent standing still of the sun at the solstice, but mystically refers to the period when the person, having no part now with the lower mind, yet has not consciously begun its work as free, untrammelled spirit. He believes that all is well, but he has not yet experienced the joy and power of the spirit. Holy women on the third day find the stone rolled away from the tomb. These represent the powers of the soul who find that nothing can hinder the spirit.

Peter finds the linen clothes laid aside. He is the intuitional mind who sees that the Spirit has no use for its former wrappings and outworn ideas. Remember however that the wrappings have to be clean before they can be laid aside.

The disciples had apparently lost their lord, but they found that his power was greater after the Crucifixion than before. The Christ was manifested. The At-one-ment was complete. Thus the Bible story is that of an experience that will come in process of time to each one of us. The lower self must be crucified. Tennyson has somewhat the same idea in his beautiful lines:

Love took up the harp of life, and smote on all the chords with  
 might,  
 Smote the chord of Self that, trembling, passed in music out of  
 sight.

After Crucifixion is the Ascension and this took place from the Mount of Olives, that is, from the same place where the suffering began. The higher mind by consecration is now united with the larger Spirit. The initiation of Earth is complete for now 'In Him and through Him are all things.' 'The knowledge of God shall cover the earth.'

The ending is glorious but the way is hard. The Resurrection consciousness is only obtained through seas of difficulty. The help we can give people when we see them passing through their Passion is only to make them realize that though neither we nor they can handle their difficulties, yet the Spirit can; the lower mind and their carefully thought out plans will all fail them. They can use all their energies on their plans and yet be completely baffled, but the Spirit can work out their difficulties if they will only allow their own personal desires and will to die out.

They may be shut up as in a box, cribbed, cabined, confined—and their mentality will be powerless to find the key, yet the Spirit can find the key. The Christ can take them out and set them in a large place, but again we must postulate the death of the lower mind. How true it is that as we look at our acquaintances we see their faults and many of the hindrances that prevent their finding their places in the sun. This one could be used for larger work but he talks too much. That one quarrels with everyone he meets. That one is clothed with outworn ideas. Another has impracticable ideas. Another is too egotistical. And so we might go on. Only a vision of the Christ and a complete surrender of the things they hold so dear will ever find them a real place in the great Vineyard.

It is the same with national and world affairs. The Christ understands all these and the destiny of a nation depends on the number of upright men and women in it. I believe that great troubles are now in store for the nations, and why? Because the nations are not trying to develop the powers of the Spirit. They are still relying on their external wealth, their armies, their brains, their inventions and their commerce. It is not that the external things are necessarily evil. It is only when they are looked upon as sources of power in themselves that they are evil. It is when they obstruct the view of the Spirit that they are evil, and therefore necessarily have to be destroyed. Our work then as occultists is to awaken the sense of spiritual power in each person, and to let them know that individually they are responsible for their own lives, and collectively for the life of their nation, and also for the world at large. For seven righteous men Jehovah would not have destroyed the city of Sodom, so let us not view the coming world troubles in any spirit of despondency, but rather as a clarion call to work—to spreading the news that however dark the way, the sun has not ceased to move. The one and great punishable sin of the Israelites was in believing that the Lord's hand was shortened.

Some years ago a very great and famous man decided to go to the fiercest of the cannibal tribes of Central Africa and fearlessly he taught the people this simple and great truth, that they could do all things through Christ who lived in

them. When he had finished his message at one camp, one of the men sprang to his feet shouting, 'God is alive' and the cry was taken up. Many ran to other villages crying, 'God is alive! God is alive!'

We are very much like those natives. It comes as news to us that God is alive. God is alive and not only in a far off heaven but in the earth and He should be alive in our consciousness, leading us, directing us, inspiring us—to do what? To straighten out our own problems first and then to make us labourers in his greater Vineyard. The prayer 'Our Father which art in heaven' should be a prayer to the Spiritual ruler of the Kingdom of God within ourselves. And the will of this ruler must be done 'on earth as it is in heaven'.

It matters not how dead we have been, the spirit can vivify the dead bones. We have to get rid of the idea of evil as evil and look upon it as a consecrated opportunity for the manifestation of God's power. Winter is merely the opportunity for the manifestation of Spring. So we have to let the worldly Mr Wiseman die out of our lives, to crucify all that limits and hampers the spirit and to know that:

Though ye have lien among the pots  
Ye shall be as the wings of a dove  
Covered with silver,  
And her feathers with fine gold.

### Earth Initiation

What art thou, O Earth?  
A manifestation of the Voice,  
The Voice of the Lord.

Deep in the heart of the Earth  
The Spirit lies dreaming,  
The Spirit lies singing,  
dreaming and singing the never forgotten day,  
When it buried itself in form,  
Descended down into matter,  
And number and measure and weight,  
When in mystical crucifixion,  
It passed from the home of the Infinite  
Deep into the aeons of Time.

Dark inert, and heavy,  
The Earth swings through its orb,  
Wondering who in the realms of men,  
Will hear the celestial heavenly song  
Welling within its depths.

And chosen souls there be,  
As ages pass,  
Who still all outward sounds,  
Until they catch the inner melody,  
That lies within the Earth,  
And they listen enchanted and rapt  
Until their inmost hearts  
Are surging in the symphony,  
The great creative symphony,  
That rang at the birth  
Of the spheres.

Masters we call these souls,  
For they have caught the power,  
The great vibrative power,  
To call forth the Spirit of Earth  
From its prison house of Time,  
And the bondage of weight and size,  
Restoring it back to its pristine glory,  
Its scintillating ancient splendour  
Of dazzling light and flame.

ELLEN CONROY MCCAFFERY

## CHAPTER SEVEN

### THE SEVEN PLANETS AND TWELVE SIGNS

The Bible is the greatest occult book in the world. Its stores of wisdom are vast and unlimited. Much of this wisdom can only be understood by knowing that the writers of the various books were men who understood the 'mysteries' and these mysteries or veiled truths were largely concealed (and also are revealed) in terms of astrology. Astrology anciently formed the background of the education of all the wise men of the East, and it therefore becomes a key to unlocking the real meaning of the writings.

To small-minded people, astrology is a science that preaches the doctrine of man's inability to fight against fate, and it was against such astrologers that the lofty-minded Moses and other prophets warred. The prophets knew, and the real astrologers of today know, that man through his spiritual mind is superior to all created things. Astrology can be used, at its lowest, as a means of prediction, but at its highest, it becomes a means of expressing the loftiest and most profound truths, for every particle of this universe is vitally related to, and interacts with, every other particle, so that the understanding of the planets and the zodiac helps in the understanding of man the microcosm and of God the macrocosm. These star concepts, as used in the imagery of the Bible, are intelligible only to those whose education has led them along these paths.

Several attempts have been made to bring this astrological basis before people, but so far writers have failed, due to the fact, that like Seiss in his *Bible and the Stars*, they have not sufficiently understood the esoteric meaning of the Zodiac, thus it happens that though their books are interesting and agreeable to the most orthodox of fundamentalists, they do not carry the inner conviction that the true occult student demands.

To the occult student the sun is merely the natural body of the Spiritual Sun, thus the Scriptures speak of Christ as

the 'Sun of Righteousness with healing in His wings.' In India, Vishnu is said to be the Great Spiritual Sun and to reside within the Sun.

In an Upanishad, the Higher world is described as a place, where shines neither sun, moon, stars, lightning, nor fire: but all shines after Him that shines alone, and through whose Light the universe is lighted. In another Scripture it is said that having beheld the Exquisite Light in our own heart, and having beheld it high above all darkness, we attain to the Lord of Lords and the Noblest of Lights—the Divine Sun . . . Pythagoras taught that all bodies in the universe move about an invisible central sun or fire: and Swedenborg writes that beyond nature, there is a spiritual Sun—the Sun of Love and Wisdom that flows into all invisible and visible things. Hence we have two suns: the Living Divine Sun and the dead natural sun. God has by means of the former created all things in both worlds: and the latter has, in this world, rendered subsidiary aid . . . It is a fact that some naturalists of our day believe that besides the natural light of the sun and stars there is another invisible all-pervading Light in nature: the origin and quality of which is a mystery to them.

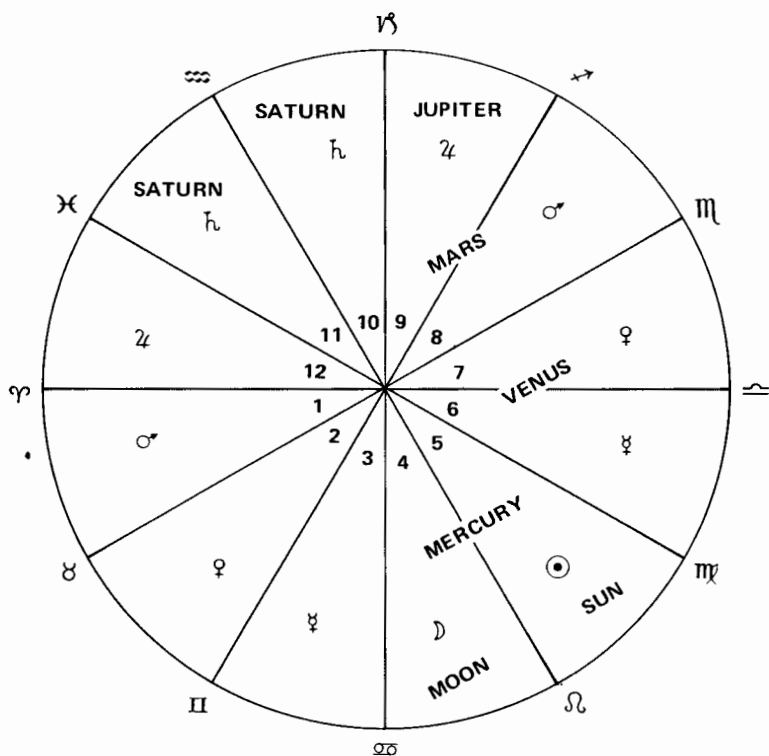
*The Illuminate of Gorlitz* by Herman Vetterling

All astrologers know that within man is a spark of the divine, the spirit of man, which in a horoscope is represented by the sun. The spark of the divine is also inherent in every particle of the manifested universe. Boehme wrote, 'In the earth is a subtile good virtue which is like the sun, and which is one and the same with the sun.' In this he probably referred to the radioactive helium (sun substance) which, like an immense river, outflows from the sun and inflows into the bodies within its system.

The cup or vehicle within man that holds the spirit is the soul, represented astrologically by the crescent moon. The sun then is the individuality; the moon is the personality which develops and becomes beautiful only in so far as it is able to hold and to meditate on the workings of the spirit.

The sun in its journey through the heavens passes through the twelve great signs of the Zodiac, originally the same as the twelve great constellations. These signs are ruled by the sun and moon and five other planets. The Sun rules the sign Leo and the Moon rules the sign Cancer. These two, the Sun and the Moon, are considered to be the King and Queen of the zodiac, while the others are their attendants. These attendants rule two signs each. Mercury, the planet nearest

the sun, has two signs and two houses, one on each side of the Sun and Moon, namely Gemini and Virgo. Venus, the next planet furthest away, rules Taurus and Libra. Mars rules Aries and Scorpio. Jupiter rules Sagittarius and Pisces (the latter now assigned to Uranus).



### HOUSES, SIGNS AND THEIR RULERS

Thus the twelve signs of the zodiac are ruled by seven planets and the numbers seven and twelve are therefore sacred numbers whose significance has to be understood before proceeding further.

The number seven, since it represented to the ancient astrologers the sum total of the planets, was highly occult. To the priests of the Hebrews it was the number of the Elohim, the Lord in all things, or He that was, He that is, and He that shall be. As the Lord in all things, we get the best idea of the mystic seven. The Christian Church speaks of the seven gifts of the Holy Ghost: Wisdom, Understanding, Knowledge, Counsel, Strength, Piety and Fear. The seven branched candlestick was a direct symbol of this to the Hebrews: the Lord by His Light and Wisdom Shining through the universe.

In Hebrew, seven is 'shvo' which means a return to the starting place, and in Egypt seven was represented by the crocodile, which is an animal which has learned to live on land but which returns to the water. Thus seven is the Sabbath, considered not merely as a day of idleness, but as a rest which prepares for a fresh manifestation.

The serving of Jacob seven years for Leah and seven years for Rachel, meant the understanding of the greater and lesser mysteries, that is, the return of the soul of man towards the understanding of God.

It took seven days to conquer Jericho (the city of self-righteousness). Seven trumpets were used in its overthrow. Each one of the seven gifts of the Holy Spirit, the consciousness of each one of the seven planets, must enter into man before he can enter his spiritual home.

Naaman had to wash seven times in Jordan before he was clean. The ark of God (i.e., the soul), was seven months with the Philistines, for the soul has to undergo trouble for its full appointed time before it can return to its spiritual home.

Wisdom hath hewn her seven pillars, says Solomon, that is, in time Wisdom will help man to manifest the powers of the seven planets. Wisdom, with Solomon, means the Mother-God or El Shaddai, the Breasted God.

Om, the sun, was said by the Hindoos to ride in a car drawn by a seven-headed green horse preceded by the Dawn. Green is the colour of eternal life and horses are the symbol of intellect and wisdom. Thus the thought is expressed that Om has all wisdom and shines upon the earth with all varied wisdom.



The number seven was also sacred to the sun god of Greece, Phoebus Apollo.

King, in his book on the Gnostics, says that the ancient Egyptians expressed Deity in a word composed of seven vowels.

The Lamb with seven horns and seven eyes means God with seven (i.e., all) powers, and seven (i.e., all) intelligence. Similarly the stone of Zechariah is said to have seven eyes. (A stone is a symbol of an elect one.)

The number twelve is equally occult since it represents the twelve signs into which the power of the seven planets is deposited, and its importance is stressed in a very large number of Bible stories. There were twelve sons of Jacob and twelve tribes of Israel. The name Jacob, that of the third Hebrew patriarch, is really the same as the mystic name Jacchos, a name of the sun god in his benefic fruitful capacity. The twelve sons are symbols of the natural types of experience into which astrologers divide the lives of men.

The twelve wells that the Israelites found at Elim after they had crossed the Red Sea are symbolic of the twelve great outpourings of the Spirit power.

The breastplate of the High Priest was set with twelve precious stones, each portraying the radiance of some phase of spiritual life.

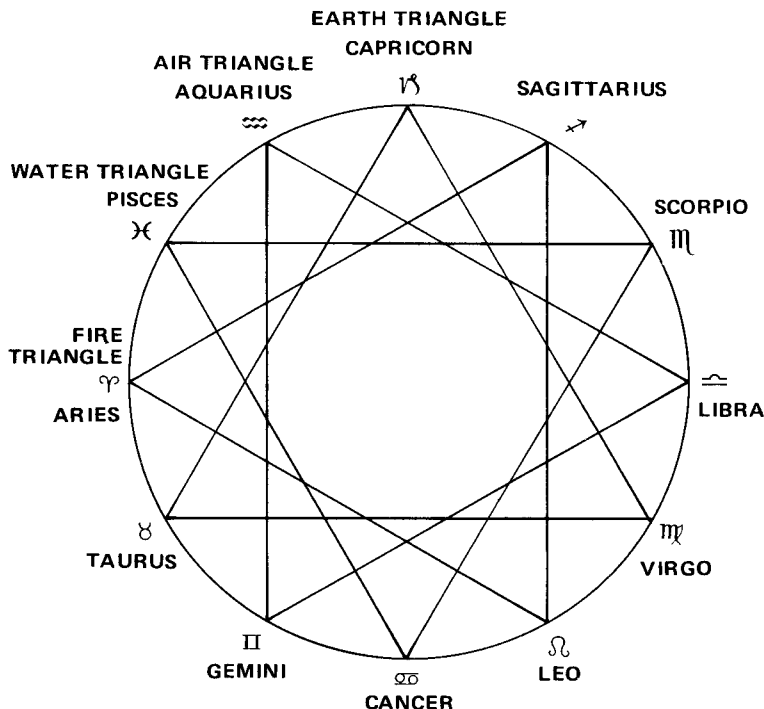
The twelve foundations and the twelve gates of the New Jerusalem (which, of course, represents the perfected soul) expresses the fact that the soul has to have twelve great rays built basically into itself, and these rays become gates by means of which the Spirit can enter and by means of which the Spirit life can emerge and become immersed in the great Spirit.

We see the same thought expressed in the twelve stones that the Israelites took out of the River Jordan. Jordan means the 'descender' and represents the descent of the spiritual life. Again in the case of the twelve stars in the crown of the woman in Revelations, we are to understand this radiant life shining forth from the soul like stars. The twelve kinds of fruit on the Tree of Life express the same fact, and we must remember that it is said that these fruits were for the healing of the nations.

Jesus, being the Sun of Righteousness, is therefore said to have had twelve apostles, as also was Buddha, Osiris and Vishnu. We may think of these twelve disciples of Jesus as twelve actual people, but we shall understand more if we think of them as the twelve main principles of human life co-related to the twelve fundamental facts of existence as understood by the Astrologer. The author of the ancient Christian manuscript *Pistis Sophia* knew this fact. He writes:

It came to pass, therefore, in the *twelfth* year, that the disciples were assembled with the Master at the Mount of Olives . . . when, at sunrise, they beheld a great light streaming over Him . . . and on it the Master soared to heaven. On the ninth hour of the morrow they saw Jesus descending in great light. He may speak to human souls and reveal all mysteries, but first of all the the Twelve. For the Twelve are his order, whom He hath chosen from the beginning . . . He chose Twelve Powers, receiving them from the hands of the Twelve Saviours of the Light-Treasure . . . that through them the whole world might be saved . . . From the twelve tribes He chose twelve disciples, and through them He spoke to every tribe.

The Hindoos speak of the attainment of the Diamond body (or the Jewel in the Lotus), with its twelve facets. (*See diagram.*) These facets are the manifestations of spiritual perfection. The Hindoos also, in speaking of the sun traversing the zodiac, call him the Grand Man of the Zodiac and they say that he divided himself into twelve *adityas* (the twelve months of the year), so that twelve represents a number of completed experience. Similarly each one of us has to learn the lesson of the signs. The Greeks put this thought into the twelve labours of Hercules. They also spoke of the twelve hierophants of the sea. The Bible also tells us that at the age of twelve, Jesus was able to confute the doctors in the Temple, meaning that He contained within Himself the concentrated and complete knowledge of the spiritual man. The Persians say that Zoroaster rose to life after twelve days of apparent death, that is, man is only fully alive when each faculty is spiritually alive. Moses is said to have departed at the age of one hundred-and-twenty years. The ciphers at the end of a number in the Bible represent spiritual experience. They do not otherwise alter the value of the number. Thus Moses is said to have departed from the physical plane when he had gathered into himself all spiritual experience.



### THE DIAMOND BODY

Besides the twelve great constellations, the ancient writers also used the thirty-six extra-constellations, sometimes called the *decans* or *parantellons*. These extra-constellations are part expressions of the whole sign. They are usually grouped as follows, though there is much variety of opinion on the matter. Since we shall allude to these frequently, they are set out here.

#### The Extra-Constellations or Decans

Zodiac	Decans	
Aries (The ram)	Cassiopeia Cetus Perseus	the woman enthroned the sea monster liberator of Andromeda

Taurus (The bull)	Orion Eridanus Auriag	belted river woman charioteer
Gemini (The twins)	Lepus Canis Major Canis Minor	the hare (Sirius) the great dog (Procyon) the lesser dog
Cancer (The crab)	Ursa Minor Ursa Major Argo	the lesser Bear the great Bear the ship
Leo (The lion)	Hydra Crater Corvus	monster with tentacles the cup the raven
Virgo (The virgin)	Coma Centaurus Bootes	the child the evil centaur the huntsman
Libra (The balance)	Southern Cross Victim Crown	shot by Centaurus
Scorpio (The scorpion)	Serpent Ophiucus  Hercules	man fighting serpents the sun god
Sagittarius (archer)	Lyra Ara Draco	the lyre the altar the dragon
Capricorn (The goat)	Sagitta Aquila Delphinus	the arrow the eagle the dolphin
Aquarius (The water-carrier)	Southern Fish Pegasus Cygnus	winged horse swan
Pisces (The fishes)	the Band (or Triangulum) Cepheus Andromeda	the king bound in chains

### Meditation Exercises

- Gen. 17: 20      *Twelve* princes shall Ishmael beget.
- Exod. 15: 27     Elim where there were *twelve* wells.
- Exod. 28: 21     And the stones shall be with the names of the children of Israel, *Twelve*.
- Lev. 24: 5        And thou shalt take fine flour and bake *twelve* cakes thereof.
- Josh. 4: 3        *Twelve* stones out of Jordan.
- 1 Kings 18: 31    Elijah took *twelve* stones and builded an altar
- Ezek. 43: 16     Altar shall be *twelve* cubits long and *twelve* cubits broad.
- Mark 5: 42        She was of age *twelve* years.
- Luke 2: 42        When Jesus was *twelve* years old.
- Rev. 12: 1        Upon her head a crown of *twelve* stars.
- Rev. 21: 12      The city had *twelve* gates.
- Rev. 22: 2        Tree of Life had *twelve* manner of fruits.

All the above passages will yield profound spiritual truth if the student will meditate and concentrate on obtaining the symbolical interpretation.

## CHAPTER EIGHT

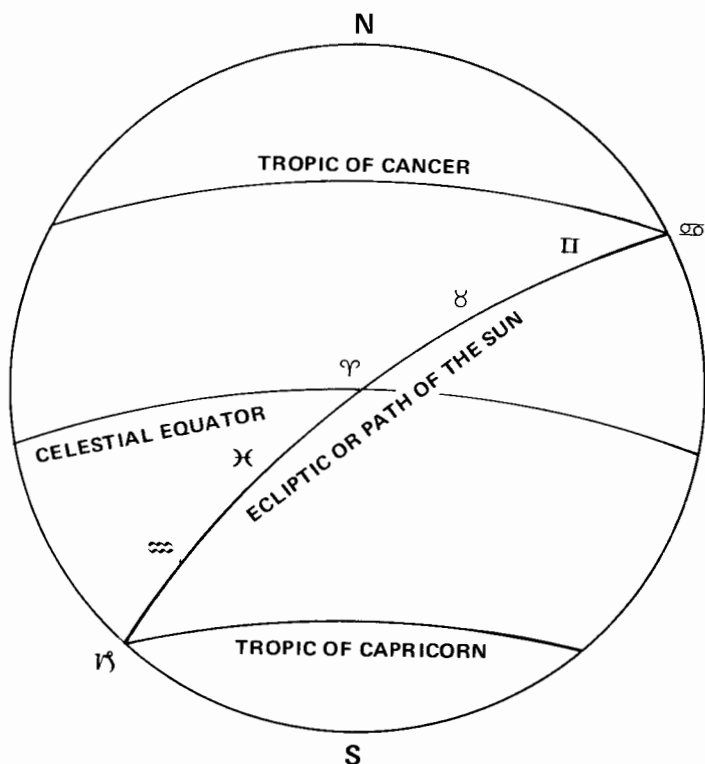
### ARIES: LAMB SLAIN FROM THE FOUNDATION OF THE WORLD

The Zodiac in itself is really an exposition of the main concepts concerning the Grand Man of the Zodiac, that is, of Spirit in the manifested world. Thus each sign gives some definite expression to some particular type of activity of the Spirit. Aries being the first sign of the Zodiac, represents the descent of the Spirit into the world, so that the consequent suffering which this involves, since spirit ever wars and chafes against the limitation of matter, is the mystic crucifixion which is postulated of all the sun gods.

