

THE KEY OF DESTINY

TEACHINGS OF
THE ORDER OF CHRISTIAN MYSTICS

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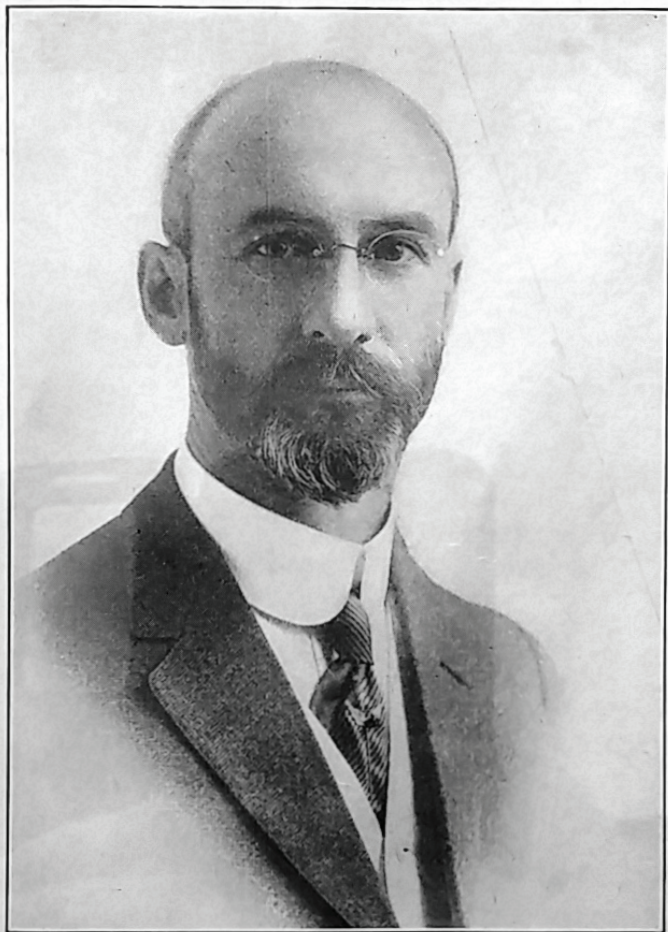
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Frontispiece

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The Order of Christian Mystics

AND

The Universal Religious Foundation, Inc.

THE KEY OF DESTINY

SEQUEL TO “THE KEY TO THE UNIVERSE”

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1 Corinthians 4 vs. 1

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PREFACE

Since our *Key to the Universe* gave the spiritual interpretation of the numbers, Hebrew letters, Tarot cards and Commandments from 1 to 10 only, this volume, which covers the numbers from 11 to 22, is a necessary sequel.

In the former volume we endeavored “to show that all personal experiences are expressions of the one Great Law manifesting according to mathematical principles, demonstrating that the unfoldment of the godlike possibilities inherent in each Soul follows, step by step, the same order of events that is followed in the evolution of the Cosmos, and that such steps are symbolized by the first 22 numbers.” In this volume we continue that elucidation, but in addition show why there is a twelve-fold basis for physical manifestation and hence for all the allegories and myths which embody the principles of that manifestation. This we have been able to do by the discovery of the philosophical reason—and its geometrical and mathematical proof—why the zodiac is divided into twelve and not some other number of parts. This gives the key to all the ancient allegories and myths which have twelve as a basis, since they are all founded on the twelve-fold division of the zodiac.

We have also been able to give a clear, consistent and adequate interpretation of the Twelve Labors of Hercules which, as far as we have been able to discover, have never been systematically interpreted as a whole—although some attempts have been made to interpret individual Labors here and there, but not as a part of a system—during all the ages that they have been available for man’s inspiration and guidance.

Since the discovery of this twelve-fold manifestation of man’s destiny is the greatest single contribution presented in this volume we have used it as the basis for the title, *The Key of Destiny*.

The Authors.

New York City
April 15th, 1919.

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FOREWORD

In this volume we consider man, no longer a weak, sinful puppet of fate, ignorant of his own possibilities and blind to his place in evolution and to his great destiny, but man who has now taken his destiny in his own hands; has grasped the mighty scheme of the universe and understands that this earth is an evolved theatre on whose stage he shall work out his evolution according to mathematical laws.

He now comprehends something of the significance of the promise made him in the beginning: "Ye shall be as gods, knowing good and evil." He now deliberately plucks the golden apples that grow high up on the Tree of Knowledge and is determined to eat of them, no longer at the suggestion of the serpent, for he has reaped the bitter experience both of haste and of disobedience to his divine guidance and can no longer be seduced by the senses, but at the direction of the Lord God who planted the tree in the midst of the garden.

Moreover, during all the dark night of his past evolution, through which he has reaped the results of his first mistake, he has felt the irresistible urge to press on and conquer; has always heard in the great silences of his Soul the rhythmic cadences of the wonderful harmony of the spheres and has realized that a universe so perfect, a harmony so complete and so rich in melodies, so inspiring, was not brought forth by chance. He now knows that man, being the Lord of Creation must have within him the possibility of reaching the same perfection and of striking a still higher note in this wonderful scale; in fact, he must lead the orchestra.

Again and again when his weary senses have grown faint from the battle of life he has sunk into the embrace of that solace and boon given to humanity when it made its great mistake, namely, "Ye shall surely die." He has realized that without this experience of rest and recuperation commonly called death he could never reach the goal of his divine destiny; for at each period of so-called death he has realized that although the Angel of the Flaming Sword has shut him out of Eden while in his physical embodiment, yet the gates of death were but an *open sesame* admitting him once more into the Garden of his Soul. And there he has met the Lord walking in His garden at the close of each day of earth life and has heard from His lips such words of encouragement that he has arisen each new morning of earth-

Foreword

life more full of hope and strength and understanding and determination to conquer.

In this volume we take up the history of man's evolution at the point of number 11, after he has passed a full period of effort (from 1 to 10) and has been born into earth-life like a giant rising from his sleep, full of renewed vigor for the steep, upward climb to conscious perfection from the New Beginning of number 11 to the Ultimate Attainment of number 22.

The Authors.

*New York City
April 15th, 1919.*

CHAPTER I.

The Number 11. A NEW BEGINNING

“The compound numbers having ten as their foundation must be considered not as fundamental principles, but as the working out of these principles, each repetition of the ten marking a new phase of the principle represented by its unit number.” *Numbers and Letters*, PEEKE.

“When, therefore, we ascribe certain qualities or properties to a number, it is on account of a particular connotation or association of ideas impressed upon us by reference to universal standards, principles and laws.” *The Kabala of Numbers*, SEPHARIAL, 19.

Having described in *The Key to the Universe* the spiritual principles, laws and symbology indicated by the numbers from one to ten, we herein take up the symbology of the numbers above ten. These refer to higher cycles of unfoldment and evolution than the earlier numbers, yet they include the fundamental significance of the single numbers. For instance, as man starts out upon his first Cycle of Manifestation with the number one, so in number 11 he starts out upon another new and more advanced Cycle of Manifestation, but with all the experience gained during the previous cycle stored up as potencies and built into his consciousness as inherent faculties.

The first and fundamental meaning of number 11 must therefore be a New Beginning, but one which depends for its accomplishment upon the wisdom and efficiency acquired during the past cycle from one to ten already described.¹ It may be compared to the graduate of a professional school who, when he puts out his “shingle,” starts out upon and eagerly looks forward to a new life of active accomplishment,

¹ *The Key to the Universe*, Curtiss.

a New Beginning. But his accomplishment will depend upon how much of his professional training he has already absorbed and how much of the wisdom he has built into his consciousness and made his own. Or it may be likened to an apprentice taking his first position as a journeyman, earning a man's wage and looking forward to building up a business of his own: his success will depend upon how much skill and business training he has attained during his cycle of apprenticeship (one to ten). Number 11 in this sense may be called the Number of Reincarnation; a reincarnation in consciousness if not in body; for we pass through many deaths of ideas and many births into new consciousness in one physical life-period. Kabalistically number 11 is called "the beginning of whirling motion," *i.e.*, the turning of the Wheel of Time beginning a new cycle; again the Number of Reincarnation.

Another way in which to consider number 11 is that, just as number one is the downpouring of the One Life into the chaotic conditions of the undifferentiated Chaos composed of the substances cast off during a previous world period,² so here in 11 we have another outpouring of the same One Life; but instead of it being into the circle of an unorganized Chaos it is now poured into the circle of man's own inherent although unmanifested powers, for this new circle—which is the ○ we saw standing beside him in number 10—contains not only his unconquered and undeveloped conditions and emanations, but also the powers and possibilities gained in the past into which the One Life is now pouring, splitting the darkness and separating in his mental world the good from the evil, the true from the false, the essential from the non-essential. Hence, 11 is the link between the macrocosm and man, the microcosm. In reality it is a reflex current of vital life-force making man one with all that is: a responsible agent; God's ambassador. Here it is that the Spirit of man becomes one

² See *The Voice of Isis*, Curtiss, 181.

with the universal Spirit of All life. Here a new outpouring of this Spirit can be felt hovering over the waters—the unstable conditions—of his own life. And here by the power and might of the Christ Within he can say, as did the Elohim to the dark cosmic Chaos in the beginning, “Let there be Light.”

If one who has passed the cycle of ten and is ready to make a New Beginning and start out on his real life-work seems to be standing alone and another with like development should become vitally associated with him through similar attainments, aims and ideals, instead of having the strength and force of two individuals, they would have the power of 11, for between them is the experience of the intervening digits or the strength of ten. But to attain this there must be a vital inner union and not a mere intellectual association. Standing thus shoulder to shoulder they can start out on a New Beginning in a higher cycle than either could have attained alone. Thus it was said of Sir Galahad: “His sword is as the sword of ten because his heart is true.”

In a deeper sense, at the point of unfoldment symbolized by number 11 the true Knight, or the purified and disciplined personality, has laid hold of the One Life which he now recognizes as standing beside him ($10 + 1$.) And it is the Divine One that becomes his Rod of Power, his mighty invincible Sword “Excalibur,” also the spear of Parsifal, with which he is to fight his way to victory in a new cycle. But it must be remembered that although the Disciple, like Sir Galahad, has won his sword, he has not yet learned to use it. In the cycle of ten which he has just completed he has gained the strength and courage to wrench the sword from the rock of materiality in which it was embedded in the midst of the lake or waters of illusion,³ *i.e.*, he must wrest the Sword of the Spirit from the Foundation Stone of Truth where it rests surrounded by the illusions of the outer world. For only when

³ On account of the reflections around its shore a lake is used to symbolize illusion, while a sea is generally used to symbolize humanity, also the astral world.

he knows its value and by the power of righteousness grasps and draws it out does he open a channel through which the One Life can pour forth for him to use in his new cycle.

This sword represents the same thing as the Spear of Amfortas which in the hands of a pure knight is invincible. But if through yielding to temptation its possessor allows it to be seized by Klingsor, the resulting wound will be incurable until the spear has been recovered by a pure Knight (Parsifal) and has been touched to the wound after the knight has entered the Castle of the Grail, for the spear is the second 1 of number 11. Thus, although both Parsifal and Galahad had completed their cycle of ten, they could not manifest it until they had begun to utilize the new 1 thus attained to heal, bless and overcome evil in their cycle of 11.

Number 11 is considered by some as an unlucky or evil number and is called by them the Number of Separation, Differentiation, the Parting of the Ways, also the Number of Sin and Repentance. Since it is at this number that the Disciple must start out upon a new and untried life-cycle and put his past experience to the test, it may well be called Differentiation and Separation, for it is here that he must answer the call of the Christ, "Come out from among them, and be ye separate," *i.e.*, step out of the cycle of the first nine digits in which the mass of humanity is still evolving and prove by his life that he has built in the experiences of the past cycle, hence is now a Disciple and can separate himself from it.

Again, since sin is the misapplication or perversion of the Law, at this step the untried Disciple, unless very true, wise and valiant, may be wounded with his own magic Spear; yet because he has entered upon the cycle of number 11 his repentance will be sincere and enduring. Once having entered the Path at number 11 there is no going back. Even though the wound may bleed for many years, true repentance will surely bring healing and renewed strength. Repentance is not merely sorrow for mistakes, but *turning around* and facing the other way, turning our backs upon the mistakes of the

past, culling for future use the experience from each event, but manfully bearing the results and doing our duty, even though, like Amfortas, the wound bleeds at every step.

Westcott says of number 11, "This seems to be the type of a number with an evil reputation among certain peoples."⁴ While many unthinking people are given to condemning that which they do not understand, especially anything which imposes on them the responsibility for their own thoughts and actions, among earnest and true-hearted Knights who have kept their night of vigil prayerfully before the altar of their own hearts; who have caught a glimpse of the glory of the Grail as the morning of their new cycle dawns; who have received the accolade upon the shoulder from the hand of the Great Initiator in the silence and sacred hush of their midnight vigil; who have listened enraptured to the mysterious choir of angelic voices bidding them go forth and conquer, to all such number 11 will be as the light of a glorious new day revealing wonderful vistas of great possibilities.

As to an evil reputation, did not Jesus have an evil reputation among the rulers of the synagogue? And every true follower of the Master Jesus who has taken up in earnest this new life of self mastery must expect to face more or less of evil reputation; for did not Jesus tell His disciples: "Woe unto you, when all men shall speak well of you!" "The disciple is not above his master: but every one that is perfect shall be as his Master,"⁵ *i.e.*, shall become master of himself. The number 11 has gained its evil reputation, as do all other good things, through misinterpretation and misunderstanding. In this case the old kabalistic teachings which contrast 11 with Perfection as expressed in ten, call it evil because it departs from that Perfection. But they fully understood, and in their quaint language fully set forth its true significance, *i.e.*, that having reached Perfection in ten, number 11 starts out on a new quest for a greater Perfection in a new

⁴ *Numbers*, Westcott, 100.

⁵ *St. Luke*, VI, 26-40.

and greater cycle. Hence they tried to impress the idea that at this step there may be more or less foreboding of the unknown as the new and unmanifested cycle looms ahead. When he takes the Pilgrim's Staff in hand and starts anew to climb to greater and unknown heights, the Disciple knows well that the road leads uphill all the way and is beset with many dangers and temptations, yet he dares all.

The whole Cycle of Necessity through which the Soul must journey, as expressed in the numbers from 1 to 22, is graphically symbolized in Bunyan's *Pilgrim's Progress*. On that Journey every Rest House might be compared to a number ten where the Pilgrim having successfully conquered the dangers past may rest and refresh himself and be given wise council and strength for his New Beginning. Number 11 is the Pilgrim starting afresh on his Journey after his first rest. Hence well might the Kabalists say of it that it contains within it the essence of all that is sinful, harmful and imperfect. Yet it also contains the strength, understanding and experience that will conquer all that is met with in the new cycle. He Knows, he Dares, hence can Do, if he has learned sufficient discretion to Keep Silent; and the inherent strength and power of will which has enabled him to come thus far will carry him to the next Rest House.

As the Disciple grasps and begins to use the newly acquired power of the One Life according to the knowledge and strength gained, he makes so many mistakes that at first the new life may seem more inharmonious, difficult and evil than the old. Hence in number 11 the great lesson is that power is attained only by use, and attainment is won only through persistence.

In the Hebrew the word for 11 is *Achad*, Osher, Ai, or one and ten, God and God. Èliphas Lèvi connects 11 with the Astral Light which he calls the great Magical Agent in which all things are reflected. He also calls it *manas* or man's higher and lower mind. This idea he founds upon the ability of man's mind to reach up to the greatest heights or to descend to the lowest depths. This idea is correct, for at number 11

man has received a new influx of power, and having free-will must decide whether he will use it for good or evil; again the two ones standing side by side and representing force. Levi also calls it the Magical Chain, claiming that wherever two or more persons stand side by side, united in ideas and lines of action, they form a magic chain capable of influencing others.

Apollonius in treating of the hours of Initiation makes ten the first hour. It is an hour of Joy; the Neophyte has completed his Trial of Initiation and has passed its terrible tests, yet it is also an hour of trial and much depends upon it. Among the Egyptians they set up the Sphinx as a symbol of the first hour and called it the Guardian of Esoteric Wisdom. The human head of the Sphinx at this step says to the Aspirant for the higher cycle "First acquire the Knowledge"; its bull's thighs indicate to him "Be strong and patient in thy work"; its lion's paws say to him "Thou must be brave and defend thyself against every inferior force"; its eagle's wings say "Thou must will to raise thyself towards the transcendent regions which thy Soul already approaches."⁶ Number 11 is the second hour and Apollonius calls it the "*Abyss of fire*—the virtues of the stars close as a crown through the dragons and the fire (the magnetic chain)." At this step the Disciple must learn to distinguish the course of the positive and negative currents of force in his own body, also to distinguish between good and evil and to choose between them; not so simple a decision as it sounds.

⁶ *The Message of Aquaria*, Curtiss, 231 – 2.

CHAPTER II

The Number 11. THE INITIATE

“Figures are symbols of numbers. Numbers are symbols of Eternal Principles. Principles are unchanging qualities that belong to Being. They cannot be weakened or strengthened in their true nature, but always contain their primal essence.” *Numbers and Letters*, PEEKE.

There is an 11 year cycle of the Sun which exemplifies all that we have said of number 11; for according to the Secret Wisdom,¹ “The Sun is the *heart* of the Solar World (System) and its brain is hidden behind the (visible) Sun. Thence, sensation is radiated into every nerve-center of the great body, and the waves of life-essence flow into each artery and vein.” Like the heart of man this great solar heart circulates the vital life-essence—comparable to the blood in man—throughout the entire solar system, and regularly contracts at every return of the vital essence to the sun in a rhythmic cadence corresponding to that of the heart of man. But instead of these rhythmic heart beats taking place in a little less than a second as they do in the heart of man, it requires ten years for the solar blood to circulate through the system and another year, making 11, for it to pass through its auricle and ventricle, be purified in the lungs by the Great Breath and be ready again to be sent out through the arteries of the Cosmos. This is the fixed cycle of 11 years well known to astronomers, during which the sun-spots regularly increase in intensity and numbers. “Could the human heart be made luminous, and the living and throbbing organ made visible, so as to have it reflected upon a screen. . . . then everyone would see the sun-spot phenomena reflected every second.”²

Astronomers have also noted that every 11 years the earth

¹ *The Secret Doctrine*, Blavatsky, Vol. I, 591.

² *Ibid.*, Vol. I, 591

passes through a specially dense stream of meteors, proving that the earth receives a special influx of *physical matter* from other planets and systems every 11 years, bringing to the earth materials for a new cycle. Thus it will be seen that we have an exact proof in nature of our statement that the fundamental meaning of number 11 is that of a cyclic New Beginning.

The 11th sign of the zodiac is Aquarius, and the kabalistic value of its name is also 11. It is the Sign of the Son of Man and its symbol is a water-bearer, a man pouring forth the Water of Life that the crops for a new season may be fructified and germinate. As we enter upon this new Aquarian Age we almost hold our breath in expectation of the mighty unfoldment which this Great Age will bring forth. Even through the turmoil of battle, through the smoke and din of bursting shells and amid the groans of the dying and the lamentations of the bereaved, we strain our eyes and ears for the first indications of the glory of the coming of the New Age.

As the Cosmos passes through this sign all that is expressed in its symbology will be manifested at least in outline. The Son of Man will indeed come,³ not merely as a sign in the heavens, but as an embodiment of Divine Love to man, for the spiritual Water of Life will be poured out in abundance upon the earth and upon humanity. In fact, if we examine into all that this term Water of Life means⁴ we will find that it has many interpretations, but there are three that are of fundamental importance. The Son of Man must come out into manifestation through the three decans or doors of the sign Aquarius and reach perfection in each. The first door is already open and through it the Water of Life is being poured forth in its lowest aspect in the rivers of blood—the physical Water of Life—shed on the battlefields that the earth may be purged of its lower aspects of selfishness, passion, greed, envy, hate and personal aggrandizement. The second

³ See *The Voice of Isis*, Curtiss, 137; also *The Message of Aquaria*, Curtiss, 450.

⁴ See *The Message of Aquaria*, Curtiss, 112 and *The Divine Mother*, Curtiss, 53.

door is that which opens into the astral and mental worlds through which the quickening power of the Water of Life shall pour to germinate and bring to bloom the seeds of an expanded and illumined consciousness and an opening of the astral faculties through which man shall see, feel and realize his oneness with the worlds of life and consciousness above the physical. The third door is the middle decan or balanced forces of Aquarius, through which shall pour forth the spiritual aspect of the Water of Life to quicken and unfold man's true spiritual consciousness. We are now only at the beginning, but ultimately the Water of Life shall pour forth in all its aspects until each of the three doors stand open wide and the Sun of Righteousness shall shine from a new heaven upon a new world. Then from these open doors shall come forth the King of Kings and Lord of Lords.

Among the Greeks 11 is the number of Zeus, because of the idea of ever becoming, while among the Scandinavians it is held sacred to the Valkyries. The 11th of the Buddhistic meditations is the wind or the Breath of the Spirit. Among precious stones 11 is represented by jacinth, which we are told in *Revelation*⁵ forms the 11th foundation stone of the New Jerusalem. The jacinth is sometimes called the hyacinth which the *Encyclopedia Britannica* identifies with the sapphire or blue corundum, a dark blue stone of a true indigo color. And it is curious to note that among many exoteric writers who assign certain gems to the signs of the zodiac, garnets are carelessly assigned to Aquarius, the 11th sign; and many of the gems known to the gem trade as hyacinths are only garnets. Hence it is only natural that in this superficial age garnets should be assigned to Aquarius instead of the real sapphire, a gem which is much rarer and more expensive. A true Aquarian person—one who is truly manifesting the force of that sign, not merely born in it—will have no difficulty in discovering that there is no affinity between himself and

⁵ XXI, 20.

garnets, while were such an one to own and wear a true blue sapphire the vibrations would be found to be very satisfying and helpful.

Among trees the aspen and all varieties of pine and cedar are affinitized to 11. They are the most primitive trees, hence when portions of the earth which have finished their period of purification beneath the sea⁶ rise and become ready for vegetation these trees will be the earliest forms to secure a foothold and flourish. They are related to number 11 because they start a new cycle of vegetation.

Among the disciples the 11th is Matthew, and among the planets the 11th in value is Jupiter, which in this aspect is called the "King of the spirits of the air" or the Sylphs. The Sylphs are very shy of, if not distinctly antagonistic to man unless he has really reached the point of development indicated by number 11 and can affinitize with them; then they become friendly and helpful. Among birds the eagle rising from earth into a new element is related to number 11.

In the human body number 11 rules the respiratory organs. Just as the number one is the Breath of Life, so 11 is the result of the evolution of the Breath of Life through the digits until it has built up for itself a vehicle with special organs through which it can manifest in a more definite and individualized manner in the physical world in a new cycle, *i.e.*, through the lungs of man. Hence in 11 we see man as the specialized instrument for the manifestation of the Breath of Life; for while the animals have lungs they are unable to use the breath to advance their higher development or reach into a higher kingdom as can man.

Those who have reached the step symbolized by 11 are Initiates of the lowest degree, but as yet are untried. They have passed the number nine (Initiation) and having mastered the lessons of that step will never again need to experience exactly the same conditions, yet they have not been proven.

⁶ See *The Voice of Isis*, Curtiss, 387.

It is possible for the Initiates to become either black magicians, Brothers of the Shadow, or true Disciples of the Great White Lodge. They have learned to govern and control certain forces within themselves, and have acquired at least a theoretical knowledge of the possibilities of the new life. This, however, does not mean that everyone whose name-number is 11 or who is born in the 11th sign has reached this step and become an Initiate, for the mere name-number or birth-number of itself has very little to do with it. In fact such numbers may be said to bear about the same proportion to this great cycle of 11 as does the cycle of a day and night to the cycle of a zodiacal sign in heaven, approximately 2,170 years. Remember there are always cycles within cycles and numbers within numbers.

Each individual must again and again pass through the experiences represented by the digits. It is even possible in rare instances for an individual to sweep through the entire gamut from one to ten in a single incarnation. Such an one would vibrate first to one number and then to another in rapid succession. Again, as the cycles of the minute, the hour, the day, the year and the age each work out their complete experience and expression one within the other without clashing or conflict, so is it in the numerical cycles of one's life. The physical body with its degree of development and its sensations has its number; the astral body has its number, which may be quite unlike that of the physical; the mind, both higher and lower, and the Spirit each have their numbers; and all these are constantly changing as the Soul advances. Hence the absurdity of attempting to state the exact degree of unfoldment reached by a Soul by a mere computation of the name-number, especially since the numbers of the higher states are not known to the personality until the next Great Initiation has been passed. As well might we hope to find what period in the age or year was meant from a paper merely dated Thursday the 11th, with neither month nor year given. It is useless for students to try to avoid facing themselves and their creations and conditions or to try to find a short cut to

spiritual attainment merely by changing their name to one with a seemingly more favorable number. The change must be made within themselves.

People are constantly met who have developed greatly along certain lines, yet who are very backward along other lines. Therefore in this domain of numbers and their interpretation and application the advice given by Pope should be carefully considered.

“A little learning is a dangerous thing!
Drink deep, or taste not the Pierian spring;
There shallow draughts intoxicate the brain.
And drinking largely sobers us again.”⁷

As a rule the less we know the more ready we are to spread abroad the tiny ray of enlightenment we have attained, believing it to be all-inclusive. Also “Fools rush in where angels fear to tread.” The humanity of this age would reach its destined height of 11 much more quickly and surely if they paid less attention to an effort to change and improve conditions in their lives by changing their names or even their outer conditions and listened more attentively to the Still Small Voice within, realizing that only the inner change of unfolding character can really change outer conditions for the better; for the outer is but a manifestation of the inner. Therefore when we desire to change our outer conditions, we must look within and see what thoughts, habits, desires, old ideas, *et cetera*, need to be changed ere their outward manifestations can change and give us a New Beginning or a new cycle of 11.

However, the computation of the mere name-number has a certain value both in helping us to see what tasks lie before us in this life as well as in the case of a name chosen for a public career, such as for use on the stage or as a *nom de plume* in literature *et cetera*. In such cases it is well to select a name whose numerical value is in harmony with the success of the activity to be entered upon. It is understood that such as-

⁷ *Essay on Man*.

sumed names are applied to persons only in their public work and do not express either their character or their private life. Persons in public life are connected in the public mind by lines of force with certain positions, ideas and conditions which they are expected to fulfill, yet they have a right to their own private life in which they are known by their personal names.

Just so the Soul has a private or Mystery Name by which it is known in the higher worlds, yet the human or outer personality has an outer name by which it is known on earth during each particular incarnation. The Mystery Name, however, is revealed to the personality only after it has passed a certain stage of unfoldment or initiation.

On the other hand it must be borne in mind that if one chooses a name whose meaning he does not strive to express and live up to, the forces back of the name which work for its expression will bring disintegration and failure to one who either cannot or who refuses to express the meaning of that name.

In our evolution we must climb three mounts, first, the mount of physical attainment, symbolized in the *Bible* by Mt. Sinai in the wilderness, on which we are given the Law; second, the mount of intellectual attainment or the Mount of Transfiguration where we walk and are at one with Moses (the Law) and Elias (the Prophets); the third, the mount of spiritual attainment or the Mount of Crucifixion where the angels minister unto us and bring us spiritual power and we say "It is finished." While we are given a name at the summit of each of these mounts, only when we stand one with the Law and the Prophets can we say "I know as I am known." Between each of these mounts there are deep valleys, dark cañons and tangled wildernesses to be traversed, each of which may require many incarnations to cross.

While on this subject it may be well to explain that the attainment of Mt. Sinai represents the highest pinnacle of *worldly* honor, fame, power, position or greatness which the

Soul has reached, hence the name by which the Soul was known on earth during that incarnation is the one it usually assumes while in the astral world after each lesser incarnation. For instance a Napoleon when returning to the astral world after a minor and perhaps somewhat obscure incarnation would not continue to be known by the name used in that obscure incarnation, but would assume the most famous name he had borne, *i.e.*, Napoleon. That of course would not be his spiritual or Mystery Name, merely the name of his greatest earthly incarnation.

CHAPTER III

The Number II. REINCARNATION AND TRANSMUTATION

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment. . . . for this corruptible must put on incorruption and this mortal must put on immortality. . . . then shall be brought to pass the saying that is written. Death is swallowed up in victory.” *I Corinthians*, XV, 50-4.

Number 11 as a New Beginning represents the ensouling of the Divine Ray sent down into physical existence by the Higher Self upon which it builds up and evolves the various personalities. The *Zohar* states this in the following manner. “In the beginning was the Will of the King (the Absolute), prior to any other existence. . . . it sketched the forms of all things that had been concealed but now came into view. And there went forth a sealed secret, from the head of Ain Suph, a nebulous spark of matter without shape or form.”¹ *The Secret Doctrine* says: “Every form on earth, and every Speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the ‘Heavenly Man.’”² While science recognizes that all forms of life are built up of living atoms, the occultist goes a step farther and teaches that the atom itself is but the vehicle of the One Life that pervades and is inherent in all. The first step in the manifestation of this ensouling Ray of Spirit (Atma) is its differentiation from the Absolute. It then builds up and evolves the Higher Self, with its Spiritual Mind, through a higher and pre-human cycle of the nine digits until it reaches the ten of its cycle and becomes one with its Parent, yet having evolved a vehicle or

¹ *Zohar*, III, 290.

² Vol. I, 205.

Soul (Buddhi) through which this Ray (Atma) can manifest in the higher worlds, the three in one—Spirit, Soul and Spiritual Mind—(Atma—Buddhi—Higher Manas) constituting the Higher Self. This point we call its number 10. The Higher Self then in turn sends down a ray of itself into the physical world adding a new 1 to the 10, around which it builds up successive human personalities like successive pearls on a string. At the death of each personality all that it was able to manifest of true Soul growth is indrawn by the Divine Ray, the thread on which the pearls are strung, “the silver thread which binds you to the Master.”

All the qualities which the Soul has actually been able to manifest in incarnation remain after death in what is known as the Permanent Atom in which is impressed the essence of the experiences of the body of which it has been a part. When the next human personality is projected, this Permanent Atom is the nucleus around which the new body is built or is the key-note by which the tone or vibratory rate is transferred to the new body. This Permanent Atom is composed of three units, mental, astral and physical, and is permanent because it is the focal point in the lower realms for the immortal Ray of Divinity. It also becomes the center through which the spiritual or superconscious mind reaches the human or rational mind. Thus at every incarnation the Permanent Atom is the center which contains all the accumulated experience and wisdom of all previous incarnations, which the Soul has to start out with in each incarnation, just as number 11 includes all the power of the 10 on which it is built.

Many human cycles of 10 are passed through until at last the human personality becomes so evolved and perfected that it consciously recognizes the Higher Self as its Father-in-heaven and does the works of its Father, thus entering into the great realization of its oneness with the Father. At this point the Initiate sees the human personality as a naught, a circle containing unmanifested possibilities. He sees the Father (the 1) standing at his right hand and there comes to

him the realization that within the seeming emptiness of the little personal self there are all the potencies of the Father. Then he understands the inner meaning of the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."³ He can now start out consciously and determinedly upon a new pilgrimage of 11, the Cycle of Transmutation, during which all the potencies of the digits must be expressed, not only in the higher realms as during the past cycle, but manifested on earth in the life and character of the personality, until the completed man (10) becomes more than man (11). He thus becomes the Pilgrim (10) who takes the Staff (1) of the One Life in his hand and starts out on a new cycle of accomplishment in 11. The attainment of this complete manifestation may require many incarnations, for the Higher Self must build up, evolve, overshadow and guide many bodies ere it can bring one to the perfection represented by number ten. When this point is reached the Higher Self can actually enter into the body of flesh as a stream of Light or Fire, the first 1 of number 11.

During this cycle of 11 all that has been said⁴ about the Dot within the circle and the evolution of the 1 as applied to the Cosmos and the evolution of the personality, is now repeated in man's physical body. For the descent of this Spiritual Fire or spark from the Higher Self marks the birth of the Christ-consciousness in man. For him it is the Word made flesh. It is God in man, not only in consciousness, but in action, in creative power. The effect upon the body of this birth or entrance into physical flesh of the living Fire of the Christos is that the Fire at once begins to transmute the mortal flesh into immortal substance. In the ordinary man what are known in occultism as the "fiery lives" work through the first five seven-year periods (35) in every incarnation to build up and perfect man's physical body. From the sixth seven-year period (35) onward these fiery lives under ordi-

³ *St. Matthew*, V, 48.

⁴ See *The Key to the Universe*, Curtiss, 55.

nary conditions put forth their activities in an opposite way. In either words they have reached the curve in the magnet where the positive activity gradually merges into the negative, then we say man begins to age. Yet if we bear in mind that all the time the fiery lives are but the force of the Divine Life, and that their function is to destroy all that interferes with the full manifestation of that Higher Life, this turn of the tide should prove a most important era, wherein man can consciously lay hold of life that death may be swallowed up in victory.