In its deepest sense this sign represents the period of the involution of matter, or the necessary putting of life into matter before evolution, or the growth of lower forms of being into higher. To understand more clearly the basis for considering involution a crucifixion, we must first understand the idea of the sun crossing the equator yearly.

The sun travels yearly over the earth from the tropic of Capricorn in December, northwards to the tropic of Cancer in June. When it passes over the earth's equator in spring, we say that the vernal equinox has come, that is the time when the length of the day is equal to the length of the night. The sun then enters the sign of the Ram or Lamb.\* (*See diagram.*) If we raise the imaginary line we call the earth's equator up to the sky, calling our equator now the celestial equator, it will cut the sun's path, that is, the ecliptic, about 93,000,000 miles above the earth. This intersection of the two great circles gives us the great cross which was known to all the

\*As a matter of fact the equinox today is about 8 degrees of Pisces. At the Council of Nicea in A.D. 325 the members (not understanding the significance of the fact that the sun is about 50 seconds late every year in meeting the equinoctial point) stated that 21st March should always be the spring equinox in order to make the church festivals. The equinox is now in February, the month of the Fishes. It takes the sun about 72 years to fall back a degree, 2160 to fall back a sign.



### THE CELESTIAL CRUCIFIXION

occult thinkers of former days and which became a sign of the cross on which Jesus and all world saviours were slain.

On an ancient brass tablet found in India, we have a representation of Vishnu looking almost like a modern representation of the Christ, except that the crown of thorns is here replaced by a crown of seven points (the seven planets). If we look for the cross on which he is suspended we cannot see it, but there are rays of light behind him showing that he is bathed in the sun's radiance. His hands are pierced as also are his feet and side. His head also is inclined to the left side as in all the Church pictures of Christ.

Thus the expression we have in the Bible, 'The Lamb slain from the foundation of the world', is a cosmic fact and not a mere statement of narrow dogma.

The sign Aries is an ideograph of the nose and eyebrows. Occultly this is also an ideograph of the awakening of the great chakras or force centres within the head, when the kundalini, springing from the spinal column, branches into its two channels 'ida' and 'pingala', thus forming a cross within the head. It was because writers of the New Testament understood this process that they said Christ was crucified at Golgotha or Calvary, both of which places mean 'a skull.' The suffering of the initiate is always an internal thing and takes place within his own consciousness and being. Thus the crucifixion in the heavens is the suffering of the macrocosmic man and the suffering on Golgotha is the suffering of every man on the Path.

The awakening of the fire force is practically equivalent to cosmic consciousness or conscious contact with the divine source of spirit. Its coming creates a new period or epoch in the life. This is the new life, such as Dante spoke of in his *Vita Nuova*, or such as is expressed in the Bible in Genesis. Genesis does not in the least refer to some sudden creation of the world 4004 years B.C., but occultly refers to the New Life of the Man Regenerate. It is significant that the first phrase reads, 'In the beginning, God . . .' The whole of the first chapter, dealing with the work accomplished during the seven days is a profound statement of the opening of the seven great chakras of the body, but owing to the sad state of ignorance on the part of Bible teachers, such interpretation is practically impossible to obtain. The fact that this New Life is said to have begun in 4004 B.C. is simply an indication that the writer who ascribed this number knew the significance of numbers, for the number adds to 8, which is the number of regeneration.

Man, when he stands erect (and this is a posture not normally given to the animals) with arms outstretched sideways, forms a cross and anciently this posture was used in the attitude of adoration, e.g., in one of the Psalms of Solomon, an ancient manuscript attributed to the early Gnostics, we have: 'I stretched out my hands and sanctified the Lord: for the extension of my hands is His sign, and my expansion is His upright tree.'



In the Roman Catholic Church the double cross formed in the act of blessing oneself, the large cross over the breast and the small one over the forehead, represent these two great crosses the macrocosmic and the microcosmic, the one over the body signifying man's alliance with all there is in the universe, and the small one over the forehead signifying the need to awaken the spiritual dynamic force within himself.

In Exodus this regenerate life and its connection with the crossing of the sun over the celestial equator is referred to in the institution of the Passover, which simply means the stage when the soul passes by the things of the earth which are earthy and partakes of spiritual food. The soul then is mystically purified in 'the blood of the Lamb', that is, in the new outpouring of life and being from above. Before the Passover feast the head of each household was required to take a branch of hyssop (symbolically purgation) and with it sprinkle lamb's blood on the door of the house in the shape of a cross.

In Roman days the god Jupiter Ammon was portrayed as having ram's horns and a festival was dedicated to him in which a ram was slain. Tacitus speaks of the fact that the Jews held their Passover on the same date and also sacrificed a ram. He comments on this, saying that it was 'slain as it were in profanation of Ammon'. It was slain on the fourteenth day of the month Abib, that is, in Aries.

Aries is the Eastern sign of the Zodiac, thus it represents the place of the sunrising or spiritual home of man. As the great mystic Tauler says: 'The place where I was born is God, God is my fatherland. Before I lived in myself I already lived in God.'

This is very much what Wordsworth presented to us in his 'intimations of Immortality' when he speaks of the soul as 'trailing clouds of glory from God who is our home.' Ezekiel saw the same thing when he said, 'The glory of the Lord came into my house by way of the gate whose prospect is towards the sunrising.'

In Genesis the cherubim guarded the East and the Tree of Life. In the New Testament Christ's star is 'in the East', and the wise men came from the East, for all Wisdom comes from the dawning of the spiritual sun. In the Hymn of the Soul in

the Acts of Judas Thomas, we have again a like thought:

When I was yet a little child and dwelling in the house of my father  
Brought up in wealth and luxury, well content with the life of the  
palace.

Far from the *East*, our home, my parents sent me forth to travel . . .  
So I quitted the *East*, two guardians guiding me downwards.

Hard was the way to travel for a child and a dangerous journey to  
travel.

Mars is the ruler of the sign Aries and from time immemorial Mars has been represented as a cross over a circle, that is, the cross of matter has been represented as raised over the circle of spirit or eternity. It is this active or Fire principle in the planet Mars and in the sign Aries that makes the astrologers say that they represent courage and the unconquerable spirit within man. If we think of Job's words, 'There is a spirit within man and the wisdom of the Lord giveth him understanding', we can see the relationship between the soul as it is limited in manifestation with the eternal spirit source. Astrologically this would be shown by the wisdom of Jupiter pouring down on the energy of Mars. The mythology of the Romans gives us the same thought. Jupiter was the chief of the gods and Mars was the second God. The religious concepts concerning Mars are peculiarly instructive. In one aspect he was the god of war and carnage, the god of confusion, tumult and horror. In another aspect, when he was called Sylvanus, he was god of the woods and forests, that is, of the wild uncultivated tracts, what Tennyson called, 'Nature red in tooth and claw'. The wild boar, the fiercest almost of all animals when at bay, was sacred to him. Sylvanus was also the god of agriculture, and all the iron implements used in the fields and gardens were sacred to him. In another aspect, when he was called Quirinus, Mars was most revered by the Romans. Then he was god of the force that is behind civic rule and law, so that he stood for the might and strength of civilization as opposition to lawlessness and barbarianism. He protected the lives of all Romans. He also ruled over the making of the roads, though Mercury presided over them after they were made. There is an old legend of Mars, telling how he was conquered by the Aloidae and how he was imprisoned for

thirteen months until Mercury came and released him. The legend is instructive in showing that brute force and dynamic energy have to be helped by mind in order to be successful.

Mars represents both the will of man to be and the will of Spirit to be man. In old pictures we see Jehovah depicted as carrying the orb of power, which is simply the sign of Mars, a globe with a cross on top. When Jehovah carries the orb he is to be thought of in his creative aspect. In all action and creation, whether in the material world or in the mental world, the Spirit must first manifest. It is the Fire energy. The planet Mars represents this conquering power of the Spirit. To the astrologer, therefore, it is the planet of the man of action, the man of courage and the pioneer. Walt Whitman in his lines aptly illustrates the urge behind the planet:

Passage, immediate passage! the blood burns in my veins!  
 Away O soul! hoist instantly the anchor!  
 Cut the hawsers—haul out—shake out every sail!  
 Have we not stood here like trees in the ground long enough?  
 Sail forth—steer for the deep waters only,  
 Reckless O soul, exploring, I with thee, and thou with me,  
 For we are bound where mariner has not yet dared to go,  
 And we will risk the ship, ourselves and all.

O my brave soul!  
 O farther, farther sail!  
 O daring joy but safe! Are they not all seas of God?  
 O farther, farther, farther sail!

The Hindoos call this Fire creative aspect of Spirit, Agni, and they say Agni the Lamb was the god of Fire and that his essence was in all the gods:

The gods then established that fire (Agni) in their innermost soul; and having established that immortal element and become immortal and unconquerable, they overcame their mortal, conquerable enemies. (the asuras) *Sata. Brab XI 2, 2, 14.*

*Sata. Brab XI 2, 2, 14.*

Agni is represented as a lamb carrying a banner on which is a cross. Many of the early Christian pictures of Christ are almost similar. The Roman Catholic Church once every seven years makes little Agnus Dei (Lamb of God) images with great ceremony before the Pope at Rome. These are cakes of virgin wax mixed with balsam and holy oil on which is stamped a figure of a lamb carrying a cross.

It is worn round the neck as a charm or carried in processions covered with cloth in the shape of a heart. During the ceremony the sub-deacon sings, as he presents the new-made images to the Pope, 'Holy Father, these are the new lambs who have sung their Hallelujahs to you. They drank not very long ago at the fountain of holy water. They are now very much enlightened. Praise the Lord.'

It would seem then that these images are simply a sign of the New Life Regenerate in the souls of men. The hot cross buns eaten at Easter time were originally used with the same significance.

Many of the pictures of the Church of the Middle Ages show Jesus appearing to his disciples after His crucifixion carrying a banner inscribed with a cross. The idea is the same as in the sign Mars—Spirit carries aloft the sign of creative energy and dominance over all forms of matter. We must further remember that Mars is also the ruler of the sign of Scorpio, which is that of death. There is no death. Spirit merely alters the form.

In many of the Hindoo zodiacs a horse is represented, instead of a lamb, for Aries. Pragapati said:

Whoever shall seek thee (Agni) in the form of a white horse, shall find thee . . . It should be a white horse for that is the form of him (the sun) who burns yonder.

*Sata Brab. VIII, 32, 15—16.*

The Buddhists believe that Buddha once manifested as a white horse, in which case he is represented as having two serpents on his head, making the symbol of Aries.

Once when thou wast the white horse in pity for the suffering of men, thou didst fly across heaven to the region of evil demons to secure the happiness of mankind. Persecutions without end, revilings and many prisons, death and murder, these hast thou suffered with love and patience, forgiving thine executioners.

*Buddhist Gatha.*

In *Revelation* Christ is said to ride on a white horse, 'And I saw, and behold, a white horse and He that sat thereon had a bow and there was given to him a crown: and He went forth conquering and to conquer.' (Rev. 6: 2).

In the Book of Job (39: 19—25) there is given a wonderful picture of the horse symbolizing the higher mind:

Hast thou given the horse strength? Hast thou clothed his neck with thunder,  
 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.  
 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.  
 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.  
 The quiver rattleth against him, the glittering spear and the shield.  
 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.  
 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains and the shouting.

The meaning of this is:

Have you given your mind full scope? Have you taken care to clothe it with beauty that will regenerate your life?

Have you made your mind able to leave the pleasures of earth, the troubles and the pettiness, so that you can give your soul a chance to consider itself?

Intellectual reasonings are often battles. You have to struggle and fight hard sometimes to find out what you want, to solve your problems, to convince your opponent.

Your intellect must get hold of basic problems and then it can rejoice in its work, then you can meet your opponent with truth which is greater than his mere facts. Then you need not fear his blows. His winged words are turned. Why, you can take the very ground from underneath his feet, for your foundations are rock while his are sand. The intellect can hardly contain itself for joy at its new divine discoveries. It rejoices in them and desires to make them known. Its whole life is one long struggle with opponents and devotion to its own side.

### Meditation Exercises

Gen. 1: 1 In the beginning, God . . .

#### The Ram

Rev. 5: 6 In the midst of the elders stood a Lamb slain

Rev. 7: 14 White in the blood of the Lamb.

19: 7 The marriage of the Lamb is come.

21: 14 Twelve apostles of the Lamb

21: 22 God and the Lamb are the Temple thereof

- Gen. 22: 13 And Abraham looked and behold behind him a ram caught in a thicket by his horns.
- Exod. 29: 22 It is a ram of consecration.
- Num. 5: 8 The ram of the atonement
- Josh. 6: 5 When they make a long blast with the rams' horn . . . the city [of Jericho] shall fall down.
- Exod. 36: 19 And Moses made a covering for the tent of rams' skins dyed red.

#### The Passover

- 1 Cor. 5: 7 For our Passover also hath been sacrificed, even Christ.
- Exod. 12: 11 It is the Lord's Passover.

#### The East

- Gen. 12: 8 Abraham removed to the mountain on the East of Bethel.
- Ezek. 48: 7 These waters issue from the East.
- Gen. 3: 24 God placed at the East of the Garden of Eden Cherubims and a flaming sword.
- Ezek. 43: 2 The glory of God came from the way of the East.
- Matt. 2: 2 We have seen his star in the East.
- Ezek. 11: 1 The Spirit brought me unto the East gate.

#### The Horse

- Job 39: 19 Hast thou given the horse strength?
- Prov. 21: 31 The horse is prepared against the day of battle.
- Zech. 14: 20 In that day there shall be upon the bells of the horses, Holiness unto the Lord.

#### The Cross

- Matt. 16: 24 Take up your cross and follow Me.
- John 19: 17 And He, bearing His cross, went forth to a place called the place of a skull.
- Heb. 12: 2 For the joy set before Him, endured the cross.

## CHAPTER NINE

### TAURUS: PATTERN IN THE MOUNT

Like Aries, the second sign of the Zodiac, Taurus, is a symbol of sacrifice. The Ecliptic or sun's path is imagined to be the yoke of the solar bull, thus in the *Rig Veda* (X,31,8) Taurus is called 'the Bull that beareth earth and heaven'. In its essence it is both spirit and matter.

Though the new breath of spring life begins to manifest in Aries, vegetation begins to come to new form and expression in the sign of Taurus. Aries represents the will of the Spirit to veil and limit itself in form and matter, but the actual veiling and limitation only begins in Taurus. It is important however to realize that matter is not something apart from the Spirit, but a mode of expression of the Spirit. Matter too is not necessarily dense matter, but may be rare and ethereal, invisible to the ordinary sight. The Zohar speaks of the first beginnings of matter very beautifully. It says: 'In the Beginning, the Supreme projected a light so limpid, so transparent, so subtle that it permeated everywhere. Around this point was formed a palace which served as the vesture of God.'

Arthur E. Waite, commenting on this passage, says:

Nature according to the Zohar, is the garment of God; it is that in which He appears and wherein He is veiled, so that we can look upon Him in His vested aspect, but it is not the body of God, which is more properly the Shekinah, at least in one of her aspects, and it is still less God manifest. It is that which He took upon Himself for the purpose of appearing. In the transcendence, God and Elohim are inseparable, being male and female, and the first production of a manifested universe was to send forth their living images below. That which was of the nature of God became the nature of the Cosmos.

By means of this fine substance taking form, the archetypal world came into manifestation. This is the world of patterns, the world of images, of everything in this universe. It is the world which Moses contacted when he was 'in the mount'. Note that he is 'in the mount' and not 'on the

mount'. The mount is the inner realm of God and it is only when the mystic gets inside the mount that he contacts the mysteries and that they are revealed to him. So Moses 'in the mount' was given instructions concerning the way in which every part of the soul must be formed and adjusted before it is perfect. The ark and the tabernacle are simply the symbols of this perfected soul. St Paul clearly understood this for he says in Hebrews 8: 5:

There are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for See, saith He, that thou makest all things according to the pattern showed to thee in the mount.

We have the same idea in Genesis where we read, 'Let us make man in our image after our likeness.' So man is made male and female, for in the first chapter of Genesis God is best translated by Elohim.

The same thought is also given in the story of the building of the Temple, when David gave to Solomon his son the pattern of the porch, and the houses, etc., and the 'pattern of all he had by the Spirit.'

We now begin to comprehend why the Zoroastrians speak of the 'great primeval Bull in which the seeds of all living creatures were deposited.'

The legend of the slaying of the Bull in Mithraism (which is to Zoroastrianism akin to what Christianity is to Judaism) is very instructive. The Bull was created by Ormuzd. Mithra captured and apparently tamed the animal but eventually it escaped and again created havoc on the earth. Accompanied by his faithful dog, Mithra searched for it until he found it near a great rock. There he slew it with his sword. From the right shoulder of the dead bull the first man emerged. From the left shoulder came out the soul of the bull called Goshuron, who became the guardian of all animal life. From the blood of the bull came wine and wheat.

Mithra is the god of fructification and his slaying of the bull represents the ability of the Spirit to destroy old forms and to create new ones more suitable to its immediate purpose. As James Russell Lowell says: 'New occasions teach new duties; Time makes ancient good uncouth.'



The dog of Mithra is human reason, and the sword is the higher mind. The fierce untamable bull represents man in the stage when he gives himself over to ungovernable emotions. Reason, accompanied by mind which is a product of the Spirit, puts such a man on a higher plane, but only by destroying the old form (the old Adam as St Paul calls it). It is then that the true man is revealed. The soul of the bull that becomes the guardian of animals represents the ability within man to guide his animal being into the right path.

The rock near which the bull is killed represents pure Spirit, permanent in the face of all change, the source of all being. Paul, speaking of the Hebrews in the wilderness, says: 'They drank of that same spiritual Rock which followed after them'.

Mithra's sword is the 'Sword of the Spirit, which is the Word of God.' This quality of the creative Word is inherent in the sign Taurus, which rules the throat. The sign itself is an ideograph of the chin and throat. The manifested world is said to have been created out of sound and it is not till God speaks that creation begins.

Creation being the result of law, law is bound to rule the manifestation of created form. All things are ordained according to number and measure. The sign Taurus is also connected in the astrologer's mind with this orderly manifestation of life. In depicting Moses as the Lawgiver, it is interesting to note that Michelangelo gave him the horns of a bull. In this he understood the ancient Greek legends portraying Jupiter the lawgiver as a white bull.

To many people the idea of the Law as embodied in the laws of Moses represents the conception of 'an eye for an eye', or the Ten Commandments. But by the Law should be understood the divine scientific laws underlying the formation of the universe and the development of man's powers of being. The scientist of today is studying the outer laws. It was the inner laws that David delighted to study and in which he delighted to meditate both day and night. He was a metaphysician.

Note that Psalm 119 is dedicated to the praise of the Law. It is composed of twenty-two parts, corresponding to the twenty-two letters of the Hebrew alphabet. Hence it is

important to understand a little of the Kabbalistic meaning of these twenty-two letters which, according to the *Sepher Yetzirah*, comprise the twelve signs of the Zodiac, the seven ruling planets and the three mother letters which correspond to the innate Trinity of Spirit.

The sign Taurus is ruled by Venus, which is the Love nature. Venus gives the urge to create form, though the actual creative energy lies in Mars.

In ancient Egypt the bird of Venus was the sacred bennu bird, or the phoenix, which recreated itself from its own ashes. In one of the passages of the Book of the Dead, we have the phrase: 'That I, like the Bennu bird, may bring forth the Star of the Morning'. Again we have the thought of the desire of the Spirit to destroy old forms and moulds in order that more beautiful ones may exist, or ones more helpful to the world. James Russell Lowell knew this when he sang:

God sends his teachers into every age,  
 To every clime, and every race of men,  
 With revelations fitted to their growth  
 And shape of mind, nor gives the realm of Truth  
 Into the selfish rule of one sole race:  
 Therefore each form of worship that hath swayed  
 The life of man, and given it to grasp  
 The master key of knowledge, reverence,  
 Enfolds some germ of goodness and of right;  
 Else never had the eager soul, which loathes  
 The slothful down of pampered ignorance,  
 Found in it even a moment's fitful rest.

In ancient Babylonia Venus was identified with the goddess Ishtar, who in love for her spouse sought him down to the realms of departed spirits. At each step downwards she was stripped of one of her garments till finally she stood naked. Again we have the thought of the casting aside of outer wrappings and forms in order that Love itself may stand revealed. Finally, in the legend the god Ea, seeing that the world of men could not live without Ishtar, recalled her, and she came again to earth in beautiful garments, for in the world of men, Love can only show itself in form. It is only the spirit divested of the physical and the animal body that can ever see Love without her garments. Love to mankind can only manifest between one person and another or in the

glory of creation. Only as a person first really loves another fellow being does he ever learn to understand a wider love which is part of the very structure of creation.

That love for one, from which there doth not spring  
Wide love for all, is but a worthless thing.  
Not in another world, as poets prate,  
Dwell we apart above the tide of things,  
High floating o'er earth's clouds on faery wings;  
But our pure love doth ever elevate  
Into a holy bond of brotherhood  
All earthly things, making them pure and good.

In the Greek legends Venus is Aphrodite, who sprang into life from the sea foam that enveloped the genitals of the murdered Uranus. Since Uranus was god of Heaven, Aphrodite embodies the fact that love is heaven-born. The foam of the sea being part air and part water, will represent both the mental and the emotional faculties. And this is the way heaven-born Love always manifests: at first floating apparently carelessly and without form on the ocean of being. Then because it contains the seed of immortal life, it collects from its environment food (foam) which manifests as mind and emotion until finally it creates forms of surpassing beauty.

In the *Sepher Yetzirah*, Venus is ascribed to the letter *Ch*. This gives the first letter of the word *Chesed* which is the Sephiroth in the pillar of Mercy in the Kabbalistic Tree of Life. The letter *Vau* is ascribed to Taurus. *Vau* is the nail on which everything hangs for within Taurus is the spirit of Love 'which moves the sun in heaven and all the stars.' For this reason Christ is spoken of in the prophet Isaiah (22: 23) as the 'nail in a sure place'.

We might expect from the symbol of the bull ruling Taurus that the sign would be masculine, but since its key is the creation of form, which is the negative aspect of Deity, it is feminine. Aries the Life Spirit is the Father and Taurus is the Mother.

The Hebrews called this Mother aspect of God El Shaddai, or the Breasted God, and considered it as the quality of Wisdom. Hence come the long praises of Wisdom, particularly in the writings of Solomon. In Proverbs (8: 22-31) is one of

the finest of these passages:

The Lord possessed me in the beginning of his way, before his works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When there were no depths, I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth:

While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens I was there; when he set a compass upon the face of the depth:

When he established the clouds above: when he strengthened the fountains of the deep:

When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

Then was I with him, as one brought up with him: and I was daily his delight, rejoicing always before him:

Rejoicing in the habitable part of his earth: and my delights were with the sons of men.