In man's early and undeveloped incarnations the death of the body is a great blessing. Man was turned out of Eden lest he eat of the Tree of Life and live forever. Back of that decree was the greatest love and wisdom, for it compelled him to lay down the undeveloped, unspiritualized body lest it live forever in its lust and sin and its separation from its Father-in-heaven. The many stories of physical immortality, such as *The Wandering Jew*, *et cetera*, are intended to illustrate the horror of continuous life in an unregenerate mortal body.

When we have really reached number 11 and are ready consciously to unite with the fiery stream of the Christ-life we gladly allow it to burn out the dross. All that cannot be transmuted is consumed and cast out of the system as are dead ashes out of a furnace. Hence there is often much sickness during this period. But if the student will hold fast to the thought that it is the Fire of the Lord (Law) preparing a habitation in the body for the Christ, and look upon it as one would look upon the discomforts of house-cleaning, he will receive much comfort and understanding. Yet the right attitude of mind and every precaution known to the highest and most advanced medical science should be used to assist the process if necessary; for the ultimate end must be a sound mind in a sound body.

But we must see to it that a plentiful supply of purified atoms shall flow in to take the place of the old, so that instead

of dissolution and death being the result of the consuming force of the Fire, as in the case of the ordinary man—death resulting from too much life instead of a lack of it—a constant renewal of the body takes place as this corruption puts on incorruption. This is facing boldly the Angel with the Flaming Sword (the fiery lives) which guards the gates of Eden, Eden being the immortalized and perfected state in which only a spiritualized body can dwell.

The thing to bear in mind is that from the sixth seven-year period on to the tenth (from 42 to 70) the activity of the fiery lives ordinarily destroys the temple. But man must sometime attain to the knowledge expressed by Jesus when, referring to these fiery lives, He said: “Destroy this temple, and in three days I will raise it up,”⁵ *i.e.*, three divine periods (3) or nine. On the tenth or perfect day the Christ-man will have attained victory over the forces of the body, will in fact have built up a fire body (*Nirmanakaya*) or one in which the fiery lives, manifesting now only as “cold flame,” dwell as creators because there is nothing more that requires destruction. Life is a manifestation of Fire which is “divine substance” and in its essence is always creative. It becomes destructive only when it meets with resistance or opposition to its manifestation.

Immortality in the flesh is therefore a physical as well as a metaphysical possibility, but its attainment does not mean that one who has attained it will have to live on earth forever. But it does mean that such an one can live on earth in such a body as long as his work requires a vehicle on the physical plane. When this is no longer necessary the vibratory key-note of such a body can be raised until it disappears from the physical and manifests on any higher plane desired.⁶ This is the “spiritual body” referred to by St. Paul and which, through lack of understanding, the Christian church teaches can be attained only in “heaven” after the death of the

⁵ *St John*, ii, 19.

⁶ See *Realms of the Living Dead*, Curtiss, 239.

physical body. But it cannot be attained merely by passing through the gates of physical death. Only when, like Jesus, we have become one with the Father (Higher Self) and can leave the personality to die upon the cross of matter and can say, "It is finished," can we attain this spiritual body.

As we said in number one⁷ this spiritual or *Nirmanakaya* body is not a ready-made body which we will inhabit after we leave our poor worn out and decayed physical body, but it is a fire-body that is builded slowly and gradually, cell by cell, within the physical throughout all our incarnations. It is like gold in a crucible, the fire separates the gold from the dross. If there be enough gold there need be no death, for the fire will find only a little dross to consume as it refines the gold.

This process of transmutation begins from within and works outward from the heart center of the inner man. From there it sends out radiations or lines of force which gradually set up new sub-centers of radiation in various parts, just as does a degenerate and destructive manifestation of life, as seen in the cancer, send out its filaments and cells to distant parts of the body to form new centers of cancerous growth or cell metastases. And just as the cancer sends out slender radiating tentacles which insinuate themselves into surrounding tissues and organs to destroy them, so the fiery lives of the Christ-force, when directed by the consciousness of the enlightened number 11 man, manifest in an analogous way, but in a diametrically opposite and constructive manner; for cancer is but the force of evil (devil) incarnated in the flesh instead of the Christ. In fact while the fiery lives are the vehicles of the Christ-life, yet just as the Christ is a positive consuming fire, so does its opposite expression become the negative consuming fires of hell. When we see the devil working in the body as the destroyer we know it is but the negative pole or *Deus inversus*. Hence when we correlate with the positive pole

⁷ See *The Key to the Universe*, Curtiss, 61.

(life-construction-integration) we know that it is naturally stronger than the negative pole (death-destruction-disintegration). This is what is meant by the saying “Death is swallowed up in victory.”

We must always remember, however—lest we condemn another, and thus work with the forces of death instead of life—that the individual who is suffering from an organic disease, even a cancer, is possibly helping to bear a part of the mighty Karma of mankind rather than exclusively an individual Karma. Yet such a method of helping to bear the Race Karma is not a wise one to choose. We can help lift the awful pall of death and suffering from humanity far more surely and effectually by lifting up the Christ in our hearts and lives that all our cells and atoms may be drawn unto Him, than by being nailed to the cross of suffering and letting the Christ be crucified in our flesh.

The process of transmuting and purifying goes on throughout every incarnation. In each life some grains of pure gold are produced, and these are never lost but are added to life after life, *i.e.*, every cell which the Christ-life has redeemed becomes immortal and at the next earth life is built into the new body around the sacred centers, so that little by little we inhabit a more and more perfect body, until in some life we find it possible to complete the purification and perfection of all our interblending bodies, mental, astral and physical. During our long pilgrimage not one grain of gold is lost, for like Jesus we must be able to say, “That of all which he hath given me I should lose nothing, but should raise it up again at the last day.”⁸ It is these atoms which at the death of the physical the Angels or the Shining Ones gather up and manipulate under the karmic law into the final glorified body in which there is no death, because each molecule and cell has been purified in the Fire of the Christ and redeemed forevermore. This is the “Nirmanakaya’s humble robe.” “Behold I show you a mystery.”

⁸ *St. John*, VI, 39.

CHAPTER IV

The Number II. INTRODUCTION TO THE HEBREW LETTERS

The twenty-two letters which are the foundation of all things, He arranged upon a sphere with 231 gates, and the sphere may be rotated forward or backward, whether for good or evil. From the good comes true pleasure, from the evil naught but torment” *Sepher Yetzirah*, 18.

“It is generally conceded that the ten numbers and the twenty-two letters are the centers of reflection through which the emanations of Unity operate in the lower worlds, and that these ten numbers and twenty-two letters are the fundamental principles which make up or mark out the 32 Paths of Wisdom.” *Numbers and Letters*, PEEKE.

The Hebrew alphabet represents the foundation of all things, each letter being at the same time a number. By various means of constructing the letters, *i.e.*, by differences in the shape and size of a letter, its position in a word and by the addition of dots or Massoretic points, both the meaning and the numerical value of the letter are modified. A full explanation of these modifications would require a large volume on the Kabala. But since this is not a book on the Hebrew alphabet but on numbers, the meaning of the letter and the Tarot card corresponding to each number is but briefly given for the sake of completeness.

Briefly then we may say that the twenty-two letters are all derived from the one letter *Yod*. This has the numerical value of both one and ten and is called the Divine Number. It is the equivalent of the English I. From this source spring three Mother Letters, *Aleph*, *Mem* and *Shin*, symbolizing air, water and fire or, considered as three aspects of the one, they stand for *heat*, which contains fire, *electricity*, which contains water and *light* which contains air. These Mother Letters, like the elements they symbolize, are the bringers forth of the manifested universe, yet each brings forth in its own peculiar way.

For instance, without the Sun-force nothing would grow; without moisture nothing would germinate, and without air neither fire nor water could bring forth.

Aleph (air) brings forth her children through the atmosphere which gives life to all nature through the breath which animates all forms of life, and pre-eminently through the Spirit which is the Breath of Life breathed into the nostrils of man when he became a living Soul and was given dominion over all the beasts of the field.

Mem (water) brings forth her children through moisture, dew, rain and tears, water being as essential as air to all forms of life.

Shin (fire) is an expression of that Spiritual Fire which is the basis of all life.

The trinity formed by these Three Mothers brings the One Life into manifestation on the physical plane ($1 + 3 = 4$) to form the foundation of all life, for without air, water and fire no life can manifest on earth. The *Sepher Yetzirah*¹ says of them: "The heavens were produced from Fire; the earth from Water; and the Air from the Spirit is as a reconciler between the Fire and the Water. . . from the fire was made heat, from the waters was made cold, and from the air was produced the temperate state, again a mediator between them."

From these three Mother Letters come forth the seven double letters,² each embodying the characteristics of one of the seven sacred planets. And just as the planets each have a double aspect and influence, a beneficent and a malign, so these double letters have two aspects or their hard and soft sounds, which modify the meaning of the words in which they are used.

There are also twelve simple letters³ which are associated with the twelve signs of the zodiac. These letters give special force to the words in which they are used, modified by the

¹ Page 19.

² Beth, Gimel, Daleth, Kaph, Pé, Resh and Tau.

³ They are Héh, Vau, Zain, Cheth, Teth, Yod, Lamed, Lamed, Samech, Oin, Tzaddi, and Qoph.

varying power of the double letters in the word, just as the twelve houses give significance to a horoscope, but modified by the position of the planets in each house. Hence the twelve simple letters represent the twelve properties or potencies which make up the earth's aura, while the seven double letters, like the seven planets, represent the seven Elohim expressed through the seven nature notes and the seven colors into which the one white light (or the yod) is broken up. For as the planets pass through the zodiac, in each sign there are awakened definite but varying potencies which, blending with the force of the ruling planet, send forth a force that is differentiated from all the other forces. All these various differentiated forces acting together form the sum total of that which our earth can express, or we might say that only through the assimilation of the potencies of these forces can the earth unfold the perfect pattern she is some day destined to express. And so is it with man. Only when, like the earth, he has gathered all that the zodiacal forces hold for him can he be said to be one of the 144,000 or the Elect who were the first to be sealed.

The three Mothers, like fire, water and air, are the determining factors in spreading all these forces, hence are the determining causes of all creation; for as we have already said, only as moisture, heat and air are combined can the seeds in the earth be germinated. Yet through the planetary forces and the differentiation of the signs through which the planets are passing will each seed bring forth after its kind; for there are no miracles in nature. "God works in a mysterious way his wonders to perform," yet all is law. The true Mystic is one who, because he dwells in the "Tabernacle of the Most High," *i. e.*, blends his consciousness with the One Life and becomes one in mind with the Great Oversoul, can learn to understand these mysteries. But since there are no miracles it is through man, made in God's image, that they must be revealed.

We might compare the zodiac and the twenty-two letters to the switchboard of a mighty wireless station, the letters representing the operating intelligences, and the three Mothers corresponding to the forces coming from the great Central Sun (the *yod*) or the avenue through which the power is delivered. This will help us to understand the influence of the zodiac⁴ on all things and why it is called the aura of the solar system in which are contained the potencies of all that shall manifest in that system.

The Eleventh Hebrew Letter, *Kaph* (כ)

“He produced Kaph, and referred it to Life; He crowned it, combined and formed with it Venus in the Universe, the fourth day in the week, and the left eye of man.” *Sepher Yetzirah*, 22.

The letter *Kaph* (or *Caph*) corresponds to the English letter K or ch, the sounds of both being similar. It is one of the seven double letters and is sacred to Venus, the planet of Love, its two aspects being Divine Love which is God, and human love through which man can reach God; for if human love be not degraded it also is divine. Love and life are synonymous in that it is only love that can produce life. We see these two terms thus related in the well known passage: “God so *loved* the world, that he gave his only begotten Son (also the Sun in the universe) that whosoever believeth in him (or assimilates the divine life-force) should not perish, but have everlasting (that is, spiritual and enduring) life.”⁵

Hieroglyphically *Kaph* means a hand half closed in the act of reaching out to grasp, hence it carries with it the idea of strength and virility. It is also sometimes referred to the palm of the hand, carrying the idea of more than mere physical strength, or strength of character attained through reaching

⁴ It is not the planets themselves which exert the major influence, but the Elohim who rule them and use them as their instruments.

⁵ *St John*, III, 16.

out and grasping opportunities and learning their lessons. The palm of the hand in its markings indicates the exact point of development reached by the individual, as well as the possibilities that can be reached during his present incarnation, through reaching out in strength and virility. For like this double letter *Kaph*, in the two hands we have a double power of reaching and grasping, the palm of one hand registering the development attained, the other registering the point that can be attained. Hence we may speak of the “hand of Karma,” for the Great Law⁶ as Karma indelibly records the results of our past lives, in the left hand the mysterious records of the past experiences which we have built into our character as a page in the Book of the Concealed Mystery, and in the right hand the opportunities of the present incarnation, that we may work out and balance the past and attain to our real possibilities.

Kaph is said to rule over the West or the decline of life, the karmic harvest or ingathering, *i.e.*, the hand of Karma stretched out to grasp and demand its due.

Kaph is also sometimes associated with the idea of “Universal Love,” not the mere human love as commonly understood, but that idea of love associated with Jesus, who so loved the world that He laid down His life for humanity. In this sense the letter means just that which is meant in *The Healing Prayer*⁷ when we say “lay Thy hands upon us in healing love.” For in this sense *Kaph* symbolizes the hands (powers) of Jesus stretched out to bless; and if the blessing is rejected, stretched out upon the cross ultimately to bless through suffering. Hence we might say *Kaph* is delighting to love.

Its color is the ruby red of the blood shed for the world for the remission of sin, also the color of the priestly robes as the true Priest stands before the altar and stretches out his hands in blessing over the people.

⁶ For its manifestations see *The Voice of Isis*, Curtiss, 193.

⁷ See *The Voice of Isis*, Curtiss, 341.

THE ELEVENTH TAROT CARD.

Strength.

The eleventh card of the Tarot is called *Strength*. A little thought will show that this card has the same significance as the eleventh letter *Kaph*. This card pictures a young girl closing the mouth of a lion with her two hands. The symbology of the lion (Leo) is *strength*, courage and love or when uncontrolled, animal passion. Yet this card shows woman, the negative power physically exerting her positive moral and spiritual strength to tame the fierceness of passion that it may manifest as strong all-conquering love.

She is pictured with the sign of balance and life (∞) upon her head which we considered under number 8 in *The Key to the Universe*, denoting that she has taken a definite step in evolution; has mastered the most potent factor of life, *i.e.*, has transmuted passion into universal love. Hence in the strength of this all-conquering force she fearlessly closes the mouth of the lion and makes of a ravenous beast of prey a tame and loving companion and protector. This is beautifully symbolized by Spencer in the story of Una and the Lion.

She symbolizes the mother power which so tames the lion that later on the Christ Child that she shall bring forth shall lead it.

The lesson of this card is that man's true moral strength lies in the development of the negative aspect of his nature, *i.e.*, love and compassion. He gains ascendancy over the beasts of the field as well as over himself when through love he closes their mouths and tames them, instead of using brute strength to cow or kill them. For we can never gain mastery over the beasts of the field until we have mastered the beasts within ourselves.

THE 11TH TAROT CARD

STRENGTH



Papus

MEDIEVAL TYPES



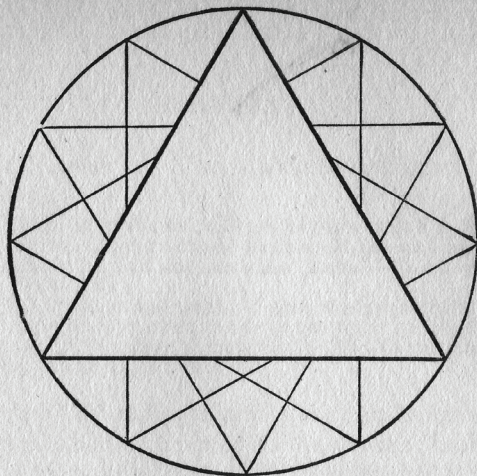
Papus



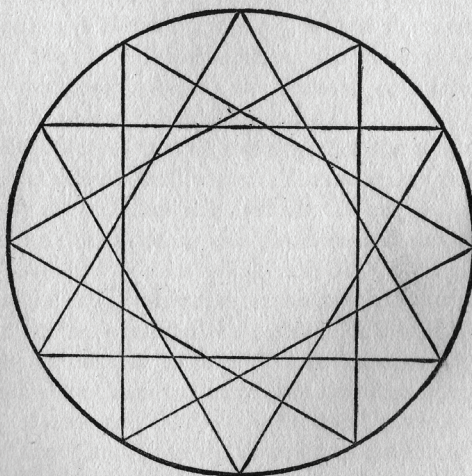
St. Germain
EGYPTIAN TYPE



Smith
MODERN TYPE



THE DIVINE TRINITY WITHIN ITS CYCLE OF MANIFESTATION



THE FOUR-FOLD MANIFESTATION OF THE TRINITY, FORMING "THE JEWEL IN THE LOTUS" OR "THE DIAMOND HEART," THE GEOMETRICAL REASON FOR THE TWELVE-FOLD DIVISION OF THE ZODIAC

CHAPTER V.

The Number 12. THE MANIFESTED UNIVERSE.

“Thus Uriel showed me twelve gates open for the circuit of the chariots of the sun in heaven, from which the rays of the sun shoot forth.” *The Book of Enoch*, 103.

“As Pythagoras showed, Kosmos was produced not *through* or by number, but by geometry, *i.e.*, following the proportions of numbers.” *The Secret Doctrine*, Blavatsky, III, 461.

The number 12 pertains primarily and fundamentally to the complete expression or Fruition of the Divine Trinity within the circle of its manifestation. We therefore call it the Number of Fruition or the Manifested Universe. This is plainly indicated by the fact that the original circle of Divine Manifestation is marked off into 12 equal divisions by the fourfold expression of Divinity, the Δ within it. Since 4 is the Number of Mundane Manifestation, the *cycle of cosmic expression is not complete until the Divine Δ has manifested in a fourfold manner*, thus, $3 \times 4 = 12$.

Also 12 added $(1 + 2) = 3$, showing that the 12 are all varying manifestations of the Trinity. The necessity of representing the fourfold manifestation of the Divine Δ within the \bigcirc of its manifestation *is the fundamental reason for the twelvefold division of the zodiac* and of the cycles of time. This is also the only satisfactory mathematical and philosophical answer to the question why, since 10 is the Number of Completion, the zodiac is divided into 12 and not 10 signs. It also shows the foundation of the duo-decimal system of reckoning. As we said in *The Key to the Universe*: “Herodotus tells us that the Egyptians founded a system of a 12 god theogony. Hence we find in Egypt the duo-decimal system, or method of reckoning by 12, in common use. And it is to the use of that system in the construction of the pyramids,

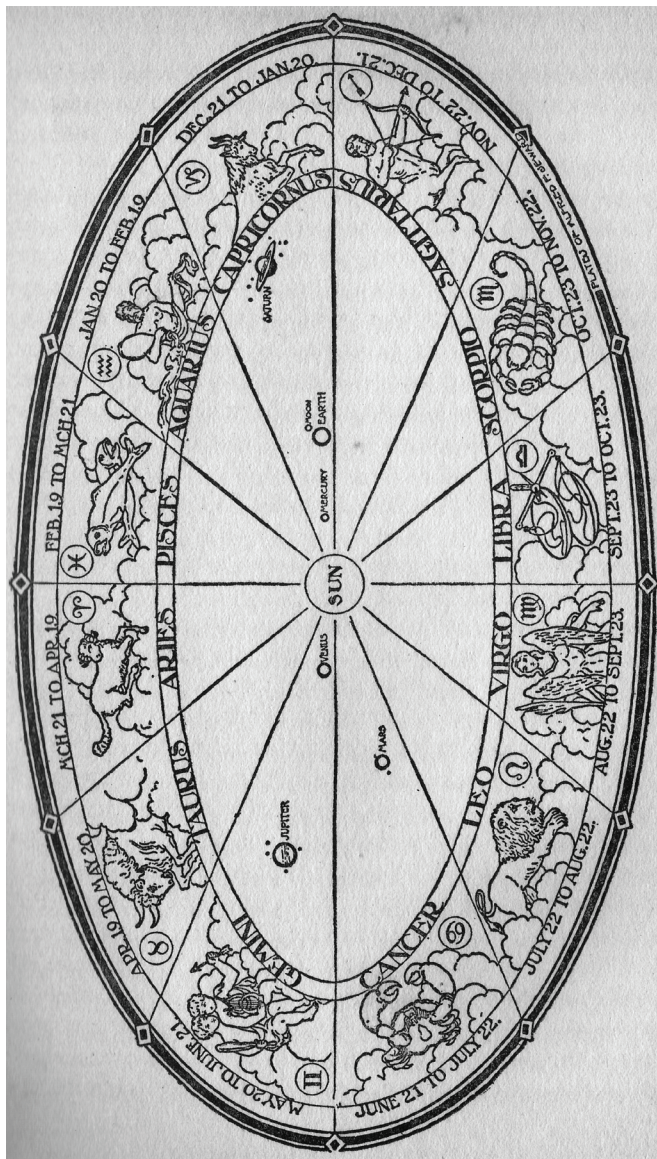
to which the origin of the English foot of 12 inches has been traced. Among the early Races the decimal system, or reckoning by 10, was esoteric and known only to the higher Initiates among the priesthood.”¹

The twelvefold division may also be looked upon as a threefold manifestation of the 4 elemental expressions of the god-head—Fire, Air, Water, Earth—in the material universe, again showing that the Divine cannot manifest *completely* except in a twelvefold manner. We find this truth corroborated by Pythagoras in the sacredness he attached to the dodecahedron. This is a solid figure having 12 equal sides, and approaches most nearly of all solid figures to the sphere. Hence it is used to symbolize all forms of created matter; approximate completeness or the universe as a whole. Pythagoras also represented the Logos as the Primordial One or number 1, while matter was represented by number 2. The combination of the two or the Manifested Universe he naturally represented by number 12.

Since a \bigcirc contains 360° , when 4 equilateral triangles are inscribed within it they divide any \bigcirc into 12 equal parts of 30° each. In the zodiac these divisions are called “signs” and each is represented by the figure of the fabulous animal which symbolizes the chief constellation of stars in the sign. The circle of animal figures is called the zodiac because the word zodiac means “little animals.” Certain exoteric scientists state that these animal symbols were suggested to the mind of primitive man by his observing the heavens and seeing in the constellations the outlines of the animals chosen. But such a theory is as absurd as that which claims that man was evolved from the purely animal solely by the mechanical action of “natural selection” and without the help or influence of the higher orders of spiritual Beings which were his progenitors.² For there is nothing in the arrangement of the star-groups in the constellations which *even remotely* suggests the

¹ Page 21.

² See “The Origin of Man,” *The Voice of Isis*, Curtiss, 228.



S. S.

THE SIGNS OF THE ZODIAC WITH THEIR ANIMALS AND SYMBOLS IN RELATION TO OUR
SUN AND ATTENDANT PLANETS.

animals selected. Indeed, the symbols are traced with great difficulty in the heavens even with the aid of a star map and a knowledge of what is sought.

If the forms were at all suggested by the configurations of the star-groups we should expect to find a dipper among the first symbols chosen. But since this is not the case, Why were the peculiar animal forms chosen and then applied to the constellations? Simply because these 12 constellations are vehicles through which the 7 great Hierarchies of forces pour forth 12 characteristic streams of force into the solar system. While there are many other constellations named after animals, such as the Dragon, Great Bear and Little Bear, Pegasus, *et cetera*, all radiating their characteristic forces, yet they are not considered as important because they are not directly within the path or signs of the zodiac.

The animals were chosen because their common and well known characteristics express most closely the intrinsic properties of the currents of force poured forth through the constellations. It must be remembered that the early Races, before their complete immersion in dense physical matter, *i.e.*, before they put on “coats of skin,” were far more sensitive to the forces of nature than are the modern, fully materialized Races. Hence they responded to and recognized the characteristics of the various currents of cosmic force. The secret of the orderly arrangement and proper designation of these cosmic currents was explained to their initiated priests by their Divine Teachers by means of the circle of symbolic animals. Hence it was from this Divine source that they received the wonderful science of the zodiac and not from the deductions of their own primitive minds.

Philosophically and spiritually the zodiac is the great Circle of Manifestation within which the created universe appears. In fact, it is the ○ with which we began our study of numbers,² but now filled with the actual manifestation of that

² See *The Key to the Universe*, Curtiss, 26.

which was but potential before the unfoldment of the forces within the ○ potencies which were fructified by the descent of the Light and brought forth through evolution within the womb (○) of the Great Mother. For cosmically the circle is the Great Deep of the zodiac in which the solar system is brought forth, as well as the Great Deep of waters which covered the earth when it was “without form and void,” this tiny globe being but one of the later numerals brought into being in due season by the “Spirit of God” moving on the face of the waters of this Space. The Chaldeans called the circle of the zodiac (Space) *Ab soo* or the Realm of Divine Knowledge, because it is the Space within which the cosmic system manifests, “that is the dwelling place of all the Intelligent Powers which invisibly rule the universe.”

Our physical Sun, as a vehicle of the Great Light, may be compared to a candle that was lighted when the Elohim said, “Let there be Light.” Compared to the great Spiritual Zodiac, the ○ in which this candle shines is but as a dot within that Greater Zodiac. It is the nucleus within the egg of its system, the manifestor of its Light and life; for the sun is the focus and distributor through which the One Life is poured and from which all physical Light and life-force proceed. The Sun therefore contains the essence of all its attendant planets, each of which, as it unfolds its special nature and sounds its key-note and manifests its color and number, expresses one of the cosmic numbers evolved from the mighty circle of creativeness.

We might compare the Sun to “the Jewel in the Lotus” of the zodiac, radiating its white Light to each sign. As this Light reaches the planets they break it up like a prism and each appropriates and embodies one dominant color-ray. And while the ray differentiated by each planet is poured out to all the signs of the zodiac, it is focused in the particular signs over which its planet rules. It also has greater power in whatever sign the planet may be transiting, but is more or less modified by the dominant color of the sign as well as by the

colors of the other planets that may be in that sign. Thus each sign catches the positive or negative ray of its ruling planet and acts as a great reflector which sends forth that color-ray with all the forces into all the creations brought forth under that sign, but modified or tinged by the characteristics of the sign through which it passes. The focus into which all these reflected rays are again gathered up, after their cycle of differentiation and accomplishment, unites them again into the one white Light.

Each sign contains 3 “doors” or divisions of 10° each called decanates, each of which is approached by 10 steps and ruled over by a different planet. Thus the 30° of each sign signify 3 steps in evolution, for as each sign is the vehicle of one of the 12 characteristic forces of the universe, at every 10° a new cycle or aspect of that force is encountered.

For instance, each sign has a planet which rules the sign as a whole, but it also has as sub-rulers the planets which rule the signs which form the other two members of the same triplicity. Thus since Aries governs the head it is called the sign of the Thinker and is ruled by Mars, with the Sun and Jupiter, rulers of the second and third fiery signs, as sub-rulers. Its symbolic animal is the ram, hence those born in this sign will exhibit the general characteristics of that animal as well as those of Mars. The first 10° are ruled by Mars whose clear, bright red blends with the purple of the preceding sign (Pisces) producing the dark, angry, purplish red which is so typical of the most earthly aspect of the animal nature.* The first 10° therefore express the most pushing and dominating tendencies of the ram which uses its horns to force its way through the brambles and brush and to fight to maintain its leadership, just as the same division of thinkers use their powers (horns) to overcome all physical obstacles and maintain their leadership in the practical administration of affairs as executives, warriors, *et cetera*.

The third decanate is ruled by Jupiter, but here the red is darkened by blending with the earth browns of the next

* See footnote on page 40.

sign (Taurus), hence this decanate expresses the more muddy and blindly stubborn aspects of the ram. The natives of this decanate will always try to dominate and lead, but as their color is more or less clouded they cannot see clearly and have not the ability wisely or successfully to lead, hence they are very unreliable, boldly claiming great powers but often unable to fulfill their claims.

Only in the middle decanate are the forces of the sign balanced, hence only here does the pure living stream of the Divine Life-force express in its clear, radiant red, because illumined by the white Light of its ruler, the Sun. Therefore this decanate of Aries represents the pure, gentle and innocent aspect of the ram, *i.e.*, the lamb. This represents "the Lamb that was slain from the foundation of the world" or from the beginning of the zodiac, or the Divine Life-force of the Cosmic Christ which, having obtained the victory over the lower and more animal expressions of life, pours out or sheds its purified and illumined life-force (blood) that all the world (the whole zodiac) may be "bathed in the blood of the Lamb" and thus be purified and redeemed.

Only in the middle decanate of each sign does its pure color manifest, the first and last decanates being modified or tinted by the color of the adjoining sign, while the color of every other planet as it sweeps over a particular sign, or let us say reflector or facet of the zodiac, casts its color over that of the sign's dominant color, thus modifying and changing it in infinite variety much as various colored lights would be modified when seen through a faintly tinted glass. Thus the zodiac becomes a mighty kaleidoscope of colors, changing, flashing and blending in never ending harmony. If we realize that every color-ray thus flashed into these mighty reflectors has its own tone and number, hence its special characteristics, we can gain some conception of the scientific principles underlying true astrology, as well as a realization of the meaning of the expression "the music of the spheres."

Also each day and night contains 12 hours, each divided into twice 30 minutes and the minutes into twice 30 seconds.

Astronomically and astrologically there is a lesser and a greater zodiac. The lesser zodiac, which is usually indicated when the word is used, is the circular zone or belt of constellations in the heavens through which the earth passes in its annual revolution about the Sun. This lesser zodiac is the one upon which Western astrologers base their calculations. Their calculations are based on the fact that the relations between the planets and the signs express *periodically recurring* manifestations of cosmic forces which affect mankind in characteristic ways. But, since the lesser is but a more or less limited reflection of the greater, calculations based upon it can only be general and approximate, as illustrated by the many mistaken specific prophecies made by astrologers concerning the recent world war. They will also outline the character of the forces definitely influencing only those who have not evolved beyond the plane of the lesser zodiac and begun to "rule their stars." For the signs exert their influences most markedly upon the outer personality of those born in each, while the planets exert their forces most strongly upon the Inner Man or Higher Self. This is why the horoscopes of the spiritually advanced so frequently fail to give a satisfactory delineation of their character, *i.e.*, the chief causative influences in their lives act not upon the personality but upon the Soul and come not from the lesser but from the greater zodiac.

The earth requires approximately 1 month to pass through each of the 12 divisions or signs of the lesser zodiac, hence we have 12 months in the circle or cycle of the year.

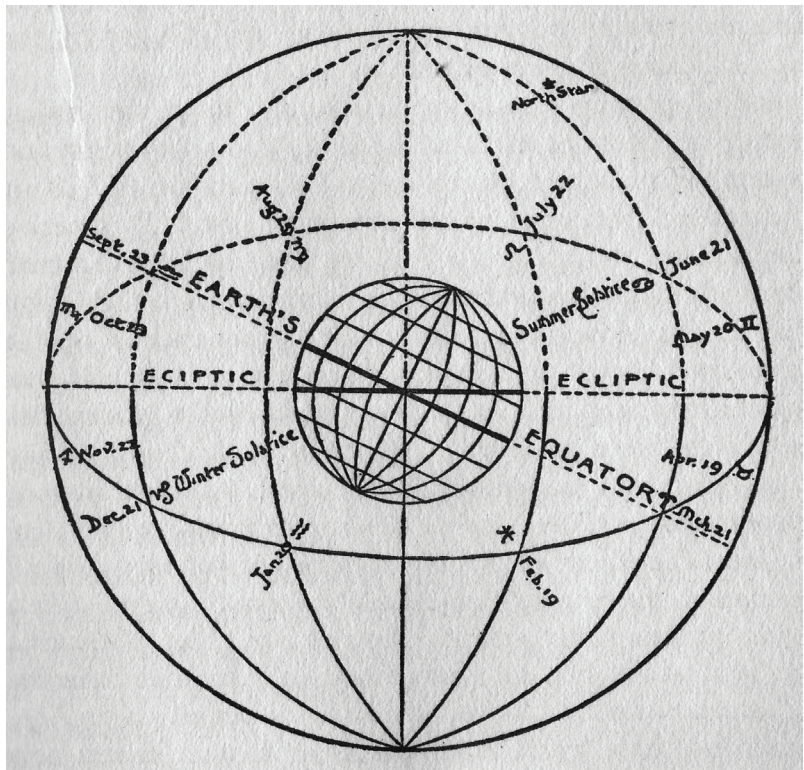
The greater zodiac is the greater belt in the heavens through which the Sun and its whole system of planets passes in the cycle of the solar year or Magnum Annus. Since the Sun completes an arc of approximately 50° of its vast orbit each year, if we divide the \bigcirc of 360° by 50 we obtain roughly the figures 25,920 as the number of years in one Magnum Annus

or solar cycle. Many modern astronomers and astrologers do not recognize this greater zodiac, but consider the cycle to be determined merely by the precession of the equinoxes due to the movement of the pole of the equator around the pole of the ecliptic, but the teaching herein given is corroborated by the ancient esoteric wisdom once known and taught by the ancient Chaldeans and Egyptians.⁴

Instead of passing through each sign of the greater zodiac in 1 month, as does the earth in the lesser zodiac, the Sun and its system of planets requires a twelfth part of 25,920 or approximately 2,160 years to traverse each sign. This period is called a Day or an Age. Thus we have had the Taurian Age when the vernal equinox of the Sun appeared in the sign Taurus, at the close of which occurred the exodus of the Hebrews from Egypt and during which the Bull or calf was the object of worship and was represented with the golden disk of the Sun between its horns (♉); the Arian Age, during which the Ram was worshipped as the symbol of the Sun-god; the Piscean Age, whose symbol of the Fish was the emblem of its Great Teacher Jesus, the disciples of whom were all represented as fishermen and called “fishers of men.” And our solar system has recently entered the Sign Aquarius or “the Sign of the Son of Man in heaven” referred to in the *New Testament* as the time of the New Dispensation or Age.