Michelangelo had a wonderful conception of this passage and incorporated it in his picture in the Sistine Chapel portraying the Vivifying of Adam. God is shown stretching out from a cloud in which a beautiful woman sits. The finger of God touches the finger of Adam. The Puritan mind is a little shocked to see his God happy with a woman, but if he would understand by this picture that God is female as well as male when He shows Himself to the children of men, he would see how lofty and fine was Michelangelo's conception of God. The Church has always considered this woman in the picture to be the Virgin Mary, and in the loftiest conception of the Church she does of course stand for this Mother Wisdom principle, co-eternal with the Father.

When we realize how much is comprehended in this sign Taurus it behoves us to meditate on it at great length. Both Joseph in the Old Testament and Joseph in the New Testament partake of the essence of Taurus. The name means 'He shall add'. The son of Jacob built a new home for his people during the time of famine, while Joseph the carpenter built a home for the Infant Jesus. In one sense each

represents the mind of man, which by Wisdom is able to make use of material things and facts. In a greater sense each represents the divine creative Spirit, the Demiurge, working on the material plane, providing suitable environment for the chosen ones of God, and each of the two Josephs in his particular work or mission, is actuated by love or the planet Venus, a love which is dynamic, which moves and acts in matter. Madame Blavatsky in her *Voice of the Silence* illumines the connection between Wisdom and Love very graphically. She says: 'If thou wouldst have that stream of hard earned knowledge, of Wisdom heaven-born, remain sweet running waters: thou shouldst not leave it to become a stagnant pond.'

As we said in the beginning of the chapter, Taurus is a sign of sacrifice. On the path of involution, it is the descent of Spirit into matter. On the path of evolution, on which we mortals stand, it is the putting aside of material things, possessions and wealth in order that the Spirit may stand clothed in its Venus form of limpid light and love. This then in the Bible is the true meaning of the sacrifice of bulls.

### Meditation Exercises

#### Taurus—The Sacrifice

Exod.	29: 36	Thou shalt offer every day a bullock for a sin offering.
Job	42: 12	The Lord blessed Job with a thousand yoke of oxen.
Ps.	106: 19	They made a calf in Horeb . . . thus they changed their glory into the similitude of an ox that eat grass.
1 Kings	8: 63	Solomon offered twenty-two thousand oxen and a hundred and twenty thousand sheep.
Jer.	52: 20	Twelve brazen bulls under the bases.

#### Taurus—the Wisdom Element

Prov.	3: 19	The Lord by Wisdom hath founded the earth.
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Prov. 9: 1 Wisdom hath builded her house, she hath hewn out her seven pillars.

### Taurus—the Law

Deut. 33: 2 The Lord came from Sinai with ten thousand saints and from His right hand went a fiery law for them.

Matt. 5: 17 Think not I am come to destroy the law.

### Taurus—the Pattern in the Mount

Exod. 25: 8 And let them make me a sanctuary that I may dwell with them. According to all that I shew thee after the pattern.

25: 40 And look that thou make them after their pattern that was shewed thee in the Mount.

Num. 8: 4 And this work of the candlesticks was of beaten gold, unto the shaft thereof, unto the flowers thereof was beaten work, after the pattern the Lord shewed Moses.

Josh. 22: 28 Behold the pattern of the altar of the Lord.

2 Kings 16: 10 King Ahaz sent to Urijah the priest the fashion of the altar and the pattern of it.

Ezek. 43: 10 Shew the house to Israel that they may be ashamed of their iniquities and let them measure the pattern.

1 Tim. 1: 16 That in me Christ Jesus might shew forth all long suffering for a pattern.

Rom. 8: 29 To be conformed to the image of His Son.

Rom. 11: 36 For of Him and through Him are all things.

## CHAPTER TEN

### GEMINI: HIGHER AND LOWER PLACES OF THE ALTAR

In Aries, Spirit: in Taurus, the living substance of the Soul: in Gemini, Mind. Aries the Father, Taurus the Mother, Gemini the Child; Aries Fire, Taurus Earth, Gemini Air.

The Air signs are the mental; the forms which are created in Taurus are put into new shape and practical use in Gemini. Gemini does not rule the brain, which is more properly assigned to Aries, but it rules the functioning of the brain, so that its work is dependent on the physical instrument.

The symbol of Gemini is an ideograph of the lungs (air) and the sign is dualistic in character. Man's mind is essentially dualistic, one part, the Higher Mind, being linked with Spirit (Aries) and the other with form and matter (Taurus). It is because of the eternal conflict between these two parts of the Mind that the Gemini person is so often restless and dissatisfied.

It was in this sign on the path of involution that the Individuality and the Personality came into being, the former permanent and the latter impermanent, the true function of the Personality being to provide food for the Individuality. By means of the former, man can reach upwards to God and also turn his attention downwards to understand his environment. By means of the Personality, man can function in the physical world and make use of material things. The former is the 'nous' of the Greeks. The latter is the concrete mind. The former is creative, the latter can merely add and subtract, alter and manipulate.

Herman Vetterling in his *Illuminate of Gorlitz* speaks of the functions of these two parts of the Mind:

Patanjali says that the Spirit or Mind as a whole, is merely a tool by means of which the Soul acquires knowledge or experience. The notion that the Mind is either the true knower or experiencer is false. It is not self-illuminative. It is coloured and modified by experiences and objects and is cognized by the Soul. Because of the Force of desire that produces them, the mental deposits are eternal.

In a Purana we read that the Spirit or Mind is the cause both of bondage and of liberation: its addiction to the objects of sense is the means of liberation, and its separation from them is the means of liberation . . . Our Mind obtains knowledge of the body and world by sensation: this is outwit or experimental knowledge. Of the Soul, it obtains knowledge by introspection: this is inwit or intuitive knowledge. Together they give us knowledge of our existence.

Boehme and Swedenborg distinguish between the Higher and the Lower aspects of the Mind-Spirit. In some persons the Lower mind acquires great intelligence, self-consciousness and conceit, and yet they are without a glimmer of spirituality. It represents concrete thought or thought founded upon the matter of the senses. While the Astral Soul feels the impression made on the senses, the Lower mind reasons over them, but not always correctly. When mystics warn us not overmuch to trust to our Reason, they have reference to this aspect.

The Higher mind arises in two ways: partly by influx of light from within and partly by elevation of knowledge and experience from without. It thinks abstractedly and independently of the senses. The Higher mind is the understanding mind. The fact that most men do not think independently of the senses, proves that the Higher mind is not developed in them. For this reason only sensuous matters interest them.

Although we use the terms Higher and Lower mind, we do not have to think of the latter as evil or base. Both are vitally necessary in man's development, hence in the story of the Deluge, Noah is instructed to take two animals of every kind into the ark. The two animals represent the two living streams of mind, both of which owe their life and being to the Creator. Among the Hebrews, Ezekiel speaks of an altar built with a higher place and a lower place. In the sign Gemini, it is man's work to use the lower part of the altar as a means of reaching the higher. Similarly the tabernacle is built with a holy place and a holy of holies. The trumpets of silver used to call the Israelites to the assembly also is symbolic of the two sides of Gemini, one trumpet being specially mentioned as the means by which the prices should be called, that is, the higher spiritual forces.

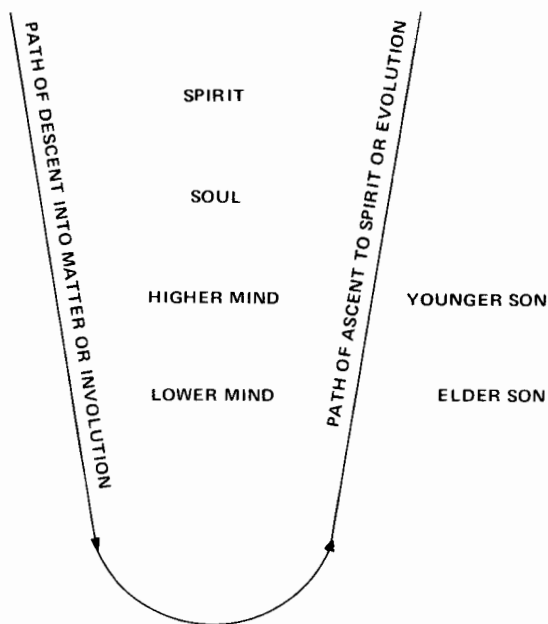
The Greek story of the Dioscuri or Castor and Pollux is to be interpreted from the sign Gemini. They were the great twin brethren who aided the Greeks in battle. The first was mortal and the second immortal. At the death of Castor, Zeus, seeing the grief of Pollux, raised them both to heaven



and let them preside over the constellation of Gemini, that is, over the mortal concrete mind and over the immortal 'nous'.

The Asvins in the Hindoo mythology have the same meaning. They are the precursors of the Dawn, for mind must work before anything new can come into being. They are also the physicians of the gods for again mind must work in order to maintain the perfection of the various vehicles in which spirit manifests.

In the Bible we note that in nearly every case younger sons are preferred to the elder and often set in authority over them. Many people have been puzzled over this. If we imagine the Spirit descending into matter through the various planes of descent, we see that the higher mind is contacted before the lower, thus in the path of descent, the higher mind is the elder son, but on the path of evolution in which we climb upwards to spirit, the lower mind will be contacted first, hence in symbolism this will be represented by the elder son. The following illustration will make the matter clearer.



ELDER AND YOUNGER SONS

The understanding of the Higher and Lower mind will make clear the story of Cain and Abel. Cain, the Lower mind, was only interested in the 'fruits of the earth' that is, in material things. He was a tiller of the ground but Abel kept sheep. Abel is the Higher mind, interested in living forces, not in matter. The Lower mind, fearing to lose its control, kills the Higher mind, as we do every time we turn our thoughts downwards instead of upwards. Cain means a 'smith' or 'maker', while Abel means 'a son'. Thus Abel is clearly represented as one who will in time come to his Father's Kingdom, whereas Cain sees merely the things that the Spirit has made in matter and works on these.

In the same way Jacob is chosen before Esau. Jacob is a 'supplanter' for the Spirit ever supplants the lower forces. At Mahanaim he speaks of himself as being two camps, that is, he realizes that the two mind forces are still at war within him. He is finally called Israel or 'a Prince of God' when he conquers the lower, that is, he is a prince who can rule in the Kingdom of the Spirit. David the Beloved is chosen before all his brethren for the Nous is ever the Beloved of the Lord. Isaac is chosen before Ishmael, Ephraim before Manasseh, etc.

Similarly in the Book of Samuel (1 Sam. 14: 3) we read of one of the exploits of Jonathan, where he went up to fight the Philistines. We are told that he passed between two rocks, one called Bozez (that is, surpassing white) and Seneh (or thorny). These two rocks, obviously from their names, refer to the Higher and Lower minds.

Gemini is ruled by Mercury. He is the messenger of the gods. Malachi sees that the true priest is the messenger of the Lord of Hosts. Since Christ is the Great High Priest, He is called by Isaiah 'My Messenger'.

Mercury generally carries a caduceus or rod, around which two serpents entwine, the one of the Higher Mind and the other of the Lower. In Numbers we have the story of the fiery serpents of evil which bit the Israelites: 'And the Lord said unto Moses, Make thee a fiery serpent and set it upon a pole: and it shall come to pass, that every one who is bitten, when he looketh upon it, shall live.' (21: 8).

The upright serpent on the pole represents the spiritual

mind and when man turns his attention to the spiritual forces he is healed of his diseases. In symbolism the concrete mind is often represented as a serpent inclined at an angle to the ground, while the evil passions of man are represented by the 'serpent of the dust' which crawls on the ground.

Mercury was also a guide along the highways and roads. In this capacity he is usually attended by a dog. The dog was sacred to Mercury. We have to note also that the parana-tellons or extra-constellations of Mercury include Canis Major and Canis Minor. Anubis of Egypt with his jackal-shaped head is really Canis Major or Dog-Star Sirius, one of the brightest stars in the heavens. Anubis guided the souls of the dead to the green hills of peace.

In the Old Testament, Caleb, whose name means 'the dog' was one of the spies who was sent by Moses to find out the best means of approach to the Promised Land. He came back from his expedition full of enthusiasm and tried to inspire the people to go up and conquer but they had not the courage, hence they wandered about the desert for forty years until a new leader Joshua (Salvation) was given to them, that is, they wandered their full appointed time of suffering until their lower minds died and a new influx of spiritual consciousness (Joshua) lifted them to the point where they were prepared to accept what the higher mind had found out long before.

Mercury is sometimes portrayed as a cockerel. This is because the cock is the awakener of the new day, as mind is also, awakening man to new efforts and hopes and work. In Rostand's drama *Le Coq d'Or* there is much that illumines this symbolism. M. Jean Delaire explains the meaning of the drama very aptly in the *Occult Review*:

Chantecler is the type not only of evolving, but of evolved humanity. He is man as he may be, man as he will be when he has fully realized the divinity latent within him. He typifies the humanity of the future, as well as of the past and the present. At first we see Chantecler as man only: at the close of the sublime poem, we see him as the God in Man. We hail in him a humanity that has learned its supreme lesson, that has reached a point in its evolution when, it not only perceives the Ideal, but is willing to die for it; when it is not only ready to die for it, but—ininitely more difficult task—to realize it in its daily life. Its ideal has become the ideal of *Service for love's sake*.

His illusions shattered, his dream dispelled, his love alienated, his message ridiculed, Chantecler yet rises above despair; nay, in his hour of despair he is stronger than ever, more absolutely convinced of his mission, more completely faithful to his trust. He *will* believe in his heaven-appointed task, even though heaven itself seems against him, even though the sun has risen while he, Chantecler, listened, entranced, to the voice of the Nightingale. He *will* believe himself necessary to Nature's plan: For is not man himself one of the cosmic forces that shape the world?

Who knows, he asks with the sublime audacity of genius, who knows that if I sing daily my song of dawn, and after me in many other farms, other birds take up the refrain of my song, every morn, for a long long while, who knows if some day—some day—there will be no more night?

In Luke 22: 61, when Peter hears the cock crow, he realizes how he has denied his Master. Peter here is a type of the Lower Mind which, when in full sway over an ego, acts for material prosperity and self-preservation, so preventing the Higher Mind from acknowledging its acquaintanceship with the Spiritual Man.

Hermes, who is the Greek Mercury, is said to be the Trainer of the Christs, for it is only through the divinity planted in the 'nous' within man, that he can comprehend the workings of the Spirit and so work and shape his circumstances to allow the fullest manifestation of the Christ element. Because of this alliance of Mercury with the creative power, the Kabbalists assigned Mercury to the letter *Kaf*, which means the hand, or the instrument by means of which work can be done on the physical plane. Living in a material world, man must not ignore matter. His work is to understand it and be able to understand that it is not opposed to him, but is a special mode in which Spirit is functioning for the time being. Rightly understood, matter is the Mother Principle.

Both Hermes and Thot of Egypt are sometimes portrayed with rams' horns. This is to illustrate their sonship or connection with the free Spirit in the sign Aries. Mercury is the Word which Spirit uses in order to polarize and create. It is the Creative Fiat, the Logos or the Word Thought.

In the planet Mercury is the idea of the power of motion. The Kabbalists gave to it the letter *Zayen* or the arrow. They said that the letter *Zayen* predominated in walking, and this

is characteristic of Gemini, which is ever restless since it seeks to get further away from Spirit or ever seeks to return to the pure essence of Spirit.

Anna Kingsford appends to her *Perfect Way* an extraordinarily illuminating 'Hymn to Hermes' which reveals to the thinker all the inner meaning of the planet:

As a moving light between heaven and earth; as a white cloud assuming many shapes.

He descends and rises, he guides and illumines, he transmutes himself from small to great, from bright to shadowy, from the opaque image to the diaphanous mist.

Star of the East conducting the Magi: cloud from whose midst the holy voice speaketh: by day a pillar of vapour, by night a shining flame.

I behold thee, Hermes, Son of God, slayer of Argus, archangel, who bearest the rod of knowledge, by which all things in heaven or on earth are measured.

Double serpents entwine it, because as serpents they must be wise who desire God.

And upon the feet are living wings, bearing thee fearlessly through space and over the abyss of darkness because they must be without dread to dare the void and the deep, who desire to attain and to achieve.

Upon thy side thou wearest a sword of a single stone, two edged, whose temper resisteth all things.

For they who would slay or save must be armed with a strong and perfect will, defying and penetrating with no uncertain force.

This is Herpe, the sword which destroyeth demons: by whose aid the hero overcometh, and the saviour is able to deliver.

Except thou bind it upon thy thigh thou shalt be overborne, and blades of mortal making shall prevail against thee.

Nor is this all thine equipment, Son of God: the covering of darkness is upon thy head, and none is able to strike thee.

This is the magic hat brought from Hades, the region of silence, where they are who speak not . . .

These are four excellent things—the rod, the wings, the sword, and the hat.

Knowledge, which thou must gain with labour: the spirit of holy boldness which cometh by faith in God, a mighty will, and a complete discretion.

## Meditation Exercises

- 1 Cor. 10: 11 These things happened to them for ensamples.
- Gen. 6: 19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark.
- Gen. 25: 23 And the Lord said unto Rebekah, Two nations are in thy womb . . . and the elder shall serve the younger.
- Gen. 32: 10 With my staff I passed over this Jordan; now am I become two bands.
- Exod. 31: 18 The Lord gave Moses two tablets of testimony.
- Exod. 26: 33 And the vail shall divide unto you between the holy place and the most holy.
- Ezek. 43: 13 The higher place of the altar.
- 1 Sam. 14: 4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side and a sharp rock on the other side: and the name of the one was Bozez (glistening or surpassing white) and the name of the other Seneh (Shorny).
- Gal. 4: 22-31 For it is written that Abraham had two sons, the one by a bondwoman the other by a free woman.  
But he of the bondwoman was of the flesh; but he of the freewoman was by promise.  
Which things are an allegory: for these are the two covenants: the one from the Mount Sinai which engendereth to bondage, which is Agar.  
For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath more children than she which hath an husband.

Now we, brethren, as Isaac was, are the children of promise.

But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then brethren, we are not children of the bondwoman, but of the free.

Num. 10: 2

Make thee two trumpets of silver: of a whole piece shalt thou make them: that thou mayst use them for the calling of the assembly . . . and if thou blow but with one trumpet, then the princes . . . shall gather themselves to thee.

## CHAPTER ELEVEN

### CANCER: MOTHER AND HOME

In Cancer we have the second great outpouring of the Mother-principle which began in Taurus. In Taurus material shape and form came into being but in Cancer the individualized soul with its whole emotional gamut came into being. Taurus, being an earth sign, is living substance, while Cancer, being a water sign, represents the action of the feelings on self and on other people.

In Cancer there is definite contact with the astral world, which is the realm of Kama or desire, hence the strong desire of the Cancerians to cling to their belongings, their children and to all people and things to whom their desire goes out, while there is so often a tremendous callousness shown to all for whom they have no affection.

The sign in itself is an ideograph of the breasts and so suitably represents the mother-principle in its nutritive capacity, and this in its turn is the ideal symbol for the soul which, like a mother, takes care of the various phases of life, thought, emotion and sensation that it gathers from day to day, sorting them out and watching their growth.

The old-time star gazers said that there were two gates in the zodiac. There was the gate of Cancer, by means of which we descended into this world from God who is our home, and the gate of Capricorn, by means of which we returned in the full knowledge of Spirit and of matter. Cancer is ruled by the Moon which, when depicted as the crescent moon, is always feminine. Placed on its side, this symbol becomes the great mixing cup of the gods in which the good and bad emotions are mixed. When the bad ones predominate it becomes 'the wine cup of the fury of my wrath', (Jer. 25: 15). When all the bad has been transmuted to good, it becomes the communion cup or the Holy Grail.

Among the paranatellons of Cancer is Crater, which lies between Cancer and Leo, and which is sometimes assigned to



Leo. If we understand this constellation we shall find a more complete exposition of this cup thought. Cancer completes the first quaternary of the Zodiac. In involution it is considered not only as being a water sign, but also as containing the essence of the three previous ones, that is, being water it also contains, fire, earth and air. All these substances then are mixed in Crater to make the individualized soul.

The horns of the crescent moon made the ancient astrologers think of the horns of a cow, hence the sacredness of the cow symbol both in Egypt and in India. Apuleius in his *Metamorphoses* (xi: 15) says, 'Cow, the prolific image of the all-mother goddess, Isis.' Hathor of Egypt, too, was sometimes represented as a cow covered with stars. The stars represent souls, thus she is thought of as the mother of all living. Sometimes from her cow-udders there are shown four streams of milk and these four streams are the quaternary of elements completed in Cancer. Madame Blavatsky in *the Secret Doctrine* says: 'In esoteric philosophy the cow is the symbol of creative nature, and the bull (her calf) of the Spirit which vivifies her or the Holy Ghost.' The story of the love of Jupiter for Io must also be interpreted along these lines, as the love of the Spirit for the purified, meditative, ruminative soul.

Again the horns of the crescent moon caused the ancient astrologers to think of a high prowed sailing vessel, thus they called one of the paranatellons of Cancer, *Argo Navis*. This is really Noah's ark, which is the symbol of the soul. It is built by the God-inspired man to carry him safely over the seas of life until finally he lands on Ararat or his spiritual home. The animals in the ark are variously said to be in twos and in sevens, a fact which causes the higher critic to scoff at the wisdom of the Bible, but the student of symbolism can show that both these numbers have reference to the same truth. The animals are the emotions. Two represents the two kinds of emotion: higher and lower, while seven is considered to contain four plus three, the four referring to material things and the three to spiritual things. Thus the whole meaning of the story is that the soul at the beginning of its voyage has within it emotions pertaining to the lower self and emotions

that grace the higher self. During the voyage it will learn to use both.

The Greek story of the Argonauts has also much of spiritual value. The ship took the great heroes of Greece in quest of the Golden Fleece, that is, in quest of Divine Wisdom or the Wedding Garment of the soul. The prow was made of the oak of Dodona, which, being Jove's own tree, spoke to them at times and gave them guidance. This prow is really the spiritual centre within man's head, which is receptive to messages from higher realms.

These images of the moon such as the cup, the cow and the ship, are all important symbols of the soul, which is the vehicle of man nurturing the higher emotions. In this sense Cancer is the Mother who bears the Christ Child. In another sense Cancer is the home where the Christ Child is nurtured. In so far however, as the Mother is considered to be the Cosmic Mother of all mankind, or *El Shaddai* the Breasted God, then the constellation around the Pole Star is this Mother or Home. This is of course Ursa Minor, the Pole Star forming the last star in its tail. There are seven principal stars in this constellation, again the four of matter and the three of spirit. Sometimes the four stars which form the body of the bear in the group (as also in Ursa Major) are said to be like the body of a chariot. The popular name for Ursa Major, Charley's Wain, tells us this. In symbolism this chariot is very important as being a well known symbol for the soul or vehicle within man that carries the Spirit. In the 'Song of Solomon' we read: King Solomon made himself a chariot of the wood of Lebanon. He made pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem. (3: 9).

Solomon here is a type of the Christ preparing himself a moving progressive vehicle in which he can drive the soul to its home. (Gold and silver are symbolic of wisdom and emotion.) The chariot is made for the daughters of Jerusalem, that is, for all souls that desire to reach eternal peace.

These four stars of Ursa Major and Minor are sometimes said to be the four corners of a garden, and again in the 'Song

of Solomon' we have reference to this garden of the soul. It is the Garden Enclosed of the mystics and the bride is likened to it. So many of the old painters of Europe knew this symbolism, for it was very common for them to portray the Virgin Mary within a square garden. The Garden of Eden, too, is indicative of the soul, as also is the Garden of Gethsemane. A garden is a part of land fenced off from the wilderness. In it the flowers are carefully nurtured and tended and in this sense the soul is the Gardeneress. The Virgin Mary is called in the Roman Catholic Church the Gardeneress of the Stars (or souls).

There have always been gardens:

There was the Garden of Eden,  
There was the Garden Enclosed of Solomon,  
There was the shining Asgard of the Vikings,  
There was the golden Garden of the Hesperides.  
Not to mention the Garden of Yimi,  
And the mystic Vale of Avalon,  
And the sad, sad Garden of Gethsemane.

The Great Bear is sometimes called the Plough. It then represents the Spirit which turns over the soul experiences, preparing the ground for more beautiful and abundant vegetation. John Bunyan likens Christ to a plough and says that without this ploughing, no man could become a saint.

The Great Bear was also said to be a sword, and then in symbolism it becomes the sword of the Spirit which divides the false from the true. When the Great Bear is considered to be a Sword then the Pole Star is considered to be the Judgment Seat.

Lastly, the two constellations of the Bears were sometimes called that of the Ass and foal of the ass. The solar ass is always a beautiful white ass which carries the sun god in triumph. Hence Jesus rode into Jerusalem on an ass. To ride an animal in symbolism means to have full control over it, so the story means that Jesus was in full control of his emotional nature, which was beautiful, docile and shining white. In Matthew 21, we are told how the disciples found the ass tied to a post (i.e., the Pole Star). At first the spiritual man finds that he must keep a tight hold on the emotional nature but there comes a time when he will be able to free them and to allow the emotions to share in his triumph.

Bacchus of Egypt is also portrayed as riding on an ass. In his highest aspect Bacchus represents the Spirit full of joy. It is only when riding the purified soul that the Spirit can have joy. (Perhaps it will be well here to remind readers that to ride a horse means in symbolism to exercise the mind.)

In Egypt Shu and Set was also said to ride white asses as also was Typhon, the great Universal Mother of all life. Typhon is the Mother of Beginnings and in this amply represents the Mother principle in which all souls are first formed in the process of involution.

At the present time the ass is one of the most despised of animals, but not so in former times. The Book of the Dead speaks of the Great Words that are spoken by the Ass. It is therefore in this spirit that we must interpret the story of Balaam's ass which reproved the prophet. It here represents the reproof that the kindly emotions of the soul can sometimes give to the worldly-wise lower mind which thinks, in its lack of true wisdom, to be able to evade the direct commands of the Spirit. It is in this knowledge too that we should interpret the mystical story of the Golden Ass of Apuleius.

At the summer solstice when the sun is in Cancer, it apparently stands still for three days before it begins to turn southwards. John the Baptist in the Bible represents the sun that stands still. It is said, 'John stood and beheld Jesus as He walked.' John here represents the purified emotional nature. When this is purified there is no further progress for it, but Jesus being the spiritual man, though he needs a purified body, and so partakes of the baptism of John, yet can increase in strength and wisdom. He is not limited to mere purification but grows in grace.

The sideways slow motion of the sun at the solstice is typical of the motion of a crab, hence the name given to the sign. In Egypt the sign was also represented by the scarab beetle or the scarab, which was the symbol of the god Khepera, whose name means 'he who rolls'.

In Hindoo Zodiacs Cancer is often represented by the tortoise, which was said to carry the world on its back. There is in this idea the mystical idea that in Cancer are laid all the qualities in involution which are able to carry and to form

the individual soul, but the true knowledge became lost. In the Greek legends the tortoise was still considered the base of the world, and Hermes was said to have killed it and to have scooped out the shell and with the muscles to have formed seven strings for the first lute ever made. Hermes here is the Christ mind which takes the basic emotions of the soul and forms them into an instrument of music, of joy and of praise.

### Meditation Exercises

#### The Moon

Rev. 12: 1 A woman clothed with the sun and having the moon under her feet.

#### The Ass

Num. 22: 27 The ass saw the angel of the Lord standing in the way.

John 12: 15 Fear not, Daughter of Sion, behold, thy King cometh sitting on an ass's colt.

#### The Plough

1 Kings 19: 19 Elijah found Elisha who was ploughing with twelve yoke of oxen, and he with the twelfth.

#### The Garden

Song of Sol. 4: 12 A garden enclosed is my sister, my spouse.

#### The Cup

Ps. 75: 8 In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same.

#### Ship or Ark

John 6: 20 He saith unto them, It is I: be not afraid. Then they willingly received him into the ship, and immediately the ship was at the land.

Gen. 7: 2 Of every clean beast shalt thou take to thee by sevens . . . and of beasts that are not clean by twos.

## CHAPTER TWELVE

### LEO: LION OF THE TRIBE OF JUDAH

The sign Leo begins the second quaternary of Fire, Earth, Air and Water. This second quaternary is composed of the same elements as the first, but represents a different plane of action.

In the first quaternary, Spirit begins its descent; the soul is created and individualized. In the second one, being so to speak now on the material plane, Spirit is so buried that only with difficulty and effort does it remember its heavenly origin and seek to regain its pristine splendour.

The fifth house is that of children, hence Leo has to be considered as the child of Aries with the added experience of all that has been learned by the ego in its passage through the intervening signs. Thus, though Christ is 'the Lamb slain from the foundation of the world', He is also the 'Lion of the Tribe of Judah,' a stronger symbol. For the same reason Buddha is called at times, 'He of the lion-gait'.

In its lowest sense, the sign will stand for self and awareness of self, so that it becomes the heart and centre of desire and is related to the astral or desire world.

In the lowest aspect of Taurus, material things are desired because of their supposed intrinsic value, but in the undeveloped Leo the desire for things is merely for the sake of self-gratification, not merely for themselves as such. When in the Bible the devil is called 'a roaring lion', it means just this terrific urge of the Spirit, apparently divorced from its heavenly knowledge and using its intrinsic knowledge and power to satisfy the lower animal nature with its passions, its pride and its vaingloriousness.

Cancer too, since it rules the emotions, is connected with the desire world, but the emotions would die out if they were not energized in the life of the fire principle.

All mystics have realized that the story of Daniel in the lions' den was to be interpreted symbolically as the

deliverance of the chosen one from the lower desire nature and this can only be done by the uplifting grace of the Lion of the tribe of Judah. Francis Thompson speaks of: 'That majestic lion whereof Daniel was the guest,' and the story of Samson, too, is symbolic. He had to conquer the desire lion of his lower self, then later it is said that he found the carcass full of honey. Samson is really the sun god and honey is the food of the gods. What is the food of the gods but spirituality? The story of St Jerome is similar. First he fought a lion and then the lion became his dearest friend.

This hunting and taming (sometimes killing), of the lion is found in nearly all the Scriptures, and was used by the alchemists to denote the overcoming of the lower self. The evil lion is generally termed the 'green lion' while the spiritual lion is termed 'the red lion'.

The green lion is the First Matter of the Great Work: hence in spiritual alchemy, natural man in his wholeness—Salt, Sulphur and Mercury in their crude state. Our Lyon wanting maturity is called green for his unripeness.

*(Alchemical tract).*

Hence the common opinion that a pious effeminacy, a diluted and amiable spirituality, is the proper raw material for the mystic life, is emphatically contradicted. It is not by the education of the lamb, but by the hunting of the wild intractable lion, instinct with vitality, full of ardour and courage, exhibiting heroic qualities on the sensual plane, that the Great Work is accomplished. The Green lion then, in his strength and wholeness is the only creature potentially able to attain perfection. The Kingdom of Heaven is taken by violence, not by amiable aspiration. 'The Green Lion' says one alchemist, 'is the priest by whom Sol and Luna are wed'.

The transmuting process is described as the hunting of the green lion through the forest of the sensual world. When the Lion is caught, when Destiny overtakes it, as the preliminary to the taming process, its head must be cut off and its removal is that death of the lower nature which is the object of all asceticism, that is, Purgation. The lion, the whole man, is 'slain to the world', and then resuscitated; but in a very different shape. By its passage through this mystic death, the colour of unripeness is taken away. Its taming complete, it



receives wings whereon it may fly upwards to Sol, the Perfect or Divine; and is transmuted, say the Alchemists, to the Red Dragon. For the spiritual chemistry represents deified man. Man has transcended his lower nature, has received wings wherewith to live on the higher realms of reality.

We might add here that the Red Dragon is a national emblem of Wales and they have the motto, 'The Red Dragon leads the way', not a battle cry as some think, but the remnant of a great spiritual truth hidden under heraldry, as so much of it is.

The Kabbalists assigned the letter *Teth* to Leo. *Teth* means the serpent and in its lowest aspect, the serpent is 'the serpent of the dust', the Tempter. The pictures of the Middle Ages representing the Fall are highly instructive. They often portray (as does the picture of Michelangelo), the serpent with the head identical with that of Eve. A slur on women, you say. No, but the woman is in all esotericism a symbol of the soul or the separate self, and what does tempt a person? Nothing but the self, the desires that lie within the self. If one falls a prey to alcohol, it is not because of some outside force tempting the person, but that there is some inner desire that needs gratification. If one falls a prey to ambition, it is because the self desires pomp and power and office and the fruits of ambition. If it were not so, the temptation would fall flat.

In the Genetic story, the passive man at the foot of the tree is the Spirit of man; the active serpent is the Will's Desire to reproduce itself; and the active woman is the manifestation or body of man, that through the Will carries out its Desire. Boehme says that the Serpent signifies the desire of carnal conversation, and all unchastity, wanton sexual uncleanness, and lewdness of man. This Desire is out of the Subtle False Will, which gives birth to the painful and venomous Primary Forces. In this False Will, which is gone out of the Unity of God into severation, differentiation, or incarnation, there is no enlightened understanding, but a subtle, dark cunning Desire to continue the separated or outward life by means of reproduction. When we hear of the artful logic, and see the crafty tricks, and the violent and murderous deeds committed by the sexes in their desire for union and reproduction, we understand that—notwithstanding all the poetry, incense and sanctimonious attitudes that accompany it, to hide its real nature—the sexes are not moved by the Forces of the Higher Triangle, but like the animals, by those

of the Lower Triangle. In the Astro-natural man lies the Desire of the Will (the Serpent) which withstands the Noble Image (the Christ) in the Spirit of the Mind.

*The Illuminate of Gorlitz* by Herman Vetterling, p.134.

In its highest aspect the Serpent is the Divine Wisdom that attunes all conflicting forces, and becomes the Great Physician. Hence Christ is called the 'Sun of Righteous with healing in His wings', and the soul, when attaining the spiritual stage, is said to be 'clothed with the Sun'. There are no healers comparable with the Leo people, who are rightly adjusted to take up this work. They are the most vital of all the signs. Their auras are stronger and larger than those of any of the other signs, for they contain the greatest amount of prana or solar force.

Boehme thoroughly understood this duality in the power of the element of Fire. He states that Fire in its lowest aspect is desirous of *taking*, whereas Light or Love, which is the higher manifestation of Fire, is desirous of *giving*, and the two are incompatible, but it is the lower that hates the higher, though the higher comprehends the lower and even dwells in it. He says:

God dwells with His Anger-Fire in every creature, and also in the secret of His Love-Fire, under the Anger-Fire; but this does not receive that. Hence, I say, God dwells with His Love even in the Devil, but he cannot receive it. The love is his enemy—just as water is the enemy of Fire, and yet Fire dwells in the original with water. Thus God dwells in all creatures and things, but they are not always fit (or in a state) to receive His Love. The Fire in God is only a burning Love Fire, a Manifestation of Life and of Divine Love; but in the creature it is often an Anger Fire.

*The Illuminate of Gorlitz* by Herman Vetterling, p.222.

Speaking concerning the prevalent view that Fire is the separative element, Alan Leo says in his *Esoteric Astrology* (p.87): A definition of Fire might run as follows: Fire is that state during which atoms are in the process of separating from one combination and entering into another. Thus in the undeveloped Leo, Fire is merely a destructive element, while in the higher types it becomes the divine forge in which metals can be shaped and made of greater use.

Leo ruling the heart is the sign of love and romance, of the desire for children, and these things take first place with the

average Leo character, but in the highest types of Leo these things are not connected with the mere mating hunger. They become steps, not only in a divine means of consolidating civilization by stable family life, but a means of realizing the Divine Love which never takes but always gives. St Paul set out to define the characteristics of this Divine Love, and perhaps Moffat's translation gives the best of all possible renderings:

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best; always hopeful, always patient. *Love never disappears.*

And this last statement is the criterion by which we know love—that it never disappears. This is where it is differentiated from the mating hunger, which disappears and often turns to hatred and loathing.

The Kabbalists assigned the letter *Daleth* to the Sun, which rules Leo. *Daleth* means the Door. The door is both a means of protection from external evils and an entrance to the interior mysteries of the Spirit. Hence Christ says: 'I am the door of the sheep . . . By me, if any man will enter in, he shall be saved, and shall go in and out, and shall find pasture.' (John 10: 7—9). One of the Upanishads says: 'For the Sun is the door of the world, and entrance for the knowing, a bar to the ignorant.'

When David said that he would rather be a doorkeeper in the house of the Lord than dwell in the tents of iniquity, he was not saying that he preferred some mean social position rather than be among evil doers, but rather that he would be able to enter in and out of the spiritual realms than waste his time in the dalliance of the desire world. The door of the ark had the same meaning. It was the entrance to the interior mysteries of the Spirit. There was sometimes a pillar of cloud that stood over the door of the tabernacle of the Israelites. Baruch is said to have read at the door of the Lord's house. John in *Revelation* speaks of a door opening in heaven.

This door in mysticism is said by the Hindoos to have a physical place in the human body. It is said to be the passage

that opens in the top of the head when the mystic attains cosmic consciousness. It perhaps is hardly a physical door but a passage which they conceive is formed after the kundalini force has reached the pineal gland and becomes united with the Fire force which is outside the human body. Some even say that this 'door of Brahma' or the Brahmanrandhram is above the head, in the aura of the man, rather than in the sutures of the skull.

Jesus is said to have been crucified at Golgotha, which means a skull, that is, the process of crucifixion is to be understood as an interior one. When He was buried a stone was rolled up against the door of the tomb, signifying the necessity of close interior communion. Lastly, at the Resurrection, the stone was rolled away by an angel, signifying the liberation of the Spirit for its new and greater work.

## Meditation Exercises

### Sun the Door

Matt.	28: 2	The angel rolled the stone from the door.
Rev.	3: 8	I set before thee an open door which none can shut.
Deut.	31: 15	And the Lord appeared in the tabernacle in a pillar of cloud: and the pillar of cloud stood over the door of the tabernacle.

### Sun as Fire

Mal.	3: 2	He is like a refiner's fire.
Matt.	3: 11	He shall baptize thee with the Holy Ghost and with Fire.
Heb.	1: 7	He maketh his ministers a flame of fire.

### Sun as Healer

Mal.	4: 2	Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings.
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**Lion as Lower Nature**

- Ps. 91: 13 Thou shalt tread on the lion and the  
adder.  
1 Pet. 5: 8 The devil as a roaring lion walketh  
about.

**Lion as Higher Spiritual Nature**

- Rev. 5: 5 The lion of the tribe of Judah shall  
prevail.  
Micah 5: 8 The remnant of Jacob shall be as a lion.  
Hos. 5: 14 I will be as a young lion to the house of  
Judah.

## CHAPTER THIRTEEN

### VIRGO: VIRGIN DAUGHTER OF JERUSALEM

Virgo is the second of the earth signs of the Zodiac. It is the fifth sign from Taurus, and is therefore the child or daughter of Taurus. In Taurus are the beginning of form and matter and soul substance. In Virgo these are completed and shaped on the physical plane, for Virgo is the last phase of involution. The Secret Doctrine says,

Matter is the vehicle for the manifestation of Soul on this plane of existence, and Soul is the vehicle on a higher plane for the manifestation of Spirit, and these three are a trinity synthesised by Life which pervades them all.

Thus Virgo exists for the sole purpose of providing a suitable vehicle for Spirit. It rules the sixth house, which is the house of service, and this is its service, work and purpose.

When Taurus is considered as a city, then Virgo becomes the 'Virgin daughter of Jerusalem', or 'Virgin daughter of Zion'. Taurus is Queen of the May and the Flowers, while Virgo is Queen of the Harvest. The relationship between them is similar to that in the Greek legends of Ceres and Proserpine. After harvest time comes winter, and this coming of winter is symbolized in the story by the descent of Proserpine into Hades, where Mother Ceres goes in quest of her. Ceres is Taurus, the vast illimitable supply of matter, while Proserpine or Virgo is a special manifestation of this matter.

The Roman Catholic Church addresses the Virgin Mary by three titles, Daughter, Mother and Spouse of God. Virgo has reference to the first title, Cancer to the second and Taurus to the third.

The Kabbalists assigned the letter *Yod*, which means the finger or the nail, to Virgo. The *Sepher Yetzirah* says:

He let the letter *Yod* predominate in working, crowned it and combined it with the other, and formed by them, *Virgo* (the *Virgin*) in the world, the month *Elul* in the year, and the left hand of the human body, male and female.

The form and matter of Virgo is not to be considered static but rather as dynamic matter, so permeated with Spirit and living force that it becomes the substance out of which evolution begins, hence the Church calls the Virgin 'Parturibundus' meaning 'about to bring forth'. Nephthys of Egypt was also called 'She who is to bring forth'. One hundred years before Christ there were altars in Europe dedicated to a virgin 'who is about to bring forth', showing that the ancient people had rightly understood the essence of the sign Virgo.

In the Scriptures it is interpreted rightly in the phrase, 'The Word made flesh', where Virgo is the flesh and Christ is the Word. The ruler of Virgo is Mercury or Hermes and he also in the ancient legends is the 'Word' as also is Buddha, which word means, 'The Word'.

In Virgo are the beginnings of conscious spiritual domination over material elements. It involves the doctrine of free will, which is the very heart and centre of occultism and all its branches, such as New Thought, Christian Science, Rosicrucianism, Theosophy, etc. In Virgo (the soul) when the Word (Christ) speaks, then man has control over his destiny since Spirit is always free. As Rudolf Steiner says:

It but metamorphizes itself into matter in order to attain to ways of working which are possible only in this metamorphosis. Spirit must first of all take on the form of a material brain in order to lead in this form the life of the conceptual world, which can bestow upon man in his earthly life a freely acting self consciousness. To be sure in the brain, Spirit mounts upward out of matter; but only after the material brain has arisen out of matter.

This new spiritual consciousness that awakens in Virgo is symbolically represented by the ear of wheat which is always placed in the right hand of the zodiacal virgin. The ear of wheat connects the story with the birth of the Christ Child at Bethlehem, which means 'the house of corn'. A branch of palm is held in the left hand as the emblem of victory which is an inherent attribute of spirit. This branch gives us the title of Christ as 'the Branch' (Zech. 3: 8). Christ is said to have been brought up at the City of Nazareth, which means 'the Branch'. The higher critics tell us there was no such city there in the time of Christ, but the writers of the Gospels intended to convey a symbolic meaning rather than a geographical one.

It is the state of the soul (a city), where man realizes that he is part of the one great Spirit, that is, a branch.

One of the parantellons of Virgo is Coma, which means the child, or the desired one. Mystically it represents the Christ who is 'the desire of all nations'. The constellation of Coma is usually depicted as a woman holding a child in her arms. Eckhard, the mystic, says, 'Mary is blessed not because she bore Christ bodily, but because she bore him spiritually, and in this everyone can be like her.'

Perhaps the whole story of the Virgin Birth has never been explained more simply or more effectually than by Anna Kingsford in *The Perfect Way*. She alludes to the fact that Mary (the sea of experience) is the daughter of Anna (or time), and then goes on to say:

From her triumphant [i.e., Mary] springs the Man Regenerate, who, as the product of a pure soul and divine spirit, is said to be born of water (Maria) and the Holy Ghost. . . . The saying of Jesus, ye must be born again of Water and the Spirit, was a declaration, first, that it is necessary for everyone to be born in the manner in which He Himself is said to be born; and next, that the gospel narrative of his birth is really a presentation, dramatic and symbolical, of the nature of regeneration . . . The Holy Ghost represents the Will in action, Creative Energy, Motion and Generative Function. Of this union of the Divine Will in action—the Holy Ghost—with the human soul, the product is Christ, the God-man, and our Lord. And through Christ, the Divine Spirit, by whom He is begotten, flows and operates.

Virgo is the sixth sign and culminates in the autumn equinoctial point. The number six is the number of the faces of a cube. When the cube is laid out flat it becomes the cross, the cross of matter on which all Saviours are crucified.

The body is the chamber of the ordeal; therein is the Soul of Man tried . . .

For the body in which man is redeemed is of the Earth: it is broken upon a cross, cut down by a sickle, crushed between grindstones.

For by suffering of the outer is the inner set free . . .

There is Corn in Egypt: go thou down into her, O my Soul, with joy. For in the kingdom of the Body, shalt thou eat the Bread of Thine Initiation.

But beware lest thou become subject to the flesh, and a bond slave in the land of thy sojourn.

Serve not the idols of Egypt; and let not the senses be thy taskmasters.



For they will bow thy neck to their yoke: they will bitterly oppress the God of Israel.

An evil time shall come upon thee; and the Lord shall smite Egypt with plagues for thy sake.

Thy body shall be broken on the wheel of God: thy flesh shall see trouble and the worm . . .

Thy glory shall be brought to the dust; hail and storm shall smite thy harvest; yes, thy beloved and thy first born shall the hand of the Lord destroy;

*Until the Body let the Soul go free;* that she may serve the Lord God.

The rose which is frequently seen on the cross represents the Spirit suffering in matter. Astrologically it represents the autumnal equinox. Owing to a confusion of thought, since the Rose is the Queen of flowers, and considered to be the Rose of Sharon in Solomon's Song, the Rose on the Cross is thought by the Church and many occult societies to be the Virgin Mary. There is however a sense in which Christ is Archetypal Virgin as well as Archetypal Man, and it is in this sense that He is the Rose. Horticulturalists know that the rose bush is a cultivated apple tree. The apple tree is a symbol of desire, hence Eve was tempted by apples, but the rose is a symbol of Love without desire. Here we get a clue to the meaning of the old story of the white rose which was said to have been given to the Christ Child by the daughter of one of the shepherds of Bethlehem. When the Child touched it, it became roseate red. The white rose would represent the pure matrix of matter, full of the divine spirit, but as yet inert, static, waiting to render service. The red rose would represent the same matter but moving, dynamic and beginning its work of regeneration.

One of the extra constellations of Virgo is Bootes or the Ploughman. He is the eternal force which is embedded in matter and which prepares it to bring forth fruit. Virgo is the plough and Bootes is the Ploughman. Cancer is the field (q.v.). In some zodiacs Bootes is shown carrying the sickle of Saturn, in which case he is to be considered as Joseph, the foster father of Jesus. In other zodiacs he is represented as a shepherd and his sheep are then the constellations of the Bears, which are said to have been not bears but sheep, originally. In this case Bootes is the Divine Wisdom which shepherds and takes care of the new-born spiritual Child.

The Church legends of the girdle of Mary are singularly instructive. It is said that when the Virgin came to the end of her mortal life, angels bore her up to heaven (the Assumption). St Thomas was told of this miracle taking place and doubted it. He however ran to the scene and was just in time to see her disappearing among the clouds. The Virgin saw him and dropped her girdle to him. The girdle being about the waist line, becomes a symbol of the ability of the ego to distinguish between the spiritual world and the temporal. St Thomas is Mercury.