In each of these great Ages the solar system enters new fields in space and encounters new conditions and new streams of force. Therefore each Age brings to the planets a new spiritual and mental, as well as physical, dispensation. Hence the long predicted and almost universal belief among all peoples of a new manifestation of Divinity at the beginning of this new Aquarian Age, in the person of a Divine Teacher or

³ “It (the sun), is moreover, a satellite, answering to a gravitational pull from a greater focal centre in the confines of space. The solar system has an orbit, and, from the viewpoint of Plato, the Sun takes 25,920 years to complete its revolution. . . . It is suggested that the proper motion of the Sun in space is the true cause of the phenomena known as precession. . . . I see nothing against it, although I am aware it is not the argument used by modern astronomers. *Kabala of Numbers*, Sepharial, 164.



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Avatar who descends into physical manifestation from die higher realms to become the World Teacher for the Aquarian Age.⁵

“Hesiod’s explanation that the astronomical Phoenix represented the great circle of the stars tells us for the first time that the Sphinx is the Sign of the Phinix. . . . This Sun Phoenix named the great Sun cycle of 25,920 years, and in America the Maya priests who claimed to have kept all times from the beginning, also named their Ages by their word for ‘suns’ and said we were now well on in the world’s third Sun or Age. Our R O C K god is named in the Egyptian and Irish way by Bee-Hives. He wears Twelve Balls or B E A Ds (Anglican for ‘priests’). These named the Twelve assistants of deity in all ages. John gives the names of these twelve precious stones as representing the twelve Apostles.”⁶

Thus number 12 stands for and expresses the entire scheme of manifested creation. The Sun and Moon, the earth and all the stars of heaven, with the Rulers thereof, each has its appointed place and definite work to do in bringing into physical manifestation and completing the Grand Plan, that through it the Great Law (the Lord God) of Divine Love and Wisdom may bring forth and perfect Man made in the image of God. For “He telleth the number of the stars; he calleth them by their names. Great is our Lord (Law), and of great power: his understanding is infinite.”⁷

As the Teacher of the O. C. M. has said: “Just as in the trifling period of a man’s life or of a single day there are twelve hours, and over these hours there plays the seven-fold manifestations of our life, each emanation in turn bringing its influence into the day, the moment and the second to the infinitesimal point within the second, so it is with this Great Law manifesting in larger and ever wider circles of manifestation. This is so familiar that we hear often of the great Clock of

⁵ See *The Voice of Isis*, Curtiss, Chapt. X. “The Doctrine of Avatara”; also *The Message of Aquaria*, Curtiss, XXXVIII.

⁶ *Jarvis Letters*, Chapter VI.

⁷ *Psalms*, 147, 4.

the Ages with its twelve hours and its seven powers. This great sidereal clock is often called the zodiac, and each of the signs of the zodiac is but an hour in this great day-period.

“Like the days in the week and the hours of the day, you will find upon close analysis that the influences of these zodiacal signs, or, to speak more correctly, the influences of these Angelic Rulers of the hours of the heavens, manifest just as distinctively and as perfectly through the periods of the day as in the greater periods of the year. Moreover, every one of the so-called planets, or more correctly speaking their Angelic Rulers, rule over and emphasize those periods of the day and bring upon the Soul the varying experiences, joys, temptations and testings which a careful study of the greater map of the heavens will elucidate and make clear. . . . From the beginnings of time this great Clock of the Heavens has marked off its hours, and the Planetary Rulers, the Regents of the Stars, have passed in grand procession with the torch of their inimitable illumination through the pathways marked out. That which is true of the little things of life is equally true of the Cosmos and we find that through the different Races of mankind these same planetary configurations have ruled, hence we find that each of the seven Great Races of mankind has been the direct outpouring of one of the great planetary expressions. Now that we understand it, let us consider the Races of mankind, each Race being the expression of one of the cosmic emanations called the Planetary Hierarchies, altho in each Race all the Hierarchies must manifest. And in each Race the hours, symbolized by the zodiacal signs, are passed through largely as a Race. When its hour strikes, or when its day is done, that Race sinks into oblivion and that portion of the globe upon which it manifested is either changed and prepared for the new day or it is swept away, according to the hour or the great day or the period or the cycle.

“Today we are reaching a time when this great Clock of the Heavens is pointing to a most important era. The Third

Race of mankind was in reality the first physical race. I speak now of the ancient Lemurians. When its final hour of dissolution struck, the whole continent of Lemuria sunk beneath the waves and with it the Race disappeared. But as the racial hours passed by, certain conditions we will say or a certain embryonic larva, was deposited in the soul of humanity—in the thought world, in the psychic realms, *et cetera*—which was to be developed and built into the subsequent Races.

“We are now entering the sixth sub-race of the Fifth Great Race. This is the most important of all the sub-races of the Fifth, inasmuch as we are now planting the seed of and preparing for the Sixth Great Race. Very little thought will convince one that between this Third Race, which was the first race to materialize or to emerge from the mere astral bodies into the denser material bodies, and the Sixth Race—which is the ‘third hour’ after it completed the triune manifestation—there must be a very important relation. In other words, on the Spiral of Evolution the Sixth Race stands directly over the Third Race. It completes the triangle. It is the other diagonal side; the lower, more dense, physical, horizontal line of the triangle being represented by the Fourth Race and the Fifth. Therefore it is quite reasonable to suppose that as the hour of the Sixth Great Race is marked out in the heavens there should gradually come about changes quite as marked as were the changes from the more ethereal bodies into dense physical bodies, but these changes will be in the reverse order. In other words, the more dense physical bodies will gradually merge into more ethereal bodies, bodies in touch with the higher ruling spiritual emanations of the Godhead, and a continent will also emerge from the Great Deep prepared for a Race such as we have described.”

As we have said elsewhere, “The 12 thrones mentioned in *Revelation* are the seats of the rulers of the twelve signs of the zodiac from which the Disciples or those who have followed the Christ and have sounded His key-note and have come into harmony with the divine Spiritual Sun, shall rule

the twelve tribes of Israel or the chosen people. Israel does not mean that the Jewish tribes were the chosen people of the Lord. It is a symbol of all those who are able to follow their Divine Guidance, following the divine law symbolized by Moses, the Law-giver. Hence it refers to any people who have recognized the Law and are willing to conform their lives to it.”

NOTE: Since the seven primary colors are in constant motion and are ever circling around mankind from the center, and since mankind (the circumference) is divided into 12 tribes, man receives the influence not alone of his own parent ray, but of all the other rays as well. As the circling colors pass through each of the 12 houses of the zodiac the “tribe” affinitized to each house has its own color and lends its shade of color to the others, so that to the inner vision the zodiac appears as a mighty kaleidoscope of heavenly tints.

CHAPTER VI.

The Number 12. THE TWELVE TRIBES.

“The Old Testament is full of allusions to the twelve zodiacal signs, and the whole scheme is built upon it—heroes, personages and events. Thus in the dream of Joseph, who saw eleven ‘stars’ bowing down to the twelfth, which was his ‘star,’ the Zodiac is referred to.” *The Secret Doctrine*, Blavatsky, I, 712.

“And he put down the idolatrous priests. . . . them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the hosts of heaven.”¹ *II Kings*, xxiii, 5.

The zodiac is probably the oldest and most sacred philosophic conception of the manifestation of the Divine within His creations of which we have any record. And with good reason, for its use far antedates the Greeks and Egyptians, having come down to us through them from the ancient Atlanteans. For instance, “Whether the origin of the Zodiac is Aryan or Egyptian, it is still of immense antiquity. . . . Unless the Science of the Zodiac is admitted to be of the highest antiquity and universality, how can we account for its Signs being traced in its oldest Theogonies? . . . Says Iamblichus: ‘the Assyrians have not only preserved the memorials of seven and twenty myriads of years (270,000 years), as Hipparchus says they have, but likewise of whole apocatastases and periods of the Seven Rulers of the world.’”² Some of these records, dating back as far as 48,000 years before the Greek era, have been discovered in recent years and the configurations of the planets given therein have been calculated and confirmed as correct by our modern astronomers. In fact, the Great Pyramid at Ghizeh was constructed

¹ This worship was condemned because it had already degenerated into a materialized worship of the physical planets and stars, instead of the one God manifesting through all.

² *The Secret Doctrine*, Blavatsky, I, 714 – 5. See also *Key to the Universe*, Curtiss, 20.

on such marvelously accurate astronomical calculations that the main passage leading down to the King's Chamber was placed at such an angle that the rays from the pole star of that age shone straight down the passage to rest upon the sarcophagus in the center of the chamber. Nothing could more plainly indicate that the ancient Egyptians possessed a knowledge of the zodiac and planetary influences in many respects more wonderful than that of the present day, altho apparently they were without astronomical instruments.

The fundamental idea of number 12 relating to the Manifestation of the Trinity within a cycle of expression (manvantara) is clearly shown by the fact that in all religions, whose chief allegory is a symbolic portrayal of the Cycle of the Sun—physically and also spiritually—we find the Founder having 12 great labors, 12 sons or surrounding himself with 12 disciples. Thus, not only are there the 12 sons of Jacob who founded the 12 tribes of Israel, but there are 12 princes of Ishmael;³ the 12 Olympian deities; the 12 labors of Hercules; the 12 gods Consents; the 12 governors of the Manichean System; the 12 disciples of Jesus; the 12 apostles of Osiris; the 12 knights of King Arthur and the Round Table (zodiac); the 12 brothers Arvaus; the 12 Altars of St James; the 12 shields of Mars; the 12 asses of the Scandinavians; the 12 sacred cushions (seats or signs) on which the Deity sits in the cosmogony of the Japanese.

There were 12 dimensions to King Solomon's temple, "And Solomon (the sun) had twelve officers (signs) over all Israel, which provided victuals for the king and his household: each man his month in a year made provision."⁴ Also the 12 precious stones in the breastplate⁵ of the Hebrew High Priest "were according to the names of the children of Israel, like

³ Nebajoth, Kedar, Adbeel, Mibran, Mishma, Dumah, Massa, Hadar, Tewa, Jetur, Naphtish, and Kedemah.

⁴ *I Kings*, IV, 7.

⁵ This breastplate consists of 4 rows each containing 3 jewels, thus agreeing with the 4 triplicates of the zodiac. These are engraved with the names of the tribes and signs as follows: Judah, sardonyx; Isaachar, topaz; Zebulon, emerald; Ruben, carbuncle; Simeon, sapphire; Gad, jasper; Ephraim, ligure; Manasseh, agate; Benjamin, amethyst; Dan, chrysolite; Asher, onyx; Naphtali, beryl.)

the engravings of a signet,”⁶ *i.e.*, the engraved symbol of the zodiacal sign. They were also carved “upon the 12 wings of the two cherubim above the mercy seat in the tabernacle, and also on the Chair of Peter in the Vatican.”⁷

In the Brahmanical zodiac the signs are all presided over and dedicated to one of the 12 Great Gods, *i.e.*, *Aries* to Vishnu, *Taurus* to Yama, *Gemini* to Pavana, *Cancer* to Surya, *Leo* to Soma, *Virgo* to Kartikeid, *Libra* to Kouvem, *Scorpio* to Kama, *Sagittarius* to Ganesa, *Capricorn* to Poulhor, *Aquarius* to Indra, and *Pisces* to Agni. “These 12 reappear in the Hindu tales, sometimes in dark, sometimes in lustrous forms, as the 12 hours of the day or night, or the 12 moons of the lunar year.”⁸

In the Hebrew allegory we find the Trinity of Abraham, Isaac and Jacob expressed and “peopling the whole earth” or the circle, through the 12 sons of Jacob. This allegory correctly indicates the divine origin of all the Races of mankind and obviously does not refer to the historical origin of the Hebrew nation, for, as is well known, there were many nations with far higher civilizations than the Hebrews long before, as well as at the time of, the beginnings of that nation. Hence even subsequent mankind did not all spring from the Hebrew tribes, as was commonly taught before the days of accurate historical research. The allegory was intended to show that from the beginning there have always been 12 types of cosmic influence manifesting in humanity, each type expressing one of the 12 aspects of the Spiritual Sun reflected in and through the zodiac. It also symbolizes that humanity has evolved through its various cycles of unfoldment by assimilating these zodiacal influences—the cosmic life-force, the symbolic “blood of our father Jacob” or the mystic blood of the Christ—through and because of which the whole universe must ultimately be redeemed and obtain oneness with its Divine Source.

⁶ Exodus, XXXIX, 14.

⁷ *Isis Unveiled*, Blavatsky, ii, 25.

⁸ *Mythology of the Aryan Nations*, Cox, 98.

As one writer expresses it: "In this allegory is given a minute description of the twelve signs of the Zodiac and the divisional houses of the horoscope, the astrological import of which becomes evident in the etymology of the central character. . . . In other words, *ab*, first or father, and *ram*, elevation. Aries the ram is the first division in this Zodiac of twelve signs or tribes, representing the eastern elevation. Hence, according to the Bible, Abram came from the East. . . . Mystically this takes us back to the *point*, the beginning of manifestation, or the projection of the Christ-Spirit and its twelve differentiations or subsisting intelligences, upon the plane of physical existence. . . . Now the word *Father*, as qualifying the dignity of Abraham, has reference to the sidereal godhead as applied to Saturn. . . . 'Our Father which art in heaven' was a direct prayer to this paternal principle, and for this reason Christ (Sun) is expressly denominated as a Son of Abraham or *Son of the Father*, because the Sun is the center of a system about which Saturn describes an encompassing circle."⁹

These zodiacal forces, however, must not be regarded as having the compelling power of fate, but as powers furnished man for use in his great pilgrimage through the lower worlds toward his Father's house, the perfect mastery of each influence constituting one of his 12 great labors, as will be shown in detail in subsequent chapters. The same meaning is indicated when Elijah cast his mantle upon Elisha whom he saw ploughing with 12 yoke of oxen.¹⁰ This symbolized that Elisha had mastered, had harnessed and was using all the powers of the zodiac to do his ploughing or to accomplish his mission on earth, showing that he was then ready to receive the mantle of power for the new cycle which followed the old cycle closed by the passing of Elijah.

As we have said elsewhere:¹¹ "We are told that 'Moses was

⁹ *The Sun book*, Hazelrigg, 14-15.

¹⁰ *I Kings*, XIX, 19.

¹¹ See *The Message of Aquaria*, Curtiss 325-336.

an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.' The figures 120 show plainly that ere we bury our Law Giver he must have taught us the wisdom of a completed expression of the Divine Law as symbolized by a complete multiple of 12, $10 \times 12 = 120$. When the followers of the Law have reached the point in their development where they can be taught directly through intuition (tuition from within) and inspiration, they have reached the symbolic Jordan, but to cross this mysterious river they must have a new leader. For even though Moses was divinely appointed for his work, when that work was accomplished another divinely appointed one is ready to take us the next step onward. 'When the pupil is ready the Teacher appears.'". . .

"Twelve men were selected by Joshua, one from each tribe, each to take a stone out of the bed of Jordan with which to erect a memorial. This refers to the complete consecration of all our faculties (tribes) with which we must find and take out of the bed of Jordan, out of the very spot where the Ark rested, the twelve stones for our memorial."

"The gathering of these twelve stones while consisting of spiritual experiences will nevertheless make its mark in the foundation of our character. They will not consist of great physical or psychic events which all our friends and neighbors can see and appreciate, for we pass over Jordan in spiritual consciousness. Hence it is useless to try to tell anyone of it who has not had a similar experience, and much talking of it wastes its force. The only way we can truly testify to having passed over is by the presence of the stones of truth we have brought with us from the midst of the river and used to build a cairn or a sacred testimonial in our character which shall be so solid and firm and fundamental that it is like the everlasting rocks on which the earth's crust is laid. For no matter how much philosophy we have grasped; no matter if we have sat at the feet of a Master and been taught from his lips; no matter if our psychic faculties are developed

and we can speak with the tongues of men and angels, unless our lives show evidence of a greater poise, common sense, patience and a consideration for others, and unless we have that ‘charity,’ or that love which is more than love as it is generally understood, we have not gathered our twelve stones from Jordan and built our memorial.”

“It is in the little every-day affairs that we must prove that our house is built upon the rock. Long before the winds blow and the rain descends and the floods beat upon our house we will know and most of our acquaintances will know if we have not built upon our twelve stones; for at every little disturbance we go to pieces or grow discouraged; cannot bear disapproval; must be flattered and admired; in short, demand and suffer acutely if we do not receive great consideration from others. But having gathered our twelve stones and built our memorial upon them we are ready to give all the glory of the achievement to the Lord whose power enabled us to cross over dry shod. Then when our children or our friends ask, What mean these stones? we can answer that they are testimonials that we have passed over Jordan dry shod, for the Lord dried up the waters from before us ‘that all the people of the earth may know that the hand of the Lord is mighty.’ ”

“That the 12 sons of Jacob refer to the cycle of the Sun passing through the 12 signs of the zodiac is evidenced by the fact that the banners carried by the tribes bore the symbols of their respective zodiacal signs; and is further evidenced by the forecast of ‘that which shall befall you in the last days’ given by the dying Jacob to his sons,¹² each forecast being a description of the characteristics of the sign indicated. To emphasize this point, and even at the risk of some repetition, we quote from what we have said elsewhere on this subject.¹³

“As Israel—meaning soldier, champion or Power of God—Jacob summons to his death-bed his 12 sons who are to suc-

¹² *Genesis*, XLIX, 1.

¹³ See *The Message of Aquaria*, Curtiss, 88.

ceed him. He blesses them and prophetically assigns to each his place and work in the age then dawning. Symbolically the 12 sons of Jacob, the 12 disciples of Jesus and the 12 months in the cycle of the year refer to the 12 signs of the zodiac which rule the several months, sons and disciples. At the beginning of each Age these 12 sons become the sons of 'the man who has prevailed' and are blessed by him and are sent forth. Jesus also called His 12 together and blessed them and gave to each his work. When we attain this point in our individual ongoing we are no longer ruled by the signs, but call or gather their forces together, for now we are able to bless and direct and guide them toward the fulfillment of the Divine Plan."

"The 12 tribes of Israel are therefore the 12 aspects of the 'Power of God' which are sent forth to accomplish their ultimate work in evolution in each Age; the Power which draws upward all things that are down and assists all things that are in the heavens to descend into manifestation on earth in glory. The physical manifestation and embodiment of this Power is the physical Sun, but its human embodiment is the awakened Soul who can grasp the end from the beginning and work with that end in view."

"The New Age will have 12 leaders and 12 seats, all in their true place around the Sun. Only when each of the 12 has lifted up its banner and has reflected the rays of Divine Truth so brightly that at least a number who belong under that banner will gather together and learn from the leader of their tribe the golden precepts of understanding of the great Ladder of Life (evolution); only when each has taken the very stones in his path, *i.e.*, the hard hearts, the misunderstandings and cruelties of life, and out of them has begun to build a cairn of sacred memory consecrated to the God of Gods—the mystic meaning of the 12 stones of the Druid sacred circle—so that the 12 cairns shall all be represented in the circle; only as each learns that co-operation and brotherhood means each Soul worshipping with his whole heart and giving of his life and sub-

stance in his own place and under his own banner, all singing together a paean of praise and adoration to the one Central Sun, only then can the Great Teacher descend into objective manifestation among men.”

“Today,¹⁴ each of the 12 tribes has heard the command of the Great Law: Go forth and gather out of thy tribe the Children of the Lord (those who have fulfilled the Law) who have not bowed the knee to Baal and who have not received the mark of the Beast in their foreheads nor in their hands! Not only are all the nations of the world standing today before the judgment seat of the ages, but each nation, nay, each individual, must consciously or unconsciously respond to the force that is today drawing them to the center of all Being—the center of the circle—and in that drawing each is passing through a mighty testing. The seal placed by the angel on the foreheads of the chosen ones is the light of understanding which shines in the eyes of every one who has found his or her true place and tribe.”

“The New Jerusalem which St. John saw when he was led to the mountain by the angel (the mountain symbolizes a higher condition of consciousness, a wider view), had the shape of a cube with 12 gates and at the gates 12 angels and the names written on the gates were the names of the 12 tribes of Israel. On the East, the North, the South and the West were three gates. The wall of the city had 12 foundations, 12 gates garnished with 12 precious stones, representing the 12 Patriarchs (sons of Jacob) etc.”†

¹⁴ Written in 1917.

† “*Astrology, Its Teachings and Ethics*,” C. Aq. Libra, 238. We recommend this as one of the best works on astrology in a single volume.

CHAPTER VII.

The Number 12. THE TWELVE DISCIPLES.

“That ye may eat and drink at my table in my kingdom, and sit on twelve thrones judging the twelve tribes of Israel.” *St. Luke*, XXII, 30.

“All systems of religions mysticism are based on numerals.” *Isis Unveiled*, Blavatsky, II, 407.

All great religions are fundamentally allegorical expressions of the universal Sun Myth. That is, they are composed of allegories and parables which reveal the nature and activities of the Spiritual Sun in the spiritual life and unfoldment of man. And “as above, so below” these activities and stages of unfoldment correspond to the activities of the physical Sun in nature during the cycle of the 12 months. All peoples, therefore, may be considered as either unconscious or conscious Sun or fire (a derivative of the Sun) worshipers, usually the Spiritual Sun but sometimes the physical Sun.

This is evidenced by the constant connection of the Founder of the religion with the Sun, light and fire; for as the physical Sun lights, warms and vitalizes all nature, so the Spiritual Sun illumines the mind, warms the heart and quickens the spiritual growth of those who assimilate and respond to its rays. To emphasize this point we quote the following from among the many references with which the Christian Scriptures are filled. “And Mount Sinai was altogether on a smoke, because the Lord descended upon it *in fire*.” (*Exodus*, XIX, 18.) “And the angel of the Lord appeared unto him *in a flame of fire*.” (*Exodus*, III, 2.) “*And the fire of the Lord burnt among them and consumed them.*” (*Numbers*, XI.) “And the Lord spake unto you out of the midst of the fire: . . . For the Lord thy *God is a consuming fire*.” (*Deut.*, IV, 12-24.) “In him was life; and the life was the *light of men*.” (*John*, I. 4.) “I am the *light* of the world: he

that followeth me shall not walk in darkness, but shall have the *light of life*." (John, VIII, 12.) "This then is the message which we have heard of him, and declare unto you, that *God is light*." (*I John*, I, 5.) "And his face did *shine as the sun*, and his raiment was white as the *light*." (*Matthew*, XVII, 2.) "At *midday*, O king, I saw in the way a *light* from heaven, above the brightness of the sun, shining round about me." (*Acts*, XXVII, 13.) "And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the *Lord is the light thereof*." (*Rev.*, XXI, 23.) With such overwhelming evidence at hand no argument is necessary.

Great prominence is also given to the zodiac and the principles deduced therefrom. For instance, at the time of Job's initiation he was asked by the Great Initiator: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth the Mazzaroth (the 12 signs of the zodiac) in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven?" (*Job*, XXXVIII 31-33.) The definite identification of the sons of Jacob, with the 12 signs of the zodiac by their father has already been mentioned.¹

In the *New Testament* the triune manifestation of the Spiritual Sun in its zodiac is represented by the Father, Son and Holy Ghost focused in the Sun of Righteousness in the midst of his 12 disciples.² That these 12 were directly related to the 12 signs of the zodiac is sufficiently shown by their connection with the 12 tribes and the 12 thrones. "And Jesus said unto them, Verily I say unto you, That ye which have followed me (*i.e.*, the sun's representative). . . shall sit upon 12 thrones, judging the 12 tribes of Israel." (*Matthew*, XIX, 28.) "That we may eat and drink at my table (the ☉ the zodiac) in my kingdom, and sit on thrones judging the

¹ Page, 46.

² Peter; the twins James and John, sons of Zebedee; Phillip; Bartholomew; Thomas; Matthew, also called Levi; James, son of Alphaeus; Thaddeus; Simon the Cananite; Andrew, and Judas Iscariot.

12 tribes of Israel.” (*Luke*, XXII, 30.) That the 12 disciples are to be regarded in the same light as the groups of 12 mentioned in the allegories of other religions and Sun myths, is now generally admitted by the foremost Biblical scholars. As expressed by one authority: “On the face of all the gospels alike, the choosing of the Twelve Apostles is an unhistorical narrative; and in the documents from which all scientific study of Christian origins must proceed—the Epistles of Paul—there is no evidence of the existence of such a body. In only one sentence is it mentioned, and that is demonstrably part of a late interpolation, whatever view we may take of the original authenticity of the Epistles. . . . Paul then knew nothing of a ‘twelve.’”³

“Reference may be made, however, to the twelve zodiacal signs as representatives of the Twelve Apostles of which King Arthur and the Round Table is but another version—as merely a figurative method of typifying the Twelve as a fundamental law of psychic geometry. Hereby is sought to establish the truth that every Circle of Being includes twelve particular points of spiritual radiation or magnetic departures, whereby a change in the involutionary outbreathing becomes a vibratory foil to its polar opposite or evolutionary inbreathing. As an illustration, observe the annual solar polarities: the Sun, though cognate in function with Universal Center, perforce contacts twelve distinct points of coalescence with the cosmic energies in order to complete and individualize the incidents essential to the successive chapters in its revolution. And as Hercules performed his Twelve Labors, so must the steps of initiation include the duodenary.”⁴

Being the representative of the Spiritual Sun, the Light Bearer of every age naturally drew around himself 12 representatives through whom his Light could shine forth or be expressed in 12 phases to the peoples to whom He came, just as the Sun is reflected in its 12 disciples or signs of the zodiac.

³ *Christianity and Mythology*, Robertson, 341-2.

⁴ *The Sun Book*, Hazelrigg, 119.

Therefore, no matter what scholarship and scientific research may determine as to the historic actuality of the 12 disciples of Jesus, *the symbol is forever true*, both cosmicly and in the individual life of every Soul who is striving to manifest the universal Christ-light within the circle of his aura and environment.

In the *Pistis Sophia* we are told of a mystic transfiguration of Jesus: "It came to pass, therefore, in the 12th year, that the disciples were assembled with the Master on the Mount of Olives. . . . when, at sunrise, they beheld a great light-stream pouring over Him. . . . and in it the Master soared, to heaven. . . . On the 9th hour of the morrow they saw Jesus descending in infinite light. . . . He may speak to human kind and reveal all mysteries, but first of all to the Twelve. For the Twelve are His order, whom He hath chosen from the beginning. . . . He chose 12 powers, receiving them from the hands of the 12 Saviors of the Light-treasure. . . . that through them the whole world might be saved. . . . For from the 12 'tribes' He chose 12 disciples, and through them He spoke to every 'tribe.'"⁵

Even though the 12 Apostles of the Patriarch was a wellknown Jewish institution long before and long after the days of Jesus, we are not therefore to conclude that the 12 disciples are a mythical continuation of that ancient Jewish custom. For the fundamental symbology of number 12—as we have shown in the previous chapters—compels us to seek for a far deeper reason. And it is only by regarding Jesus as another manifestation or incarnation of the Spiritual Sun—the Dot within the circle of a new cycle—that the great discrepancies and contradictions in the gospel narratives can be reconciled and the problem solved.

The 12 was a symbol *necessarily used by every* Light Bearer, not to copy some older expression of cosmic truth but to illustrate the 12 aspects of the cycle through which both the

⁵ *Fragments of a Faith Forgotten*, Mead, 459 – 61, 202.

physical Sun manifests in nature and the Spiritual Sun manifests in humanity; also to indicate the 12 mighty zodiacal Hierarchies or Rays of Understanding, the 12 mighty expressions of cosmic Truth; 12 avenues through which the Sun of Righteousness—the incarnate Word—can shine forth to illuminate the hearts and minds of all classes and conditions of humanity. They also represent the 12 Gates to the New Jerusalem, that inner Temple of Truth in which each type of humanity (disciple) can receive the illumination of the inner mysteries face to face and heart to heart through his own special avenue of thought and teaching; that inner shrine where the one Light reveals those inner truths which cannot be given directly to the uncomprehending multitude, but which are the basis of the outer shining forth of every true disciple of the Christ.

The zodiac also represents the Last Supper or the round table on which the Bread of Life is placed, the food which sustains the universe; while the life-force (blood) of the Sun, which vitalizes all the signs, is the Wine of Life or the mystical blood of the Cosmic Christ of which all must partake.⁶ While all partake of this mystic bread and wine around the Sun's table, only those who are truly disciples and who recognize their Lord of Light, can consciously partake "in remembrance of Him" with a full understanding of what is taking place. These have no fear of the betrayer's kiss or of any so-called malign planetary influences.

Jesus fed the multitude with 5 loaves and 2 small fishes,⁷ and of the fragments remaining they gathered up 12 baskets full. In other words, the Light Bearer brings to mankind the forces of the 5 exoteric planets and the 2 esoteric planets hidden behind the Sun and Moon, and these must be recognized and assimilated ere he can fill his baskets with the forces of those planets expressed through the 12 signs. From an-

⁶ *St. John*. VI, 53.

⁷ Tradition tells us that Jesus was one of a family of 5 boys and 2 girls. See *St. Matthew*, xiii. 55-6.

other standpoint man must be fed by all the forces cognized by his 5 senses on all planes, supplemented by the 2 small—because hidden and undeveloped—senses ere he can receive the return of a basket full from each of the 12 signs.

The age of the boy Jesus when found by his mother in the temple expounding the law to the elders also has reference to the relation of the evolution of the Soul to the forces of the zodiac. That this incident is but another step in the manifestation of the Spiritual Sun is evidenced by corresponding accounts found elsewhere. “Strauss points out the extra Scriptural stories of Moses leaving his father’s house at twelve to play the part of an inspired teacher, and of Samuel beginning to prophesy at that age. . . . In Strabo’s account of Judea, after the recital of the Greek version of the Moses myth. . . . the parents went to Delphi, ‘anxious to learn whether the child which had been exposed [as was the infant Moses] was still living,’ while the child itself ‘had gone to the temple of Apollo.’ . . . The detail of the Christ-child prophesying in the *temple*, however, compares further with. . . . the fact that in one part of the Egyptian ritual Isis figured as wailing for the loss of her child, the boy Horus,”⁸ who was afterward found in the Temple of the Sun teaching the priests.

For according to the Sun Myth at the age of 12 the incarnated Sun God or Savior has passed around and completed the circle of the zodiac and altho but a child has attained the Light of Wisdom which enables him to consort with the Masters in the temple, for he has demonstrated his ability to rule all 12 influences of the zodiac.

Another significance of the Light Bearer prophesying and teaching at the age of 12 is that when the Soul—the individualized Sun-god of its cycle—has really correlated with the influences exerted through the 12 signs, he is mystically 12 years old; that is, at the age of 12 the Soul has fully incarnated. In Oriental countries a boy has reached his majority at 12

⁸ *Christianity and Mythology*, Robertson, 310-11.

and is initiated into his caste, religion or tribe, according to the practice in the various countries. Among the Western nations, however, who follow the outer and physical manifestations of the Law, the age of majority is 21; *i.e.*, 12 is reflected as 21, just as many other esoteric truths are reversed and misunderstood in the West. When the evolving child has reached this period, the Soul (the 1 or 10) has taken possession of the body (2) and made a new number 12. The child must therefore take upon itself new duties and responsibilities or be about its Father's business. The Soul must now take its place in the Temple of the personality as a Light Bearer, for it has now reached a point where it has realized the character of the lessons and recognized the forces of each of the 12 signs and has begun consciously to control and utilize and impress them upon the personality. Previous to this stage of 12, man's entire attention is taken up with his personal and selfish aims, but after that he must begin to be about his Father's business; *i. e.*, must learn to work unselfishly and for the good of all the Father's children.

During its many incarnations the Soul naturally must incarnate at different times under each of the 12 signs that it may come under the influences and learn the lessons of each. Incarnation does not necessarily take place in each sign in orderly succession from Aries to Pisces, but varies according to the varying needs of the incarnating Soul. The Soul does not reach its spiritual majority when it has merely incarnated once in each sign, but when it has really grasped the lessons and correlated with the forces of each sign. It may require hundreds of incarnations in each sign before its lessons are truly grasped and the Soul is given a glimpse of its spiritual destiny or its Father's business; namely, manifesting in the personality or microcosm all the perfection, powers and works which the Father manifests in the macrocosm. And even then the Soul is only a child in spiritual development and just beginning the task of the spiritual man; *i.e.*, not only

the recognition of the lessons and forces of each sign, but their *absolute mastery*. Therefore even after it has reached the stage of unfoldment represented by 12, the Soul must spend many, many “days at school” (incarnations) in each sign ere Mastery is reached and it attains “to the measure of a Man, that is, of an angel.”⁹ We can “expound the law” in our temple or personality only by performing the tasks set for us by our Father, and learning their lessons one by one as they are presented.