When he doubts he is the lower mind. When he has learned to perceive spiritual truths, he becomes one with the higher mind. The girdle then that was dropped represents the joining together in one individual of the spiritual mind with that of the concrete. The girdle of Venus had the same meaning to the Greeks. Robert Stephen Hawker in his beautiful poem 'Aishah Schechinah' speaks very beautifully of this linking of the higher with the lower in the person of the Virgin Mary:

A shape like folded light, embodied air,  
 Yet wreathed with flesh and warm;  
 All that of Heaven is feminine and fair,  
 Moulded in visible form.

She stood, the Lady Schechinah of Earth,  
 A chancel for the sky;  
 Where woke, to breath and beauty, God's own birth,  
 For men to see Him by.

Round her, too pure to mingle with the day,  
 Life that was Life, abode;  
 Folded within her fibres meekly lay,  
 The link of boundless GOD . . .

The Zone, where two glad worlds for ever meet,  
 Beneath that bosom ran;  
 Deep in that womb, the conquering PARACLETE  
 Smote GODHEAD on to man.

In many ancient pictures the Virgin is represented as spinning at the time of the Annunciation. In the Proto-evangelion which is the source of so many of the old pictures of the Church, it is said that there was a new veil to be made for the Temple and the High Priest called Mary, 'and the true purple fell to her lot to spin.'

This spinning definitely connects her with the sign Virgo in which the garment of the soul is made, sometimes called the purple robe (see John 19: 2) and sometimes the wedding garment. Hence the Virgin is sometimes called by the Church 'the Robe of Glory,' as we have in the poem of Gerald Hopkins:

I say that we are wound  
 With mercy round and round  
 As if with air: the same  
 Is Mary, more by name.  
 She, Wild Web, Wondrous Robe  
 Mantles with guilty globe . . .  
 And wakes, O marvellous!  
 New Nazareths in us,  
 Where she shall yet conceive  
 Him, morning, noon and eve;  
 New Bethlems, and He born  
 There, evening, noon and morn.

### Meditation Exercises

#### Virgo

##### Virgin Daughter of Jerusalem or Zion

- |        |         |   |
|--------|---------|---|
| Isaiah | 52: 1-2 | Awake, awake; put on thy strength, O Zion: put on thy beautiful garments, Oh Jerusalem, the holy city . . .<br>Shake thyself from the dust; arise and sit down,<br>Oh Jerusalem: loose thyself from the bands of thy neck,<br>O captive daughter of Zion. |
| John   | 12: 15  | Fear not, daughter of Zion: behold thy king cometh, sitting upon an ass's colt.   |

#### The Rose

- |              |      |  |
|--------------|------|--|
| Song of Sol. | 2: 1 | I am the rose of Sharon and the lily of the valleys. |
|--------------|------|--|

#### The Word

- |         |    |   |
|---------|----|---|
| John 1: | 14 | And the word was made flesh and dwelt among us. |
|---------|----|---|

**The Ploughman**

1 Kings 19: 19 Elijah found Elisha who was ploughing with twelve yoke of oxen.

**Garments**

Exod. 31: 2—10 I have called Bezaleel . . . and I have filled him with the spirit of God, in wisdom and in understanding and in knowledge . . . to devise the cloths of service, and the holy garments for Aaron the priest.

Exod. 35: 25 And all the women that were wise-hearted did spin.

## CHAPTER FOURTEEN

### LIBRA: ALTAR OF SACRIFICE

Many of the ancient zodiacs show only ten signs, in which case Virgo, Libra and Scorpio are conceived to be one, and certainly in symbolism they have at times to be considered as a unit.

It is important to bear in mind that though the Christ Child is conceived in Virgo, He does not come into manifestation in the Physical world until the sign of Capricorn, which means that though the Child is conceived in the soul or emotional mind, or in substance, yet it has to prepare its various vehicles of mind, astral desires, and sensation, and vitalize each one of these before it is ready to do its work on the physical plane. Thus Virgo, Libra and Scorpio represent the first stage of gestation, while the sign Sagittarius would represent the quickening and Capricorn the actual coming forth.

The stage of the preparation of the mind vehicle is symbolized in Libra, which sign is an ideograph of the sun sinking into the western horizon, a phallic symbol if you wish, but which represents in a religious sense the sun sinking into and permeating with its Life Spirit the mind of man. Libra is the seventh sign and seven means a return to the starting place, a cessation from labour. The seventh or Sabbath day of Genesis represents the period when God is said to rest. And the purpose of rest is that by means of withdrawing the active qualities of the physical and lower mental, the higher mind may perceive a new purpose.

The first degree of Libra then is the period of equipoise or balance when the work of involution has ceased and the work of evolution has to begin.

Lo! the caravan has reached  
The No-thing it set out from.

The first point of Libra is the sunset, that of Aries being the sunrise, and that of Capricorn the noon. In the process of

evolution the Spirit has to start to unfold and to liberate itself from matter, hence Libra represents the starting point of the day of liberation and new spiritual light. Spirit then has, so to speak, to recollect everything that the sun passed in its journey from Aries to Libra via Capricorn. It is a working backward.

The seventh month is Libra (starting from Aries) and it was celebrated by the Hebrews by three great Festivals: the Feast of Trumpets, the Day of Atonement and the Feast of Tabernacles or Booths. The Rabbis said that the Feast of Tabernacles was in memory of the deliverance of Isaac by a ram (Aries). Isaac means 'Laughter' and is the feminine or Venus aspect of the Life-Spirit. In involution this is Taurus; in evolution Libra.

The dividing line between Virgo and Libra is the autumn equinox when the forces of day and night are equal as in Aries, hence the sign is also connected with the cross, the cross where the ecliptic cuts the equator. Aries is the cross on which the sun god suffers in his descent into matter; Libra is the cross where the ego suffers in its return to spirit. The Southern Cross, which is one of the parnatellons of Libra, also points out this suffering, which is innate in the sign. Another parnatellon is that of the Victim who is pierced by the arrows of the Centaur, not the good Centaur or Chiron of the sign Sagittarius, but one of the evil centaurs representing the hatred of the lower reasoning common sense mind directed against the spiritual mind. The Parnatellon of the Centaur is usually assigned to Virgo, for the fault of the undeveloped Virgo is to occupy himself with form and matter and reason, forgetting that these are not existent of themselves but are the result of the operation of Spirit.

The real purpose then of the two signs Virgo and Libra will be to resurrect the 'dead bones' of the materially minded, to change the ordinary bread made by the physical man into the actual body (or vehicle of manifestation) of Christ. Only the Spirit from on high can do this, that is the fire principle. Where then in Libra do we have any hint of the manifestation of a Fire principle?

In Moor's Hindoo Pantheon there is a representation of an ancient zodiac with an altar instead of the usual balance, in

the sign of Libra. This bears out the above statement that there is some Fire principle to be considered as affecting Libra, and it also gives an added clue to the meaning of sacrifice in the sign, but above all since the end and purpose of sacrifice on the altar is to gain union with the Godhead, then there must be inherently this idea of union with the Godhead in Libra. In Libra the body or the outward life has to perish and the real life is set free on the altar.

We must here bear in mind that as in the story of Elijah and the priests of Baal (1 Kings 18: 28), there can be no Fire where there is no faith, so Virgo and Libra would be powerless without the subsequent signs of Scorpio and Sagittarius. The fire planet Mars, being the ruler of Scorpio, represents the agony involved in the process of the consumption of the outward body, while Sagittarius represents the liberation of the Spirit in the Fire and its incorporation with the All Spirit. We now begin to realize why the three signs of Virgo, Libra and Scorpio make up the complete idea of the altar.

This is the altar which Noah built when the Flood abated. It was built on the mountain top of Ararat, that is, on the highest part of his consciousness. The ark rested on this mountain with its cargo of animals of every kind, that is, the soul contains within itself at the first point of evolution the prototypes of all the thoughts and emotions that will later come into full manifestation and realization.

The instructions given to Moses concerning sacrifice are particularly instructive. Meat and drink were to be sacrificed at the great altar in the outer court, while in the Holy Place, incense was also added. Venus, the ruler of Libra, rules both blood and incense, blood representing in sacrifice the life that has to be freed: 'For the life of the flesh is the blood, and I the Lord have given it to you upon the altar to make atonement for your sins.' (Lev. 17: 11). Incense also being sprayed upon the altar represents the fact that the New Life in its final manifestation (in the Holy of Holies) is to contain no remembrance of its suffering. This last stage of glory and divine radiance in the mind is represented in the heavens by the constellation of the Northern Crown, which was said by the Greeks to have been the bridal gift of Bacchus to

Ariadne. Ariadne was deserted by Theseus, or the outward pleasures of life, and then was found by Bacchus, the god of wine or celestial joy, thus only after suffering and forlornness does the soul come to its final joy.

We might expect that since Libra is a mental or air sign, it would, like Gemini, be ruled by Mercury, whereas its ruler is Venus, the ruler of Taurus. In Taurus the principle of Mother-God rules the law, that is, the underlying principles that govern the ways of creation and manifestation, but in Libra it rules rather the harvest time than that of the planting of the seed, hence in the Venus of Libra there is a graciousness and feeling of divine love and compassion that is not so apparent (but which is latent) in the Venus of Taurus.

Venus, as just stated, partakes of the seed of life within all substance. It is the essence of the coagulating principle of soul-substance. It is the fructifying principle of life. It represents the innate pleasure of nature in making all kinds and varieties of forms, the longing of the Mother-God for all that is beautiful. The Kabbalists assigned the letter *Chaf* to this planet:

‘He let the letter Chaf predominate in life, crowned it and combined it with the other, and formed by them: Venus in the world, the fourth day in the year, and the left eye in man, male and female.’

Since the letter *Chaf* means the hand and is assigned to Venus, it is particularly an appropriate symbol for the first sign of evolution or the beginning of the Great Work, the beginning of the positive manifestation of the spiritual life and activity. The hand is a great symbol of power and work and the directive faculty of Spirit. The first great enlightenment of the Man Regenerate is to know that the Spirit is capable of handling all situations and is self-directive, thus in Libra man has to know that he is not of himself the active principle but the passive; he is merely a channel for this mighty power, and on the altar of sacrifice after all that obstructs the free flow of Spirit has been burned away, he becomes ‘married’ to the Spirit. This is the true meaning of the Sacrament of Marriage called in *Revelation* the Marriage of the Lamb. It is also the true meaning of the mystical marriage of St Catharine of Sienna to the Infant Christ.

The great sin of the Israelites was in thinking the Lord’s



hand was shortened, and it never is. The power is unailing and is always there, but man fails to grasp the hand that is stretched out to him in the darkness. All the rest of the process of regeneration is easy as man in Libra awakens to the fact that he has a faith and a certainty of hope in the knowledge of an illimitable and very real power always ready to help him.

This is why Christ is said to sit at the right hand of God, for Christ is the hand or active principle of Godhead, and hence the sole Salvator of man. In the Old Testament Jacob names his youngest son, who is a prototype of the Christ, 'Benjamin', which means 'son of my right hand'.

To the sign of Libra the Kabbalists assigned the letter *Lamed*. The *Sepher Yetzirah* says, 'He let the letter Lamed predominate in coition, crowned it and combined it with the other, and formed by them: Libra in the world, the month Tishri in the year, and the gall of the human body, male and female.' The letter 'lamed' means an ox-goad, and the goad in human experience is the divine urge that, as Francis Thompson so wonderfully illustrates in 'The Hound of Heaven', urges man to seek his Creator, even though apparently doing his best to flee from him. Libra being on the Western horizon, represents to the Astrologer the other self, or the principle with which, though man in his selfishness may tend to avoid it, he must in time become allied. It is therefore essentially the sign of marriage. Occultly the union is that of Spirit and mind, which gives in the sign of Libra a new perception and ideality concerning ultra-mundane things and existence. In the Kabbalistic Tree of Life, the West is given to Chokmah or Wisdom, Chesed or Mercy, and Netzach or Victory. These three form the Pillar of Mercy which is essentially Venisian. The Egyptians assigned the West to Apis, the 'Bull of the West', the 'Image of the Soul of Osiris'. In the Bull, as in the ark, are said to be the seeds of all living creatures, and as we have stated before, in the first point of Libra are latent all the qualities which are to be brought into manifestation during evolution. The Egyptians also considered that the West was sacred to Hathor (the House of Horus). She is the feminine soul principle which receives the spirit or Horus.

Isis also was assigned to the West . . . She represents the soul in search of the dead Osiris, or Spirit which is apparently dead after the period of involution. Among the early Christians Michael is the god of the West. He is often portrayed as carrying the scales of Libra and taking the souls of the dead to the judgment throne. Mercury also had this office, and we must be careful to note that this symbolism relates rather to the first point of Libra rather than to the whole sign, for after all Mercury is the ruler of the preceding sign of Virgo.

Libra is the fifth sign from Gemini, hence in a sense is the child of Gemini. In Libra the Spirit weighs and considers the two aspects of mind, concrete and abstract, transmutes the active experience of the one into the other and definitely allies itself with the Higher Mind and lives in it. As Christ says, 'Because I live, ye live also.'

### Meditation Exercises

#### The Balance

- Rev. 6: 5 He that sat thereon (on the throne) had a pair of balances.
- Isa. 40: 12 He weigheth the hills in a balance.

#### Seventh Day

- Gen. 2: 2 And on the seventh day God ended His work which He had made; and He rested the seventh day from all the work which He had made.

#### Wind or Air as Mind

- Gen. 8: 1 God made a wind to pass over the earth and the waters assuaged.
- Ps. 104: 3 He walketh upon the wings of the winds.
- Matt. 3: 12 Whose fan is in His hand and He will thoroughly cleanse his threshing floor.

#### Altar

- Exod. 27: 1 And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be four square: and the height thereof shall be three cubits.

**Feasts during Libra**

- Exod. 23: 16 Thou shalt keep the feast of harvest, the first fruits of the labours which thou hast sown in the field.
- Lev. 23: 24—35 In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets. Also on the tenth day of the seventh month there shall be a day of atonement . . . the fifteenth day of this seventh month shall be the feast of tabernacles.

**Marriage**

- Rev. 19: 7 For the marriage of the Lamb is come and his wife hath made herself ready.

## CHAPTER FIFTEEN

### SCORPIO: DEATH OR REGENERATION

There are so many misconceptions concerning the sign of Scorpio that the student, unless he treads carefully, will fail to understand the glory and the power of this great sign and be inclined to think that because it rules the sex organs, there is something base and ignoble about it, as though any of the signs or any of the organs of man which are replicas of those of the Grand Man of the Universe, could be base or ignoble.

In dealing with the sign we have again to remember the fact that it was at one time part of the Virgo-Libra-Scorpio sign. The unifying idea that ran through this three-in-one sign was that of the altar. As we have mentioned previously, Moor's Hindoo Pantheon shows an altar for Libra. In Virgo we have the vestal maid who tends the fire. In Libra we have the altar, the victim and the fire. In Scorpio we have the 'sweet savour' which ascends from the victim, which is smelled of God and which calls down the celestial creative energy that makes for new life. There is a physical side to this 'sweet savour' as well as a symbolic. It is actually true that a spiritual man emits a peculiar beautiful perfume recognized by others on the spiritual path. The Church calls it the 'odour of sanctity', and the stories of saints emitting this perfume are therefore based on fact and not merely on fancy.

For this reason many of the ancient gods and goddesses were said to exude beautiful perfumes, while in the 'Song of Songs' the lips of Solomon were said to 'drop sweet smelling myrrh'. St Paul exhorts us to 'walk in love as Christ also loved us and hath given himself to us for an offering and a sacrifice to God, for a sweet smelling savour'.

The *Sepher Yezireh* says, 'God let the letter Nun pre-dominate in smelling, crowned it and combined it with the other and formed by them, Scorpio in the world, the month Marchesvan in the year and the small intestines of man, male and female.' The act of smelling is related to the nostrils and the nostrils were considered by the Hebrews to be the seat of

life (the animators, according to the *Sepher Yezireh*). In Genesis, which means the beginnings of the New Life Regenerate, it is said that God breathed into man's nostrils. The breathing started in man's nostrils but went to the lungs which are related to the sign Gemini and the mind. In Scorpio the uprush of life impregnates the New Man Regenerate with new thought concepts. Thomas Lake Harris in his *Millennial Age* says, 'Thought follows respiration . . . But suppose that spiritual respiration should be continued into material respiration it would be accompanied by the descent of ideas which now tabernacle in the invisible.'

Scorpio is pre-eminently the sign where there is the urge to create new forms. In the average person it is the urge to bring a physical child into being, but in others it becomes the urge to reform themselves, to reform the world, to bring into being great artistic products, to bring into the physical world some of the glories of the invisible world. But just as conception is not possible in the physical world without both male and female, so in the Scorpio person it would seem that he needs some other person to help him formulate his ideas, and in the Spiritual realm the Spirit has to dominate the soul entirely before the soul-emotions can express themselves in all their beauty.

In the master initiate there comes the ability to subdue all things and particularly the unregulated emotional mind. Jesus is said to have 'come up out of the water', that is, out of the purely psychic and emotional state. He is also said to have been born of Spirit and water, that is, of the pure soul energized by Spirit.

To the symbolist, sexual union means in the scriptures of the world, mind acting on emotion, which gives ideas as the product. These ideas are necessary to the artist, who in any line of work would bring something new and original to the world. No product of the mind can manifest in the world without first definite ideas. Emotion helps these ideas to appeal to the world, and there is no great art without emotion. There is of course a higher stage in mind when men can transcend the world of definite ideas and concepts—then he is in the world of pure thought (Sagittarius). But it must be remembered that he cannot bring back anything to his

fellow man till he has definite thought, ideas and concepts—these are the work of the sign Scorpio. In fact one might say that until a person has had definite ideas, one can usually distrust his dreamy imaginings, which he says are from a world higher than that of imagination and ideas. Still further we might ask, what is the use of his getting into that world unless he can bring down some of his knowledge into the everyday world? Every great teacher has been able to do this. That is why he has been recognized as a great teacher, not because he was able to say that he had been into the realm of pure abstract thought.

When God breathes the breath of life eternal in man, the latter becomes alive in every part. Alive in every part! In the physical body, in the affectional body, in the mental body and in the spiritual. In this sense Scorpio represents, since it is the sign of death and consequent regeneration, the death of the animal victim and the new birth of Man Regenerate. Jesus speaks of the seed of corn 'which except it fall into the earth and die, it abideth alone, but if it die it bringeth forth much fruit.' (John 12: 24). Modern botanists may perhaps dislike the use of the term 'die' in this sense, since the seed of corn does not actually die. But if we use the term symbolically, as it was meant, to show that there must be an end of the mere seed state and a coming into manifestation of a plant which existed only potentially in the seed, we understand the right meaning of the sign Scorpio. If we study the life of any 'twice-born' man, we shall see that nothing in the second birth is apparently like that in the old body. The physique is finer, the face more beautiful, the intellect is illumined, the affections are truer, the flow of life is more powerful and magnetic, and such a man becomes a harvest to the needy. Thomas Lake Harris in his *Millennial Age* puts the matter very aptly. He says that St Paul wrote of 'the ability of the Spirit not alone to transform the will, but to renovate the understanding; not alone to renovate the understanding, but to descend from the spiritual into the natural provinces, bringing in order the physical form: to cast out disease, conquer death and to bring us all body, soul and spirit to that glorious condition which man would have occupied had moral evil never crossed the threshold of the world.'

It is by virtue of this new spiritual life that man in the process of regeneration seeks and searches consciously for his Maker, and in so far as he seeks the promise is ever that he shall find.

The letter *Nun* which is assigned to Scorpio means the fish, which is the being that swims through the seas of emotional life. The bladder of the fish prevents suffocation, hence this has become a sign of regenerate life and in symbolism, where the evil side of the fish is not appropriate, it is always this preserving element which is meant. The bladder is sometimes called the *Vesica Piscis* and, like the nostrils, is considered to be symbolic of the soul ready for the breath of eternal life. The story of Jonah illustrates this thought exactly. He was caught up in a wave of emotional dislike for the task to which he was appointed, that is, he was thrown into the belly of the great fish. There in the *vesica piscis* he stayed till he was infused with the new life desire to do that for which he was appointed.

Libra is a masculine sign ruled by a feminine planet. It represents Wisdom-Love operating on Mind. Scorpio is a feminine sign ruled by the masculine planet Mars, and thus represents the emotional, sensational desire mind infused with Creative Energy. It will therefore depend on the status of the person whether there will be a great uprush of astral desire, or whether there will manifest the regenerated emotions of the soul and their attendant ideas.

As we said before, it is the sign of death or regeneration. On the altar of sacrifice, if there is no spiritual desire to ascend, then the animal nature being consumed, there is nothing left alive; but in so far as there is some uplifting desire (savour) to rise to the spiritual realms, then there comes regeneration and new life. This fits in with Scorpio being the eighth sign, for eight is the number of the new beginning.

It is in creative life that the sign Scorpio abounds. In Libra is the act of coition. In Scorpio impregnation takes place, giving rise to new and additional life forms. And remember that impregnation cannot take place unless the parents are potent, and in the symbolical sense the parents will be Mars or the Creative Energy of the Spirit and the soul of man. We

get this idea of potency in the Kabbalistic assignment of wealth to Mars. The *Sepher Yezireh* says: 'He let the letter Gimel predominate in wealth, crowned it and combined it with the other, and formed by them Mars in the world, the second day in the year and the right ear of man, male and female.'

In the sign of Aries, Mars gives abundant life unrelated to form, while in Scorpio it gives prolific new forms. Gimel is the camel, an animal which, because it is able to store up water, can cross the long deserts, hence it becomes an admirable symbol of the ever-enduring life energy of Mars.

The Greeks used the boar as the symbol of Mars and the Hindoos also used the wild boar as the symbol of Vishnu, when the latter was considered in his fighting element. They said that at one time he incarnated in the form of a wild boar. This was in the beginning of time when the earth (i.e., man) had been dragged down to the bottom of the sea (that is, the emotional forces) by a monster. Vishnu, in the shape of a boar, dived down into the sea and there did battle with the monster and finally brought the earth up again. The story reminds us somewhat of that of Beowulf and seems to mean that when man has been dragged down by his evil emotions and desires, the Vishnu or the higher mind begins the fight for his redemption. Scorpio ruled by Mars represents this eternal conflict of the Spirit for the redemption of the ego. In this sense Mars is a symbol of the Christ.

In another sense Mars is the tempter or the devil. It is he who tempts the Christ to act precipitously and to throw Himself down from the pinnacle of His Christhood. (Saturn is another aspect of the devil but we shall come to that in the chapter on Capricorn.)

All the preceding ideas in this chapter concerning Scorpio are written in the symbols of the sign the scorpion, the scarab, the serpent, the eagle and the dove.

The scorpion has its sting in its tail and this represents first the sarcastic element of the sign Scorpio, using ideas to wound and sting, secondly the physical sting consequent on living the life of the passions, and thirdly it represents the sting of personal death.

The serpent emblem may refer either to the evil serpent of



the dust, or it may be the erect serpent of wisdom seen as the emblem of so many of the old gods and goddesses. In the ancient Egyptian kings' headdress, the wisdom serpent is seen as the uracus bound on the forehead. This represents the awakened kundalini fire which has opened up celestial vision. The kundalini fire, however, has its beginnings in the sexual fires of the evil serpent of desire.