It is at the age of 12 physically that the child must begin to assume personal responsibility, for it is only then that the Soul has fully incarnated in the body. The incarnation of the Soul may be said to begin at the time of conception for if there were no Soul present to incarnate, conception would not take place. Another stage is reached at the time of the quickening and a third stage with the drawing in of the first breath. During the first two stages there is a mere overshadowing of the Soul who desires to incarnate and who caused the conception, but with the first breath the Spirit or the Soul begins actual possession of the body, but it is only a beginning. With the first breath the consciousness of the incarnating Soul dies to the higher realms, the first breath in this world following the last gasp in the higher, just as the last gasp in the physical world is the first breath of the Soul’s return to the higher world from whence it came.

The possession of the body by the incarnating entity steadily progresses as center after center in the bodies of the child is developed and made available for the Soul to function through, until the age of 12 (approximately) or puberty is reached. The actual age of puberty varies somewhat according to race, climate, *et cetera*, but theoretically it should occur at 12. Indeed 12 is about the average age between the Northern and Southern races, children in the Northern countries reaching puberty somewhat later and those in the Southern somewhat

⁹ *Revelation*, XXI, 17.

earlier. At that period, however, the bodily centers are sufficiently developed to enable the Soul to take full possession. The power to create which appears at that time *and not before* is evidence that the Soul is *only then* in full possession.

The planet itself is now upon the threshold of its mystical age of 12 and must assume its responsibilities. This is one reason why there is so much unrest; why humanity is running hither and thither; why the elementals are stirring up all forms of physical unrest and seeking new and higher states of evolution.

Since the 12 signs of the zodiac are all represented by animals, it has been said that man receives from the zodiac the forces of his animal nature. This is quite true, for in man's body can be found traces of all the lower kingdoms which he has unconsciously raised to a higher scale simply because they have been built into a human body. Yet through the planets he also receives the higher forces by which to transmute the lower. Just as in the course of evolution the life-wave passed through all the lower kingdoms, receiving from each its characteristic forces, so must man take his animal instincts and characteristics and, through the power given to him as man, redeem and lift them up into a higher expression. For after reaching the spiritual age of 12, as a conscious ruler of his zodiac he must take all the forces of the animal kingdom which he finds within him and lift them above the mere animal and transmute them into perfected powers for the use of the Higher Self.

CHAPTER VIII.

The Number 12. THE GREAT WORK.

“What we have said of certain numbers we hold to be true only by reason of the correspondence existing between the higher and lower worlds, the sphere of causes and that of effects, the noumenal and phenomenal worlds,. . . the significance of a number answers to definite archetypal or noumenal relations.” *Kabala of Numbers*, Sepharial, Vol. 1, 20.

The ancient Egyptians attached great importance to the sayings of children after they had reached the age of 12 because they believed that since in the solar system 12 marks the completion of the zodiac, so in the cycle of the child's life the twelfth year marked the complete incarnation of the Higher Self. The incarnation was believed to bring to the child many memories of the higher realms, glimpses of the future and in some cases the power of prophecy to which wise men should give heed. In modern life, altho children continually astonish their parents with visions, prophetic utterances and a wisdom far beyond their years, such remarks are often ridiculed and their significance is lost sight of, hence much wisdom is left ungarnered. The truth is that a Soul which has just completed its full incarnation is quite likely to impress upon the plastic and receptive brain of its new body many profound conceptions which neither the child nor its parents can account for, but which are the result of the mighty inrush of the Soul's consciousness as it leaves the higher realms to enter earth conditions. This is especially true of those of advanced spiritual development. Especially are many memories of the last incarnation brought over, and often a conception of the Soul's life-work and the vital reason for its present incarnation.

The child naturally follows its impulse to speak these things, but if lit finds its parents and friends inattentive or filled with

ridicule, its sensitive nature is hurt and humiliated and it soon learns to cover up and stifle those impressions until they are obliterated and lost. If more serious attention were paid to the unusual utterances of children,¹ especially during the twelfth and following years when the child is formulating its ideas as to its work in life, there would be fewer "square pegs in round holes," hence less inefficiency and misdirected lives.

Since all things in the heavens have their reflection on earth we would naturally expect to find twelve centers on earth in which the influences from the 12 signs of the zodiac would find special focal points. In *The Secret Doctrine*² we are told: "In the same manner, and on the plane of the *upper* Ocean or Heavens, a certain realm on Earth, an inland sea, was consecrated and called the 'Abyss of Learning'; twelve centers on it, in the shape of twelve small islands, representing the Zodiacal Signs. . . . were the abodes of twelve Hierophants and Masters of Wisdom. This 'sea of Knowledge' or learning remained for ages there, where now stretches the Shamo or Gobi Desert. It existed until the last great glacial period, when a local cataclysm, which swept the waters South and West and so formed the present great desolate desert, left only a certain oasis, with a lake and one island in the midst of it, as a relic of the Zodiacal Ring on Earth."

Geographers and many others today look upon this as a mere legend, the sea symbolizing the Sea of Knowledge, the 12 islands 12 centers in man upon which the zodiacal forces are focused, and the desert the present condition of esoteric knowledge among mankind. But while this interpretation is true, the statement has a physical and geographical meaning as well. For the fine sand of the Gobi desert is a preservative as well as a destructive agent and many wonderful mys-

¹ Not, however, discussed before others in the presence of the child, thus tending to cause it to invent tales that will attract attention and make itself important, but discussed carefully with the child alone and then recorded in a book kept for the purpose.

² Vol. II, 528.

teries are destined soon to be revealed among the treasures it has preserved throughout the past centuries. St. Matthew,³ referring to the last days of the twelfth or Piscean Age, tells us: "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known." For even though, through man's ignorance and disobedience he has made this earth an unfit dwelling place for the physical manifestation of the great planetary and zodiacal Intelligences and the great Hierophants representing the 12 expressions of the Spiritual Sun, nevertheless, ere the Cosmos again passes through the twelfth sign, all the forces of the entire zodiac must be fully represented on earth by those Great Ones who embody their respective Hierarchical Rays. Hence we may expect to see the 12 sacred islands again restored.

If we express number 12 in Roman numerals, thus XII, we still find the symbology unchanged. Here we find the two ones representing positive and negative, masculine and feminine, standing beside a cardinal cross (X) representing the 10. In mathematics the X represents any unknown quantity, in this case unknown because man and woman have not as yet been able to stand beside it as joint rulers of the mysterious forces it represents.

In the ancient *Sepher Yetsirah*⁴ or the Hebrew Book of Formation the zodiac is represented by the 12 simple letters of the Hebrew alphabet. And we find our same ideas as to the symbolism of number 12 there corroborated, namely, that the 12 signs are the houses of reflection of the various powers of the Sun which give to it its various aspects of manifestation. Also "the 12 simple letters are. . . the foundations of the 12 properties: Sight, Hearing, Smell, Speech, Taste, Sexual Love, Work, Movement, Anger, Mirth, Imagination and Sleep. . . These 12 Simple Letters he designed, and combined and formed with them the 12 celestial constel-

³ X, 26.

⁴ XXIII. 4.

lations of the Zodiac whose signs are *Teth*, *Shin*, *Tau*, *Samech*, *Aleph*, *Beth*, *Mem*, *Oin*, *Qoph*, *Gimel*, *Daleth*, and *Daleth*. Twelve also are the Months of the Year: *Nisan* (March), *Yiar* (April), *Sivan* (May), *Tamuz* (June), *Ab* (July), *Elul* (August), *Tishri* (September), *Hesvan* (October), *Kislev* (November), *Tebet* (December), *Sabat* (January) and *Adar* (February).⁵ Man, the microcosm, also has these signs and letters represented in his body as follows:

He (E) is predominant in speech and is connected with *Aries* which rules the head, face and the intellectual faculties, of which speech is the natural expression.

Vau (V) is predominant in mind and also in hearing. It is connected with *Taurus* which rules the neck. And since there is in the throat an important center which has much to do with the transformation of thought into speech the connection is obvious.

Zain (Z) is connected with *Gemini* which rules the arms and hands, by the movements of which thoughts are executed.

Heth (H) rules the sight, feelings and imagination. It is connected with *Cancer* which rules the breast.

Teth (T) is predominant in love and is connected with *Leo* which rules the heart.

Yod (I) is connected with *Virgo* which rules the solar plexus, bowels and uterus. This represents the Celestial Virgin, the sign rising at the birth of all saviors. *Yod* is also the Alpha and Omega of all numbers, the Divine one from which all are born. This answers in a mystical way the mooted question concerning the immaculate conception.

Lamed (L) is connected with *Libra* which rules the kidneys, loins and ovaries. It is connected with sleep and dreams.

Nun (N) is connected with *Scorpio* which rules the sex organs.

Samech (S) is connected with *Sagittarius* which rules the

⁵ *Sepher Yetzirah*, 23.

liver, thighs and hips. It is also connected with the sense of smell and perception.

Ayin (GH) is connected with *Capricorn* which rules the knees. It is also connected with anger and pride.

Tzaddi (TS) is connected with *Aquarius* which rules the calves and ankles. It is also connected with taste.

Qoph (K) is connected with the sign *Pisces* which rules the feet. It is also predominant in mirth.

“The name of Deity, which we call Jehova, is in Hebrew a name of four letters, IHVH. . . . It is capable of 12 transpositions, which *all* convey the meaning ‘to be’; it is the only word that will bear so many transpositions without its meaning be altered. They are called the 12 banners of the mighty name, and are said by some to rule the 12 signs of the Zodiac. These are the 12 banners: IHVH, IHHV, IVHH, HVHI, HVIH, HHIV, VHHI, VIHH, VHIH, HIIHV, HIVH, HHVI.”⁶

“Dr. Smith shows in the Nimrod Epoch of the Assyrian tablets. . . . (that) its 12 cantos refer to the annual course of the Sun through the 12 months of the year. Each tablet answers to a special month, and contains a distinct reference to the animal forms in the signs of the Zodiac.”⁷

Alchemically number 12 pertains to the Great Work. According to Éliphas Lévi: “The great work is, before all things, the creation of man by himself, that is to say, the full and entire conquest of his faculties and his future.”⁸

The great Work has two major operations, the chief one being the transmutation of all base forces and passions in ourselves into spiritual gold thus setting the Soul free from all prejudice and vice. The second is a threefold mystical operation which cannot be performed until the first operation is completed. It consists of, firstly, the transmutation of all base metals into gold, secondly, the production of the

⁶ *The Kabbalah Unveiled*, Mathers, 30, 31.

⁷ *The Secret Doctrine*. Blavatsky, II, 368.

⁸ *Transcendental Magic*, 108.

Universal Medicine which cures all diseases, and thirdly, the production of the Philosopher's Stone which turns to gold everything it touches. This work is related to number 12 because only as man gathers up the forces of the 12 signs of the zodiac and builds them into his life can he become a Magus, one capable of completing the Great Work.

It is said that Hermes Trismegistus inscribed the entire formula of the Great Work upon an emerald in the cryptic injunction, "Thou shalt separate the earth from the fire, the subtil from the gross." In other words, we must be able absolutely to separate in our lives and minds all that is earthly from all that is divine (or fire) and realize that spiritual things are the "subtil"—having fine structure, ethereal—or hidden causes of life and expression, while all corporeal things which engage our outer attention are but the "gross." These are but the outer husks, yet they have their places as vehicles, yet once we separate the Divine Fire of life-force from them they have accomplished their mission.

The Great Work, like all mystical procedures, has a triple application—religious, philosophical and natural. It is religious because only as we seek the Supreme Wisdom in the divine revelation of truth within ourselves can we hope to accomplish the first step in the Great Work. It is philosophical because only when we have applied this Wisdom as a philosopher, *i. e.*, one who regulates his life according to principle and schools himself to calmness and patience under all conditions, can we proceed with the Work. It is natural in that only as we have learned the subtler laws of nature and matter and have proved the axiom "as above, so below; as below, so above" to be a working hypothesis, can we complete the Great Work.

In religion it is the gold of spiritual Realization, in philosophy it is the gold of spiritual Wisdom or naked Truth; in nature it is the gold of the Sun-force. The Great Work is spoken of as an operation of the Sun because in nature it is the subtle force of the Sun which transmutes all gross and

seemingly dead things into new forms of life, as the delicate flower arises from the decomposing humus. Within man's body the Spiritual Sun must accomplish the same Great Work. The Christ Seed buried in the soil of man's gross animal body must be quickened and brought to flower in his life as the Rose of Divine Love.

It is well known to chemists and physicians that the elements composing the human body are carbon, oxygen and hydrogen, together with 12 mineral salts. If the average percentage of any of these falls greatly below or is markedly increased above the normal, the body either craves or expels these salts. For example, if the amount of iron pigment (hematin) falls below normal we become pale and anemic and the whole train of symptoms caused by anemia and insufficient oxidation follows. Reasoning on this basis certain biochemists⁹ have connected the 12 mineral salts with the signs of the zodiac as follows:

1. Potassium phosphate with *Aries* and the brain.
 2. Sodium sulfate with *Taurus* and the elimination of water.
 3. Potassium chloride with *Gemini* and the animal tissues.
 4. Calcium Flouride with *Cancer*, the teeth and elastic fiber.
 5. Magnesium phosphate with *Leo* and the nerve sheaths.
 6. Potassium sulfate with *Virgo* and oil, hair and nails.
 7. Sodium phosphate with *Libra* and the acids.
 8. Calcium sulfate with *Scorpio* and tissue cleansing.
 9. Silica, called the "surgeon of the system," with *Sagittarius*.
 10. Calcium phosphate with *Capricorn* and the bones.
 11. Sodium chloride with *Aquarius* and the control of water.
 12. Ferrum phosphate with *Pisces*, the blood and vital energy.
- In Masonry great emphasis is laid upon the number 12. The 12 functions of the Lodge are presided over by the 12 sons of Jacob and connected with the zodiac. Thus *Ruben* opens the lodge, *Simeon* prepares the land, *Levi* gives the

⁹ *Astro Biochemistry*, Straughn.

signal, *Judah* presides over the entrance, *Zebulun* the prayer, *Issacher* the circumambulation, *Dan* the advance to the altar, *Gad* the obligation, *Asher* the entrusting, *Naphtali* the investment, *Joseph* the N. E. corner and *Benjamin* the closing of the Lodge. The 12 inch rule is a symbol of guidance by law and order; of liberty, equality and fraternity. There are 12 lines of equal length from the sacred cube and 12 Grand Points.

The *Crata Nepoa*¹⁰ or the Mysteries of the Ancient Egyptian Priests tells us that the cycle of the Sun was symbolized in the 12 tortures through which the Egyptian Neophyte was required to pass ere he received the sacred cross, the Tau, and became a Hierophant.

¹⁰ Quoted in *The Secret Doctrine*, Blavatsky.

CHAPTER IX.

The Number 12. FRUITION.

“Humanity and the stars are bound together indissoluble because of the Intelligences that rule the latter.” *The Secret Doctrine*, Blavatsky, II, 368.

While number 10 is the Number of Completion, and number 11 a New Beginning, number 12 we will call the Number of Fruition, or a review of the entire Cosmos such as was made when “God saw everything that he had made, and behold it was very good.” Or we might compare number 10 to a completed tree with all its parts, number 11 to the same tree beginning to put forth in a new season, and number 12 to the tree at the close of the season when it has borne its fruit.

In the tenth sign (Capricorn) man becomes a responsible being and chooses whom he will serve; for in that sign we find both the Goat of Mendes (the symbol of black magic) and also the Cradle of the Christ. In the eleventh sign (Aquarius) we start out to manifest our choice, either to be one of the servers at the Marriage Feast who pour out of the water pots the Water of Life at the command of the Son of Man and find that it has been turned to wine, or to be a Judas who shall betray Him. In the twelfth sign (Pisces) we stand as disciples beside Him and take from His hand the loaves and fishes which at His command we distribute to the multitude whom we have caused to sit down or become at rest. And only as we reach this point of Fruition in our spiritual development can we swim like the two fishes of Pisces in the great unfathomable depths of occult and esoteric wisdom poured forth by the zodiac and be prepared to take up the 12 baskets full of fragments, or can we be said to have correlated the 12 signs and gathered their forces and become mystically 12 years old.

Like the two fishes we must also be able to swim in the deep places of the sea of humanity and so master conditions that the tremendous pressure of its waters cannot destroy us. For a true Piscean is one who has fully expressed all the powers of the twelfth sign, and he should hold the world in his grasp and understand every influence expressed in all the 12 signs. Indeed, he should be able not only to swim in the water unseen while unable to express that which he knows, as do most Pisceans today, but should be able to master and express or live in all the other elements at the same time. One characteristic of the fish is a wonderful power of direction, without having organs to determine it. This will manifest in the developed Piscean as an ability to make direct contact with unseen worlds. As the fish has the ability to see at great depths, so the developed Piscean will manifest the ability to see into the mysterious depths of life. The fish is a wonderful battery of magnetic and electric forces and while the undeveloped Piscean is usually quite negative—owing to the tremendous pressure of the forces which as yet he is unable to express—nevertheless the developed native of this sign will be able, like Jesus the Great Piscean, to manifest a powerful force in setting forth the teachings needed for advanced humanity.

The earth has been passing through the sign Pisces during the last zodiacal cycle of approximately 2000 years, and as Jesus was the Avatar for that Age, in His life and character we find set forth to the world all that humanity must ultimately express. However, it will only be when in the Sixth Great Race, millions of years hence, we pass this way again that the majority of humanity will be able to express all that Jesus in His life symbolized and foreshadowed.

Again, the twelfth sign symbolizes the dual power of the separated sexes. All during the years when we were passing through the Piscean Age the problem of sex has held sway, and truly man has eaten of the Tree of Life and has learned to know its evil side, hence the Angel with the Flaming Sword even now bars the state of Eden. But man is destined to learn

the use of this force for good as well as for evil. And now during the long passage through the Aquarian Age upon which we have entered, we must learn the many higher lessons of sex; for verily it is destined that once more the woman shall give to eat of the Tree of Life, and as one prophecy has been fulfilled, namely, "The day ye eat thereof ye shall surely die," equally true shall be the words of the Serpent (Saturn, the Great Initiator) when woman gives to man the *ripened* fruit at the right time (the time of its perfection), namely, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The twelfth sign is not easy to comprehend for its numerical composition of 10 and 2 shows it is Fruition or Perfection in Duality; number 2, duality or the physical separation of the one Divine Ray into its positive and negative expressions, and number 10, the same Ray having passed through the entire cycle of 9 and reached its physical perfection in 10.

Just as the Great Piscean Age was pictured at the beginning of *Genesis* in the few graphic symbols of the Tree of Life in the midst of the garden, and of man's fall and banishment from Eden for eating its fruit after the manner of the outer senses (Adam), even when presented by the intuition (Eve), so in the last chapter of *Revelation* we find the beautiful assurance of its ultimate triumph. To understand this, however, it must be borne in mind that while the entire Jesus dispensation refers to the Piscean Age, yet the planet as well as humanity must pass through a Piscean Age during the evolution of every Great Race¹ until the fullness of its manifestation is reached; for this planet, being the least and last of this system to manifest, is the Piscean Planet; that is, the great question of sex is the lesson to be learned upon it.

In *Revelation* we are given a picture of the conditions which will prevail during the Sixth and Seventh Great Races when the new heaven and new earth will be ruled from the Holy

¹ We are now entering the sixth sub-race of the Fifth Great Race (Aryan).

City which will come down from God out of heaven, *i.e.*, ruled by direct personal touch with the Divine Teachers and Rulers of the cosmic Hierarchies. Then will the tabernacle of God be with man upon earth. But these conditions must be at least foreshadowed during the sixth and seventh subraces of our present Fifth Great Race.

CHAPTER X.

The Twelfth Letter. LAMED (ל).

“O sing unto the Lord a new song; for he hath done marvelous things, his right hand, and his holy arm, hath gotten him the victory.” *Psalms* XCVIII, 1.

“As I live saith the Lord God, surely with a mighty hand and a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people. . . . with a mighty hand, and with a stretched out arm, and with fury poured out.” *Ezekiel* XX, 33-34.

“He produced Lamed (L) predominant in sexual desire, crowned it, combined and formed with it Libra in the universe, Teshri in the year, and the private parts of man.” *Sepher Yetzirah*, 24.

Hieroglyphically the twelfth letter, *Lamed*, designates the outstretched arm of a man, or anything that can be stretched out and made rigid to exert strength and to accomplish some definite work. The strength manifested in the eleventh letter, or the hand that grasps,¹ must ever depend upon the arm that stretches out the hand or the power that gives strength to the hand, also the invisible force or life back of that strength. Therefore the twelfth letter expresses the power of the exertion of strength and of the expansion caused by a definite inflow of the life-force necessary to accomplish an object. While the strong hand can grasp either good or evil, can be clenched to save or to punish, the arm must be extended and the life-force expand its muscles as it is elevated for either purpose, good or evil.

The letter *Lamed* corresponds with the zodiacal sign Libra (the Balance), for only as we have learned to balance our life-forces and not permit them to sweep us off our feet can we use them for good, and determinedly stretch out the arm to grasp that which shall bring us victory over our lower

¹ See also Gimel in *The Key to the Universe*, Curtiss, 126.

animal nature. Again, it is the arm of the Divine Law (Karma) stretched out to hold the scales of justice so that they shall swing free, that the slightest breath of the Spirit of Life may sway them, lest like Belshazzar the strong hand shall write for us on the wall of our temple (physical body) "Thou art weighed in the balances and found wanting."

It takes little thought to see why the ancient sages said this letter was "predominant in sexual desire," for is not this force one of the strongest factors affecting the balance of life? Hence this letter primarily symbolizes the equilibrium that must be attained through balancing the sex-forces, and the expansion of strength needed to accomplish this end.

The main lesson of this planet is that the perfect balance of all that is expressed through sex must be gained ere we can attain equilibrium or the victory which the Great Law will bring to us. But we must ourselves *reach* for it with the holy arm or the positive power to accomplish and not negatively pray to some outside power to relieve us from its tests and responsibilities ere it is balanced. Only then can we sing the New Song. We need never expect to do away with sexual desire until we have gained the victory over it and used it for its highest ends according to the mandate of the Divine Law. So long as we adhere to the opinion that it is vile, unclean and given to man by a capricious God as a stumbling block to test man's endurance and help him to create and people a hell for his own sufferings, so long must we suffer from it. To avoid this we must first balance our minds, set one thing against another and ask why a God of love should place man in the midst of His garden of life and say to him as a part of His blessing: "Be fruitful, and multiply, and replenish the earth, and subdue it," if it was not in very truth the great lesson whose solution would bring about the victory here outlined.

In other words, to balance it we must see God's end of the scales and not fix our minds solely on man's end and say that it brings so much sin and misery that we will cut off this end,

hoping thereby to attain a balance. If we do this the great hand of Karma will still hold out the unbalanced scales and the fury resulting from man's own acts, with which he has filled and unbalanced the scales, will be poured out upon him. If an electric wire be carefully connected it brings even a high current of electricity safely to the lamp at the other end and sheds its blessing of light and warmth around. But if the wire be broken so it hangs down and touches the earth, it flashes, sputters and spreads desolation and death. So is it with the scales of which we are speaking. Indeed, to cut off man's end is even worse for humanity than to make a mistaken use of it.

There is a difference between balance and equilibrium. A balance has two opposite ends which must be poised and equal to each other. Equilibrium is the balance produced by the counteraction of two or more forces, equilibrium being the central point—in this case where the One life is ever manifesting through the two, God's end and man's end. Thus the letter *Lamed* is associated with sexual desire because the One Life which manifests through man is the force back of all evolution, and without this pushing force neither the stretched out arm nor the strong, virile hand would be effective; nor in nature could a seed grow, a plant produce, nor a blade of grass push through the sod. Therefore the preeminent significance expressed by *Lamed* is the power of the life-force to produce manifestation.

Another meaning of *Lamed* is that of an ox-goad. Very little thought is needed to correlate this meaning with the one given above, for it is the creative power of the One Life that ever goads on our ox-like physical consciousness. Also in the ox-goad the idea of something with which to beat or chastise the ox is expressed, and the ox—symbol of our animal nature—needs this to compel it to complete its labor or to use the abundance of its life-force and energy in creative and useful work for man. Indeed, in England the word *lamm* is still used to signify a severe beating, our slang term a

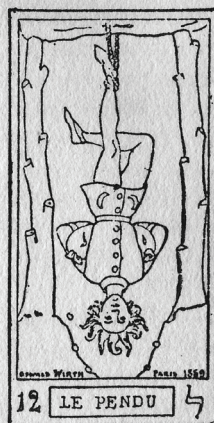
THE 12TH TAROT CARD

THE HANGED MAN

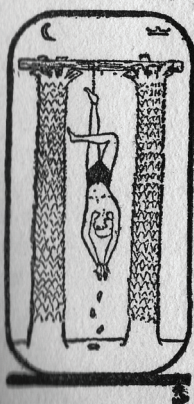


Papus

MEDIEVAL TYPES



Papus



St. Germain
EGYPTIAN TYPE



Smith
MODERN TYPE

lambasting having the same meaning. Also just as the stretched out arm enables the hand to accomplish, so the ox-goad compels the ox to exert his strength to the utmost to accomplish his task.

THE TWELFTH TAROT CARD

The Hanged Man.

The twelfth card of the Tarot is called *The Hanged Man*. On it is a picture of a gibbet composed of two uprights and a crosspiece. The two uprights are growing trees from each of which 6 branches have been cut. These 6 lopped-off branches on either side have the same symbology as the 12 signs of the zodiac. From the crosspiece a man is hanging by his left foot. His hands are tied behind his back and under each armpit is a bag of money. His eyes are open and his hair floats downward in the wind. His back and the fold of his arms form the base of a reversed triangle of which his head forms the point. His right leg is crossed behind his left, forming a cross. The symbol thus formed (⚖) is the sign of personality, while in alchemy it is the sign of the accomplishment of the Great Work. The Great Work of man is to overcome personality and transmute his lower passions into pure gold and become the ruler of his destiny, yet at the twelfth step we find him reversed, altho ultimately he must stand upon his feet and surmount the cross, thus ⚖.

Here we see the idea of the pushing force of the One Life carried into higher metaphysics, this card expressing the idea of punishment that the Great Law may accomplish its fullness. For man must hang upside down with his feet where his head should be until he accomplishes the Great Work of regeneration within himself, and he can never stand in its midst and rule and dominate the zodiac while he hangs by one foot, weighted down by bags of money under his arms, which should be free to stretch out in blessing over man-

kind and to accomplish through the strength of his hands. His head pointing downward and the money bags under his arms symbolize that man has used his highest powers (head) on earth to turn all things into money or physical gold which when thus gained only weighs him down and makes his accomplishment in the higher realms more difficult.

“I am the Lord (Law) and I will redeem you with a stretched out arm.”¹ Again, “Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and a stretched out arm.” It is only the power of the One Life controlled by the determined will, symbolized by the mighty hand and stretched out arm, that can bring man out of the land of bondage (Egypt), make him stand upright upon his feet (understanding) and enable him to rule his stars. Therefore this twelfth card carries with it the idea of the revealed Law as Karma. It shows that only as man feels the “fury poured out” and learns the lessons from the suffering entailed by permitting sex desire to rule during the elevation of the personality, can he accomplish his Great Work of transmutation.

The Greeks relate number 12 to the myth of Prometheus who stole the sacred fire from the Sun, again the zodiac which receives and transmits the Sun force (sacred fire). Like Prometheus, man today is indeed chained to the rock of physical existence where the vulture (sex-desire) feeds upon his liver (seat of passional desires) which grows again continually as soon as consumed. This condition will continue until he has gained the wisdom of the zodiac and has balanced the force of desire and transmuted it into spiritual love. This myth therefore has the same meaning as the twelfth card. The Hanged Man here pictured is expiating the theft of the fruit of the Tree of Life (divine creative fire), a gift indeed to man, yet one because of which he has been chained

¹ *Exodus*, VI. 6.

to the rock of personality with the vultures of desire ever eating at his vitals. Yet some day like Prometheus—the meaning of the name being Forethinker—man will learn his lesson and realize that fire is a gift of the gods to be used to transmute the dross of passion into the gold of spiritual love, for only so can he become the Master of the Vultures. They can never destroy him, for what they gnaw today will be restored tomorrow, and with every pang of suffering wisdom and understanding will increase until the Great Work of man's redemption shall be accomplished. Without fire base metals can never become gold, and without desire, determined will and strength of character, the base, inverted passions of man can never be transmuted into spiritual gold.

According to a vulgar interpretation this card is said to represent Judas, who went out and hanged himself after betraying the Christ, with the 30 pieces of silver under his arms. But when we understand that that whole story is a symbolical allegory we will see that this card is Judas indeed, but not as an historical personage. Judas represents a certain phase of humanity, and as the card shows, he hangs by one foot, or by a partial understanding; for man's betrayal of the Christ within is brought about often more completely by half truths and half understandings than by deliberate treachery or by utter ignorance.

This Tarot card also agrees with the symbology of the myth of Edipus who was given by his father into the hands of herdsmen with orders for him to be destroyed. The herdsmen were moved with pity, yet not daring to disobey they tied the child by one foot to an overhanging branch of a tree. Edipus represents the personality which the Father seeks not to destroy but to send forth into conditions far from his real home that he may be succored and nourished by nature. While the treatment seems cruel, yet through it Edipus learned to stand erect and become a valiant defender of the community, and later he was able to answer the Riddle of the Sphinx, which was a symbol that he had

passed his Initiation. Later he became a king and was married to the king's daughter; *i.e.*, his love and intuition (feminine) were joined to wisdom (masculine). However, some accounts depict a more dire result, namely, that he married the queen who was his own mother, thus bringing upon him madness. This is the other side of the story, for the personality must either conquer and have love and wisdom wedded, or else defile the great Divine Mother, which means to use his acquired power for evil purposes.

CHAPTER XI.

The Twelve Labors of Hercules.

“Take an instance: the legends—for they are all legends for exoteric purposes. . . . of the lives of Krishna, Hercules, Pythagoras, Buddha, Jesus, Apollonius, Chaitanya. On the worldly plane their biographies, if written by one outside the circle, would differ greatly from what we read of them in the narratives that are preserved of their *mystic* lives. . . . It is not in the course of their everyday life, then, that the great similarity is to be sought, but *in their inner state*. . . . All this is connected with and built upon an astronomical basis, which serves at the same time as a foundation for the representation of the degrees and trials of Initiation: descent into the Kingdom of Darkness and Matter, *for the last time*, to emerge therefrom as ‘suns of Righteousness.’” *The Secret Doctrine, Blavatsky, III, 141–2.*

In the *Hymns of Orpheus*, in the Scholiast of Hesiod, also in Porphyry, the 12 labors of Hercules are connected with the 12 signs of the zodiac, Hercules being considered as a symbol of the Sun in its passage through these 12 signs. Other sources have variously considered him as a hero or as a god. Dr. Fox, in *The Mythology of all Races*,¹ describes him thus: “Herakles is a bewildering compound of god and hero. While he may properly be called the most heroic of the Grecian gods, he cannot with equal propriety be termed the most divine of heroes.” We agree with the first named authorities that the myth of Hercules represents the Sun in its passage through the 12 signs of the zodiac, but we go a little deeper. We shall endeavor to show herein that the myth also symbolizes the steps of Initiation through which every man must pass ere he becomes a “Sun Initiate.” The labors are those which each must perform in his zodiac or cycle of evolution, namely, the transmuting of the lower or

¹ Vol. I, 75.

malign influences of the 12 signs of the zodiac that the higher and uplifting powers of each sign may lend their aid to his onward climb.

Ere the Soul can start out in earnest to essay the heights of spiritual mastery he must have reached the stage of unfoldment in which he has learned to recognize the God within and has developed the heroic qualities which enable him to persevere until he has learned to “rule his stars” or convert all the zodiacal influences into steps up the Mount of Attainment. In the early stages of Mastery it is through the development of the heroic qualities of strength, courage, daring and power that the God-man prevails. From this standpoint let us consider the 12 labors of Hercules.

The myth of the life of Hercules strongly resembles in some of its salient features the *Bible* story of Jacob, thus giving coloring to the idea that both are myths intended to teach the same lesson and symbolizing the same divine truth, hence both hold the same hidden meaning. Like all Sun-gods, Hercules was born of a divine father although the human husband (Amphitryon) of his mother (Alkmene) assumed the fatherhood before the world, just as Joseph stood before the world as the father of Jesus, who nevertheless was born of “the Most High God.” Indeed, every child born of earthly parents who is conceived without thought of impurity and in pure love rather than lust, has an immaculate but not miraculous conception,^a hence is conceived of the Holy Ghost. There are many pure virgins even though married, of whom it may be said, “The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God.” The word “immaculate” simply means without stain or impurity.