The scarab is really a beetle who rolls himself along the ground. In this way it came to represent the sun rolling itself across the sky. In another sense it represents the ever rolling cycles of involution and evolution. In Scorpio it would represent the ego rolling himself further into desire and sensation, or unrolling himself and thereby freeing himself.

The eagle represents the uprisen Scorpion type with a lofty mind, capable of understanding the wisdom of the Spirit. And the dove, which has no gall bladder, represents the final stage of purification of the Scorpion when there is no sensuality and no bitterness.

And the paranatellons of Scorpio bear out also the meaning of the sign very definitely. There is first the constellation of Ophiucus, depicted as a man struggling with the serpent, who is trying to reach the Northern Crown. The foot of Ophiucus treads on the Scorpion. Secondly there is the constellation of Serpentarius who struggles with Ophiucus, and thirdly there is the constellation of Hercules who is wounded in the heel, but who has one foot on the head of Draco. In one hand Hercules carries the golden apples and the three-headed dog of hell, Cerberus. In the other he carries the uplifted club, the symbol of the power of the sun-god, and the symbol of the power of the kundalini.

Ophiucus is man beginning his struggles against the lower appetites (Serpentarius) and Hercules is the sun-god who finally triumphs. He is representative of the Christ of whom it was foretold to Eve that the serpent should bruise his heel but that He should bruise the head of the serpent.

**Meditation Exercises****Dove**

- John 1: 33 Upon whom thou shalt see the Spirit descending as a dove and abiding on him, this is he that is baptized with the Holy Ghost.
- Matt. 3: 16 Jesus went up out of the water, and straightway the heavens were opened and he saw the Spirit of God descending as a dove.

**Serpent**

- Gen. 4: 14–15 And the Lord God said unto the serpent . . . I will put enmity between thee the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel.
- John 3: 14–15 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

**Smell and Savour**

- Hos. 14: 6 His beauty shall be as the olive tree, and his smell as Lebanon.
- Gen. 8: 21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake.
- 2 Cor. 2: 15 For we are unto God a sweet savour of Christ.

**Eagle**

- Exod. 19: 4 Ye have seen . . . how I bare you on eagles' wings and brought you to myself.

## CHAPTER SIXTEEN

### SAGITTARIUS: MYSTICAL CRUCIFIXION

The constellation of Sagittarius is usually portrayed as a centaur with a bow and arrow. The Greeks said this was Chiron, the teacher of the gods, and the only good centaur. Hercules the sun-god was taught by him. Chiron was the son of Saturn or time, hence Chiron represents the fact that time is necessary before the true Sagittarian qualities can be brought forth. The other centaurs were evil for Sagittarius, being the fifth sign from Leo, represents either the energizing love of the divine or the energizing of carnal desire, thus a Sagittarian person can be a spiritual giant or he can spend all his time and energies on pleasure. The evil side of the sign is represented in the zodiac by the extra-constellation of Draco, who winds his coils around the Pole Star.

Although Sagittarius is the third or last of the fire triplicity, there is an element of incompleteness in the sign. Its ruler Jupiter is a planet that governs preparation rather than completion, and Sagittarians partake largely of the element of hope, which in its highest sense is one of the three main evangelical virtues of the Church. The Sagittarian is ever looking forward to a new order and new conditions in life. Spiritually, he ever presses forward 'towards the mark for the prize of the high calling of God in Christ Jesus.'

Sagittarius is represented as aiming his arrow at the heart of the Scorpion, for the old evil heart has to die out before the new one can come into being.

In Scorpio is the impregnation of the womb and the new life; in Sagittarius we have the quickening of the child. Life is cognate with the fire signs and the fire planets, thus in Scorpio it is the creative force of Mars that brings new life; in Sagittarius the life is cognate with the sign.

In the Gospel of St Luke (Luke 1: 39-56) special mention is made of the circumstances surrounding the quickening of the Infant John the Baptist in the womb of his mother

Elizabeth. The whole story is part of a spiritual mystery, that the new life of the Spirit is only felt when the soul has learned to give praise (typified in the story by Mary going up to the hill country of Judaea, which means Praise).

The song of Elizabeth expresses the new life in adoration. Adoration we might define as Praise energized by Spiritual Fire. In Adoration there comes a sense of the infinite joy, a losing of self in infinite love. In Adoration there also comes a new vision and new consciousness of life. Adoration is Praise transcended and transfigured.

All ancient and modern philosophers have realized the necessity in the development of the human ego of this quality of adoration. In the young boy it is seen as hero worship. In the young man it is the worship of the Beloved. In the religious man it is the worship of the Christ. And how unhappy is the boy when he finds his hero has feet of clay and how unhappy is the young man when he finds the woman is frail. Maeterlinck in his *Wisdom and Destiny* understood the necessity for adoration. He says: 'For the inward life is made up of a certain rejoicing of soul; and the soul can never be happy if it possess not, and love not, something which is pure.'

This rejoicing of soul is symbolized in the Scriptures of the world by the ability of the gods to play upon a musical instrument, thus Krishna plays upon the vina, Thot plays upon a kind of harp, Orpheus and Apollo on the seven stringed lyre. This playing is the energizing life calling forth into manifestation the deepest and most hidden powers of the soul. In the zodiac it is portrayed by the constellation of Lyra (belonging to Sagittarius) in which the eagle (Scorpio) holds up the lyre in an attitude of transcendent joy. The living seed of Scorpio has received a new life impetus; the aspirational qualities of Scorpio-regenerate are caught up out of the sorrows of the sign and touched with radiant singing joy that wipes out forever all remembrance of former suffering.

The *Sepher Yetzireh* assigns the letter *Samech* to Sagittarius. 'He let the letter Samech predominate in sleep, crowned it and combined it with the others, and formed by them Sagittarius in the world, the month Kislev in the year,

and the stomach in the human body, male and female.'

This sleep assigned to Sagittarius may seem a contradiction of all that has just been said of the sign being an awakening of inmost joy and life and spirit, but the sleep of Sagittarius is not the mere sleep of the ordinary man, but rather such a sleep, as when the outer senses are still, which allows man to contact the spiritual realms, a sleep in which a new expansion of consciousness takes place, a sleep when the mysteries of the Kingdom are revealed. Daniel had such a sleep when the future of the kingdoms of the earth were revealed, for in cosmic consciousness there is neither past nor future but only an eternal present. The Apostle John on the Island of Patmos was in this Sagittarian sleep when he heard the great voice behind him saying, 'I am Alpha and Omega, the first and the last.' Ruysbroeck speaks of this sleep as one of the six things needful in order to possess a life of communion in God. He says: 'Falling asleep in the Lord, wherein the soul sinketh away out of herself, knowing not how, nor whereinto, nor what for,' is the fifth requisite for spiritual progress.

Thus the sleep of Sagittarius is the heavenly rapture of contact with the Divine, when the lower self is left without feeling and without consciousness. It is the 'Sleep in the Bosom of the Beloved', and it leads to the beatific vision of the mystics. It leads to the trance in which the prophets are caught up into the third heaven and see and hear things which it is not lawful to utter. It leads to the divine ecstasy which floods the soul. It leads to the Transfiguration. A door is opened in heaven. It leads to the new energizing of the Spirit at Pentecost. Tauler saw this. In his *Discourses on the Interior Life* he says:

As our blessed Lord drew his disciple John to Himself in a threefold manner, even so does He now draw all whoever arrive at the deepest truth. The *first* way in which our Lord drew John to Himself was when He called him out of the world and made him an apostle. The *second* was when He suffered Him to rest in His bosom; and the *third* and most perfect was on the holy day of Pentecost, when the Holy Ghost was given to Him, and a door opened unto him through which he was taken up into heaven.

Being the fifth sign from Leo, Sagittarius is a product of the love essence of Leo, contacting not the love of earth but

the contacting of the primal Love-essence of the universe, the principle that moves the sun in heaven and all the stars.

Samech is symbolized by an arrow, as also is the letter Zain, but whereas the arrow of Zain goes forth without return and is assigned to the lower mind consciousness of Gemini, the arrow of Samech returns to its starting place and is thus highly symbolic of the higher mind which brings about the return of man to the Spirit which made him. It is only when the higher mind is realized by man that he knows he is part of the Divine Spirit.

The sleep of Sagittarius in other symbolism is called the death of the lower self, that is, it leads to the death of the Gemini type of consciousness as the ruling factor in life. This death of the lower self is usually portrayed as a particularly cruel and painful experience. In the Western Scriptures it is called the Crucifixion. The sign or ideograph of Sagittarius, though usually conceived to be an arrow, is also esoterically the double cross, for the death of the lower mind is the second crucifixion. The first crucifixion should be before Baptism in the killing out of the lower desires. In the second crucifixion, man realizes that he is Spirit, that all else is illusion—time, weight, space, shape, bulk, speed, etc., are merely phases and forms in which the Spirit is pleased to manifest, and they have no permanence apart from the desire of the Spirit.

In our progress as human beings, this second crucifixion does not always take place in one day of our lives. It may take us quite a long time before we are sure that time is an illusion. A specific happening may cause some contact with the higher spheres, and then for ever after we know that time is just a limitation of our minds, that we are now as with a man looking out of a closed window of a train; as new scenery comes he sees it, but should he open the window and look out, he can see before and behind, so in a limited way he has full view. Some day we shall be able to put our consciousness outside our limited senses and see past, present and future as one co-ordinated whole.

At some time too of our lives we realize that there is no death—we cannot see and contact the people who have left their physical bodies.

All this many sided knowledge of the fourth dimension however is rarely given to us in its positive side until we have earned it either by intense striving or by intense suffering, hence it is really a crucifixion. Remember however that the spiritual man does not suffer in the Crucifixion; in fact he is set free and rejoices in it. Paul realized this, for he speaks of Jesus 'who for the joy set before him endured the cross, despising the shame.' (Heb. 12: 2). In the Apocrypha 1, Acts of John, the same idea is brought out, for Jesus says, 'Thou heardest that I suffered, yet I suffered not.'

Sagittarius is the ninth sign of the zodiac and ancient numerologists always assigned suffering to the number nine. It was sometimes called 'the blood sacrifice'. Odin was said to have hung nine years on a tree in order to get his wisdom, and Odin as the god of wisdom is similar to Jupiter, the god of wisdom. Man suffers because he identifies himself with the lower mind. Crucifixion and death represent the last stages of this concrete lower mind, which has to yield to the higher. All the mystics have understood this stage. Ruysbroeck says:

What is this eternal coming of the Bridegroom? It is the new birth, and a new illumination, which are without interruption. . . . If we follow this illumination in singleness of mind, even beyond reason, into our highest life, then we shall perceive the transubstantiation of the Godhead, and of the totality of our being; and be thus brought to experience God's everlasting embrace. When therefore we are drawn and raised into this transcending state of consciousness, all our capacities are passive in an essential communion, lest our created faculties should become deranged or extinct. And so long as we remain placid, our mind spiritually inclined, without contemplation, we may behold this Aurora of Eternity. But when we begin to distinguish, and to examine, we return into our reason at once, to find there is a vast difference between God and us.

As long as man functions on the material plane he must at times function in the reason stage, and only enter the higher mind at intervals, but in the *Book of Ezekiel* there is a promise that at some future time, 'There shall be no more two nations,' that is, at some time we shall dwell ineffably with God.

The same thought is implied in the building of the Tabernacle, where there is a Holy Place and a Most Holy Place veiled off from the rest of the Tabernacle. The work of

the sign Sagittarius is the rending of the veil of the Temple, and the obtaining by man of the right of entry to the Most Holy Place.

The disciples once asked Jesus when they would know that the kingdom of the Spirit had come and He replied that it would be when the inner was as the outer and the outer as the inner, meaning when they had transcended the outer rational world, had lost conception of form and size and weight, when they were in the fourth dimensional consciousness, that is, when the veil of the temple of the soul had been rent from top to bottom.

In the Zodiac the burning out of the lower mind is shown by the constellation of Ara, which is usually attached to Sagittarius.

Sagittarius is ruled by Jupiter and the legend of the birth of Jupiter is highly instructive. He was the youngest son of Saturn and Rhea. Saturn had been told that one of his sons would displace him, so he swallowed each of his children as soon as they were born. Just before the birth of Jupiter, Rhea applied to Uranus and Ge (heaven and earth) for help. She was told to go to a cave in Crete where the child was born. In order to appease Saturn she wrapped up a stone in the child's clothes, and it was the white stone that Saturn swallowed, and not the child. Later Saturn was made to disgorge all his children and the white stone came up first.

Saturn represents time, and the white stone represents the spiritual nature, which apparently lies lifeless during the period of involution. In the period of evolution, the stone or spiritual nature is in evidence again, but just as the living Jupiter was greater than the white stone, so in evolution there is a far more wonderful manifestation of life than Time (Saturn) had ever known. It is due to a new factor that seems to come out of the old life. We call this new factor, epigenesis. Max Heindel in his *Cosmo-Conception* defines Epigenesis as the means for devising improvement. He says:

There is a strong tendency to regard all that is, as the result of something that has been; all improvements on previously existing forms, as being present in all forms as tendencies; to regard evolution as simply the unfolding of germinal improvements. Such a conception excludes epigenesis from the scheme of things. It allows



no possibility for the building of anything new, no scope for originality.

The occultist believes the purpose of evolution to be the development of man from a static to a dynamic God—a Creator. If the development he is at present undergoing is simply to be his education, and if, during its progress, he is simply unfolding latent actualities, where does he learn to create?

In order that he may become an independent, original Creator, it is necessary that his training shall include sufficient latitude for the exercise of the individual originality.

As we said in the chapter on Gemini (q.v.), this new consciousness and power is symbolized in the Bible by the preference of God for the younger son. In Genesis Joseph (symbolically God as a Judge) says to his brethren (the reasonings of the lower minds), 'Except ye bring your younger brother with you, ye shall see my face no more.' So with each one of us, we have to go back into our inmost being and find the spiritual man there, and unless we do that we are in a state of famine and cannot receive either the bread or wine of communion.

Again in the story of Achshah, the daughter of Caleb, when she asked her father for springs of water it is said that he gave her the 'upper and the nether springs' Caleb typifies Divine Mind in this passage, and in the process of manifestation man is given both the higher and the lower mind.

In the story of Elisha who was besieged in the city of Dothan, his servant saw only the horses and chariots of the King of Syria, but Elisha, with the higher vision of the seer, saw that "They that be with us are more than they that be with them. And Elisha prayed, and said, "Lord I pray thee open his eyes, that he may see." And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.'

So the higher mind is that of vision and where there is no vision the people perish.

The awakening of the higher mind brings about the crowning beauty of the soul, hence the higher mind, when conceived by the old Kabbalists to be Jupiter, was assigned to the letter *Sav*, which was said to predominate in beauty. The *Sepher Yezireh* says: 'He let the letter *Sav* predominate in

beauty, crowned it and combined it with the others, and formed by them: Jupiet in the world, the seventh day in the year, and the mouth of man male and female.' *Sav*, of course, is Tau, which is the cross, and the symbol of Jupiter is that of the moon and the cross.\*

\*Did the prophet Mohammed understand the real significance of the crescent and cross symbol, which is that both of Jupiter and of Saturn? Probably he did, since Astrology at his time was no new thing in Arabia.

### Meditation Exercises

#### Sleep

Song of Sol.	5: 2	I sleep but my heart waketh.
Job	33: 15	God speaketh in slumberings upon the bed.

#### Hope

2 Tim.	1: 12	the high calling of God in Christ Jesus. I know whom I have believed, and I am persuaded he is able to keep that which I have committed to him against that day.
Rom.	15: 13	Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

#### Bow and Arrows

Rev.	6: 2	And I saw, and behold a white horse:
Phil.	3: 14	I press toward the mark for the prize of and he that sat on him had a bow.

#### Crucifixion

Matt.	27: 46-50	And about the <i>ninth</i> hour Jesus cried out with a loud voice . . . Jesus, when he had cried again with a loud voice, yielded up the ghost.
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- Rev. 11: 8 Egypt, where also our Lord was crucified.
- Rom. 6: 6 Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed.

#### Younger and Elder Sons

- Gen. 25: 23 The elder shall serve the younger.
- Gen. 48: 19 Truly his younger brother shall be greater than he [i.e., than Manasseh].

## CHAPTER SEVENTEEN

### CAPRICORN: THE CHRIST CHILD

Capricorn governs the knees and symbolically the knees represent the spiritual strength that carries the body. A child cannot walk until the knees begin to straighten out, thus the knee is a vital factor in progress. The formation of the knee too is important in differentiating man from the lower animals. When a man is sick or momentarily upset or suffering from fear, his knees become weak. The knee then is the place or seat of power, and this power to the mystic is the Christ mind and consciousness. Even in everyday language we speak of a morally weak person as being 'weak kneed.' Bending the knee in worship is a sign that the self-will is set aside.

In Sagittarius the lower mind 'dies' and the higher mind is freed; in Capricorn the higher mind comes into communion with the All-Spirit, and not only does it come into communion but it realizes that it is part of the All-Spirit. In Sagittarius is the beginning of the process, the preparation for the Christ Child's birth, the quickening of the Christ Child; in Capricorn the Christ Child comes to birth into the material world, into the world of manifestation.

The Spirit is represented as a Child because when man first realizes the Spirit, it is only in a small way, and this Spirit cannot manifest freely until the conditions are improved. It is, so to speak, wrapped in swaddling bands, hampered and restricted by man. The soul of man, his higher emotional nature and his mind, have to tend and nourish this Spirit-Within, until in time, when it has grown, it will teach the soul All-Truth, All-Wisdom, and it will help the soul to confound the intellectual teachers of the age, also work miracles in the physical world.

The period around Christmas time seems to have been celebrated by almost all the old religions. The Saturnalia of the Romans began on 17th December and continued till after Christmas Eve. Each man was expected to sacrifice a pig, and

everyone gave gifts, among which were clay dolls and wax papers. Slaves and masters became equal in rank, for the celebration was in honour of the god of Time (Saturn), who was before distinctions of rank were made. Candles were also given as gifts and were set on trees. In Scandinavia Yuletime was celebrated by the burning of huge Yule logs and also by the eating of the wild boar.

Christmas Day was in fact called the birthday of the Sun god, and the birthday of Jesus was made by the Church to coincide with the great festivals of the heathens, who thought that perchance the sun might not re-visit the northern hemisphere if feasts were not held in his honour. It is only as late as the fourth century that the Church has definitely adopted Christmas Day as a canonical feast. Even today some of the stricter sects of the Puritans refuse to accept this ruling of the Church, and it is well known that the Scottish Church has never accepted it.

Why did the Church adopt December the twenty-fourth at midnight as the birthday of Jesus? Was it merely because they wanted a festival to rival the feasts of the heathen sun-worshippers? Yes, partly so, for there are and have been no psychologists in the world as clever as the old missionaries of the Church. If the heathen had a magnificent festival, then the Christ should have a much more magnificent one. Was the heathen's on Christmas Day, then the Christ's should be on Christmas Day. Did the heathen load a tree with gifts, then the Christians should load a tree with greater gifts.

But beyond the mere psychologists of those days were the great occultists of the Church, and these men understood much concerning the nature and office of Christ and His relationship with the physical world, to the sun in heaven and to the seasons of the year. And the beauty of the Christmas season is a reflex of what these men thought of Christ, and the date twenty-fourth December midnight is a means of determining that they were right in calling this the birthdate of Christ.

This is the time when the winter solstice is finished, when the sun, after standing still apparently in the heavens for three days, begins his triumphal journey northwards. We know, we are sure, that the sun will return to us, but the

older people were not so sure, and thus the moment when the solstice finished was the time of a great outcry of happiness.

To the occultist, since the sun is mystically the Spirit, Christmas Day represents the beginning of the manifestation of the new Spirit or Christ Child in man's environment. In Sagittarius he has struggled for release; in Capricorn, Spirit is free and able to act in and upon the outer world. In Sagittarius it is Christ in man; in Capricorn it is man in Christ.

The Christ Child is born in the stable or cave of the goats. In many of the old pictures of the Church, the goat is seen with the cattle around the Virgin and Child. The cattle represent the affectional side of the soul, whereas the goat, who is ever a climber, represents the aspirational qualities of the Spirit-infused soul. The cave is the innermost recess of the soul, where the ego can contemplate the mysteries of its nature.

The old symbol of Capricorn was a white fish-tailed goat coming up out of the waters. Its whiteness shows perfection. One of the parantellons of Capricorn is that of the Dolphin springing up out of the sea. The waters from which the dolphin comes are those of Scorpio and Cancer—out of the cosmic waters of Cancer, and out of the regenerating waters of Scorpio. The fish tail represents the former and lower stages of life, out of which the white goat has evolved. The fish generally stands for the emotional side of man, good or evil. The higher emotions are symbolized by the bladder of the fish, which is the part of the fish that enables it to swim safely through the waters without suffocating. In art the bladder is called the Vesica Piscis and is shaped in ovoid form. This Vesica Piscis is the same as the cave or stable or manger in meaning. It is the secret hiding place of the soul that shields the Divine Child until it has become strong enough to act of itself in the physical world.

The goat, which loves to climb into the steep inaccessible places of the mountains (places of contemplation), becomes a type of the upward urge of the human soul towards Spirit. Again the parantellon of the Arrow (Sagitta) bears out this idea. In its highest concept the climbing goat represents the coming forth of the Spirit principle in man, for it is only the

urge of the Spirit that makes man climb upwards and onwards towards the knowledge of the Spirit that made him. Only through the Spirit within can man comprehend the All-Spirit. This is why Jesus said, 'No man hath ascended to the Father but he who came down from heaven, even the Son of Man which is in heaven.'

The horns of the white goat typify strength. David calls God, 'the horn of my salvation'. The altar prescribed by Moses had two horns on it, and all fugitives from justice who could take hold of these horns were safe. In its more mystical sense this fact refers to the taking hold by man of the power of the Spirit, which saves him from his enemies of the lower nature. In the story of the Mahabharata, the ship or ark of Manu (cf., Noah's Ark) was ordered to be fastened to a horn in the head of a great fish and so was safely guided.

The horns of the goat of Capricorn are shown in old pictures to be in spiral form, and these spirals are intended to convey the ever enlarging views of the Spirit obtainable by man.

Capricorn is the tenth sign of the zodiac and the number ten means completion. Since the knowledge of the power of the Spirit is the end and be-all of man, Capricorn, which brings Spirit into manifestation, is indeed the sign of completion. The next two signs simply bring fuller spiritual power and mastery.

On the other hand, since Spirit is the beginning of the universe, it will be seen why some of the ancient astrologers said that Capricorn is the first sign, and not Aries and not Leo. In fact the original Samaritan text of the Pentateuch is said to read, 'In the beginning the Goat created the heavens and the earth', and it was the Jewish Rabbis who substituted Elohim for Heezim or goat. This is no sacrilege if we understand the glory of the sign of the goat, which, though like all symbols, is sometimes considered as evil (as in the concept of the satyrs and the scapegoat), yet of all the animals in the zodiac it has the most deeply spiritual meaning. The Samaritans, in their noble conception of Capricorn, were somewhat akin to the Buddhists, who looked upon this sign as that of the Holy Spirit. In their zodiacs they placed, not a goat but the white elephant of the Holy Spirit

in the tenth sign. The Buddhists say that the mother of Siddartha conceived by the white elephant (Divine Wisdom) and that just as Joseph was only the foster father of the Christ, so King Suddohana was only the foster father of Buddha.