In the story of Hercules we are told that Zeus deceived Hercules’ mother by coming to her in the guise of her husband during his absence. This visit symbolized a spiritual

^a The Doctrine of the Immaculate Conception did not become an Article of Faith until Dec. 8, 1854.

realization of the Divine Presence and the utter withdrawal of her thoughts from the personality of her husband, her consciousness being focused upon the spiritual aspect of the relation into the realization of which his mind had not yet risen. Thus it is always possible for the mother to hold the higher ideal and even to hear the announcement of the angel and “ponder it in her heart,” so that the Holy Ghost shall come upon her at the time of conception, even though the father may not be able to understand or realize it or cooperate with her any more than did Joseph or Amphitryon. Hence it could be said mystically that he was not there, *i.e.*, not present in consciousness, for we—that which thinks and realizes—are where our consciousness is, not merely where the body happens to be, although in each case referred to upon the husband’s return there seems to have been no hesitancy in his adopting the child as his own.

Like Jacob, Hercules was one of twins, his brother like Esau being the son of the human father. Every child that is born brings to its birth these twins, the one the child of the overshadowing Divinity which later in life becomes the incarnating Soul—the child (Jacob) of the Father-in-heaven—and the animal soul of the physical body and its functions (Esau), the progeny of his physical parents; for the parents furnish only the physical vehicle (body) for the Soul’s use. Thus literally, as St. Paul tells us: “The first man, is of the earth, earthy: the second man is the Lord from heaven.”² This animal self is always the “first born” because, as we have explained elsewhere,³ until the age of 12 the child is a mere human animal only overshadowed by an immortal Soul. Yet the divine Soul once having obtained possession is destined to rule, or as it is expressed in the story of Jacob, acquires the birthright of his brother Esau. In the same way in the story of Hercules we find Iphikles, the child of the human father, superceded by Hercules. In this allegory of the Sun

² *I Corinthians*, XV, 47.

³ Pages 54 – 5.

Initiate the events of the Sun in each sign of the zodiac are symbolized by the 12 labors performed by Hercules, while in the *Bible* narrative they are not performed directly by Jacob but through his 12 sons, this being merely a variation of the same idea.

As the four vital points of the zodiac are indicated by the four signs Taurus (Bull), Leo (Lion), Scorpio (Eagle) and Aquarius (the Man), so the relation of Hercules to the zodiac is emphasized by his connection with the characteristic of these four signs. He is represented with a strongly emphasized bull's (Taurus) neck and shoulders from which he gains his great strength and his ability to labor and bear heavy burdens, the power "to Do." He is clad in a lion's skin (Leo) from which he is fabled to have gained his great courage, the power "to Dare." In his cradle when but eight months old he strangled two serpents which his father Amphitryon put into the beds of the twins in order to decide which was really his son. The fact that Iphikles fled and Hercules strangled the serpents at once convinced him. This was a prophecy of Hercules' victory over the lower serpent-forces (sex) in later life when he killed the nine-headed Hydra, and when he rejected Aphrodite (sexual love) and chose Athene (Wisdom).

The strangling of the serpents symbolizes the lowest aspects of Scorpio (to Keep Silent), for only in the mystic silence can we transmute the lower creative forces (Scorpio), which are the "serpent by the way, an adder in the path that biteth the horse's heels, so that the rider shall fall backward," into the Eagle which shall "mount up at thy command and make her nest on high."⁴ Also the serpent is the most silent of all beasts, yet the most deadly.

The human aspect of Hercules stands for Aquarius, the God-Man, he who pours forth the Water of Life to quicken in humanity the Christ-seed; the one who can wrest victory from defeat; who can conquer and bring forth in spite of all the evil

⁴ *Job*, xxxix, 27.

weeds that the pouring forth of the Water of Life may cause to spring up, both in himself and in his environment. This is the power of the man “to Know.” Even the madness in which Hercules is depicted as slaying his own children carries out the symbology, for thus must the would-be Sun Initiate destroy the children of his evil thoughts. And how often he is accused of madness! “Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will overpower and kill thee.”⁵

Again, Hercules is proclaimed as a Champion of Man by the five accouterments given him by the gods; *i.e.*, Athene (Wisdom) gave him a robe; Hermes (Esoteric Wisdom) gave him a sword, the Sword of the Spirit; Apollo (Illumination) gave him a Bow from which to shoot darts of truth and creative power; Hephaistos (Divine Fire) gave him a Breastplate, the protecting Flame of the Christ-love which we are told is a “consuming fire” in which nothing evil can endure if we permit it to form an aura about us; and Hercules himself cut from a mighty oak in Nemea a great Club, symbolizing the strength of manhood wrenched from nature. And it was with these five weapons, representing also the five senses of man, that he performed his 12 labors.

These labors are not performed in the order in which the signs follow each other in the zodiac, because each Soul begins its pilgrimage in the sign ruled by the planetary Hierarchy from which it emanated. After that it incarnates in the sign in which its next great life experience or lesson is to be learned, and this varies with each Soul. Hercules, being a Sun God, naturally began in the sign ruled by the Sun, *i.e.*, Leo.

THE FIRST LABOR (*Leo*)

Killing the Nemean Lion

The first labor of Hercules was to kill the Nemean lion (*Leo*). The force of *Leo* in its lower aspects represents

⁵ *The Voice of the Silence*, Blavatsky.

the raging fury of the lion, its lying in wait and pouncing on its prey unawares. And just as its higher aspects are strength, courage and love, so the lower aspects are self-indulgence, cowardice, and a weak, uncontrolled love-nature which makes its possessor the prey to all the raging lower passions. It was with these qualities that Hercules had to fight; for like the Nemean lion which devastated the land, they are the “seed of Typhon” and do indeed devastate the life of man and bring untold misery to the race.

Hercules tracked this lion to a cave having two openings, one of which he stopped up, then entered the other and choked the lion to death. The uncontrolled love-nature dwells within the cave of the physical body. It has two avenues (openings) of manifestation, the one opening outwardly, *i.e.*, animal indulgence, and the other opening inwardly in the mind as a desire to indulge self, yet to appear loving. The outer opening Hercules stopped up by refusing to use his powers in a merely animal way, then he entered within the mind opening and choked the lion by refusing to allow thoughts of self-indulgence and thoughts concerning the lower aspects of so-called love to live. We feed and give power over us to that upon which we allow our thoughts to dwell, hence we must choke those thoughts which we do not wish to manifest in our lives.

Ever after this victory Hercules wore the lion’s skin which no weapon of man could penetrate. Even so when we have truly conquered and balanced the heart qualities and our timid fear of giving offence or facing criticism from the world, we cover ourselves with the lion’s skin of Divine Love and have the courage of our convictions which no weapon, even the most dreaded one of the tongue, or of misunderstanding, disapproval or impurity, can penetrate. We then have the courage of the lion and we dare to wear his skin; for this victory builds into our character a quality which is recognized by the world, even as was the lion’s skin worn by Hercules.

THE SECOND LABOR (Scorpio)

Killing the Hydra.

Quite naturally when Hercules had killed the lion (conquered the heart), he found his next labor to be the necessity of fighting the lower forces expressed by Scorpio, the normal sex passions degraded by lust. These forces are fittingly symbolized as a monstrous Hydra with nine heads, the middle one being immortal, which dwelt in the swamps of Lerne.

The nine heads represent the power of the nine digits or the cycle through which the monster of perverted sex-force crawls and pollutes mankind. Those who essay to lop off any one of these heads will find, like Hercules, that two heads grow in the place of each one cut off; for the more we turn our thoughts toward sex, even for the purpose of conquering it or cutting off its heads, the more it grows. The one immortal head in the center, however, would be the fifth head or number 5 (man), representing the true man who holds within his higher consciousness the knowledge of the truth, sacredness and inherent purity of the sex functions. This is the great cosmic lesson for which man incarnated in the separated sexes of this world period to learn. This central immortal head is Divine Love which can never be killed out. This immortal head Hercules cut off and placed beneath a stone, *i. e.*, although its pure and immortal aspect cannot be killed, yet often we must bury it for a time under the stone on which we are striving to build our new life; that is, love must be controlled and not permitted to interfere with the great task which we have undertaken, *i.e.*, killing the Hydra of lust. It then becomes the foundation stone of our spiritual life.

The eight mortal heads of misunderstanding, profanation, pollution, self-indulgence, lasciviousness, phallicism, debauchery and perversion can and must be lopped off and seared with the Divine Fire so they can never grow again,

while the immortal head must be transmuted into creative power.

It will be noted that Hercules entered upon this labor in the full vigor of his manly strength and not as a hero who strives to conquer by fasting, depleting his body and emasculating his powers.

He who hopes to attain to the Sun Initiation must, like Hercules, cut off and sear with Divine Fire the eight mortal heads of this terrible Hydra which dwells in the springs and swamps of our earth life and trails its slimy length over all man's fairest creations. Number 8, being the Number of Evolution and Scorpio being the eighth sign, emphasizes the great step in evolution that the lopping off of these eight heads will bring about. It will be observed that while Hercules was able to lop them off one by one with the aid of his club, which we have said was manly strength, yet only when he used the Sacred Fire and seared their roots could he prevent them from growing and multiplying.

The most casual glance over life as we see it shows us that for every one of these eight heads, or degraded expressions of this Hydra, which we try to cut off instead of transmuting and allowing the force of the eight to be indrawn into the ninth or immortal head, two grow in its stead and the monster waxes stronger and more deadly. Only the earnest aspirant for Sun Initiation who depends not upon manly strength (his club) alone, but upon the strength of the Divine Flame (the fiery missiles used by Hercules), can so transmute this force that the immortal head shall swallow up the mortal heads, even as 9 swallows 8 and Initiation (number 9) transforms the experiences of evolution (number 8) into Wisdom.

It is the perversion of this force which brings to man most of his unhappy experiences; of suffering, disease and death. Hence it has become almost a truism with many that love on earth cannot exist without sorrow. It can, however, when its eight mortal heads are destroyed. For ordinarily, earthly love is but a fitful shadow of that Divine Love which is the

heritage of every incarnating Soul. This shadow can never take definite form on earth without being separated into its two opposite poles, "The twain who are made one," since this is a world of duality. Hence there is no man or woman who is not a separated part which must ultimately find its complementary part, and only Divine Love can ever re-unite the fragments and fuse them into one. Thus every incarnated being must in the long journey away from his Father's house feel more or less of a homesick loneliness, for that which so filled his being when in the Father's home has now apparently been lost. Divine Love finds it hard to breathe the air of earth, for joy is an essential part of its life.

As the Soul clothes itself again and again in garments of flesh it is ever urged on by great loneliness to seek for its complementary mate. But alas, this is like seeking for the living among the dead, until the Soul awakens to the grand truth that it is immortal. And since immortality embraces completeness, the awakening brings the realization that the separation is but temporary.

Therefore in the one immortal head we will find all that is needed to make us complete, but as long as we seek for love and satisfaction in any one or all of the 8 mortal heads of sex, we are doomed to sorrow and disappointment. We seek again and again, and opportunity after opportunity is granted us, yet the memory of our true Soul-love always haunts us, even though obscured, pushed back and not permitted to enter our consciousness. But if we will but "*Be still*" and wait instead of running to and fro seeking, in God's good time we will find it; for nothing can fully obliterate the Soul memory or kill the immortal head. It may be hidden under a stone for a time, but it will surely come forth. Therefore let us rest in the assurance that what God hath joined nothing can put asunder, and that those whom God joined in the beginning of time were perfect parts of a whole and not misfits, and must ultimately be united.

So often we are like children picking up mussel shells on

the sea shore and trying to fit together the two pieces which are but half shells. Only when we find two parts still holding to each other can we make them fit, for these are the ones which God hath joined together, and no other half shell in all the ocean will fit so as to make a home for a living creature. We, like the little mussel shells, have been so tossed by the sea of life that the two parts of our outer expression are often torn apart and widely separated, and the living creature which needs both halves of the shell for its protection, home, and true life, is seemingly lost. Let us compare this creature to the Soul which needs its dual parts to make it one and give it protection and a true home in the sea of humanity.

The idea that one physical body could in itself manifest perfect duality is reversing the law. It is the *twain* who must be made *one*, not the one twain. The two separated manifestations of the Soul which are one in heaven must experience their evolution on earth subject to the law of earth-life (duality), yet must again become one. But never can this happen physically, since the physical body being earthy is ever subject to the law of the pairs of opposites, the law governing all physical manifestation. But it must be done mentally, psychically and spiritually. In each world in which it manifests the Soul must clothe itself in a body appropriate to that world; in the world of separation (duality) in separated bodies, but in the spiritual world of oneness (unity) both manifestations (masculine and feminine) can enter into the one spiritual body (or ark) from which both originally descended into separate physical manifestation. This must be accomplished while all that is mortal is still like the two sides of a mussel shell, each side complementary to the other and each needed to hold fast within it the living organism (Higher Self).

Therefore we as mortals can take a lesson from the mussel. We must use our higher intelligence to recognize the great truth, namely, that only our own can bring us completion,

victory and joy, and we must refuse even to try to match our half shell with a half that does not belong to us, else the united shells will always be empty, for no living creature can dwell therein.

CHAPTER XII.

The Twelve Labors of Hercules (Continued)

“There is not the slightest doubt that Hercules is Baladeva in Greek dress. Arrian notices the great similarity between the Theban and the Hindu Hercules.” *The Secret Doctrine*, Blavatsky, III, 260.

THE THIRD LABOR (*Cancer*)

The Capture of the Keryncian Doe

Hercules' next labor was the capture of the golden horned Keryneian Doe which was sacred to Artemis; both Artemis and Diana being symbols of the moon. This doe therefore symbolizes the feminine power of intuition which is the gift of the Great Mother manifesting through Cancer, the sheath of the moon.

Intuition is a Soul-faculty that was highly developed in the Sibyls and Priestesses of the ancient temples, for it was they who were supposed to receive the true spiritual inspiration from the gods, hence paid great attention to the development of intuition. The Sibyl was regarded as a sacred personage and was surrounded by congenial conditions and secluded from intercourse with any one who could disturb or divert the pure stream of intuition and inspiration. Such Sibyls were highly sensitive psychics who had to be protected from unpleasant or upsetting conditions and vibrations. The information and teaching received through these Sibyls was recorded by the priests, who received it reverently and gave it out to the people in a form which their judgment decided would be best understood by the masses.

Hence we find this doe with golden horns (horns symbolizing powers) belonging to Artemis, represents a strictly feminine attribute, yet Hercules in spite of his masculinity had

to capture it or unfold this feminine side of his nature. Like many a hero, the doe of intuition led him a weary chase, for only after pursuing it an entire year (cycle) did he finally capture it and bear it on his broad shoulders to Mykenai, the temple of his Soul.

We are told that Apollo (the Sun) and Artemis (the Moon) disputed his right to the prize and that Artemis even accused him of slaying her golden horned doe. This symbol shows that even in those days women claimed a monopoly of intuition and were apt to say that man's quiet masculine way of receiving and expressing it killed it. And man even today is apt to find both the Sun and the Moon—his intellect and the feminine quality of love within him—disputing over his possession of the gift, hence only the strength of a Hercules can carry the golden horned doe safely on his broad shoulders. The Voice of the Soul speaks only to one who has stilled intellectual activity or made it a servant to intuition; who has determinedly listened to the Still Small Voice of Divine Love which speaks in the heart. Only when we have temporarily stilled the many loud and persistent voices of earthly passions and sensations are our ears attuned to the Inner Voice.

THE FOURTH LABOR (*Libra*)

The Capture of the Erymanthian Boar

The fourth labor of Hercules was to capture and take alive the fierce boar that wasted the town of Psophis. When captured, Hercules carried its hind quarters and forced it to walk forward on its fore legs all the way to Mykenai. This boar symbolized gluttony which must be taken alive and tamed or controlled, *i.e.*, eating cannot be killed but should be controlled. We must eat to live and should enjoy our food, yet we must not eat merely to please our palate or gorge our animal body, hence the law of balance must here be carefully applied.

In the way Hercules undertook this task we see the dire

results of unbalanced appetite, for we find him feasting with the Centaurs who soon became inflamed with wine and when Hercules, like many an enthusiastic but unwise reformer, shot arrows at them, in spite of the fact that these arrows were shot from the bow given him by Apollo, the one wise and good centaur Cheiron—the power of true (immortal) discrimination which holds the reins and guides the thoughts—was killed by a wound Hercules would gladly have healed. The pain of the wound drove Cheiron to exchange his immortality for the mortality of Prometheus. Also by another unhappy accident his friend Pholos—bodily strength—was killed by dropping one of Hercules' poisoned arrows on his foot (understanding). Hercules pursued the boar high up on the mountain and there in the deep snow snared it.

When we essay to balance gluttony with fasting so often we find we have killed our great friend, bodily strength, through a poisoning of our understanding. Then our best friend can no longer sustain us, for his strength and vigor of life are killed out. Yet when we attain a true balance, *i.e.*, put eating in its proper place as a necessary part of our care for the friend (body) and do not drop a poisoned arrow on its understanding, we will find that the good Centaur Cheiron (discrimination) instead of being killed has but voluntarily exchanged his immortality for mortality and become Prometheus that he may bring the Divine Fire of mind down to humanity.

THE FIFTH LABOR (*Aquarius*)

Cleansing the Augean Stables

The next labor was to cleanse the Augean stables where the offal had collected to such an extent that all tillage of the surrounding land was stopped. This Hercules accomplished by turning the waters of the two great rivers Alpheias and Peneios from their courses and making them run through the stables. These stables were exceedingly filthy, not having

been cleansed for thirty years—or 3 cycles of 10. These stables are the dwelling place of the cattle or the lower animal appetites and desires in the physical body, the same stable in which The Christ must be born and cradled in the manger where the animal seeks its food. When the Christman, or Sun Initiate, reaches his mystic age of 30 years he must begin his real work, just as Jesus began his at the same age by cleansing the temple of the money changers. He finds these stables very filthy, full of all kinds of impurities, but this is a task which every Candidate for Christ-hood must perform ere he can pass his Sun Initiation and the Myth of Hercules shows us the way. We must turn the living waters into this stable to cleanse it so that the animal nature may still abide there, but in purity and health.

The two rivers are firstly, the River of Life or the breath. The Candidate for Initiation must learn to use the breath to cleanse and purify his body and see to it that the breath stream is not polluted by the excreta of the animal so often retained in the body; and secondly, the River of Thought, which he must deliberately turn into channels which will cleanse the body from pollution, *i.e.*, from wild imaginings, selfishness, lust and disease-producing thoughts. For the body will respond to the cleansing power of these two rivers even as the Augean Stables did to the rivers Alpheias and Peneios. Thoughts indulged in continuously deepen the channels in the brain just as a river eats out its bank or deepens its channel. This task Hercules found difficult and only when Athene (Wisdom) came to his aid, was he successful.

THE SIXTH LABOR (*Sagittarius*)

Killing the Man-eating Birds of Stymphalos

The next labor was that of clearing the marshes of Arcadia of the great man-eating birds. Arcadia is a land of simplicity and earthly happiness, symbolizing gaiety and a carefree, thoughtless life. To dwell perpetually in such a state,

however, is impossible for the unfolding Soul, for it soon feels itself shut in. Hence Arcadia is represented as being shut in by extensive marshes of creature comforts, childish pleasures and vapid amusements, into any one of which the undeveloped Soul may easily sink if his thoughts (birds) nest there. There great man-eating birds made their homes, protected by a dense growth of underbrush which made access to them difficult. Mythologists have generally considered that these birds represent the death-dealing pestilences which arise from great areas of stagnant water or marshes, but birds are universal symbols of our thoughts, which should ever fly upward into the pure ether and lift us above the earthly things. But if we seek to dwell in Arcadia, rather than to seek for our home in the New Jerusalem which cometh down from heaven, we force our birds of life to propagate in the miasmatic marshes which surround Arcadia. Then, instead of being free to lift us above the earth, they become like birds of prey, feeding upon our very flesh. It has ever been recognized that a life of ease soon tends to generate such man-eating thought-forces as selfishness, indifference to others and many other life sapping thoughts, but the higher aspect of Sagittarius gives to man the power of guiding and controlling thought, and of holding in his right hand the reins of this fiery steed, forcing it to carry him up the steep mountain path until it becomes the winged steed Pegasus which ultimately enables him to soar above the earth. But ere he can do this, he must kill the stymphalian birds. And like Hercules, we can only clear the marshes of our environment when we clash the brazen symbols given us by Athene and compel our stymphalian birds to take to the air where they can be seen, recognized and killed one by one.

While the Centaur or the horse and his rider is the symbol generally assigned to Sagittarius, yet since birds symbolize thought, horses symbolize the intellectual activity which we must guide and train ere the thought or Bird of Life can carry us safely through the various realms of both the mental and astral worlds. The Sun Initiate must kill every

bird of prey or destructive thought, even if it has risen into the air or seems to be a higher truth, for if it has its nest in the marshes it will descend again to hatch its young. He must discriminate and not be deceived by a seeming angel of light, in which garb astral messengers frequently come to him. Saith *The Voice of the Silence*: "Having become indifferent to objects of perception, the pupil must seek out the Rajah of the senses, the Thought Producer, he who awakes illusion. The mind is the Slayer of the Real. Let the Disciple slay the Slayer." In other words, we must clash the Cymbals of Wisdom and not be deceived by any bird (thought) which simply rises temporarily only to settle down in a fresh spot and feed upon us. If we study carefully the sophistries of many of man's so-called "advanced teachings," we can easily discern that the birds of prey, such as ambition, self-indulgence and above all perverted sex teachings, have only risen a little above the marsh in which they have been hatched and are seeking a new home.

CHAPTER XIII.

The Twelve Labors of Hercules (Continued)

“The Occult Doctrine explains that Hercules was the incarnation of one of the seven Lords of the Flame. . . . That his incarnations occurred during the Third, Fourth and Fifth Root-Races, and that his worship was brought into Egypt from Lanka and India by the later immigrants.” *The Secret Doctrine*, Blavatsky, III, 259.

THE SEVENTH LABOR (*Taurus*)

The Capture of the Cretan Bull

This labor was to capture and bring to the mainland the sacred bull which Poseidon (Neptune) had caused to be born from the sea to be a fitting sacrifice to Minos, King of Crete. This Hercules accomplished by subduing and bestriding the bull as if it were a horse and guiding it through the sea to the mainland. The bull (*Taurus*) symbolizes the animal procreative force, pugnacity and the untiring labor and toil by which we must accomplish all things upon this mundane plane. The sea is the sea of humanity. Out of this great sea Neptune, the ruler of its unfathomable depths, has caused to be born a sacred bull, strong to labor on earth for sacred ideals, yet invariably captured and forced to labor under the yoke of the king of this world.

In fact, this is the fundamental meaning of the biblical references to burnt offerings and the sacrifice of bulls and goats. We sacrifice to the world the strength and labor of the bull and the ability of the goat (*Capricorn*) to climb to the heights when we use all that these signs symbolize only to bring to us worldly advance and attainments. Hence, instead of our reward being the satisfaction, peace and content which our Soul craves, it is the guerdon of the king we have served, *i.e.*, dissatisfaction, unrest, discouragement and sorrow. But when we sacrifice all our powers as burnt offerings to the

Christ by invoking the Fire of Divine Love upon all our efforts, our toil and ability to climb are rewarded by the peace and satisfaction of Soul which comes only with spiritual growth and enlightenment. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."¹

The sacrifice of our powers to the world is also symbolized by the Minotaur, a monster with the body of a man and the head of a bull, confined within the labyrinth of physical conditions and devouring our most beautiful ideals (youths and maidens) until slain by the awakened Soul (Theseus) under the guidance of Love and Intuition (Ariadne). The bull is given to man by the Sun God, and only when the Soul weaves out of the conditions of life a thread of Divine Light can he find his way out of the labyrinth and no longer be a prey to the Minotaur or the perverted forces of Taurus.²

This sacrifice also points to the passing of the Taurian Age in which the sacred Apis (bull) was the object symbolically worshipped even as we might say Christians worship the cross, although both were intended only as symbols. Neptune symbolizes the underlying evolutionary power (Karma) ever ruling the affairs of this restless sea of humanity, and from the ebb and flow of its tides bringing to mankind the experiences which will result in ultimate good.

Hercules was given the task of capturing this sacred bull, or controlling the labor necessitated by the working out of his Karma. This he accomplished in the only way possible, namely, by riding the bull through the sea of humanity and guiding it by reins, even as a horse is guided by a careful driver. This task each candidate for Sun Initiation must accomplish. For only as we can master conditions in our

¹ *Hebrews*, ix, 13-14.

² See *The Key to the Universe*, Curtiss, 252.

daily lives and guide all our toil and labor through the surging billows of life, making every effort work toward the accomplishment of our higher task, can we sanctify it and prevent this sacred bull from being sacrificed to the King of this world. If all that is symbolized by this sacred bull is controlled and guided, instead of being sacrificed to an earthly king, it will be laid upon the altar of the Christ as a glad and willing offering. This means that everything we do we must do for the Christ, and that the same effort, labor and persistency that we put forth to accomplish our worldly business must be put forth to serve the highest good of humanity. The meaning of the word sacrifice is to make sacred, hence if we sacrifice the bull and all that it symbolizes, we have made it sacred. Indeed this was the idea back of the ancient worship of the bull and of all sacrifices. Hence we capture this bull when we sanctify every labor and task, be it ever so trivial.

Alas, however, we find the bull hard to ride through the sea, and like Hercules, even when we have guided it safely through the sea to the City of Tiryns, a city fabled to have been built by the Cyclops, we often fail to control it and it escapes and roams over the land mangling men and women. The Cyclops were said to be three in number, namely, Brontes (thunder), Steropes (lightning) and Arges (whirling), and to have had but one eye which was situated in the middle of the forehead. The symbology is plain as to where we are to guide our sacred bull, namely, into the citadel which can be discerned only by the opening of the third eye, the Eye of Wisdom in the center of the forehead; for this citadel is built by the whirling forces of thunder and lightning, *i.e.*, the cyclic experiences by which we learn to hear the Divine Voice and see the Fire from heaven descend.

This is a fate too often experienced even by the most earnest and ardent aspirants for truth. They harness the sacred bull, yet in their very eagerness to put him to work, they permit him to get beyond control and escape. This is the result

of misapplied zeal in spiritual work, for nothing so disrupts or mangles the body of Christ's Church on earth as the misapplied ardor and zeal which manifests itself in sectarian bickerings, jealousy, antagonism and intolerance of the views of others.

THE EIGHTH LABOR (*Aries*)

Capturing the Man-eating Mares of Diomedes

The eighth labor of Hercules was the task of catching and taming the man-eating mares of Diomedes, the son of Ares (the god Mars), which were running wild and doing great damage. And since Aries is the sign through which Mars, the planet of war, ambition to rule and warlike passion can the most readily find expression, we may infer that these mares were powerful brood-mares, noted for breeding a strain of war horses, hence were savage and untamed. This idea is carried out by the fact that these mares were the property of Diomedes, the favorite of Athene. He was a great warrior, in fact one of the bravest of the Greek heroes in the Trojan war. Horses symbolize intellectual activity and at the time this chapter is written we see many such wild war horses—wild theories of industry, finance, government and society such as find expression through Bolshevism, anarchy, *et cetera*—running amuck and devastating the fair earth, and we are eagerly looking for a Hercules or a great Sun Initiate who shall tame them.

Just as a bird symbolizes thought flying free in the ether, as we have already said, so a horse symbolizes the intellectual activity which must be harnessed and driven by the will and made to draw the chariot of man's intellect whithersoever he wills it to go. When so controlled the intellectual activity like the horse becomes a powerful, faithful and reliable servant and friend. But if we give free rein to this force it runs away with us. Or if we use our intellect to devise cruelty or to get the better of our fellow man, we have harnessed

our chariot to war-horses and woe to us if we have not the strength to control them. In fact, man-eating horses very well express intellectual activity run wild, to riot and destroy. For instance, the greater the intellectual activity when uncontrolled, the more Bolshevism and anarchy it devises.

Like Hercules, the Initiate must have the courage to face and the strength to conquer such horses, whether they run wild in his own brain, or like the horses of Diomedes, are let loose on the world. But after catching these we must avoid leaving them in charge of Abderos to hold, as did Hercules (Abderos meaning stupidity), or like the horses in the myth they will first trample Abderos to death and will then be turned loose to meet their death later in the highlands, harried by wild beasts. Stupidity when overrun and trampled by intellect (Bolshevism) only too often permits our horses to become the prey of the wild beasts of lust, revenge and atrocity. And these wild beasts soon harry to death the strong horses which could have been such faithful friends and powerful helps to us. We have all seen this exemplified in the results of the revolution in Russia. Even if we bury Abderos (stupidity) with obsequious honors, soon there will grow up around his tomb an entire city named after him, as in the myth.

This labor exemplifies the symbology of number 8 (evolution) as it indicates the evolution of uncontrolled thought into constructive idealism; a step in evolution which all, both individuals and nations, must pass.

Aries, the sign of intellectual activity, must give to the world horses that are tamed and trained that they may breed constructive thoughts instead of destructive (war). And we must see to it that wisdom rather than stupidity takes care of them while the intellect is attending to its manifold activities. Then indeed will men find them strong to labor, faithful to support him under all conditions, and helpful to draw his chariot of life up the steep Mountain of Attainment.

THE NINTH LABOR (*Virgo*)*Seising the Girdle of Hippolyte*

Since number 9 is the Number of Initiation, we are not surprised to find that the ninth labor, the seizing of the girdle of the Amazon Queen Hippolyte, was the supreme test given to Hercules. No longer was he confronted by wild beasts (his animal passions and desires) or by man (his human faculties) but by Amazons, *i.e.*, by women who are taking the places generally conceded as belonging exclusively to men. They were warriors or feminine disciples on the Path, equipped to fight as strenuously as men. This is a question that for ages has proved a barrier to man in his search for truth, many societies refusing woman a place in their lodges, and many, especially in the dark ages, refusing to believe it possible for her to tread the Path of Discipleship, to fight fearlessly the enemies within and without and to stand side by side with man. Yet in this wonderful myth of Hercules we find even this mooted question dealt with and its solution marking the ninth step or labor of the Candidate. The Amazons, like many another little understood myth, have been covered with obloquy; for that which man does not understand he is prone to condemn. Like the proverbial dog of whom it was said: "Give a dog a bad name and hang him," the Amazons have been held up as coarse unsexed females and many crimes attributed to them. Tennyson alone among the inspired poets seems to have caught a glimpse of the real idea conveyed by the Amazonian Myth when, he puts into the mouth of the Princess Ida these words:

"Thereupon she took
A bird's-eye view of all the ungracious past;
Glanced at the legendary Amazon
As emblematic of a nobler age."¹

A careful attention to the meaning of words will alone help

¹ Part II.

us to understand better what this great ninth labor consisted of.

The Amazons lived in a remote land near the shores of the Euxine sea. The location of this purely mythical sea by some has been made identical with the modern Black Sea, but that sea by no means fulfills the various references to the Euxine, hence we prefer to accept it as symbolizing that part of the great sea of humanity near which all those women aspirants for the higher life are dwelling. The meaning of the name of the sea ("hospitable, well, good") shows it to be an inner state of consciousness, and it is described as being "in a remote district of Asia." Their chief interest, we are told, was war, *i.e.*, the inner war between spirit and matter, and that motherhood was secondary. Yet their Queen Hippolyte (meaning to loose, or letting horses loose) wore as her chief pride the girdle of Venus, a symbol of divine motherhood, which she had won by her prowess. But surely this gift was not bestowed for physical prowess!

It was said that they reared only the female children, whose right breasts they cut off at birth so as to facilitate the handling of the bow. They also put to death, or returned to their fathers, all male children. This can only be understood by a careful study of its mystical symbology. A new born infant symbolizes the acquisition of a new truth. A new born male infant is a positive truth pertaining to the outer life and earthly affairs. A female infant symbolizes the acquisition of a new truth pertaining to spiritual things, for the female is always negative on the physical plane, but positive on the spiritual, while the male is positive on the physical but negative on the spiritual. Therefore the Amazons made physical motherhood a secondary consideration not because they failed to recognize its sacredness, but because of their greater desire to bring forth spiritual children. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

As to cutting off the right breast lest it interfere with the

use of the bow, the esoteric truth concealed in this symbol is that just back of the right nipple there is an important lifecenter which, when correlated with the life-force passing through it, admits the consciousness into a positive contact with and realization of physical events transpiring at a distance. It also gives the power of prophecy and of psychic insight into physical happenings, as well as the ability to read the minds of others, also to enter the consciousness of trees, plants and animals and have control over them. Near the left breast is the heart-center, and the spiritual children brought forth through this center must be nourished from the heart of the Great Mother. The development of this center gives ecstasy, spiritual vision and opens to the consciousness the doors to the Holy City. The symbology of this Amazonian practice proves that these devoted women sought for spiritual development rather than psychic gifts, which in those days were so much sought after by the Sybils of the various Temples, even as they are today.