The sacred elephant of the Brahmans in Ganesha, who is always portrayed as partly human and having an enormous belly. The Brahmans consider this belly a symbol of the great need of the age to ponder, digest and transmute knowledge and facts into wisdom. The mystics and seers of all ages have always insisted on the importance of this process.

The author of the 'Human Way' says, 'The mystic realizes life as a process of assimilation; one thing being assimilated by another and producing something different from either agency . . .

'When God raises a soul, that is to say, receives it into Himself', says Madame Guyon, 'and the living germ, which is not other than the life and spirit of the Word, begins to appear, it constitutes the revelation of it in Jesus Christ (Gal. 1: 16) who lives in us by the loss of the life of Adam subsisting in self. The soul is thus received into God, as food is transformed into the one who has partaken of it. All this takes place without any loss of its own individual existence.'

Geo. W. McCalla: *Christian Mysticism*

Ganesha in one of the Upanishads is said to be behind the Trinity of Brahman Vishnu and Siva, for Divine Wisdom is behind all phases of manifestation, even that of the Trinity. In this Ganesha would represent Infinity rather than Time, but Time with the ancient people seems to have meant time in a concept of having no beginning and no end, rather than, as we would consider it, marking some period when a limit was set in eternity. If we see this, we shall realize that Ganesha is merely a form of Saturn the ruler of Capricorn, for Saturn is Time, the hoary head one. In the Bible, God in this aspect is called the Ancient of Day, or the Ancient River.

The white hair of Saturn is usually conceived to be merely a symbol of time, but it is more than this; it is a symbol of justification by time, the symbol of one who has stood the test of time, the difficult experiences of time, and who has come out triumphant. In the papyrus of Ani, when Ani has been weighed and found righteous, he is represented as coming before Osiris with white hair, whereas formerly his hair was depicted as black. Daniel describes God as having



this white hair: 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool.' (Dan. 7: 9).

The Christ as described in *Revelation* by John at Patmos also had white hair: 'And his head and his hair were white as white wool, white as snow.'

Hosea prophesied that the Coming One should have white hair, 'white as fuller's earth', he says. Hair in symbolism represents the crowning glory of Man Regenerate, thus the whiteness of the hair represents not merely purity, but the attainment of light, that is Truth Absolute and Pure Wisdom.

Saturn is called Lord of Time and the Lord of the Outermost Limit, because his mansions are furthest away from the Sun and Moon (*See diagram, Chapter Seven*). In an Appendix to *The Perfect Way*, Anna Kingsford sheds a very wonderful light on the mystery of Saturn or Satan:

On the seventh day, there went forth from the presence of God a mighty Angel, full of wrath and consuming, and God gave him dominion of the outermost sphere.

Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into Generation.

She therefore considers Saturn the Divine principle that ever wars against the limitations of the physical world, knowing these are not real, and striving to manifest their unreality as entities in themselves.

Saturn in Capricorn in its lowest aspect is the devil or the adversary. He is the desire for matter, for possessions, for honour and fame. He is the no-Thing which is eternally opposed to Spirit. He it is that looks on the outward form, not realizing that form is but a phase of manifestation. The essential sin of Satan lies in the use of just this very error. Form, material things, position, wealth and honour are actual necessities and very positive factors in his life, therefore he measures life in these terms.

You remember that David was provoked by Satan to number Israel. Now Israel, being in the mystic sense the chosen princes of God, can never be measured nor numbered, but Satan wanted the pride of David to enjoy itself by numbering the outward bodies of the Israelites, and for this David was punished.

The devil offered Jesus all the kingdoms of the world, but Jesus knew that the kingdoms of the world are simply a mode of manifestation of Spirit, and that he who has the Spirit has all these things if he but wills them. The devil, however, offered them as separate from Spirit and opposed to Spirit. It is the realization that Spirit is the maker and cause of material things that makes the initiate, and the non-realization of this fact that puts man in the power of Satan. *Demon est Deus Inversus* says the old proverb—the Devil is God viewed from a wrong angle.

The *Sepher Yezireh* is illuminating in the letters it ascribes to Saturn and to Capricorn:

He let the letter Resh predominate in peace, crowned it and combined it with the other, and formed by them, Saturn in the world, the sixth day of the year, and the left nostril in man, male and female.

He let the letter Ayin predominate in anger, crowned it and combined it with the other and formed by them: Capricorn in the world, the month Teves in the year, and the liver of the human body, male and female.

At first it sounds rather contrary to assign the constellation to anger and the planet that rules it to peace, but the purpose of Saturn or Time is to find rest and peace later in the eternal scheme, but Capricorn represents the struggle and war that goes on in man's nature before he finds this peace. It is only when the Christ Child is born that he realizes some of this peace and so bears his sorrows without anger. The real 'peace' of Saturn is not found however until the sign of Aquarius is reached. (*See Chapter Eighteen on Aquarius.*)

The letter *Ayin* means the eye and has reference to the interior eye that is opened up with the coming of the Spirit. The letter *Resh* means the head and has reference to the opening of the two centres in the head that give interior vision and clear sight. Their opening is dependent on the awakening of the sacral centre ascribed to Saturn.\*

Saturn is sometimes called the 'Bridge'. He is the bridge between the Personality and the Individuality. He is the transmuting element that takes the ordinary experiences of

\*The Phoenician name of Saturn according to Josephus was Israel, and the name was borrowed by the Israelites from that source.

life, transforming them, digesting them and building them into the essence of the real ego. He is the initiator into the mysteries of 'earth'. Everyone has to pass his gate before they can enter the Kingdom of Heaven. The Romans gave this office to two-faced Janus, who faced both the past and the future, say the exotericists—who faced, like Saturn, Spirit and matter, say the esotericists. The Roman Catholics put St Peter in the office of Janus, gave him the keys of Janus, and said that no one could enter heaven except through him.

Jesus, in giving the Beatitudes to the people on the Mount, was really giving forth the mysteries of Saturn. There are eight Beatitudes in all (compare the eightfold path of the Buddhists). Four of these Beatitudes relate to man and four of them to the Christ in man. We shall deal in this chapter with only the first four. These are:

1. Blessed are the poor for theirs is the kingdom of heaven.
2. Blessed are ye which are persecuted for righteousness' sake: for yours is the kingdom of heaven.
3. Blessed are they that mourn: for they shall be comforted.
4. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

These four represent the mysteries of Capricorn. They are the barriers that Saturn puts up in this sign against those who wish to enter his kingdom. He asks people to handle these four things: poverty, persecution, death, and hunger for knowledge, to master them without help. The ordinary man needs money. Poverty is a curse to any man who is not on the spiritual path. What can one do in this world without money? Nothing. One needs it for food, for shelter, for education. But when a man seeks first the Kingdom of Heaven, when the Christ Child is born within him, then he partakes of the creative faculty of Spirit. Then all necessary things are supplied to him for he is creating them. The Spirit that is born in Capricorn is the Logos, that is, the Word Thought, and when the Spirit speaks it also creates, when the Spirit tells a man to make a journey, the Spirit also creates the conditions under which the journey can be accomplished. When the Spirit tells a man to do a certain work, the Spirit at the same time creates the conditions under which the work can be done. These conditions may not be in the slightest

degree in accordance with the wishes of the man involved, but they are the right ones for the purpose.

Man then on the spiritual path has not to rely on external props as such but to know that from moment to moment the way and path will be revealed. Therefore it will sometimes happen that the money he has saved in the bank will be lost, his personal friends will desert him, because he has to rely solely and entirely on the Spirit Within, which will create better means than the man could have thought of to accomplish its purpose. Muller of Bristol relied entirely on the power of the Spirit of the Kingdom to supply his whole orphanage with food, and the food came, always came, though sometimes only a few minutes before the meal was served.

Persecution is the next nightmare to be overcome. This is the test to know whether the candidate really believes in what he thinks are his beliefs. How far will a man hold to his beliefs if he is criticized or persecuted?

Death and deprivation of the loved ones is the next test. Can you still hold firm in your belief in the goodness and wisdom of the Spirit, if your dearest ones are taken away?

Hungering and thirsting after righteousness is the next test. Are man's roots sufficiently firm in the ground to be able to carry the tree of knowledge? So many people want to know the mysteries, but they are not sufficiently in earnest. They are only superficial seekers. They are not willing to dig, ponder and research. They want their knowledge in tabloid form and handed out on a silver platter. Their teachers must be just what they wish, look well, dress well, belong to the right social set and have no faults either in morals or in etiquette. Such people will never be given the mysteries. Man has to long with his whole heart before he will be vouchsafed to enter even the outer barriers. He has to be willing to spend his last cent, and not only to be willing to spend it, but he must not repine when this is taken from him as a test.

People must have Saturnine depth of character on the Path so that when hard times come they will meet them in a spirit of courage and happiness and not be turned aside. Tauler, in his *Discourses on the Interior Life*, says:

In the beginning of a holy life there is nothing but brightness, enjoyment and feeling, and God draws us after Him with His gifts,

that we may praise Him in the influencing of our wills, and we do all with a good will. But now it is very different; now God will have us give up ourselves and our own will, and to accept Him with readiness in His acts of severity, whatever He may do, and however contrary it may be to our natural wishes. As the Lord said to Peter: 'When thou was young thou girded thyself, and walkedst whither thou wouldest; but when thou shalt be old thou shalt stretch forth thy hand and another shall gird thee, and carry thee whither thou wouldest not'.

In all these four tests of poverty, persecution, death and longing for wisdom, we see the flail and the lash of Saturn. We begin to understand why he was shown by the Greeks as carrying a pruning hook. We begin to see why one of the parantellons of Capricorn is Aquila, pierced and fallen. But Saturn, though he may show a severe face at times, has also a kindly face. His also are the gifts of the latter part of the eightfold path: meekness, purity, mercy and peace. These are the positive side of the Christian character. It is not enough that one can go through suffering; it is also necessary that one display the higher qualities of the soul and those of the Spirit, but these are the qualities of Saturn in Aquarius rather than of Saturn in Capricorn.

In Capricorn then is the principle of transmutation. All the symbols we have studied so far bear out this thought. Capricorn is the change from the water of the soul to the wine of the Spirit. Hence Jesus says to Mary (the water principle or Cancer), 'What have I to do with thee?'—a hard saying if one thinks of the story as merely history.

In Cancer is the cup; in Capricorn is the communion wine. The study of the ancient gods who have had charge of the grape and the wine yield marvellous fruit. Like Jesus, Horus of Egypt is said to have turned water into wine, but the water was the water of the flood which was changed into the grape harvest. Dionysius of Greece is sometimes portrayed as sailing in a boat whose mast is a grape vine. The Romans assigned the constellation of Capricorn to Bacchus or Iacchos (who is also Jacob or Israel). We must realize that the mysteries of these gods were among the greatest of all man's conceptions of the Spirit. (Wine in its evil aspect was under Silenus, not under Bacchus.) Our churches still preach once a year a sermon called the 'Baccalaureate' sermon, that is, one in praise of wine or Bacchus. But the wine that should be

praised is the communion wine, which becomes, through the transmuting element in Saturn, the actual blood of the god, for Saturn is not Lord of inert matter, but Lord of a Living Energy, whose province it is to form a nucleus around which living substance shall coagulate.

It is this principle of transmutation, this principle of epigenesis that gives us the key why Capricorn is the sign of the priest. If we understand the sign properly, we shall see that it refers to Christ in His priestly capacity; it refers to Melchizedek, who was 'without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God.'

In Sagittarius the divine mind of man coming into manifestation, is able to hear the voice of the Christ, that is, of the Cosmic Christ. The Word speaks unto the Christ-in-us, or as David put it, 'The Lord said unto my lord'. In Capricorn however, the response of the ego is much greater, much more manifest, and the ego feels an ever increasing power to conquer circumstances and destiny. He realizes his ability to transmute to change and to create. This then is mystically becoming a priest 'for ever after the order of Melchizedek.'

St Paul understood that this priesthood was no earthly one for he says: 'The law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for everyone.'

Capricorn is the southernmost sign. It is the place of the zenith, the midday sun, and consequently the point of attainment of spiritual power by the seeker, for the sun and light always represent the spiritual illumination:

As the visible light directs, governs and fills the visible world; so the incomprehensible and heavenly Light, fills and enlightens all heavenly spirits. It also purifies the soul from darkness and error, and brings it into communion with the Light of God.

Thus noon hour is the time when all things are seen clearly, no more as in a glass darkly. The old mystics often allude to the fact that it is noon when they attain their vision. The Bride in the 'Song of Songs' asks Solomon where he feeds his flocks at noon. Dante reaches the Empyrean 'at noon's fervid hour'. He also speaks of the Virgin Mary in this abode of unbodied light as being like the noonday sun:

Here thou to us, of charity and love  
 Art as the noonday torch.

It may not be so clear at first why he should liken her to the noonday sun, as she is usually portrayed as the Moon, but if we realize that the Virgin in her highest concept is not merely the watery emotional essence of the soul, but is also Divine Celestial Wisdom—the Mother of God, as the Church puts it, we see that Dante had not only caught this idea, but also the fact that Capricorn is a feminine sign ascribed to Celestial Wisdom, which is the greatest interior light within the soul. As we said in the chapter on Virgo, Christ is not only archetypal man but also archetypal virgin, for in the interpretation of symbols we have to realize that male and female are not to be considered as differentiations of sex, but as modes of positive and negative manifestation. St Paul alludes to Christ as being the Wisdom principle: 'Christ, who is the Wisdom of God, is made unto us wisdom.' (1 Cor. 1: 30)

Because man returns to the spiritual understanding of his origin through Wisdom, Capricorn is called the 'Gate of Ascent'. Just as Cancer (the moon or soul sign) represents the coming down of the soul into manifestation, so through Capricorn the soul returns to the Universal.

In Sagittarius a door is opened in heaven, while in Capricorn the Spirit says, 'Come up hither.' 'Behold a door is opened in heaven: and the first voice which I heard said . . . Come up hither . . . And immediately I was into the Spirit.'

Capricorn is therefore on the path of evolution the antithesis of Cancer, for in Cancer the Spirit gives birth to the human soul, whereas in Capricorn the soul gives birth to the universal soul, which is the Son of God. Capricorn is the feminine and negative sign in which Saturn expresses himself. In this sign man suffers, but through it he is drawn into the highest spiritual contact and realization. It is the 'At-onement'.

**Meditation Exercises****The Goat**

- Lev. 16: 8 And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.
- Exod. 36: 14 He made curtains of goats' hair for the tent over the tabernacle.
- Ps. 104: 18 The high hills are a refuge for the wild goats.

**Child**

- Matt. 1: 18 Mary was found with child of the Holy Ghost.
- Rev. 12: 5 Her child was caught up unto God, and to his throne.

**Noon**

- Ps. 55: 17 At noon will I pray and he shall hear.
- Song of Sol. 1: 7 Tell me where thou makest thy flocks to rest at noon.
- Acts 22: 6 About noon there shone a great light about me.  
And I fell upon my face, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

**White Hair**

- Dan. 7: 9 The Ancient of Days did sit, whose garment was white as snow, and the hair of his head like pure wool.

**Priest**

- Heb. 8: 1-3 We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For every high priest is ordained to offer



gifts and sacrifices: wherefore it is of necessity that this man should have something also to offer.

Heb. 7: 11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law) what further need were there that another priest should arise after the order of Melchizedek, and not be called after the order of Aaron.

### Knees

Ezek. 47: 4 Again the man measured a thousand, and brought me through; the waters were to the loins.

## CHAPTER EIGHTEEN

### AQUARIUS: MAN WITH THE WATER-PITCHER

Aquarius is depicted as a man with a water-pot pouring out water upon the ground. What is this water-pot and what is the water it contains? The water-pot is symbolically the soul-body and the water that is poured out is the water of life, which causes the beautiful qualities of the soul to manifest. It is this 'pouring out' that differentiates Aquarius from Cancer, which is depicted at times as a vessel or cup containing the water of life. In Cancer we do not have the altruistic ideals that lie in Aquarius.

The water of both however is the same as that of 'The Ancient River, the River Kishon', of whom Deborah sang, (Judg. 5: 21). It is the water that 'makes glad the city of God' (Ps. 46: 4). It is the water that laved the gates of the temple of Ezekiel, which waters increased until they grew into a mighty river and of which the Lord said, 'And everything shall live whither the river cometh.' (Ezek. 47: 9). It is the great river that Dante saw in 'Paradise':

I looked,  
And in the likeness of a river, saw  
Light flowing, from whose amber seeming waves  
Flashed up effulgence, as they glided on  
'Twixt banks on either side, painted with spring,  
Incredible how fair: and, from the tide,  
There ever and anon, outstanding, flew,  
*Sparkles instinct with life.*

(Author's italics.)

In the heavens it is the great river Eridanus. In India it is the River Ganges, in Egypt the River Nile.

This symbol of Aquarius, since it deals with the active living soul qualities that water the earth, makes it necessary that we meditate more deeply on the soul than we have done in former chapters. What is the soul? In reality the soul has no life of itself. It is merely the water-pot, but through the grace of God it becomes a living thing and the Mother of

Life. Like the Spirit, it is best conceived of as being a Trinity, for it is threefold in essence. This is why the Roman Catholic Church still calls the Virgin Mary a Trinity, being Daughter, Mother and Spouse of God. Dante Gabrielle Rossetti speaks of this in his poem 'Ave':

Thyself a Woman-Trinity,  
Being a Daughter born to GOD  
Mother of CHRIST, from stall to rood,  
And Wife unto the HOLY GHOST.

The Virgin is also called, 'Virgin most powerful, merciful and faithful'. Isis of Egypt was, 'Virgin most powerful, merciful and just'. Mariama of India was, 'Virgin Trigena, of power, love and mercy'.

The mystic Tauler understood this truth. He says:

The ground or centre of the soul is so high and glorious a thing, that it cannot properly be named, even as no adequate name can be found for the Infinite and Almighty God. *In this ground lies the Image of the Holy Trinity.* Its kindred and likeness with God is such that no man can utter. Could a man perceive and realize how God dwelleth in this ground, such knowledge would straightway be the blessedness of salvation.

Vaughan, *Hours with the Mystics*, vol.1, p.246.

Just as the physical body is instinct with life through the presence of the Spirit and may be a thing of exquisite beauty, so the soul is instinct with life and light and radiance through the Spirit which animates it, and it also may become a thing of exquisite beauty. Maeterlinck, like Tauler and some of the other mystics, has this glorious conception of the soul, that it is not merely a place where the affections centre, but that it is of itself a living form of marvellous beauty surpassing anything we see with our mortal eyes.

To understand the soul's threefoldness, we must realize first that it is the seat of consciousness, the principle by means of which man knows that he exists. It is thus allied with the higher mind, the *nous* of the Greeks. In getting this consciousness to be more active, impacts with the outside world are absolutely necessary at first. The child becomes conscious of his own identity as he touches external objects. As a rule, before the child has reached the age of seven he has

become self-conscious, that is, he has learned to know that even his physical body is not 'himself'.

Secondly, the soul is the seat of the emotions and the feelings, which may be bad or good.

Thirdly, the soul contains the intellectual and also the intuitional faculties.

The mind is merely the tool, or instrument, or means, by which the soul acquires experiences and knowledge. . . . The notion that the mind is either the knower or the experiencer is a false one, which is to be removed before emancipation can be reached by soul. It was therefore said that the mind operates or exists for the carrying on of the soul's salvation, and not the soul for the mind's sake. When this is fully understood, the permanency of soul is fully seen, and all the evils flowing from false ideas begin to disappear.

*Yoga Aphorisms of Patanjali*, par. 24.

It is the mental and intuitional faculties of the soul that have to be specially awakened in Aquarius for Aquarius is a mental (air) sign. In Aquarius man has to become consciously aware of self as part of Spirit—to remember his origin as Living Substance. In Aquarius the soul is in process of being set free from any container or body, a process which is completed or consummated in Pisces. The hymn writer who sang:

Till in the ocean of Thy love  
We lose ourselves in heaven above.

understood this process of being 'poured out'. It is akin somewhat to the Eastern conception of Nirvana, a conception that is usually very misunderstood and thought to be annihilation.

Max Heindel understood the process and calls it 'Absorption'. In his *Cosmo-Conception* he says:

During involution spirit progresses by growing bodies, but evolution depends upon soul growth—the transmutation of bodies into soul. The soul is, so to speak, the quintessence, the power or force of the body, and when a body has been completely built and brought to perfection, the soul is fully extracted therefrom and is absorbed by one of the three aspects of the Spirit which generated the body in the first place.

The soul expands then, not only through action and impacts from the external world, but through its thought life,

and through its intuitions. It is important that the student should comprehend clearly that Aquarius is not a water sign, though it uses the symbol of water and a water-pot. Aquarius is an air or mental sign, and it represents mind working on the soul, teaching it and helping it to understand the mighty river of Spiritual consciousness. Aquarius represents the breath of life, by means of which God causes a new creation to manifest, which causes a new outpouring of life and thought and consciousness. Jesus breathed on His disciples and at the same time gave them power to remit sins, for the remitting of sins is simply the power to make anew through the help of the Holy Spirit: 'He *breathed on them*, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' (Author's italics).

When the consciousness has reached its highest stage, that is, when there is no further earth experience for the soul, then it returns to God. The legends of the Church call this process the Assumption. On the path of involution this takes place in Virgo (August); on the path of evolution this is in Pisces. The work of Aquarius is to lead up to this last phase by cultivating intuition which is the highest faculty of mind.

In the last chapter we saw that in Capricorn man had to learn the Saturnine restrictions of poverty, hunger, persecution and mourning. This, we said, was the first half of the 'Bridge' that leads from the Personality to the Individuality. In Aquarius is the latter half of the 'bridge' where man may learn the second four of the lessons of the eight-fold path. These are:

1. Blessed are the merciful for they shall obtain mercy.
2. Blessed are the pure in heart for they shall see God.
3. Blessed are the meek for they shall inherit the earth.
4. Blessed are the peacemakers for they shall be called the children of God.

In the former sign of Capricorn, man is acted on from without and he learns to understand and interpret. In Aquarius however, the growth is from within, and as he obtains these qualities, he pours them out in all their beauty upon his friends, his acquaintances and on all he meets, thus he becomes a river of blessing and life to all he meets.

Since the modern world has so narrowed the meaning of these four qualities, it might be well here to hint what their intensive meanings are.

Mercy is not merely the quality of being kind to animals and to children and to human beings in trouble. It comprehends all that is implied in the Sephiroth of Mercy, thus it is the quality of unceasing fruitfulness of life that should be understood by mercy.

Purity is not merely abstinence from desire of any kind. It is rather the regaining of the lost knowledge that all things are from God and of God. In the beginning Spirit wrapped and hid itself in matter, but in evolution the wrappings are taken off one by one. Purity then is this inner knowledge that Spirit is within, thus the pure actually 'see God'.

Meekness does not necessarily mean meek to man, but meek in the will of God. Thus Moses, who faced Pharaoh in what we should ordinarily conceive to be no meek Spirit who ruled the Israelites in what we should conceive to be no meek spirit, is yet called 'meek above all the people on the face of the earth,' (Num. 12: 3). Jesus is called meek, yet he overturned the tables of the money changers, and never hesitated to give evil and self-righteous men their appropriate epithets. But both Jesus and Moses did what God would have them do. They were meek towards the will of God.