Like many another sincere yet mistaken Candidate, Hercules felt it important to wrest from Hippolyte the Girdle of Venus, and to dispute her right to loose the horses of spiritual warfare. To his surprise she met him more than half way and offered to yield up to him her girdle without a struggle. But, again like too many seekers after truth, Hercules killed the Amazon Queen, who in this sense was the feminine side of his own nature (love, compassion, intuition, *et cetera*), his true helpmeet, who would have been his inspiration and comforter had his masculine self-sufficiency, egotism and suspicion of everything feminine permitted him to recognize and accept her help. Quite naturally he found a still harder task growing out of his failure, *i.e.*, the rescue of Hesione (daughter of Laomedon, King of Troy) from the sea monster sent by Poseidon to devour the people because of their breach of faith. This sea monster is again sex. And again like many another would-be anchorite, Hercules rejected and killed his Amazon Queen, or his true Divine Love, only to be con-

fronted by the necessity of rescuing a lesser tie from the devouring force of this monster. This he did by jumping down its throat and cutting his way out through its belly, quite typical of the experience of many who kill the true love of their mate only to find themselves engulfed or swallowed by the lower aspects of this force and compelled to learn through suffering and a life and death struggle that nothing brought to us by the Great Law is to be despised, but is to be used and the lesson it can teach built into our spiritual life as growth. Many Candidates for Initiation spend life after life refusing to learn this important lesson, for every time they reject their true helper and are engulfed by another, even though they seem to cut their way out, yet they have set up karmic ties which will retard them on the Path until fully worked out. Or, like Hercules, after they have fulfilled what they consider to be their part they find that the horses of Zeus (the illumination of the intellect) which had been promised as a reward for this labor, are withheld.

How often we hear the complaint: "I have done everything. I am sure I have fulfilled any Karma I may have made by my failures and mistaken marriage, yet the Lords of Karma (Zeus) still withhold from me the illumination of my intellect which I expected." Thus do many Disciples on the Path utterly fail to realize the divinity of true love and think it but a snare or temptation to be killed out. Hippolyte seeing Hercules, a true Sun Initiate, would gladly have yielded him her Girdle of Divine Motherhood or that encircling Love which marks true inspiration—the ring of protecting force extending around every true woman, the outreaching emanations of purity and innate Mother Love. Yet Hercules, deceived by the clamor of her warrior sisters, doubted her sincerity and had to pay the penalty for his lack of intuitive recognition of her.

CHAPTER XIV.

The Twelve Labors of Hercules (Continued)

“In the Greek fiction, Hercules, the Sun-god. . . . ‘destroyed the doctrine of eternal punishment by dragging Kerberos from the nether world.’ And. . . it was Herakles again who liberated Prometheus. . . . by descending into Hades. . . . and the Christian Church also makes her incarnate god descend to the dreary Plutonic regions.” *Isis Unveiled*, Blavatsky, I, 299, II, 515.

THE TENTH LABOR (*Pisces*)

Capturing the Oxen of Geryoneus

Near the distant river of Okeanos (Oceanus) was the island Erytheia, on which lived a human monster, Geryoneus, having three bodies and possessing a world-famous herd of red cattle which were guarded by Eurytion (shepherd) and the two-headed dog Orthos (offered in sacrifice), a brother of the never sleeping hell-hound Cerberus. Hercules’ tenth labor was to capture this herd and carry it across sea and land to Mykenai.

Little is known of this island except that it was supposed to be in the far West. In truth it is a mythical isle described in *The Voice of the Silence* as follows: “Build high, Lanoo, the wall that shall hedge in the Holy Isle, the dam that will protect thy mind from pride and satisfaction at thought of the great feat achieved. . . . Aye, build it strong, lest the fierce rush of battling waves that mount and beat its shore from out the great World Maya’s Ocean swallow up the pilgrim and the Isle. . . . Thine Isle is the deer, thy thoughts the hounds that weary and pursue his progress to the stream of Life.”¹

Since the name Erytheia means “red,” and the cattle were “red cattle,” mythologists usually associate this island with

¹ Page 63.

the setting Sun as it drops into the ocean. But as the name is also given to a star in the constellation Pisces—forming the knot which joins the two fishes composing the constellation—we can plainly see that the tenth labor was to capture, overcome and control the adverse influences of this sign and allow its higher influences to manifest. This sign is a watery, unstable and double sign, and rules the feet (understanding). The sign Pisces, being the sheath of Jupiter (Wisdom), the positive and negative expressions (the two fishes) must be tied together with the knot of understanding. Solomon tells us: “With all thy getting get understanding.” As understanding comes only from the harvest of experience it may well be assigned to the “far West,” the place of the harvest or to the red and golden glow of the setting sun dropping out of sight into the ocean of eternity, yet leaving behind the experiences of each day, to gather them up and rise again in the new day, the garnered wisdom of the past day being tied to the new by the knot of understanding.

Having at last found this island it was the task of Hercules to overcome the human monster Geryoneus (meaning howler or raver) and take from him his herd of red cattle. Geryoneus was the son of Chrysaor (lightning) and the sea nymph Kalliroe, daughter of Oceanus. Here we again see the double sign Pisces indicated, for the human monster is the Piscean character gone awry. As Pisces is an occult sign, we often see this awryness manifested in psychics and mediums of the subjective type who are not only eccentric and obstinate, but in the lower types are dishonest and unfaithful. Here indeed do we find a human monster with three bodies—physical, astral, mental—uncorrected and all awry, for one of the greatest needs of a Piscean character is to have pure and true conditions physically and psychically (in the astral body), and a well balanced mental conception of the forces he is contacting.

In the two guardians of these cattle we find the dual forces of the sign, namely, Eurytion, a good shepherd, who if per-

mitted would watch over the cattle and keep them in their place, and the two-headed dog which, although a brother to the dog Cerberus who guards the gate of Hell, nevertheless is capable of being either a good friend, ready to be offered up in sacrifice, or a fierce, snarling, ravenging beast, defending with his life that which is symbolized by the red cattle.

The heads of Cerberus who guards the Gate of Hell are sensation, desire and the good intentions which are said to form the pavement of hell. "Throw a sop to Cerberus" is a familiar saying which means that when one seeks to indulge his lower desires or sensations he throws the sop of good intentions to the dog Cerberus, who with his serpent's tail then lashed to fury his mane of serpent's heads, thus devising subtle excuses for that we wish to do. This proceeding soon reduces our good intentions to the floor of hell and we find as a resting place for our feet (understanding) only the molten lava bed of an erupting volcano. The two heads of his brother, Orthos, who guards the red cattle, are obstinacy and a snarling irritability ever ready to fight and bite, traits of an undeveloped Piscean character which must be overcome ere the red cattle can be obtained.

Most remarkable of all was the truly Piscean way in which Hercules dealt with this task, namely, by gathering up the cattle and placing them in the golden cup given him by Helios. Of all the signs of the zodiac, the children of Pisces have the power, when determined to do so, to place all their red cattle in the cup of Divine Love and let the rays of the Spiritual Sun transmute them. But, alas, like Hercules, these Piscean children often let some of the cattle escape when the gadflies (little things) annoy them while being transported across the sea of life; for they are generally super-sensitive to little things, especially lack of understanding and appreciation. However, by the power and strength of the Sun God, like Hercules they will some day bring them all safely to the city of Mykenai and sacrifice them to the gods.

Mykenai was a Greek city which consisted of an acropolis

standing on a hill and a lower town in a valley. These two parts of the city were separated by a high wall or rampart, but were connected by a wonderful walled passage and gate called the "Gateway of the Lion." This is indeed Pisces with its dual aspect which can only be entered and conquered through the Gate of the Lion, or the gate of courage and love which carries us through the walled up passage of self-depreciation and depression, traits only too common to Piscean characters. We also find in these characters a tendency to build a high rampart between the city on the hill and their city in the valley and to live in each one alternately.

THE ELEVENTH LABOR (*Gemini*)

Obtaining the Golden Apples of Hesperides

A remarkable analogy in the myth of Hercules is its correspondence, not only to the zodiac, but also with the decimal and duodecimal systems. The decimal system was held sacred and esoteric for ages, while the duodecimal system, in which the computation was founded upon the zodiac, was given to the world because containing less of what in those days of the unenlightened masses was considered dangerous knowledge. The decimal system is based on the numerology of 10, the Number of Completion, which is made of the 1 (the One God) and the mysterious Cypher, a full knowledge of which can be and was used in magic. Hence this system was carefully guarded by the Priests, while the duo-decimal (12) being composed of the human digit 2 dominated by the One God, pertained to the outer manifestation of the triune God-head as expressed in his works, $1+2=3$. Number 10 was also held sacred by the Egyptian priests because of its connection with the sacred rites of Initiation. And by Hermes it was called "the Mother of the Soul, life and light being here reunited." Also among the ancients the zodiac had but 10 signs instead of 12 as at present, Virgo, Libra and Scorpio being considered as one sign.¹

¹ For particulars see *The Key to the Universe*, Curtiss, 347.

As we have already said: "The signs Virgo, Libra and Scorpio were united in 1 sign, combining in the one sign masculine (Scorpio) and feminine (Virgo) united by the sex attraction (Libra) balancing the 2.

"That early zodiac represented man before the separation of the sexes, when the androgynous man of course combined the 3 now separated expressions of life in 1."²

That change occurred during the latter part of the Third Race. The ten signs applied to hermaphrodite humanity and the twelve to the separated sexes. The twelve had to be considered after the sexes separated, for since the Divine Triangle could not be fully expressed within the circle of the mundane plane except in 12 signs, so the Divine could not find its highest expression in man until the separation of the sexes had taken place.

Virgo in one sense expresses the super-conscious or higher mind, yet it might better be said to express the feminine or the love aspect of the Higher Self. Scorpio, in one aspect, represents the lower mind, but more completely the lower animal nature which must be lifted up on eagles' wings. Libra, the perfect balance, can be attained only through the mind recognizing these two natures and balancing them in perfect equilibrium, for it must be through the mind that this mid-point of balance is reached. But if the balance is made in the mind only the work is but half done. Hence we must look for a deeper meaning in these signs than merely the mental; they must be balanced first in the mind, then in the body and then in the environment. In other words, man must attain to a balance of the earthly and the Divine, recognizing that nothing that is given him can be despised or cast out; that all must be lifted up and balanced; that the Divine Trinity must find a central point of balance in the lowest plane of his nature. Also, when he has lifted up and balanced his own nature he has still the task of helping to

² *The Key to the Universe*, Curtiss, 348.

uplift and balance and equalize everything in nature and in the lower spheres of manifestation, over all of which he has been made Lord.

In the early Races, while the two signs were one, man lived his androgynous life in the so-called Garden of Eden, but when the separation took place and they were cast out of Eden (the one androgynous body), the Lord (Law) God said unto them: "Cursed be the ground for thy sake." Then He placed Libra between the other two signs and thus set before man the great task of this physical earth expression, namely, to find out how to balance the two separated natures represented by Virgo and Scorpio. When this balance has been attained God will say to man: "*Blessed* be the earth for thy sake." Man cursed the ground not through original sin, but through his mistaken use of the forces and materials placed at his disposal; for use them he must, since only through the separation could the Divine find complete expression in this world of duality. Hence the blessing of the earth, or the perfecting of God's manifestation through His works upon this planet, can be brought about only when humanity realizes its mission and takes this advanced step.

In this myth Eruystheus originally gave Hercules but ten labors to perform, yet because in two of the labors he had received help, two more labors were given him to perform ere he could fulfill the prophecy of the Priestess of Apollo: "From this day forth thy name shall no more be Alkeides but Herakles. In Tiryus thou shalt make thine abode and there, serving Eruystheus, shalt thou accomplish thy labors. When this shall be thou shalt be one of the immortals." This prophecy very plainly points to Initiation, for all the Candidates, when their labors were completed, had given to them a new name, also were called Immortals or the "Twice Born."

The eleventh labor was to bring back the Golden Apples of the Hesperides. These apples which symbolize pure Divine Love and Immortal Life, have the same symbology as the fruit of the Tree of Life in the Garden of Eden which Adam

and Eve were forbidden to eat. And like the Tree in the midst of the Garden, the tree on which these Golden apples grew was guarded by a deathless dragon with 100 heads. In the *Bible* version the dragon becomes the serpent which was more subtle than all the beasts of the field. This deathless dragon bears a very close resemblance to the Hydra slain by Hercules in his second task, but in this case the symbology is quite different.

These Apples, we are told, were a wedding gift of Zeus (the Sun) to Hera or Terra (the earth) or the Divine Father to his children of earth. The apples were preserved and guarded by 3 beautiful and pure maidens, called the "Daughters of the Evening-Land" (Hesperides). They were the daughters of Erebus (darkness) and Nyx (night). Their names were Aegle, Erytheia and Hesperis. Aegle means the "glory and splendor of the setting Sun" or "faint breathings of the sorrow of night." Erytheia is the isle of the West where Geryon, the deathless dragon, dwelt, whose task it was to close the gates of day and thus guard the way to the Tree on which the Golden Apples grew. He also opened the gates in the morning that the Sun might again enter the world of men. This same idea applied to the Spiritual Sun is beautifully expressed by the Psalmist: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in."³

Hesperis means "the evening Star." All these three daughters obviously refer to the West, hence they were said to live far away on the border of the ocean where the Sun disappears beneath the waves. It is plain from this description that the way to find the Hesperides and the Daughters of the Evening Land and to safely pass the guardians is to follow the pathway of the Sun into the darkness of the mystic night. For the Golden Apples on the Tree of Life can be plucked only by the hero who has learned how to let his

³ *Psalms*, xxiv, 7.

consciousness be filled with the divine Sun-force, conquer darkness and dwell ever in its illuminating rays.

This version of the Tree of Life and its pure and life-giving fruit takes up the allegory at a later period than that of *Genesis*. The three pure and beautiful maidens are the three aspects of the Divine Motherhood, a trinity of purity, love and wisdom which guards forever the Golden Apples of Divine Love and keeps the memory of them alive in the dreams of the pure in heart. These three daughters were born of Nyx and Erebus, for only when the distractions of earth's activities have ceased and the Soul rests in the night of earth can it meet in dreams these lovely maidens.

The deathless dragon with 100 heads symbolizes Saturn, the great Initiator, who guards the Tree until the Candidate has passed his 10 cycles of Perfection ($10 \times 10 = 100$), while the Soul's memory of its oneness with its complementary mate ever tempts man to eat of the unripe fruit, even if it be in the earthly similitude of the Golden Apples. Like the Serpent of *Genesis*, the dragon guards the Tree of Life by showing to man in a vague memory-picture the desirability and bliss of pure Love and "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also to her husband with her, and he did eat."⁴

This picture when presented to the average man, unless he be like Hercules an Enlightened One, is likely to be a temptation and to arouse in him baser desires and lure him on to his undoing. But in reality it is a test of his purity and trust in the divine graciousness, and not a temptation. God gave the memory of pure Divine Love to man as his greatest incentive to attainment. If he be not strong enough to resist the impulse to eat of the Tree before the fruit is ripe he must learn through suffering, and therefore the Golden

⁴ *Genesis*, III, 6.

Apples are hidden from him. Like Hercules he must perform difficult tasks and seek untiringly, and only when he reaches the setting Sun, the evening of his Cycles of Perfection, will he find them.

Like every Soul before Initiation, Hercules had to seek at random in all parts of the world, for he knew not where the Apples were to be found. In his search he almost slew Ares (Mars, the god of War). Then he found Nereus, the Ancient of the Sea, a benevolent and venerable old man, full of wisdom and skilled in prophecy. In other words, Hercules began to listen to the Inner Voice, the Higher Self. Yet at first this Inner Voice would not reveal the secret, for Hercules, like all who seek counsel from that Source, had to prove his determination to accept only Truth, also his belief in the Voice that revealed it to him. Only then did Nereus give him a hint of the whereabouts of the Golden Apples; that is, only then could Hercules compel him to do so. Nereus even tried to escape from giving the answer by assuming various forms, or, as is well known, the Inner Voice always tests us by suggesting that the answer may be but imagination or a mere astral mocker. And only when we give a definite challenge "In the name of the living Christ" and like Hercules prove our determination to have only Truth, do we receive the cryptic answer, which still left Hercules with the task of proving his sincerity by his determined search.

After turning South Hercules also had to wrestle with Antaios (Antaeus or Antares), the son of Poseidon. Antaios symbolizes two things; first, the subtle force of sex attraction, as instanced by the fact that Antaios or Antares is the name of a very brilliant star called "the Heart of Scorpio." In this labor Antaios also symbolizes in a very subtle way the temptations of astral forces which always tend to arouse sex attraction, generally by suggesting that the Golden Apples can be found by following the suggestions of such astral guidance and by intimating that some acquaintance is our complementary mate whom the astral guides can bring to us.

This is a very subtle temptation as it attacks even the strong in the most vulnerable spot. And, like Antaios, every time this temptation touches the earth it gains more strength. Also such astral beings renew their astral existence by the life-force which the yielding to such temptations by man furnishes them. This might well be called touching the earth. But Hercules, discovering the source of Antaios' strength, lifted him high in the air when he wrestled with him and thus quickly overpowered him.

Hercules also dealt quite as expeditiously with another son of Poseidon, Bousiris, whose name means the ocean, a well understood symbol of the astral world. This son claimed to be a great teacher commissioned by the gods to sacrifice every mortal he met to Zeus, *i.e.*, to convert them to his teachings. But even though he had Hercules apparently securely bound upon the altar, Hercules burst his bonds and in turn sacrificed Bousiris. Similarly every one, even when bound by astral teachers, by calling upon the name of the Christ and in the power of the Christ-force can not only burst the bonds that hold them, but can completely annihilate such astral beings if they do not withdraw. After this experience Hercules sacrificed all that was left of his lower animal passions, symbolized by the yoke of oxen which he sacrificed in spite of the imprecation of the owner, the animal self. On account of this exploit it became the custom whenever sacrifice was made to Hercules to accompany it with vile imprecations, symbolizing the great fight between a strong man and his lower passions.

After this, no wonder Hercules was able to release Prometheus from his torture and kill the vultures (the haunting sex thoughts) that continually pecked at his liver (seat of desire). Hercules also found Atlas bearing up the world on his shoulders and in pity bore the burden for him, in return for which Atlas obtained for him the Golden Apples. Thus only is Divine Love attained, firstly by determined will, then by persistent effort and self-purification, and lastly by for-

getting self, and even the great quest itself, in seeking to relieve the burdens and sorrows of others.

In assigning this eleventh labor to Gemini, the comparison while vague is nevertheless true. In this Sign of the Twins we have, firstly, the two aspects of humanity, man and woman; for the finding of the Golden Apples is the ultimate balancing of the opposite poles so marked in the sign Gemini. Secondly, they are the forces of good and evil in mankind striving for equilibrium. In this case the search for the Golden Apples is the effort of the Soul to harmonize the two opposite poles and start out on a new Life, a New Beginning or number 11.

THE TWELFTH LABOR (*Capricorn*)

Carrying Cerberus from Hades

In the foregoing labors Hercules has shown his strength and supremacy by conquering every phase of earth conditions. But there was still one realm of nature as yet unconquered, namely, the underworld generally called hell,⁵ and thither he was sent on his last mission. This task was to conquer and bring back the hell-hound Cerberus. This dog guarded the gates of the lower world. He allowed all to enter, but seized all who attempted to return or escape. He was the offspring of Typhon and Echidna. He had three heads, a terrifying bark and the tail of a serpent, while out of his body grew a mane of tangled serpents. In this dog we find a symbology closely akin to the terrible Goat of Mendes.

Before attempting this task Hercules had to be purified from all his sins and initiated into the Mysteries of Eleusis. As with all Sun Gods, the final step of Initiation is the descent into hell to minister to the spirits imprisoned there, so with Hercules. His first act was to release Theseus from the bonds which held him there. Then he overpowered Menoites the herdsman of Hades kine, namely, the evil genius who

⁵ See *Realms of the Living Dead*, Curtiss.

herded and fed the inhabitants on evil by stimulating their evil passions. Hercules then killed one of the cattle, *i.e.*, one of the lower animal passions indulged in in that awful realm, and appeased the gibbering shades with its blood so as to direct them away from those they were tormenting.

Cerberus was on guard, but Hercules, protected by his lion's skin and his breastplate of divinity, cautiously approached the beast, and suddenly grasping him by the head and neck forced him to submit. This labor agrees with the sign Capricorn, for in that sign we find the awful Goat of Mendes, the mystic guardian of hell, in the form of a black magic symbol. But we also find that in it the Christ-man is born, as every Initiate was said to be when he rose on the third day, as did Hercules, from the tomb of the underworld. Also Hercules brought Cerberus up into the light of day, thus proving, as we have already explained, that the Goat of Mendes is not the devil, nor is the dog Cerberus in reality the fearsome creature usually depicted, for by the power of the Christ both can be conquered and made the friends of the man who has accomplished, *i.e.*, the Sun Initiate.

CHAPTER XV.

The Number 13. THE MANIFESTOR OF THE UNIVERSE.

“The Sun and the 12 signs of the Zodiac may well stand as symbols of the Master and his 12 disciples, but they will not suffice for the historical fact, for the fact is not limited to a drama in which 13 characters were at one time employed. It is a drama that is playing through all time, in all places and among all people.”

Cosmic Symbolism, Sepharial, 11-12.

Number 13 is a number with an unsavory reputation, but since the occult rule is that every seeming evil is but a perversion, distortion or misrepresentation of something good, let us seek in this so-called unlucky number 13 for its true meaning or soul and thus help to dispel the incrustations of evil thought which ages of ignorance, superstition and misunderstanding have built up around it. First, we must determine upon what basis of thought or fact its evil reputation is founded and correct any misunderstanding that may be discovered.

The superstition that if 13 persons sit down to eat together evil will surely befall the thirteenth many persons claim to have seen justified. But no matter how ridiculous a superstition, if it is believed in by a great many people for a great many years the united thought-force of all its believers will form a nucleus of force around which will gather a great army of elementals whose power will be exerted to fulfill the dominant thought expressed. In some cases the result is due to the thought-forces directly, in others to the elementals who are helping to make manifest the desires of man. This is one of the secrets of the power, either for good or evil, given to certain ideas, superstitions and even to inanimate objects such as talismans, *et cetera*.

The elementals¹ are conscious yet mindless nature-forces

¹ See *Realms of the Living Dead*, Curtiss, xiii.

which help to build up, materialize and manifest in form the ideal prototypes in the Divine Mind, as well as in the mind, thoughts and desires of man. They blindly follow the attraction of man's thoughts much as iron filings move across a paper when attracted to and following the lines of force of a magnet. However, the elementals are in various stages of their own evolution, from mere centers of elemental consciousness having only latent intelligence, up through the various grades to the fairies, brownies, elves, nature sprites, *et cetera*. Under certain conditions they tend to obey blindly either the conscious command or the persistent thought of man, doing good or evil with equal promptness. These forces are therefore man's most potent allies in bringing to pass that which he thinks clearly and definitely and wills strongly. Thus the greater the number of persons who hold the same thought, the more powerful it becomes.

It is these elementals who give much of the mystic power to spells, omens, charms, *et cetera*. It is also through these agencies that the evil thoughts of man are taken up and embodied in the lower forms of life, making many of them antagonistic to man. In this way number 13 in many cases has really brought about just what man has for ages believed possible. Hence if 13 persons sit down to a table and one or more fear that serious consequences will result to one of their number ere the end of the year, the one who fears most or on whom the thoughts of all are concentrated, will at least be subjected to the forces generated and directed toward him by the 12. And if he opens his aura through the door of fear he is likely to suffer in proportion.

The origin of this superstition is supposed to date back to the early Christian era, being connected in the popular mind with the fate of Judas Iscariot after his betrayal of Jesus at the Last Supper, although this idea did not become prevalent for several centuries, as nothing was written about the death and betrayal of Jesus—until about the third century. Yet the thought that the thirteenth person at a table will be

a victim of the power of Judas (betrayal) is nevertheless often true, for the more strongly such a thought is held—especially if it be coupled with fear, the paralyzing force which literally breaks down the protecting force of common sense—the more deadly will it be. But it is never Judas, the betrayer, who is the one affected, but the thirteenth or the symbolic Master in the midst of His 12 disciples.

Some students of mythology trace the origin of this belief back to the Scandinavian myth of their Sun God Baldor who was killed by an arrow from the bow of the god Loki, while the 12 Great Gods sat around a table feasting. It takes but little thought to see that this is but a Scandinavian expression of the universal Sun Myth, the round table at which the 12 Great Gods were seated being the circle of the zodiac, and Baldor, the thirteenth who is killed, the Sun in the centre, while Loki, the slayer, is the power of darkness, striking or killing the light and strength of the Sun during the shortest day of the year. This is indicated by the fact that he is represented as using an arrow made of mistletoe, which in all ancient legends is connected with the shortest day and longest night of the year.

But before citing the corroborations of this idea in other Sun Myths, let us examine the reason for the conception, considering it from the standpoint of its fundamental numerical symbolism.

As we have explained in *The Key to the Universe*, the numbers from 1 to 9 represent the unfoldment of the faculties and the acquiring of the experience during a certain cycle which is completed in 10, each recurrence of 10 having within it a repetition of the same digits but with the power of the previous cycles of 10 added. Therefore to gain a true conception of the meaning of the numbers above 10, we must carefully consider the meaning of the digits composing them, together with the number derived by their occult addition and blend and harmonize the meaning of all. Thus 13 equals $10+3=13$ and $1+3=4$, or 13 represents a com-

plete cycle (10) of the Divine (3) manifested on earth (4) or the Christ has completed His descent into matter (4) and sits at the table of the zodiac in the midst of His 12 disciples. Number 13 therefore contains the power of its 3 elements. Through the power of the One Life (1) it blends the Divine (3) with the terrestrial (4) the Foundation Stone, or the Divine manifesting in matter. Verily to call this number evil or unlucky is to make of it the “stone which the builders rejected.” It is evil only because of man’s misunderstanding and unwise use of the divine heritage and power which it symbolizes.

The fundamental meaning of number 13 is the Manifestor of the Universe. Since the Divine cannot be fully expressed in matter in less than 12,² the true symbology of 13 is that of the sun—which to the zodiac is the One Life or number 1—and the 3 of the Trinity manifesting in its fourfold aspect through the elements of earth, air, fire and water, and producing the foundation of the manifested universe. In other words, number 13 symbolizes the Sun in the center of the 12 signs of the zodiac as the *Manifestor of the (physical) Universe*.

“As above, so below.” Just as the Divine Dot manifests within the circle as the Creator God, so does the physical Sun in the center of the circle of our solar system manifest as the source of all light, life and intelligence to its attendant planets. And just as the forces poured out by the Dot bring to fruition and redeem all its creations, and as all Saviors are represented as cyclicly giving their lives or shedding their symbolic “blood” (spiritual life-force) for the redemption of their followers, so does the Sun—the Dot in the center of our circle or zodiac—shed its “blood” or pour out its life-force that all nature might not perish but have life more abundant during its cycle, or reach Perfection and be redeemed in its number 10. We therefore see that the 12 signs of the zodiac with the Sun (13) in the center is the fundamental basis for all myths of a Creator and Savior God.

² See Chapter V.

CHAPTER XVI.

The Number 13. THE SAVIOR GOD.

“If it is once shown that every true Adept had, and still has, to pass through the seven and twelve trials of Initiation. . . . and that the trials of all these personages are made to correspond with the Esoteric significance of initiatory rites—all of which correspond to the twelve zodiacal signs—then every one will see the meaning of the travels of all those heroes through the signs of the Sun in Heaven; and that they are in each individual case a personification of the sufferings, triumphs and miracles of an Adept, before and after his Initiation. . . . then also the mystery of all those lives, so closely resembling each other that the history of one seems to be the history of the other. . . . become plain.”

The Secret Doctrine, Blavatsky, iii, 141.

While it is the accepted theory among mythologists and Higher Critics of the *Bible* that the physical Sun is the basis of all Sun Myths and that its journey around the zodiac is the basis for the incidents in the lives of every Divine Incarnation or Sun-God, and while the incidents in the lives of all are almost identical and coincide most remarkably with the events of the zodiac, yet we would explain this coincidence from the opposite point of view. We maintain that, instead of the life story of Jesus and other Saviors being a mere personification of the natural phenomena occurring during the Sun's cycle of the year, both are exemplifications of one and the same universal law, *i.e.*, the Law of Cyclic Manifestation. In other words, because the Sun is the Light Bearer and self-sacrificing Savior in nature, it exemplifies the same unfoldment, in the physical life of the universe that every divine Light Bearer or Savior of man exemplifies in the unfoldment of his spiritual life. The unfoldment of both follows the same stages, not because one is a copy or personification of the other, but because *both are expressions of the same law*, one in the physical world, the other in the spiritual.

Therefore as Mystics, instead of being disturbed by the

proofs of the Higher Critics that certain events in the life of Jesus and of other personages in the *Bible* did not take place historically, or else took place at a time or place far removed, or under quite different circumstances from those related, we accept the facts of the criticism when proved, but still are able to correlate them with the *Bible* narrative as we find it. For instead of turning our backs upon or closing our eyes to the many historical and other discrepancies in the *Bible*, we set to work to find why they were so used, and to find out the inner, mystical or symbolic meaning of the very discrepancies themselves; for a true Mystic never refuses to face any problem, knowing that all are but various expressions of a few fundamental laws. Instead of the discrepancies discrediting the *Bible*, they go to prove its *mystical origin and occult significance*, for only a truly inspired writer could make apparent discrepancies pregnant with true mystical meaning.

All life must be the unfoldment—brought about through unvarying and universal laws—of the one Grand Cosmic Plan. Especially do we see this in the unfoldment of the minds of men. Hence when a careful study of actual history reveals the fact that men in all ages who have devoted themselves to the solution of God's Plan, have reached uniform conclusions and have sought to express them in a common way, namely, through the symbology of the Sun and the zodiac, there must be a deep and truly scientific reason back of it, a reason which the enlightened minds of every Race and Nation, each following their own divine guidance, has grasped and borne witness to. Let us then supply here the universal rule for solving a problem, which is, turn it over and view the other side.

The Sun and the zodiac are of themselves the actual manifested result of a higher and more divine truth, *i.e.*, the One Eternal Absolute Creative God in the midst of His creations. The physical Sun with its attendant planets is a material expression of this One Eternal God-head, while the zodiac is

but the limiting body in which it (Sun) must do the Will of Him who sent it forth. Therefore, while these heavenly bodies are wonderful and most sacred to humanity, they are but one reflection in our universe of that which is far more sacred. Hence it is not merely the Sun in its annual journey which is depicted in every Sun Myth and in the life of every Light Bearer or World Savior, but the same divine "Word," the Dot in the Circle, which was in the beginning with God and which is periodically sent out from the Father, even as a ray of the Sun is sent forth periodically each day into nature. Yet in the case of a Light Bearer, or Sun Initiate such as Jesus, this Light is the very essence of the Father or "the only begotten of the Father, full of grace and truth." Every age and every people must have such a shining forth of the glory of the Father, yet each Light Bearer is the only begotten in the sense that He is of the essence of the Spiritual Sun which must shine forth from age to age, just as the physical Sun must send out its force every year. Yet each recurring year the Light sent forth contains all the powers of the Sun, although the Sun itself is not diminished.

The life-force in the seed is in a static or dormant condition and requires the application of fire—in this case from the Sun's rays—ere its static condition can be transformed into one of kinetic activity and its sprout begin to put forth. We find this same law in the mineral kingdom as well, for the heat that is locked up in coal remains in a static state until through the application of fire it is turned into kinetic energy. And if we see this law manifesting in the mineral and vegetable kingdoms it must have a corresponding expression in all kingdoms, hence we may expect to find it in man. The great Light Bearers are expressions of the kinetic activity or active burning of the Spiritual Sun and through the Flame of Divine Love they light the spark in the hearts of men so that their dormant or static Christ-force is turned

into kinetic activity and the Christ seed¹ in their hearts begins to sprout.

Thus the Sun and the zodiac form a perfect expression of the one Law of Manifestation back of all life. This life must therefore follow universal stages of unfoldment. And since we can only comprehend the Infinite through His Works, our finite minds recognize in the Sun and the zodiac the symbol and exemplar of the Great Divine Mystery of the manifested God-head, an universal law of manifestation so exact and mathematically correct in every detail that it must be an expression of a fundamental and infinite truth, the manifestation of God in His works.

Therefore instead of the close correspondence between the recorded life of Jesus and the Sun's journey through the zodiac being a cause for doubt of His Divinity, in truth it is a positive *corroboration* of it. Nor need we be disturbed if we find many similar Sons of God fulfilling the same law in former cycles. For taking the Sun as the outpicturing of the great Law of God, we find that the Sun must shine forth with fresh vigor *every* year that it may renew the life of all nature. If it shone but once and at that time gave enough of its force to sustain nature for many cycles (years)—say, as long as this earth endured—then we would know that only once would “God send his only begotten Son” to sustain all Races of mankind with His spiritual shining.

But “as above, so below.” This cannot help being so, since the Sun is but the record in the physical universe of a mighty event in the Divine World. It is just like the writing of a te-lautograph which, written by the Eternal on high, causes its reproduction in our physical universe. Therefore the so-called “higher critics” have but scratched the surface of the truth and are themselves confused by the multitudinous details of the outer seeming because they are ignorant of the Soul or the motive power producing them.

¹ See lesson *The Christ Seed*, Curtiss.

That the Sun in the center of the zodiac is the fundamental meaning of number 13 as a cosmic symbol is evidenced by its universal use in all myths which depict the cycle of manifestation of the Sun-God, no matter what the language, the people or the age in which it is found. As Baldor was betrayed while he gathered the 12 Great Gods around him at meat and as Jesus was betrayed as He gathered His 12 disciples around the table at the Last Supper so “Helios also, the Greek Sun-God, the heavenly physician and savior annually prepared the ‘sun’s Table’ in nature causing the fruit to ripen, the healing herbs to grow, and inviting mortals to the life-giving repast. This Table of the Sun was always spread in the land of the happy and long-lived Ethiopians; even the 12 Gods journey thither each year with Zeus for 12 days, *i.e.* in the last Octave of the old and the new year.”²

Again, we find that “Jason or Iasios is only a Greek form of the name Joshua, the Jesus of the *Old Testament* who has been recognized as an ancient Ephraimitic God of the Sun and Fruitfulness. And just as Jason (13) sets out with 12 companions to obtain the Golden Fleece of the Lamb of Colchis; Just as Joshua (13) crossed the river Jordan with 12 followers and celebrated the Pasch (lamb) on the farther bank, so Jesus (13) with his 12 disciples goes to Jerusalem at the Pasch in order to eat the Easter Lamb there with the twelve. It can scarcely be doubted that in all these cases we have to do with one and the same myth—the myth of the Saving Sun and rejoicer of peoples. It is evident that all these differing versions refer to the annual journey of the Sun (13) through the 12 signs of the Zodiac. Even the names (Iasios, Jason, Joshua, Jesus, also Vishnu, Jesudu) agree, and their common root is contained also in the name Jao (Jahwe)—from which Joshua is derived—the mystical name of Dionysos among the Greeks, as he roamed about in his capacity of travelling physician and redeemer of the

² *The Christ Myth*, Drews, 136.

world.”³ “It is as the Sun-God that he (Jesus) is surrounded by 12 disciples; . . . it is as the Sun-God passing through the zodiac that he is represented successively in art and lore by the Lamb and the Fishes,”⁴—the beginning and the end of the Zodiac. “I am Alpha and Omega, the first and the last.”

The Gospel story of the life of Jesus must therefore be looked upon not only as a new presentation of the world-old “Sun Myth,” but also as a mystical allegory representing both the stages of the unfoldment and manifestation of the Spiritual Sun (the Cosmic Christ) in the heart of each Soul, and also hiding within it the attestation to the divinity of Jesus as the Son of God (Sun-God) “the only begotten of the Father.” Since the events recorded are almost identical with the events in the lives of all former incarnations of the Spiritual Sun (Sun Initiates) it is evident that all were expressing the same grand truth. It is as though many persons in different lands should recite an allegory depicting the events of a new springtime, the melting of the snow, the early growth and final blooming of the flowers, the bird’s songs, etc. All would use their own metaphors and express it in their own languages, yet every nation, tongue and people would recognize in them a description of spring and would thrill to the same truth.

Also the events of the various narratives would all appeal to the human heart because each heart would recognize that it too had its springtime; its cold rains and bitter winds; its warm sunshine; its new growth, and therefore ultimately must have its flowering and fruition. This personal application would in no way vitiate the truth of the various descriptions. Nor would it make the springtime one iota less true and beautiful to know there had been others or that other people in other parts of the world had described its events in slightly different terms; for every springtime is to nature the coming

³ *Christianity and Mythology*, Robertson, 138.

⁴ *Ibid*, 34.

of the Cosmic Christ or a new physical and historical manifestation of the universal Sun Myth, because it is a materialized expression of the great creative drama of Divine Manifestation or the Divine Life manifesting in all worlds. Hence it must have its expression in nature as well as in the unfolding life of man made in the image of the Divine. This law was the basis for Hermes' axiom, "As it is above, so is it below, for the accomplishment of the one purpose," *i.e.*, the manifestation of the Divine in all worlds.

In the same way every Soul striving to follow the Path of Unfoldment must experience the events depicted in the life of Jesus, because all life must follow the same divine pattern breathed out in the beginning. For this reason we can always find an analogy in every event in nature and apply its truths to man, because in its growth, development and evolution it is pointing the way for him. It's sad and dark days as well as its happy ones touch his heart, because he too is experiencing the corresponding states of joy and sorrow in his expression of the urge of the One Life toward perfection. In fact, man and nature, the earth and the universe, are all expressing but the writing of the wonderful teleautograph in the hands of the Infinite, the One God.

It is evident from the above that the Sun Myth could not have been evolved by primitive man observing the events of nature, for no primitive mind could grasp, much less accurately formulate, so stupendous an allegory, and especially one which would stand not only the test of philosophical examination and the experiences of life in all ages, but also the *acid test of mathematics*, the cold figures of astronomical and astrological calculations. The Sun of Righteousness as it strives to manifest the Light in each life follows the same law we see exemplified in the physical Sun. Just as the physical Sun at each new springtime awakens to life all that was seemingly dead, be it nourishing grain or noxious weed, so the Spiritual Sun in each heart into which a ray of the Christ Light streams awakens into life and activity all that

seemed dead or dormant in the circle of its life manifestation. For the real Soul-lessons of life must be learned through this process of quickening (redemption) by the Spirit of Life of that which was mystically dead—dead meaning dormant or not in manifestation—just as a latent planet is brought into manifestation and all its latent powers quickened by the descent of the Light. The planet, the Soul and the seed are all sent forth to express the aspect of the Divine Ideal implanted within them, hence all follow the same steps in manifestation, obeying the universal Law of Unfoldment (evolution), *i.e.*, growth from within outward.

The Last Supper is another symbol of the meaning of number 13, although to be correct the table should be a round one with a space for serving in the center, as used in ancient Rome and some oriental countries. The significant words spoken on that occasion by the “Lord of Light,” “This do in remembrance of me,” have been little understood. For they did not merely mean that the followers of the Son of God were to drink wine and eat broken bread in remembrance of a cowardly betrayal and a cruel death, but that they were to look ever to the Christ for their spiritual bread and wine. If His followers would sit in a circle according to the seats of the 12 signs of the zodiac, with each one earnestly endeavoring to manifest the force of the sign in whose seat he sits—even if he was not born in that sign—and with all their hearts illumined by the radiance of the Spiritual Sun, or truly “in remembrance of Him” who is the Spiritual Sun that must shine in their hearts, they would surely be given to partake of that mystical food of which Jesus spoke when He said: “I have meat to eat that ye know not of.”

CHAPTER XVII.

The Number 13. NECROMANCY.

“There are depths in man that go the lengths of lowest hell, as there are heights that reach highest heaven; for are not both heaven and hell made out of him, made by him, everlasting miracle and mystery that he is?” *Carlyle*.

Number 13 has a strong affinity for the astral world because when the forces from the 12 signs are perfectly blended in thirteen the earth-forces blend with the astral forces. Hence, only as we use the positive power of 13 or the power of the Christ within to conquer all that comes to us is 13 helpful. Otherwise it is exceedingly dangerous, for in its negative aspect it is the Number of Necromancy and Evocation whose power can draw to it subtle forces and entities from the astral world to be used for good or evil. In certain regions of the astral¹ there are forms which are but the discarded and disintegrating astral corpses left behind as empty shells by those Souls who have passed from the lower realms of the astral into the higher psychic realms, just as the physical body is left behind as an empty shell when the Soul leaves the physical world. These shells are composed of the astral body and lower principles minus the Soul and life-force. Although these corpses are slowly disintegrating they last much longer than do physical corpses, and for a time they may retain a semblance of life through the amount of karmic or lower desire principle still enmeshed in them, just as a physical corpse may retain an amount of life-force sufficient to make the nails and hair grow to a considerable length after burial. These shells are sometimes drawn magnetically into the aura of living persons through the practice of conscious or unconscious necromancy. When thus attracted they automatically absorb from the living the forces of animal

¹ See *Realms of the living Dead*, Curtiss, 83-4.

magnetism and desire which renew or prolong their shadowy existence. They are also often drawn into the aura of many spiritualistic séances where the sitters are of the more ignorant type. These are not the “Souls” of the dead but merely the “shades of the dead” which the elaborate ritual, ceremonial and vital powers of the necromancer galvanize into a seeming life. They are not the conscious Souls of our loved ones who have gone before us and with whom true and legitimate communion is possible *when independent and legitimate methods* are used.²

Therefore let all students be careful not to confuse necromancy with true and legitimate communion with the departed, as they have nothing in common. Often it is these empty shells which are clothed in the physical life-forces and atoms thrown off by the medium and sitters at a séance and thus become temporarily visible, or are said to materialize. This form of materialization, however, is real necromancy and is a perversion of the real materialization of the living astral body of the departed. Hence it is not only a fraudulent appearance of the departed but is dangerous, foolish and degenerating to the sitters as well as to the necromancer. It is this practice of evocation which the *Bible* and all spiritual teachers and philosophers condemn, and not the legitimate communion with the departed so frequently recounted and so plainly sanctioned in the *Bible*.

This aspect of 13 is very “unlucky” since it leads to nothing but falsehood, glamour and degeneration, either of the moral faculties or the physical body or both.

But there are also other forms in the astral world, and to those whose spiritual growth has brought them step by step to this thirteenth gate and who determine to receive the Bread of Life from the hand of the Christ alone and who give the challenge as we have explained it elsewhere³ there is nothing to fear. For since man is not a mere puppet to be

² See *Realms of the Living Dead*, Curtiss, Chapters XVI and XVIII.

³ See *Realm of the Living Dead*, Curtiss, 127.

swayed against his will by unconscious forces, once he has asserted his true manhood and has awakened the powers of the 12 aspects of the zodiac within himself and has ruled them even in a slight degree, he has sat at the Round Table and eaten and drunk with the Christ. And the Christ has proclaimed "This is my body (limits of the zodiac) broken (into 12 parts) for you, take eat. . . . Unless ye eat my body and drink my blood (the spiritual life-force) there is no life in you."

Therefore those who thus sit at meat with the Christ and His 12 disciples know that all is well, even though there comes a time in their Cycle of the Sun when some aspects of force within them—the selfish desires of the personality—which dipeth with them into the dish shall plunge them into darkness for a season, just as the Sun is annually plunged into the darkness of the longest night and shortest day of the year. They know that as followers of the Light they have the power of the Jesus-man to rise from the tomb of this season of dormant power (winter—death—hell) triumphant in a new and radiant springtime. In fact, the incident of Judas dipping in the dish covers the whole question of man's endeavor to gain life-force and knowledge in an illegitimate manner. For necromancy is a literal dipping of the hand (power to accomplish) of unregenerate man into the dish of the Divine Life Force from which only the purified powers (hands) of the perfected Christ-man (a true disciple) dares to take the Bread and break it and give to his disciples (faculties) to eat.

Necromancy is the perverted and degraded aspect of number 13 and is one reason why 13 is sometimes called Judas the betrayer. It is not 13 but man himself who is the Judas, for he has betrayed the Christ within for 30 pieces of silver—the metal of the Moon, symbol of astral forces—or during a cycle of his three-fold being ($3 \times 10 = 30$) body, mind and spirit. But when the betrayal is accomplished, then Judas in misery goes out into the darkness and hangs himself, *i.e.*, the

selfishness and darkness of the old personality will be extinguished by the rising of the Spiritual Sun that the Christ-man may rise and partake of the One Life in its three-fold manifestations in body, mind and spirit. This is the positive side of the picture whose negative side humanity has for so many ages been tracing in letters of blood upon the pages of history.

Since out of the group of 13 there was but one Judas and 12 who stood fast, why should we ask, as did the disciples of Jesus, "Lord are there few that be saved?" The eternal answer is: "Strive to enter in at the straight gate," laying emphasis upon the word *straight*, for all attempts to find the way through the devious paths of phenomena or of dabbling in evocations and necromancy are but crooked gates opening into dark labyrinths of illusion. For only the Light of Truth fed by the oil of pure devotion in a true heart and held aloft by the Hermit we met at number 9 can hope to find the way to safety. Yet even here is the Christ; for has not the Psalmist said: "If I ascend up into heaven, thou art there: If I make my bed in hell, behold thou art there."

Again, since the balanced force of the three gates or decans of each sign—the good, the evil and the perfect balance between the two—is in the center, it will be marked on a zodiacal map by a straight line. Hence that is the straight gate we must strive to enter in. In other words, we must receive the forces of all the 12 signs in straight or balanced lines. While 13 may be a danger point that can be passed over only in the strength of complete trust and fidelity and the love that rests for all help upon the bosom of the Christ, yet having these, it is by no means "unlucky."

We find also that number 13 is connected with the divisions of the sidereal year, for in it we find 4 seasons, Spring, Summer, Autumn, Winter, each embracing 13 weeks. Thus number 13 is the mystic power of the Manifestor of Life working in matter and changing the conditions from one season to another. The pack of familiar playing cards depends for its numerical construction on 13, for in it we find

the 4 suits of 13 cards each, following closely in symbology the 4 seasons of the year and their 13 weeks. The use of these cards in divination appears wonderful to the uninitiated, for in the hands of one who has learned to think mathematically and logically, one who has entered in at the straight gate, the seemingly accidental numerical configurations of the cards after shuffling is a true key, not only to the thoughts and character of the one handling them, but also a forecast of the happenings to come, providing the events are close enough to be reflected in the person's aura. One of the most magical arrangement of numbers is this of number 13 four times repeated, although there are many, many other factors involved, such as the colors of the suits, the shape of the figures, the shape of the symbols and the fact that the 52 cards equal the number of weeks of the year, which equals 7 ($52=5+2=7$), the number of days in the week. Whenever number 13 is brought into prominence, as at the end of a season of the year or suit of cards, it is like a magic mirror making a link between the astral world and the physical, because 13 is the gathering up of the forces of the zodiac, hence is capable of reflecting the shadows cast both by thoughts and by forthcoming events.

The use of playing cards should not be abused else it becomes a form of necromancy, for many fortune tellers use the cards as a means of evoking astral beings who are far more responsible for the shuffling of the cards and the predictions than any other factor. For this reason one who is psychic is most successful as a card reader.

The word *psyche* means Soul, hence a "psychic" should be one who is in conscious *rapport* with his own Soul, the consciousness of his Higher Self, one who can respond to the Inner Guidance of the Soul. But the word has become so perverted that today it is used almost exclusively to mean one who has merely developed one or more of his five senses to respond to the astral world, hence follows the guidance of

mere astral entities instead of the Divine Guidance of his own Soul.

Those who have a passion for gambling are often in reality obsessed by disembodied gamblers and driven on to their destruction just as surely as is the drunkard who drinks not alone to gratify his own desire for liquor, but to fulfill the abnormal lust for sensation of some debauched drunkard who, having passed out of physical life, is still the victim of the drink craze and seeks to gratify his lust through the physical organism of a sensitive but negative character.⁴ Such astral entities are always congregated in great numbers around the sensitive who seeks to communicate with the astral by any means save by the Independent Method⁵ of prayer and aspiration for the Divine or listening to the Inner Voice, that it may manifest in love within him as a natural growth. And every negative opening of the centers (doors) of the body and mind is apt to result in an inrush of obsessing entities.

It should be noted here that the base of the Great Pyramid of Gizeh—which was not built as a tomb, but as a repository of celestial measurements and proportions—covers approximately 13 acres, and that the entrance passageway opens upon the 13th tier of stones. Each side of the base measures 9,130 British inches and $9 + 1 + 3 = 13$.

⁴ See *Realms of the Living Dead*, Curtiss, Chapters X and XI.

⁵ *Ibid*, Chapter XVI.

CHAPTER XVIII.

The Number 13. THE GREAT DEEP.

“Every number has a certain power which is not expressed by the figure or symbol employed to denote quantity only. This power rests in an occult connection existing between the relation of things and principles in nature of which they are the expressions.” *The Kabala of Numbers*, Sepharial, I, 5.

The word necromancy is formed from two Greek words meaning: “corpse” and “divination.” Its accepted meaning therefore is a form of divination through the evocation of the dead. It is also connected with sorcery, witchcraft and the black art. It is no wonder then that number 13 tends to awaken evil forces and draw them to one who ignorantly accepts such a perverted meaning and bows to it. But it is a most powerful number for good when understood and connected in the mind always with the Christ and the enlightenment of mankind. By the correlation with that which number 13 symbolizes, the spiritualized will of the sincere Disciple can indeed quicken the dead or dormant seeds of spiritual life in his nature. But like the necromancer, he dare not evoke its powers unless he is ready to face and subdue the evil in himself when it comes forth. It comes forth only that through the power of the Light of the Christ, he may recognize it and give it no quarter until redeemed.

The danger of this number is that by its power the Disciple awakens into new life all that is in him both of good and evil that it may come forth at the command of the Christ. It is Lazarus coming forth from the tomb but with the grave clothes still about him. But like Lazarus, he is awakened and if he wills it he can soon remove the grave clothes. So it is with us, the good is intensified and the evil, if recognized and fearlessly faced, can be transmuted into good by the same Voice that called it forth. The weapons with which to conquer are a pure heart and an unwavering faith in the

Divine Love and in the protection of the Christ-light within and a fearless determination to face and overcome all that holds us back.

Many students when passing through this period invoke the shades of their dead past almost unconsciously. Therefore they have horrid visions or disagreeable psychic experiences. Hence it is important that some help should be given to those who are passing through this phase of development. While we most emphatically warn all our readers against any form of forcing their psychic development, yet when those faculties are unfolding naturally, in answer to the call of the Christ to come forth from the tomb, the pupil must be told how to guard against the evil influences that are ever ready to rush in the moment the doors (centers) of the citadel are opened. We have therefore given full instructions on this subject in our book *Realms of the Living Dead*.

To the true sincere and loving Soul, Number 13 is a blessing, for in it the Christ stands in the midst of his O of Destiny and sheds the creative Light of Truth on all. But woe to him who, seeking only phenomena, self-gratification and selfish indulgences, finds Number 13 taking a prominent place in his life. For it will indeed prove to be the Number of Necromancy and will raise from the sleep of death all the demons of self to flatter, betray and ultimately destroy him, unless they are dismissed and prevented from dipping with him into the dish of life-force as he sups at his round table with his disciples, *i.e.*, his faculties.

We are told that, "The Beard (of the Macroprosopus or the Vast Countenance) in continuation of the symbolic representation of the head, is divided into 13 portions, which answer by Gematria to the idea of unity. For *Achad*, unity, yields the number 13."¹ Number 13 is also called the "Waters of Punishment and Mercy" as well as of cleansing. Here we have the meaning of 13 beautifully if cryptically expressed. For the forehead is the seat of intelligence and also of will, and benevolence is that benign and loving patience which mani-

¹ *The Kabbalah Unveiled*, Mathers, 47.

feasts continually manward, even though man in his ignorance evokes and vainly seeks for help from the inferior powers. It also holds the idea that the very deceit and perversion of the life-force by these evil powers can, by this divine benevolence, be turned into prayers for man's ultimate redemption. And the Waters of Punishment, Mercy and Cleansing, what are they but the tears wrung from man's eyes through suffering? because he has lost his way in the darkness and is so blinded by their scalding flood that he cannot see the benevolence of the Vast Countenance expressed in the zodiac.

A certain advanced disciple had a vision in which she seemingly was taken to Paradise and ushered by the Angels into the Presence of this Vast Countenance, which seemed to fill the entire universe with its radiance, permeating every atom of her being like a subtile fire and enchanting all her senses like an intoxicating and most fragrant perfume; like a luminous Light, and a sound of almost overpowering rhythmic music lifting, falling and throbbing through the universe; hence an appeal to every sense, even senses not known on earth. Before this Vast Countenance the Angels bade her kneel, then brought to her broken bread which they bade her eat, telling her this was composed of all the tiny grains of effort she had made to feed the children of men with the Bread of Life which she had cast on the waters and forgotten, or which had only brought her bitter disappointment and sorrow. Yet every grain of that spiritual bread had been gathered by the Angels and ground fine by the Mills of the Gods and was now returned after many days as spiritual Bread and given her to eat. They then brought her a cup filled with a bright, sparkling golden liqueur, which they told her was extracted from all the tears of sorrow, disappointment and repentance she had shed on earth through her long pilgrimage of lives. These had been carefully gathered by the Angels and preserved and decocted into the Wine of the Spirit, the true Elixir of Life, which was now given her to drink. This is an example of the true power of 13 to gather up all the

experiences of the O of our lives (our zodiac) and extract the spiritual essences from all our efforts for good that seem to have been lost or to have been ineffective.

In the *Book of Concealed Mystery* number 13 is also called “The Waters,” or the Great Deep, the surging sea of humanity. These waters we are told in *Genesis* were divided into two parts. “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” Thus while humanity, being the result of the offspring of the Great Mother-force, is the sea, or the water below the firmament, the water above the firmament is the astral light or according to the *Book of Concealed Mystery*, the “Mercy” through which judgment and punishment are mitigated. Judgment is but justice or the working of the Law of Karma, while punishment is only the suffering necessarily resulting from broken law, which alone can teach man not to pollute the Great Sea by evil thoughts and acts. Mercy then is the constant over-shadowing love of “the Good” turning every experience into ultimate blessing; the down pouring of the Water of Life from the Divine Mother. Just as vegetation on the earth can only come forth when nourished by terrestrial water, no matter how bright the Sun may shine upon it, so the spiritual seeds of good can only come forth from the arid soil of experience and suffering as the Water of Life (Mercy) is poured upon them or the power of Love and Mercy sink into the heart, no matter how radiantly the Sun of Righteousness shines forth.

Number 13 is also compared in the same book to Unity, arguing that the face of the “Great Deep,” the abyss, *et cetera*, is the countenance formed from “Ain Soph, the limitless one; the first Sephira, the Crown.”

Kabalistically 13 is called Rest and is sacred to Saturn.

CHAPTER XIX.

The Number 13. THE SNAKE DIVINITY.

“A number is a seal or impress of natural law as surely as is the shape of a flower, the sound of an atmospheric vibration, the color of an etheric wave.” *The Kabala of Numbers*, Sephaniel, 1, 20.

Among the American Indians Number 13 is held in great reverence. The Indians of Yucatan also hold 13 in high esteem, as their Snake Divinities are 13 in number. Yet they also fear it, for some idea of its meaning and power has been handed down to them from the ancient Mayas and Aztecs whose priests were well versed in all occult and esoteric symbology, lore and practices. The method of reckoning among the Mayas was by weeks of 13 days; their year containing 28 weeks of 13 days and 1 day over. The period of 13 years with them was called a “week of years.” The week of 13 extra days accumulated during this time was considered sacred and was devoted to high festivals, sacrifices and religious ceremonials. It has been reported that at every return of this sacred 13 year period, in an almost inaccessible city hidden deep in the mountains, a strange ceremony takes place. The body of a white priestess, said to be in a state of catalepsy or suspended animation, is brought out from its crypt and carried in a magnificent procession and shown to all the people.

The legend concerning this ceremony is that ages ago, before the Mayas reached the zenith of their glory, there came to them a white child who had remarkable psychic and prophetic powers. She was said to have come from “over the mountains” and as the city was surrounded by inaccessible peaks which made communication with the outside world impossible—except through a secret pass known only to the priests—the appearance of such a child was considered miraculous. This white child was given into the care of the priests

and attached to the Temple of the Sun where she was brought up in all the learning of the priesthood, and in time was made their High Priestess and was married to the king. Under the guidance of her divine inspiration the nation grew and prospered to such extent that it became the leader in learning, civilization and power. But at the death of the king the Priestess-queen was betrayed and murdered at the instigation of the king's sister who desired to inherit the throne. After the tragedy it was found that a miracle had taken place, for although the Priestess was stabbed to the heart, no blood had flowed. The priests then took charge of the body and claimed that it would remain in a state of suspended animation and perfect preservation until the Soul of the Priestess returned. During the centuries that have elapsed, the nation has gradually declined until it is now composed of but a few insignificant tribes buried in the mysterious mountain fastnesses into which no white man has ever been permitted to penetrate. But the priests still declare that the Priestess-queen will some day return and restore the glory of the nation.

The legend further states that through caring for the body of the Priestess, the attendant priests have learned certain secrets of regeneration by which they utilize the planetary and zodiacal forces to renew their bodies continually, just as the same forces renew the life of the earth each season. It is said they have thus been enabled to prolong life in the same bodies to an unbelievable length of time, although their bodies are gaunt, wasted and shrivelled. If there is any truth in this legend it is indeed a sad one. No doubt their Priestess-queen will return, but in a new incarnation in a new body, again to lift up the nation through the light of her inspiration. Hence all the magical forces used to keep her old form from disintegration but hamper the work which only the reincarnated Soul of the Priestess can complete. If any of our readers know anything about this legend, the authors would be especially glad to hear from them concerning it.¹

¹ Such letters may be addressed in care of the Publisher.

To sum up the meaning of Number 13, let us emphasize that the number symbolizes the descent of the Divine into manifestation on the physical plane. Hence 13 can be used to attract to earth forces from above the earth, and its influence may be used—if the one seeking to correlate with the number meditates upon the Sun in the center of the zodiac, the Christ in the midst of His disciples, or the center between the eyes of the “Vast Countenance”—to manifest more perfectly the divine One Life within himself and thus help to redeem and uplift the very substance of the globe, as well as the matter composing man and his bodies. Or its power can be reversed if the idea held is to produce phenomena with which to satisfy curiosity, to attain prestige and power over both the forces working in the matter composing the various planes of the globe or for any other selfish purposes. Number 13 will prove a veritable whip of scorpions, driving into the abyss of darkness all who seek to attain power from the Prince of Darkness instead of the Prince of Light.

It can be used to bring forth in humanity either the positive force of theophany—the overshadowing and shining through the purified man of the God-consciousness—or it can bring forth the negative force of necromancy, which is but man’s effort to gain sensation and power by drawing to earth the departed and disintegrating soulless shades from the graveyards of the astral world through dabbling in elemental forces. And it must be remembered that the negative side is the one most easily attained because the nearest the earth. To attain the overshadowing of the Divine man must lift himself up in love, aspiration and purity of thought to the God-consciousness, while in the negative manifestation man but draws down to himself entities which are seeking an avenue for the expression of their unsatisfied desires and lusts in the flesh. In both cases an avenue of desire or a pathway of force must be created according to that which it is desired to draw down. The first can be attained only by the balancing of the forces of the zodiac and by a heart full of love, ardent aspiration

and will to realize the Divine. These will never attract the forces of evil; while no amount of lip-service will avail to attract the Divine Consciousness if the pathway of emanations from the heart is composed of anything but love and purity.

There are 13 recorded appearances of Jesus after His resurrection.

1. The first appearance was to Mary Magdalene on the first day of the resurrection (*John*, XX, 15-17). On that occasion He spoke to her three times (a) "Woman why weepest thou? Whom seekest thou?" (b) "Mary" and (c) "Touch me not," an occult injunction it is well to remember, when encountering the newly risen astral bodies of our loved ones. For no matter how pure or loving they may be, as Jesus said, until they have risen into the higher psychic realms, they cannot contact a mortal aura without casting over it the conditions of suffering with which they passed out of physical life.²

2. The second appearance (*Matthew*, XXVIII, 9) was to the two Marys on their return from the tomb. The message was: "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

3. The third appearance (*Luke*, XXIV, 13) was to the two disciples on their way to Emmaus. They did not recognize Him, even when He walked and talked with them, expounding the teachings He had given them. Only when He had *opened their understanding* did they recognize who had been teaching them. Thus does the Christ often walk with His disciples in their daily round today, but must wait for recognition until their awakened understanding shall recognize Him through His teachings.

4. The fourth appearance (*Luke*, XXIV, 34) was to Simon Peter or Cephas (*I Cor.* XV, 5).

5. The fifth appearance was to the 10 apostles in an upper

² See *Realms of the Living Dead*, Curtiss, 89.

room (*John*, XX, 19; *Luke*, XXIV, 36). His message was, "Peace be unto you: As my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost."

6. The sixth was to the 11 apostles as they sat at meat (*Mark*, XVI, 14).

7. The seventh was to the disciples "and Thomas was with them" (*John*, XX, 26). His message was "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side. . . . Blessed are they that have not seen, and yet have believed." This seventh message was like number 7 itself, most blessed and comforting. Although the world is full of doubters, here we have the assurance that every honest doubt shall be satisfied if the doubters will but put forth their powers (fingers) and investigate thoroughly for themselves. There is a great difference between the honest doubter who, though he has not yet had the inner *personal experience* which settles all his doubts, yet goes on doing his work in the world with an open mind awaiting his illumination, and the scoffer who refuses to believe that anyone could have an experience which he could not share or demonstrate to himself.

8. The eighth appearance was to the disciples at the sea of Tiberias (*John*, XXI, 12) where He asked for meat, eating with them broiled fish and bread, His message being: "Come and dine."

9. The ninth was to the 11 apostles on a mountain in Galilee (*Matthew*, XXVIII, 16), His message being, "All power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. . . . Lo I am with you al way, even unto the end of the world."

10. The tenth was to 500 brethren at once (*I Cor.*, XV, 6). No message was recorded.

11. The eleventh was to James (*I Cor.*, XV, 7) and then to all the apostles. No message recorded.

12. The twelfth was at His ascension (*Acts*, 1, 11) while He

blessed them a cloud received Him out of their sight. The message was: "This same Jesus, which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven."

13. The thirteenth was to Saul of Tarsus (Paul) while on his way to Damascus. (*Acts*, IX, 3-4). The message was: "Saul, Saul, why persecutest thou me?"

Apollonius calls number 13 the fourth hour. In it "the neophyte wanders in the sepulchers, and it will injure him; he will experience horror and fear of visions; he should devote himself to magic and to geotie."³ Here he must be able to face fearlessly the forces which in the 12 hours he has invoked, and the first that appears is always the lowest and most antagonistic, such as elementals who stand ready to carry out man's unuttered and of times unrecognized thoughts either good or evil. Also since at this step the door is open to the remains of the dead astral corpses which are often galvanized into a semblance of life, he must be fearless and know how to discriminate. But if he has completed the task of the third hour and has killed all sense of the personality as a separate entity, he here experiences a sense of utter loneliness. For although the Celestial Man has been born from the terrestrial, yet in this hour he is but a helpless babe, crying out for the love of the Great Mother whom he knows is near, but whom as yet he cannot fully see.

Papus says of this step: "The foundations of the Universe are now reached; the Neophyte touches the extremity of the terrestrial aura, the sublunar atmosphere which surrounds each planet, like the reservoir of the elements of its life; he has now reached a terrible moment when he must lose the earth to launch out into the ocean of space; a formidable crisis, to which two periods are consecrated."⁴

³ The magic which evokes the evil genii who injure man.—A. P. M.

⁴ *The Tarot of the Bohemians*, Papus, 267-8.

CHAPTER XX.

The Thirteenth Letter. MEM. (2)

“Letters as well as numbers, were all mystic, whether in combination or taken separately. The most sacred of all is the letter M. It is both feminine and masculine, or androgyne, and is made to symbolize Water in its origin, the Great Deep.” *The Secret Doctrine*, Blavatsky, I, 412.

“He caused the letter Mem to reign in the Water, crowned it, and combining it with the others, formed the earth in the world, cold in the year, and the belly in man.” *Sepher Yetzirah*, 20.

The thirteenth Hebrew letter is *Mem* (M). It is one of the three mother letters and is associated with water. In the creation of the universe on the second day there was created a firmament in the midst of the waters “to divide the waters from the waters.” As we have said elsewhere,¹ these days of creation are periods of time embracing vast geological ages, and the face of the Great Deep on which moved the Spirit of God comprised the materials for the planet, in their semi-physical or astral state. And since it was from this state that the earth in cooling gradually solidified into dense physical matter, the ethereal astral matter or the Great Deep was the Mother which brought it forth. Matter is therefore also Mother, the very name (matter—mater—mother) indicating that this Great Deep is all one, the firmament in the midst of the waters being but the result of a difference in specific gravity; that part of the Great Deep which became dense physical matter being called earth, while that which remained as ethereal astral matter was called heaven. It was only at a very much later period that the word “heaven” became associated with a place of reward and blessedness.

There is a theory put forth, however, that that which is called the firmament was a shell of dense water vapor²—the result of the cooling of the planet, completely surrounding the

¹ *The Key to the Universe*, Curtiss, 232.