Peace is not merely the cessation from active hostilities; it is the quality of being stabilized, of understanding and of actually loving one's enemies, for to the understanding mind there can be no enemies.

The strength which comes to the soul, after walking the eight-fold path is, so to speak, the framework or skeleton of the soul and can never be broken. (Saturn rules the bony structure of the body.) It was prophesied of Christ that not a bone of his body should be broken and when the soldiers came to break his legs upon the cross, they found that He was dead and so refrained.

Aquarius rules the ankles and legs. These represent in symbolism the faculty of movement, the possibility of taking larger strides in consciousness. The bones and muscles of the physical body have to be strong in the strength of Saturn, and the framework of the soul, the morality as conceived in

the process of walking the eight-fold path, has also to partake of the Saturnine strength.

The process of aspiring and the learning to endure in Capricorn leads in Aquarius to the ability to know and to perform accurately. Aquarius is essentially the process of application. Man knows what is right and proceeds to do what is right by other men, thus Aquarius is a sign of Universal Brotherhood. The Kabbalah speaks of it as predominating in 'swallowing'. Now swallowing is the taking of portions of undigested food and letting them enter the system so that later they can be digested. This is what the Aquarian does, places his facts and knowledge where they shall be of use.

He let the letter Tzaddi predominate in swallowing, crowned it and combined it with the other, and formed by them: Aquarius in the world, the month Schwat in the year and the esophagus of the human body, male and female.

At first it may seem that swallowing is not as important a matter as digesting, which is typical of Capricorn, and should therefore precede Capricorn, but in the Kabbalistic idea of swallowing was innate the idea that it was harder to get food and the right kind of food than it is just to digest it. There are thousands who are able to think out (digest) matters and problems when they are provided with all the facts, but there are only a comparatively few people who are original and can get new ideas and food to 'swallow'. This thought is also borne out in the meaning of the letter *Tzaddi*, which is a fish-hook. The true Aquarian is like a fish hook. He gets new ideas, new inventions, a new outlook on life, ready for the new humanity of the coming Aquarian Age.

Aquarius has another ruler besides Saturn. This is Uranus, who works in an entirely different way from Saturn, by influx of light rather than by the slow ordinary mental processes. Where Saturn is slow, Uranus is quick and sudden. Saturn crystallizes, Uranus breaks up. It may seem strange to allot such very different rulers to the one sign, but on the Path it is vital that one should have the Saturnine qualities first, otherwise the action of Uranus is purely destructive and evil, making men erratic and violently iconoclastic. If the ego

however has become stabilized and has learnt the true Saturnine lesson that the present form of matter is not vital, then when Uranus starts to break up conditions, as he did for Job in the Old Testament, then he does not become embittered, but knows it is because he is ready for the illumination of Uranus, who, the Greeks said, was lord of Heaven. Shakespeare understood the truly developed Saturnian and placed him as Hamlet's friend Horatio, making Hamlet speak these words to him:

For thou hast been  
 As one, in suffering all, that suffers nothing;  
 A man that Fortune's buffets and rewards  
 Hast ta'en with equal thanks: and blessed are those  
 Whose blood and judgement are so well commingled  
 That they are not a pipe for Fortune's finger  
 To sound what stop she pleases. Give me that man  
 That is not passion's slave, and I will wear him  
 In my heart's core, aye, in my heart of heart,  
 As I do thee.

The mystics always speak of the Uranian illumination as like a blinding flash of lightning, such as St Paul received, which seems to open up some new faculty of perception and knowledge.\* It is due to the awakening of what the Hindoos call the kundalini force and this begins first in the sign of Sagittarius. After this flash the most difficult problems become clear. Dr J. Everard says:

There is exegesis upon the text of the Law, and there is influx of light that comes by contact of a mind with the Universal Mind, the Author of the Law. There is reason and revelation, the slow tedious groping, and the mystic sentiment which affords in gleams and flashes a vision of the real.

\* It may be objected that since Paul received the flash at noon, there is something wrong with the story, since noon belongs to Capricorn, but in the study of individuals, their charts may contain many reasons why the flash of illumination was necessary to come first in order to break up the hard Saturnine law-infused mind. In regard to the initiation of individuals, the sequence of them does not always come in what we might think should be the right order. We are all at different stages of growth and development, and in any case time is only 'apparent' and not 'real'.



Mabel Collins in her *Light on the Path* thus advises the student:

Seek it (the Path) by plunging into the mysterious and glorious depths of your own being . . . and seek it by making the most profound obeisance of your soul to the dim star that burns within. Steadily, as you watch and worship, its light will become stronger. Then you may know you have found the beginning of the Way. And when you have found the end, its light will suddenly become the Infinite Light.

Dunderode says, 'Everything is realized by the nuptials of Sublimar Light with the mind.'

Anna Kingsford, speaking of the possibility of man attaining the Beatic Vision, says:

It (the obtaining of the vision) is possible for him when—having purified his system, mental and physical, from all deteriorative and obstructive elements, he thinks inwardly, desires intensely, and imagines centrally, resolves that nothing shall bar his ascent to his own highest and to the entrance of his own innermost.

She then describes the acolyte's progress in the astral world and his passing of the Cherubim and says:

Pressing on . . . he next finds himself in the presence of a light so intolerable in its lustre as well-nigh to beat him back from any further quest. And of those who reach thus far, many adventure no farther, but, appalled, retire, well content, nevertheless to have been privileged to approach, and actually to behold, the 'Great White Throne' of the Almighty.

(The realization of this quest is of course only for those who proceed to the Piscean initiation.)

The awakening of Uranus is not merely a matter of feeling; it is an awakening that touches men's minds and mind concepts, thus the Aquarian works with mind and hand for humanity. This is why the parantellon of the Southern Fish is assigned to Aquarius, for the fish represents in this constellation, humanity drinking in the Living Waters that pour out from the urn of the Divine Water Man.

Uranus is essentially the planet of genius and of inventors. What is genius? Carlyle says, 'An infinite capacity for taking pains', but it is more than this. There is a flash of heavenly light that comes to the true genius. Something is revealed from the archetypal world, and then if the genius has come

from the Saturnine depth, he will work for the rest of his life to perfect a form in which his vision can manifest. The musician will work to perfect his voice or hand. The artist will work to perfect his pigments or his drawing. The engineer will work to perfect his structures. Thus Saturn and Uranus must work hand in hand in this physical world lest the vision of Uranus be lost for want of the hard work of Saturn. But Uranus, when awakened in man, helps him to do his work without so much apparent strain. Saturn rules time and Uranus has no conception of time, so the artist or inventor in moments of impassioned work will lose all account of how time is passing, so that a whole day may seem like a few minutes. This is why Dante, after drinking of the Water of Life, says that he has passed from time to eternity:

I who then

From human to divine had passed, from  
Time into Eternity.

This is why the Psalmist sings: 'A thousand years in Thy sight are but as yesterday.'

Saturn is old age. Uranus is neither youth nor age, but is a condition when the joy and activity of youth is maintained while the wisdom of age is vital and dynamic. It is the condition when youth is continually renewed like the eagle's.

Cygnus the Swan is an extra-constellation of Aquarius. The swan is a being of perfect beauty as it swims on the waters, and the perfectly evolved Uranian, with his soul clear and pure as the heavenly ether and as the water on which he floats, is this heavenly Cygnus.

The sign of Aquarius is the sign to which humanity is now coming. By the precession of the equinoxes it will become the sign of the vernal equinox instead of Pisces. Ordinary humanity will not at first receive the benefic rays of Saturn and Uranus, but the malefic rats. Thus Materialism, for which Saturn stands, must become rampant, together with unprecedented selfishness and greed. Terrific revolutions and the overthrow of all standards of morality will be the first work of Uranus. But as humanity comes later to get the higher rays, then the Aquarian Age will become a period of

universal brotherhood, in which marvellous new inventions and marvellous occult development will take place.

Jesus was the great herald of the Piscean Age and He, before His last Passover, made reference to the coming Aquarian Age. In Luke 22: 10 the disciples were told *before* the Passover, that is, before the vernal equinox, that they should go to the city of Jerusalem and: 'Behold when ye are entered into the city, there shall a man meet you, bearing a pitcher of water . . . and he shall show you a large upper room furnished: there make ready.'

The story, as we have said, has reference to the coming Aquarian Age, which is the age when all humanity shall have progressed, step by step (Aquarius rules the legs) to greater mentality and to greater and nobler social concepts, so that every man shall sit under his own vine and fig tree, but the story having personal application has bearing on the Aquarian initiation which every mystic must have in every age whether Piscean or Aquarian. Man must first come to Jerusalem (peace). He must have stability and poise before he can derive benefit from the Living Waters of Aquarius. The upper room is the higher intuitive mind which by means of meditation, concentration, aspiration, and adoration will have been prepared for the reception of its great illumination.

The Aquarian must render service at first; later, since Aquarius is the natural house of friends, the Aquarian will be raised to the status of friend of the living God. It surprises some people to think that work and service is not the highest initiation, but communion, fellowship and joy (which manifest more easily in Pisces than in Aquarius) are more dear to the heart of the Beloved than any service. Hence Jesus says to His disciples, 'I call you no more servants but friends.' Ruysbroeck says: 'The true servants carry on the external work, but the secret friends enter into the living councils of God . . . The one thing needful to all men is the love that cometh from God.'

Thus the initiation of Aquarius is first of all service, and then friendship.

**Meditation Exercises****Pour out**

- Isa. 44: 3 I will pour out water on him that is thirsty, and floods upon the dry ground.
- Joel 2: 28 I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and the handmaids in those days will I pour out my Spirit.

**Water**

- Isa. 58: 11 Thou shalt be like a watered garden, and like a spring of water, whose waters fail not.
- Prov. 11: 25 He that watereth shall be watered also himself.
- Isa. 35: 6 In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.

**Fishermen**

- Matt. 4: 19 I will make you fishers of men.
- Jer. 16: 15 I will bring the children of Israel again into their land that I gave unto their fathers. Behold I will send many fishers, saith the Lord, and they shall fish them.

**Light, Lightning**

- Ezek. 1: 14 And the living creatures ran and returned as the appearance of a flash of lightning.
- John 1: 9 That was the true Light, that lighteth every man that cometh into the world.
- Isa. 2: 5 Come let us walk in the light of the Lord.

Matt.	5: 14	Ye are the light of the world.
Rev.	21: 11	Her light (Jerusalem's) was like unto a stone most precious, even like a jasper stone, clear as crystal.

### Friend

Exod.	33: 11	God spake to Moses as a man to his friend.
John	15: 15	Henceforth I call ye not servants, . . . but I have called you friends.

## CHAPTER NINETEEN

### PISCES: THE RETURN

Pisces is a water sign and therefore deals with the development of the emotional qualities of the soul. The intellectual and intuitional knowledge acquired under Aquarius is changed and transmuted into feeling and consciousness, so that the Piscean is gentle where the Aquarian is inclined to be hard. Where Aquarius renders faithful service and offers true friendship, the Piscean offers his very inmost being in unreserved surrender, and is only happy when suffused through and through with the love of the Spirit of God. Ruysbroeck saw that this stage was greater than friendship and calls it becoming one of the hidden children of God:

Gladly would I make you to understand how we may become hidden Children of God . . . When in all true sympathy we renounce self and rise unto God, so that pure love may encircle us and bear us to that state, where, *above all exercises of virtue, we cultivate a life of love*, out of pure love—the origin of our spiritual birth—then we die unto self and every individuality, and become one with God. By this death we become hidden children, and find in ourselves the new and everlasting life . . . The practice of this life, knows no forms and cannot be defined.

#### *Perfection of God's Children*

Pisces is the last of the twelve signs and is usually portrayed in the zodiacal pictures as two fishes held together by the Band (this latter being generally called one of the parantellons of Pisces). One end of the Band is held by the foot of the Lamb (Aries); the other is tied to Cetus, the sea monster. The Band is the band or girdle of Wisdom-Love (as we saw in the chapter on Libra). The Lamb is Spirit and is drawing the soul back to itself with the cord of Love. Cetus represents the lower emotional nature and in the unregenerate Piscean the soul is tied to this monster. When the soul can, by the help of the Lamb, break the link with Cetus, then the soul, being wound round and round with Wisdom-Love, unites with the Spirit.

The symbolism of the Band is extended into the two other parantellons of Pisces, Andromeda and Cepheus. Andromeda is the soul in chains and she will be in the chains of matter until the spiritual faculty (Perseus) comes to rescue her. Anna Kingsford in the preface to her *The Perfect Way* analyses the old myth of Andromeda and Perseus at some length, saying that it was not enough that Perseus bring to Olympus the dead Medusa's head, but that he must also bring thither a living bride, Andromeda. These chains express perfectly the usual conception of the astrologer concerning the 12th house sign, which they say is that of suffering, restriction, imprisonment, and karma. But the initiate realizes that the Spirit (The Lamb) can break all these chains, thus in the initiation of Pisces all karmic debts are paid and there is freedom, health, and glorious life in the sign.

The other parantellon is Cepheus, represented as a king with seven jewels in his crown, (the knowledge of all the seven planets). He carries the sceptre of power and the band of Wisdom-Love. With a man the band or belt is a sign of rank, thus an earl is belted when he receives his title. So Cepheus represented the man who has learnt all the lessons of the planets and signs, and rules in the power thereof. One of his feet is on the Pole Star, thus he has become 'The Nail in a sure place'. He is one with the Christ.

In this sign of Pisces, Love and Wisdom, which have been in close alliance since the sign of Sagittarius are reunited in the soul and so the Piscean initiation is sometimes said to be that of Marriage. The wedding garment which the Virgin began to spin in Virgo is now completed. The marriage of which Libra is a symbol is, so to speak, the beginning of man's conscious linking with the Spirit, but in Pisces we have marriage on a new basis. Instead of the young striving soul, we have the matured soul, radiantly beautiful in the light of her shining garments of initiation. We hear the wedding song of Wisdom. Maeterlinck, speaking of the growth of Wisdom in the soul, says:

Reason and love battle fiercely at first in the soul that begins to expand; but wisdom is born of the peace that at last comes to pass between reason and love; and the peace becomes the profounder as reason yields up still more of her rights to love.

Wisdom is the lamp of love, and love is the oil of the lamp. Love, sinking deeper, grows wiser; and wisdom that springs up aloft comes ever nearer to love. If you love, you must needs become wise; be wise and you shall surely love. Nor can any one love with the veritable love but his love shall make him the better; and to grow better is but to grow wiser. There is not a man in this world but something improves in his soul from the moment he loves—and that though his love be but vulgar; and those in whom love never dies must needs continue to love as their soul grows nobler and nobler. Love is the food of wisdom; wisdom the food of love; a circle of light within which those who clasp the hands of those who are wise. Wisdom and love are one.

*Wisdom and Destiny*

Developed in Wisdom, sustained by Love, the true Piscean is the man who walks with God. The sign of Pisces rules the feet and represents the perfection of the means of moving in the inner world of Spirit. Even as Cepheus has the Pole Star under his feet, so the true Piscean is given power to put all things under his feet through Christ, to whom the power is first given:

What is man that Thou art mindful of him,  
and the Son of Man that thou visitest him?  
For thou has made him a little lower than the angels,  
And has crowned him with glory and honour.  
Thou madest him to have dominion over the works of Thy hands,  
And thou hast put all things under His feet.

Psalm 8: 4–6.

The story of Christ washing the disciples' feet means exoterically merely a lesson in humility, but esoterically it shows the freeing of spirit power from all that ties it to earth. Thus Jesus says, 'If I wash thee not thou hast no part in ME.' When Peter heard these words he asked to have both his head and his hands washed, whereupon Jesus replied in these cryptic words: 'He that is bathed needeth not to wash, save for his feet.' This means that if the quality which is innate in Pisces is clean it will renovate the rest of the life, and the special quality of Pisces is the unqualified desire of the soul to return to its Maker.

Later He bade his disciples wash one another's feet, for in a small group of esoteric students, each must try to help the other to clear away misunderstandings that hinder the progress of the soul.



Peter tried to walk on the waters, but failed. He was not ready to take the Piscean initiation in which there must be absolutely no reliance on matter, and implicit reliance on Spirit. Thus his soul had not yet learned its true 'water' essence, and its domination over all things through the help of Spirit, thus Peter was not yet the 'crowned king' (Cepheus) such as Pisces becomes.

Moses, at the beginning of his mission against Pharaoh, was told 'Put off the shoes from off thy feet' (Exod. 3: 5), for at the beginning of a great work the ego must see something of the divine purpose that lies behind the work, thus he has to be divested of all that hinders him from seeing the vision, divested of all external wrapping, and of all 'coats of skins'.

Jesus heralded in the Piscean Age, which is that of return of Spirit to Spirit. The last chapter in St John's Gospel tells of the last sacrament, which was that of fish and bread. (Bread betokens its alliance with the Virgoan initia.)

As soon as they [the disciples] were come to land, they saw a fire of coals there, and fish laid thereon, and bread . . .

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

The meaning is that Jesus feeds them with the Wisdom-Love essence. The fish and the bread have been taken from the fire, for all that was dross in the soul has been purified. Luke tells the story rather differently. He says that after the ascension Jesus appeared in their midst and asked for food and 'They gave Him a piece of broiled fish and an honeycomb.' The meaning of the two stories is practically the same. When the Spirit becomes one with the soul and its perfections (disciples) then, as Maeterlinck says, 'Wisdom feeds on Love.'

In Aquarius the contents of the water-pot flood the earth; in Pisces there is no need of the water-pot or of form. The process of being 'poured out' is consummated in this last sign. The hymn writer who sang:

Till in the ocean of Thy love,  
We lose ourselves in heaven above.

understood this last initiation. It is akin somewhat to the Eastern conception of Nirvana, a conception that is usually

very much misunderstood and generally thought by the Western mind to be annihilation. Edwin Arnold, in the *Light of Asia*, says however:

If any teach Nirvana is to cease,  
Say unto such they lie.  
If any teach Nirvana is to live,  
Say unto such they err; not knowing this,  
Nor what light lies beyond their broken lamps,  
Nor lifeless, timeless bliss.

Max Heindel understood the process and called it 'Absorption'. In his *Cosmo-Conception* he says:

During involution Spirit progresses by growing bodies, but evolution depends upon soul growth—the transmutation of bodies into soul. The soul is, so to speak, the quintessence, the power or force of the body, and when a body has been completely built and brought to perfection, the soul is fully extracted therefrom and is absorbed by one of the three aspects of the Spirit which generated the body in the first place.

Pisces, representing the crown of initiation, the work on the physical plane, is no longer necessary. It was only given in order to teach the soul its lessons, not for a thing in itself. This is just what the ordinary practical person cannot see. He looks on work and service as an end in itself. Such a one is still under the dominance of Saturn, but under the planet Jupiter, which rules Pisces, only joy and bliss and beneficence must reign. When a Piscean suffers on the material plane it is because he is not wholly allied with 'Father Jupiter'. He is not fully wrapped and united in Christ. He tries to shield his sensitive soul from the outside impacts of the world and cannot do it; for only Christ can do this for him, therefore he is hurt and disturbed and so loses his innate gift, which is that of joy and laughter. The *Sepher Yezireh* says:

He let the letter *Quoph* predominate in laughing, crowned it and combined it with the other, and formed by them: Pisces in the world, the month Adar in the year, and the milt of the human body, male and female.

'Predominate in laughing.' How different is this from the average astrologer's conception of Pisces stained with tears! Pisces laughs because laughter is an attribute of Spirit. Under Saturn man loses his capacity for laughter, for he is either

suffering or working hard for humanity. Under Jupiter, however, service is easy; it is not a duty any more; it is so supremely sweet that man can laugh all the while. It has become something that he wants to do. This is why laughter-loving Venus is so much at home in the sign and is said to be exalted there.

There is an interesting story in the Old Testament concerning the birth of Isaac, whose name means Laughter. He was given this name because, said Sarah his mother, 'God hath made me to laugh, so that all that hear will laugh with me.' Now Isaac, with his father Abraham and his son Jacob, form a Trinity in the Bible, which is obviously that of Father (Abraham) Son (Jacob) and Holy Spirit (Isaac). Thus when the Holy Spirit descends into a man's heart, all suffering slips away from him. This is the supreme and last test in initiation, to be perfectly happy after having endured the greatest of tribulations, and this is where most people fail; they can endure the suffering, but they show the marks of it on their faces for the rest of their lives. Once the Holy Spirit puts his healing hand of Wisdom on a man's heart he will be cured of all this remembrance of sorrow, even as Dante was made to wash first of all in Lethe, where he forgot all previous sorrow and evil, and then was made to bathe in Eunoe, where he only remembered the good and the happy things.

The letter *Quoph* means the back of the head and refers to the awakening of the sense centres of the head, which bring complete freedom to contact the invisible worlds. David was referring to the Piscean initiation when he said, 'Thou anointest my head with oil.' The milt of the human body was said to connect the astral world with the physical world, hence Pisces, the most purely psychic of all the signs, governs the milt.

Like Aquarius, Pisces has a second ruler. This is Neptune whose emblem is a trident, the three-forked sceptre of power, for Neptune is three-fold Spirit and he rules three-fold soul. He is greater than Uranus. Uranus is the flash of light, but Neptune is the gentle lambent glow which makes clear vision possible. Uranus is hard and cold, but Neptune is warm and moist. Uranus is sudden and dynamic; Neptune is like the fragrance of holy incense that softly and subtly penetrates

through the air and matter. Uranus rules the ether or mind concepts; Neptune rules the water or soul life in its three phases of mind, emotion and consciousness, thus Neptune is more complete than Uranus. In Aquarius, therefore, is the river of life; but in Pisces is the ocean of life.

There is an old hermetic maxim which says, 'To know more one must be more', and in Pisces man knows everything because he has reached the transcendental state of being when he has contacted the flood tide of his being. He is now in direct communication with Wisdom and Truth and Love. In Aquarius mind and intuition are supreme, but in Pisces these have been translated into being. In Aquarius service to humanity is the watchword, but in Pisces there is no such thing as service, only love expressing itself in 'singing and making melody in your heart to the Lord'.

### Meditation Exercises

#### Children of God

Rom.	8: 21	Delivered from the bondage of corruption into the glorious liberty of the children of God.
Gal.	3: 26	Ye are all children of God by faith in Christ.

#### Fish

Luke	24: 42	They gave him a piece of broiled fish and honeycomb.
John	21: 13	Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

#### Band

Hos.	11: 4	I drew them with cords of a man, with bands of love,
Acts	16: 25	And at midnight Paul and Silas prayed, and sang praises unto God . . . and suddenly there was a great earthquake . . . and everyone's bands were loosened.

**Marriage**

- Rev. 19: 9 Blessed are they that are called to the marriage supper of the Lamb.
- Matt. 25: 10 They that were ready went in with him to the marriage.

**Feet, Shoes**

- Song of Sol. 7: 1 How beautiful are thy feet with shoes.
- Exod. 3: 5 Put off thy shoes from off thy feet for the place where thou standest is holy ground.
- Ps. 91: 13 The dragon shalt thou trample under foot.
- Rom. 16: 20 God shall bruise Satan under your feet.
- Luke 7: 38 And began to wash his feet with tears.
- Rev. 12: 1 A woman clothed with the sun and the moon under her feet.