² *The Evolution of the Earth and Its Inhabitants*, Yale Univ. Press, 35-7.

earth and shutting out the direct light of the Sun—the condensation and precipitation of which caused the flood. Although this theory does not entirely agree with the inner teachings, yet like most visions seen in the astral light and more or less imperfectly understood, it has some modicum of truth. The word firmament is “to make firm, a support,” hence this firmament is, let us say, the natural phenomena caused by the separation or settling of the dense matter and the rising of the more ethereal, a strong, firm and impassable barrier to all particles either of matter or of Being affinitized to the denser levels, yet all embraced in the Great Deep, or we might say brought forth by the same Divine Mother. Again it is the water of the Great Deep separated into its constituent elements, fire, air and water, the three Mothers. Therefore we speak of the Sea of Humanity and the Ocean of Life. Makara, the original name for the tenth sign of the zodiac, means a crocodile and is associated with water. Another aspect of water is the astral light which is also called the Great Mother. Water in all its forms is called the Mother Principle. We also speak of Mother Earth² from whose bosom we spring and to whose bosom we return, yet the earth without water is barren.

The Latin name for sea is *mare*. The formation of the letter “M” is a conventionalized glyph for the waves, thus *mm* and in this form it is used by American Indians and others. This is also the symbol of the sign Aquarius, the Water Bearer. Nearly every name given to the mother of a great Sun Initiate or associated with water begins with the letter “M”. “Maitreya is the name of the Fifth Buddha, and the Kalki Avatara of the Brahmans, the last Messiah who will come at the culmination of the Great Cycle. It is also the initial letter of the Greek Metis, or Divine Wisdom; Mimra, the Word or Logos; and of Mithras, the Mihr, the Monad Mystery. All these are born in and form the Great Deep and are the Sons of Maya, the Mother in Egypt, Moot.”³ Thus we have *Mary*, the

² See *The Message of Aquaria*, Curtiss, Chapter IX.

³ *The Secret Doctrine*, Blavatsky, I, 412.

THE 13TH TAROT CARD

DEATH



Papus

MEDIEVAL TYPES



Papus



St. Germain
EGYPTIAN TYPE



Smith
MODERN TYPE

mother of Jesus; *Myrrha*, mother of Bacchus; *Mair*, mother of Hermes; *Maya Maria*, mother of the Siamese Savior, Sommona Cadom; *Myrrha*, mother of the Greek Adonis; *Maya*, mother of Agni; *Maya*, mother of Buddha; *Miriam*, the prophetess mother of Israel; *Mizram*, mother of Joshua; *Minerva*, the Virgin Queen. Among the Greeks, Rhea, wife of Krosos, was worshipped as *Marid*, mother of Mithros, and *Mylitta*, mother of Tammuz. Also the month of *May* has always been considered as sacred to motherhood, hence it is considered unlucky to marry in that month if motherhood is not desired immediately. Moses was given his name because he was taken out of the water, *et cetera*.

Hieroglyphically *Mem* is pre-eminently the maternal and plastic sign. It is woman co-equal with man. *Mem* designates regeneration, the resultant from previous destruction, also the Divine Motherhood that has gained from experience. Just as water washes away that which is soiled or contaminated and purifies that which is defiled, so it regenerates and brings forth a new springtime from out of the depth of winter. Therefore is *Mem* also called the Great Work.

Water is spoken of as forming cold, in contradistinction to the heat of fire; for only as the Great Deep engulfed the burning seething mass of molten ethereal matter of the globe could it begin its physical evolution, bring forth and become a fit place for man's further evolution.

THE THIRTEENTH TAROT CARD.

Death.

This card represents a skeleton holding a scythe with which he is mowing down a field. The field is filled with human heads, but as fast as they are cut down, hands and feet spring up in their places. The meaning of this is that the ideals and conceptions of the head very often seem to be cut down by the mower Death, yet they become immortalized through their realization by hands (the power of accomplishment) and feet

(the understanding) in the next incarnation or in other generations which follow. Therefore this card expresses the idea of reincarnation or a renewal of life after destruction.

The thirteenth card has its evil or negative aspect as a symbol of necromancy, or the evocation of the shades of the dead, for here we find the gaunt skeleton returning to earth through magical formulae to reap his harvest. It can readily be seen, however, that this is but a misunderstanding and perversion of the true meaning, which is the renewal of life and return to incarnation of the Souls harvested by Death that they may work out that which they have sown; and not the evocation of the empty shells or cast-off astral envelopes incapable of thought. Thus while the Great Mother—Divine Love—is its true symbol, its evil side has for its symbol what Éliphas Lévi describes as the Queen of the World, “Knowest thou that old queen of the world who is on the march always and wearies never? Every uncurbed passion, every selfish pleasure, every licentious energy of humanity, and all its tyrannous weakness, go before the sordid mistress of our tearful valley, and scythe in hand, these indefatigable laborers reap their eternal harvest.”⁴

The *Bible* calls her the scarlet woman. “Come hither; I will shew unto thee the judgment of the great whore that sitteth on many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.”⁵ As long as the place of the Divine Mother is taken up by this creature, the earth and its inhabitants must bring forth in sin, and while they do so, Death the Reaper is a blessing. To live forever subject to the whims of this old Queen of the World who has usurped the Divine Motherhood would be unbearable. Hence in this respect Death the Reaper is in truth a beneficent friend. We need the sleep of so-called death, not only that our consciousness being transferred to another plane may see

⁴ *Transcendental Magic*, Lévi, 181.

⁵ *Revelation*, XVII, 1-2.

the happenings of our past life from a new angle and thus judge the hidden springs of action, but we also need it that we may wait patiently for the harvest we sowed in our past life to grow and be reaped, that when we again return we may take up the task of separating the wheat from the tares. This could not be done in one life, since both must grow together till the harvest. Only when the skeleton Reaper has put in his scythe and we have had our eyes opened and have been able to look at our work from an entirely new viewpoint in the higher realms, are we able to distinguish which is which. Therefore since in our next earth life our work must be burning the tares and gathering the wheat into the garner, physical immortality without re-generation would be a bitter curse.

CHAPTER XXI.

Number 14. THE MENTAL FOUNDATION.

“Every week—that is every fourteen thousand years—the soul bathes itself and reposes in the jubilee dream of forgetfulness.” *The Kabbalah Unveiled, Mathers, 37.*

Just as we found number four to be the Foundation Stone or the physical basis upon which nature is built, so we may look upon number 14 as being the Foundation Stone in the mental world or the *Mental Foundation* upon which must be built the higher mental conceptions of Truth.

As we have said elsewhere,¹ “After having laid the foundation stone, with its four-fold base, upon which the personality must be sacrificed, yet which is necessary to a true foundation, let us lay one more stone upon the pyramid of truth which we are erecting in our lives. Since this pyramid is to be our Tower of Truth in the three worlds, until we have its foundation laid in each of the worlds our Tower cannot reach into the heavens. This stone we will call our mental foundation stone.

“The Hermetic axiom, ‘As above so below, as below so above,’ applies in all realms. Just as in the creation of a world the rocks must first solidify and take form ere the work of creation can proceed, so in the mental world our conceptions of Truth must solidify and take form ere our mental world can be founded upon a rock, ere we can truly enter upon the Path of Illumination.”

This Mental Foundation the Soul must lay for itself, first through the mental analysis and then through the synthesis of the experiences gained in the completed cycle of number ten. For number 14 is all that number four symbolizes, with the power of number ten added. We must also consider it from the digital valuation of $1 + 4 = 5$ or humanity (5), the thinking being or *manas*, the man who has recognized in him

¹ See lesson, *The Mental Foundation*, Curtiss.

self the One Life and consciously laid his Foundation Stone (4) in the mental world and upon it begun the erection of his Temple of the Living Christ.

Number 14 is called the Number of the Mental Foundation because it is only when the mind of man has laid a firm foundation and knows on what to build up his mental structure that he can become a balanced thought-producer. Without such a foundation his thoughts are but fleeting and are not spiritually vital; mere waves of thought-force often not his own which are passing through his mind; thought-forces of the community in which he dwells. But a balanced mind, while still receiving the thought-waves of the community, has gained the ability to weigh them and reject those which do not appeal to him or which do not harmonize with the ideals he has set for himself. He can also help transmute the error he finds in the community-thought and send it forth again in corrected and helpful thought-waves.

In short, one who has laid for himself this Mental Foundation, in a large measure is master of his thoughts, hence is a leader of the thoughts of others. One who has thus balanced his own mind becomes to the community a rock or jetty against which the waves of adverse, trifling and unpractical thoughts may toss yet never override; a breakwater which turns the tides of thought into wise and helpful channels.

Number 14 therefore represents the man who has balanced his mind or put his mental house in order and who has laid four-square the cubic stone whose four corners are *Perception*, *Promptness*, *Perseverance* and *Perfection*, as described by us elsewhere thus:

“He who recognizes his power to perceive spiritually is approaching the last corner. He is carving the corner of *Perception*. He has *Perception* in its wider sense. He is *Prompt* and eager because he perceives something true to be attained. He is like a miner who after years of toil and hardship at last sees traces of gold. How *Prompt* are his actions! How indefatigable and *persistent* are his efforts! If all his hardships

are endured for the possible possession of physical gold, how much more eager should be our efforts and our perseverance once we have truly perceived the possibility of obtaining spiritual gold!

“When we approach the illumination of the mind; when we begin to perceive spiritually with the Third Eye, no matter what we fix our attention upon we will see it with spiritual perception. We will know how to find the answer to our every question. This Eye, however, does not open all at once, but follows the Law of Growth. Sometimes there is a flash of spiritual perception which overwhelms the Novice, but which is immediately followed by darkness more profound than before. This is not the final opening of the Eye, but it should convince us that its continuous functioning is possible. The true opening of the Third Eye is a great step upon the Path, yet it is not the end; for we still have our Spiritual Foundation Stone to carve and lay. It is but the completion of the Mental Foundation Stone, the acme of *Perfection*.”²

When these three corners are carved and erected the disciple will be surprised to find that the fourth corner has apparently carved itself in the night while he slept, or during the long days when he was so busy with the other three Ps. This fourth corner P is perfection, and he will wonder at its attainment, even as the prince did when he found his wonderful palace erected in a night by the magician. For every one has a magician to work for him once he learns how to command him. We call this magician the *Will*, which never fails to work its wonders for all who make it their servant. But like Aladdin we must polish up the Lamp of Truth, keep it bright and shining, and whenever we call upon our magician we must rub the lamp; for Truth pure, bright, shining and uncovered is the lamp or receptacle for the divine Light of Illumination, and the magician will only obey one who knows how to keep this lamp polished, trimmed and burning. It is only when we cultivate the Will and recognize it as a wonder working magician, given us to use and not to shut up in a

² *The Mental Foundation*, Curtiss.

dungeon, that we can gain even that so much desired gift of earthly prosperity, to say nothing of spiritual prosperity. In number 14 we must awaken this magician from his sleep and set him to work.

Moreover our Mental Foundation Stone must be a perfect cube. To make it a cube we must determine to see all sides of every question presented to us. Many persons develop the mind in a groove, seeing but one side. When this is done, instead of the Will being a magician it is but a slave; instead of using our magician to build us a wonderful castle, we find that because the foundation is not square and true, we must force him to build on one side only. Hence, no matter how powerful he may be, all that he can erect for us is a high stone wall which shuts us away from our fellow men and restricts and narrows all our beliefs. Here, carefully sheltered behind this great wall of separation, we live in a world of our own conception where we cease growing spiritually because we have cut off our sympathetic communication with the outside world. And any one who dares to climb up and look over our wall we throw stones at or ridicule and drive away.

Here also "phantoms of the mind" or distorted reflections and conceptions of facts and ideas, instead of being checked up and corrected by contact with other minds, are built up into delusions which, by repeated contemplation, become so powerful as to blind us to, and in our mental life take the place of, realities. Such phantoms are often difficult to disintegrate and displace, even by positive proof and physical facts. We speak of such persons as having a peculiar "bias of mind" which prevents them from clear thinking. Usually such delusions are confined to a single idea or line of thought, but when they are systematized the logical deductions derived from them affect all other lines of thought and action. Such persons are called "paranoiacs," one of the most dangerous types of insanity, for they are beyond the reach of reason, logic and fact. Hence in the stage represented by

number 14 we must strive always for mental soundness and squareness.

To our four-square Mental Foundation we must add the 10 of Perfection. This however we must realize to be but a step, although a perfect step. Do not think as so many do that a Mental Foundation Stone four-square and perfect is all that is needed, for on this Stone we must build a tower that shall penetrate the clouds of earth, with many windows looking in all directions, each one clear as crystal, so that from the rising of the Sun even to its going down it shall light up the windows and fill our tower with Spiritual Light.

Number 14 is called the Number of Delusions, but when we realize that it is the foundation of our thoughts, we know there is no delusion that is not the effect of wrong thinking, also that only the uncontrolled reaction can delude us; only the mind can turn our good magician—who waits our directions to build us a palace of pure gold and crystal—into a black magician who shall forever evoke for us the powers and principalities of evil and rule us through mental delusion. Let us then cultivate the Will and furnish it a square foundation and there will be nothing to fear.

The number 14 must also be considered as $7 + 7 = 14$. Since we have seen that seven is the Sabbath Day of rest in which the Soul finds refreshment, so in 14 we find another Sabbath Day, but not the same as in number seven, for here it is the mind that rests. We have back of us the memory of the struggles and triumphs during our journey from one to ten. We can look to the Sabbath Day of number seven and remember the sweet converse of our spiritual guide and the refreshment of our weary limbs. We have the sure personal knowledge that there is a rest and a fulfillment, because we have already experienced it once. Therefore we can now trustingly lay aside all our mental worries, all our doubts and perplexities, knowing that we have reached the Sabbath of mental rest where we shall find refreshment and strength to go on climbing to greater heights. Indeed so long as the

rational mind struggles or argues the Divine Mind cannot illumine or impress it. Only as we quiet the mind and rest can we hear the Still Small Voice of the Higher Self.

As we have seen in number seven, there are seven Portals on this Journey and we may call number 14 the Second Portal. At each Portal we must pause, study the path we have traversed, rest and gain strength to go on. Here we must make sure we have obtained the key that will unlock for us the Portal. For only after we have mounted all the forty-nine steps can we knock at the door of the Seventh Portal. Each Portal reached is evidence that we have gained perfection in that one particular. As we read in *The Voice of the Silence*³ “Each Portal hath a golden key that openeth its gate,” and for the second Portal we need the key of “Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no room for karmic action.” Hence the key of harmony can be obtained only by a balanced mind obedient to the Will.

Also, since number seven completes the first octave of creation or is the number in which the Divine Creative Fire or Christ-force in nature has found its first perfect adjustment so in number 14 man must take hold of himself and of all his wonderful powers as a creator and bring under the control of his Will this same Christ-power or creative fire. He must learn through experience firstly, that he is not a mere puppet through whom this mighty creative force surges, creating in him and through him with no volition of his own, even as it manifests in nature to perfect a flower or with equal ease a noxious weed. In man it cannot work thus, because of his free-will to determine whether it shall be a flower or a weed that he creates. If his will is not used to guide, it will always be an impediment. Ere he knocks at the gate of the Second Portal (the fourteenth step) he must be a worker with the Divine, a conscious agent for the use and manipulation of the

³ Blavatsky, 50.

Divine Creative-force. He must know what it is and how to use it, subject to his awakened and spiritualized Will. He must realize that it is always creative and that he is responsible for all the children (creations) of his thoughts, as well as the offspring of his deliberate determination to create and bring forth, in perfect accord with his Will, physical bodies or temples in which divine Souls may incarnate. This he can accomplish only when his Mental Foundation is laid true and four-square. Only thus can he learn how to think and how to become a conscious creator, for he has taken hold of thought force as the vehicle of Creative Fire to make it obey his Will. 'Tis here as we approach this gate we hear the Master's voice speaking in no uncertain tones, saying, "Have mastery o'er thy thoughts, O striver for perfection, if thou wouldst cross its threshold safely."

The ancient Greeks associated the number 14 with reincarnation, their doctrine being that as the Soul about to be reborn on earth drank of the waters of Lethe ere it took up another pilgrimage, so in number 14 we again take on humanity, or number five, the number of man, but now reborn or made up of $10+4=14=1+4=5$. Hence they assert that at 14 the struggle with matter must recommence. But they failed to lay stress upon the fact that the Soul at every rebirth enters earth life with all the wisdom gained during his ex-carnate life from contemplating the experiences and lessons of his past earth-life, stored up in the Higher Self as power gained, and then built into his new born body and brain as character and inherent faculties. Hence in 14 he begins where the old life left off or rather takes another step in experience. There is therefore greater reason for associating reincarnation with number eleven, as we have done, than with number 14.

In the *Sepher Yetzirah* the fourteenth Path of Wisdom is called the Path of Illuminating Intelligence, thus corroborating what we have said about its being the Number of the

Mental Foundation. Also the Moon, the planet of inspiration, waxes and wanes in periods of 14 days each.

Number 14 rules the boundary of the Great Circle or Ring Pass Not, and is also sometimes called the Rope of the Angels. Anagrammatically and cabalistically 14 is expressed as 31415, for whichever way the figures are counted they equal 14. But 31415 is the incommensurable number which denotes the ratio of the circumference of a circle to its diameter, and since the sum of its digits is 14 it makes 14 a fitting symbol of the Ring Pass Not.

The Egyptians taught that after Set had slain Osiris he cut the body into 14 pieces. Osiris as the Sun-God, and also in one aspect as the ruler of the nether regions, symbolized Man as the Sun Initiate.⁴ As he reaches this point every man who is following the inner mystical life may be said to be slain and cut into 14 parts, for he has slain or sacrificed the personality (5), which is the sum of the Divine (1) manifesting on earth (4), the five being composed of 14 or 1+4. But we are also told that Isis, the true Priestess of the Inner Mysteries, gathered the 14 pieces and put them together and made Osiris a god. Some day when Isis comes as bride as well as mother, man will find that all things on all planes that he cuts from himself at this fourteenth step will be given back to him to be purified. Isis as bride and mother is another mystery symbolizing the Great Mother Principle in nature and man, which must be espoused by the Sun Initiate. In its mother aspect it gives man his spiritual birth, and later, when man has made the higher correlation with it, it becomes his bride, the power through which he is able to put together, synthesize and bring forth as a god. Each Initiate is an Osiris or a Christ-man in so far as he is capable of expressing the divine Osiris or Christ-principle.

Apollonius calls 14 the fifth hour of Initiation, "The waters

⁴ Not only was every man who passed his Initiation called Osiris, but every man who died was taken before the Judgement, and if he passed his judgment he was then called an Osiris.

above the heavens.” Here the Disciple must become acquainted with the great astral currents, for in the astral world the currents are terrific. And just as a mariner must learn to steer his ship so as to take advantage of the currents of wind and water, so ere the Disciple ventures *consciously* into the astral regions he must study and know just how and where and why these terrific currents of astral force manifest and must utilize them, or we might say, command them. Long before this step is reached the student may enter these regions, but should never do so alone or unprepared. When he requests it he is always guided and taught and the hand of a wise though often invisible Master steers him in safety through the currents, just as we sail the ocean unthinkingly depending on the knowledge of the Captain to guide us safely through the currents of wind and sea. But during this hour the Disciple must learn to steer his own bark through the currents of the astral sea and not only consciously enter it alone and unprotected, save by his Soul armor, but master and navigate its currents as well as control its inhabitants. In the earlier steps of the second hour he must learn to control the earth forces, even the wind and the sea. Of the true Sun Initiate, as of Jesus, it can be said: “What manner of man is this, that even the wind and the sea obey him!” But in the fifth hour he becomes Superman and the waters and winds in the astral above the firmament must also obey him.

CHAPTER XXII.

The Fourteenth Letter. NUN (נ)

“That day has been prepared for the elect as a day of covenant; and for sinners as a day of inquisition. In that day shall be distributed for food two monsters; a female monster, whose name is Leviathan, dwelling in the depths of the sea, above the springs of waters; and a male monster whose name is Behemoth; which possesses, moving on his breast, the invisible wilderness.” *Book of Enoch*, 67.

“He produced Nun, predominant in smell, crowned it, combined and formed with it Scorpio in the Universe, Heshvan in the year, and the intestines of man.” *Sepher Yetzirah*, 24.

The fourteenth letter of the Hebrew alphabet is *Nun* (נ). It is one of the simple letters and corresponds to the zodiacal sign Scorpio. Its meaning is given as a fish or something springing from the primordial waters; something which has its existence, not only from the very beginning of the manifestation of this planet ere the waters of the Great Deep were broken up, but also something that swims or exists in the mother element (water) which underlies the manifestation of all life, or we might say something which dwells in the very substance from which all life on this planet must spring.

From the earliest ages a fish has been associated with the deep hidden mystery of the manifestation of the Divine and its action in the world of matter. As we have frequently pointed out, any word or idea which endures for ages and is taken up and expressed in many different forms of religious thought, does so because it expresses some deep truth. So it is with this symbol of the fish, for its fundamental symbology is the esoteric or hidden doctrine common to all religions. Among the Hindus the first Avatar of Vishnu was represented as half fish and half man, just as were the Chaldean *Oannes*, the Phenician and Philistian *Dagon*, the Greek *Phoibos* and the Hindu *Durga*. The ancient Mexicans and Peruvians also had semi-fish gods. And in the Hebrew *Tal-*

mud the Messiah is frequently referred to as “Dag” the Fish, while the common symbol for the followers of Jesus during the early centuries was likewise a fish. There is also a certain version of the deluge in which the ark is represented as being drawn through the waters by a huge fish.

The Hawaiians believe in a sacred shark which dwells in the waters surrounding their Islands, and they have many legends of great Leaders or Gods having been cast overboard and guided safely to land through the swift and treacherous currents of their tempestuous channels and seas by either riding on the back of the shark or holding to its tail. Orpheus is also said to have been cast overboard from a ship by his superstitious sailors and to have been saved by a huge dolphin. All these myths are very similar to that of Jonah, and with precisely the same esoteric meaning, namely, that he was swallowed (retired from outer life) for the three periods—the three days in the belly of the fish, corresponding to the three days in the tomb¹—of the Great Initiation into Esoteric Wisdom before he was prepared to preach to the people of Nineveh.

Jesus told His disciples, when they asked Him for a sign, that there would be no sign given save that of the prophet Jonah, *i.e.*, the sign of the fish, the inner esoteric wisdom which alone should assure them of the truth of His teachings and protect them when cast into the turbulent sea of humanity. The Christ chose His disciples from among fishermen, even as He does today, *i.e.*, from among those who are fishing in this great sea for esoteric wisdom. And to them He still speaks and assures them that they shall become “fishers of men.”

All this apparent worship of the fish is usually looked upon by mythologists as a sign of a primitive and superstitious nature, but in reality it reveals the fact that at least the seers and the true priesthood of those early nations understood the

¹ See lesson *Three Days in The Tomb*, Curtiss.

deep spiritual import of this universal symbol. For in each case the various deities represented by the Great Fish were the Avatars to the various races and also the Hierophants who presided over “the initiations of mortals into the inner and sacred degrees of the Wisdom Religion, the fish representing the understanding and realization of the inner mystery of that power which ever draws the ark of man’s life safely through the raging waters of the sea of humanity. And it is this same fundamental idea held by the Hawaiians, although in many cases ignorantly, which causes them to revere the King of Sharks as the protector of their Islands and of their fast disappearing religion.

This is also the meaning of the allegory of Jesus feeding the multitude with five loaves of bread and the two small fishes, which although continually feeding the multitude were never consumed. The five loaves symbolize the exoteric doctrine which can be grasped through the five outer senses, while the two fishes refer to the mysteries of the esoteric doctrine which can only be grasped by man’s two inner senses; also the mystery of the two, male and female, united into one flesh through that mysterious force of attraction called love, one aspect of which manifests through the attraction of sex. When the power of love rises from the level of the outer conceptions of the sea of humanity and ascends into heaven it truly becomes the Initiator and Hierophant of the unfolding Disciple.

In *Psalms*² we find the same doctrine; “Thou breakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.” This may well be a prophecy of the age upon which we are now just entering: when this Great Fish of esoteric teaching pertaining to the lifting up of god-like power to create will be given to the people to eat in the same mystical sense that we are told to eat the body of Christ. That this is the great task confronting

² LXXIV, 14.

every Soul who seeks Initiation into the Mysteries is indicated by the question asked Job³ at his Initiation, namely, could he draw up out of the depths of his nature this mighty leviathan and feed on its flesh?

The leviathan is a fabulous monster which symbolizes the deep unexpressed power of attraction between the sexes. It is a monster—as Enoch tells us, which dwells in the depths of the sea, *i.e.*, it is the most all-compelling force dwelling in the sea of humanity. It also dwells “above the springs of water,” *i.e.*, that which like the springs of water nourishes and replenishes the great sea of humanity. It is a monster in that it continually devours (in the form of lust) the purity and beauty of man’s creations. Its slimy trail is over the land so that it has even been questioned by the seeker after Esoteric Wisdom if it be possible to find the Path of Wisdom until this monster has been killed past resurrection. Yet we find that Job in his Initiation is asked by the Lord or the Great Initiator, “Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down?” Any one who reads carefully the entire forty-first chapter of *Job* will see that back of the symbolical language the meaning here given is plainly indicated. To quote a few points: “Will he speak with soft words unto thee? will he make a covenant with thee? wilt thou take him for a servant forever? wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?. . . Shall not one be cast down even at the sight of him? none is so fierce that dare stir him up.” And Job answers: “I will not conceal his parts nor his power, nor his comely proportion. . . . Who can come to him with his double bridle?. . . his eyes are like the eyelids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out. . . . His breath kindleth coals, and a flame goeth out of his mouth. . . . sorrow is turned into joy before him. . . . When he raiseth up himself, the mighty

³ XLI.

are afraid: by reason of breakings they purify themselves. . . . He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee. . . . He laugheth at the shaking of a spear. . . . He maketh a path to shine after him. . . . Upon earth there is not his like. . . . He beholdeth all high things: he is a king over all the children of pride.”

From all this we must gather that this greatest of all forces, which is a monster if permitted to rule in the depths of our natures, is nevertheless not to be killed but to be tamed, used and transformed into the crowning blessing of life, given us by our Creator not as a danger to fly from or a monster to be ruthlessly killed, but something necessary for the sustenance of our spiritual life, as we have seen in the heading of this Chapter. This overpowering dual force, in the day when we conquer it and fearlessly face its lower aspect or draw it out of the sea by a hook and place it in the waters above the firmament, will be given us for food; that is, all humanity will eat of it in the same inner sense in which we are told to eat of the flesh of the Christ, *i.e.*, assimilate its power, be nourished by its virtues and partake of its blessings.

Joshua, to whom Moses handed over the reins of government after he the Law Giver (the exoteric teacher) had led them out of Egypt, was called the Son of Nun, *i.e.*, an esoteric teacher. True esoteric teachers must begin by teaching how to lift up the Eagle from the lair of the scorpion that it may nest on high. As long as the banner of Scorpio displays only “the Serpent by the way, the adder in the path,” we are struggling in the sea. Many would-be captains or teachers while riding in the ship of personality on this sea, when the winds and waves threaten to swamp the boat, cast Jonah overboard, *i.e.*, declare the whole question taboo, and one who like Jonah would preach the higher esoteric doctrine is to them but a creator of storms, hence should be thrown overboard. But if Jonah be truly sent by the Lord the Great Fish wilt receive and preserve him.

Just as the sea or *Mare* is called the Great Mother, and the fish is the product of the sea, so hieroglyphically the letter *Nun* by some interpreters is called "the offspring," and is associated with production. It is also called the sign of individual and corporeal existence. In this sense it is easy to see its association with the zodiacal sign Scorpio, for in that sign we have the great problem of sex set before us; first in its aspect of the scorpion whose bite brings death, yet which in its senseless anger turns on itself and stings itself to death, symbolizing the results of uncontrolled sexual debasement. Secondly, in its symbol as the eagle, *i.e.*, the lessons of sex learned or lifted up, it shows that through the experience thus gained there comes the ability to fulfill the prophecy "Ye have seen. . . how I bare you on eagles' wings, and brought you unto myself. . . But they that wait on the Lord (Law) shall renew their strength; they shall mount up with the wings of eagles."⁴ Also one of the questions asked of Job at his Initiation was, "Doth the eagle mount up at thy command and make her nest on high?" *i.e.*, bring forth and nourish her young in the higher realms.

Nun is said to be predominant in smell. Now it is a curious fact that most perfumes manufactured by man have as a base musk, which is extracted from the dried testicles of the musk ox. All such perfumes are both heavy and sensuous, and in the early ages, especially among the Orientals, such perfumes were used only by the ladies of the harem and by courtesans. It is strongly advised that all pupils who are earnestly striving to follow the higher life be very careful in the use of perfume. In fact, it is better not to use any, for as the Soul unfolds it develops its own perfume, just as does a flower. On the higher planes this spiritual fragrance is quite distinguishable and is a decided factor in attracting to the advancing Soul such helpers and forces as are needed, while heavier perfumes, especially those with a musk base,

⁴ *Exodus*, XIX, 4. *Isaiah*, XL, 31.

are strong factors in attracting a class of astral entities whose sole desire is to prolong their own miserable lives upon that delusive plane, hence strive by every means to stimulate the lower passions of mankind that they may vicariously assimilate the life-force thrown off. Also when the Great Teachers (Masters of Wisdom) desire to approach a pupil, the pupil should have every sense alert to detect their presence. If acute, the sense of smell can be readily utilized by a Master, often only a waft of the Master's characteristic perfume being given as a signal to the pupil of his presence. But if the sense of smell has been stultified or overpowered by artificial perfumes, this sense cannot be used to detect "the fragrance of his presence." The Masters need no perfumes to attract them, hence the use of any perfume on the person such as sandalwood, *et cetera*, to evoke their presence or invoke their aid, is worse than useless, the perfume of love, aspiration and devotion arising from a pure heart being all that is necessary. As well might a rose-bush seek to attract lovers of its beautiful bloom by drenching undeveloped stalks with an artificial rose perfume.

The letter *Nun* also expresses concentration and harmony. By some it is associated with home-love. But to carry out the idea of esotericism they aver that this home-love is not such as seeks for outer display and recognition by the world, but perfect love and harmony within the home life.

CHAPTER XXIII.

The Fourteenth Tarot Card. TEMPERANCE.

“Temperance is a bridle of gold; he who uses it rightly is more like a god than like a man.” *Burton.*

The fourteenth card of the Tarot is called *Temperance* and is associated with the sign Scorpio. This card pictures a young woman with wings holding a vase in each hand. In her left hand she holds a vase of silver (metal of the Moon) from which she is pouring a clear liquid into a golden (metal of the Sun) vase held lower down in her right hand.

The liquid thus transferred symbolizes the Water of Life, the all-creative bringer forth of life, the life-essence or creative force which must be transferred from one vase to the other during the process of creation, without a drop being spilled by the intrusion of a thought of evil or by the distraction of the attention to sensation or mundane affairs. It also symbolizes that we must transfer this force from the imaginative state, *i.e.*, Moon, into the activity of the Sun without loss. This is to say, while imagination or the power to create mental images is a most potent force in creation, we must see to it that the images thus created are pure and golden.

We naturally find that the maiden who is performing this difficult feat has wings, symbolizing that she has taken a step higher than earth; is able to fly into higher realms in thought. In short, since this card corresponds with Scorpio, it shows that the Eagle is at least born in her mind and heart, for as long as man is under the lower or deadly stinging aspect of Scorpio, the transfer of the life-force from the silver into the golden vase cannot be accomplished without spilling (losing or perverting) it.

This card also symbolizes that it is only the virgin pure mind, with the capacity to soar above the earth and the

THE 14TH TAROT CARD

TEMPERANCE



Papus

MEDIEVAL TYPES



Papus



St. Germain
EGYPTIAN TYPE



Smith
MODERN TYPE

worldly and perverted conceptions of sex, that can accomplish this task. To be laid square and firm, the Mental Foundation must be cemented by the use of the Water of Life. The Will must be so developed and the imagination (silver, Moon) so purified that in pouring from the silver to the golden vase the imagination shall be turned into creative energy without loss or defilement.

In one of the most noted Temples in long past ages, all that is symbolized in this card was expressed in a symbolic ceremony celebrated every evening at sunset. This ceremony, foreshadowing as it did the perfect equilibrium and balance between the sexes and the lifting up of the life-forces into a higher manifestation, was considered most sacred.

It was performed by a pure virgin Priestess who had been educated in the Temple and kept from all profanation. And woe to her if by any mischance or by distraction of attention, one drop of the Water of Life in the vase should be spilled upon the ground; for this would reverse the whole symbology. The water thus spilled on the ground would symbolize that aspect of the Water of Life used only for physical procreation or poured forth on the earth to bring forth the fruits of the earth, both of which are perfectly right in their places, but not in a ceremony performed by a virgin Priestess. Therefore, should such a thing happen, it would indicate that she either had or was destined to fall away from the pure worship, hence was no longer fitted to make propitiation to the gods for the shortcomings of the people. In this Temple the esoteric truth was understood, namely, the real creative power of thought and Will, especially when emphasized through a mystical ceremony, every act of which helped to impress the thought held and to strengthen the Will. And it was this esoteric truth, supposed to be known only to the Priestess, which was indicated by the Water of Life in the silver vase held in her left hand, which she as Priestess must pour into the golden one in her right, namely, this esoteric truth must be poured out for humanity and made exoteric, yet only into

a vase of pure gold or those pure minds who were fitted to receive it. Hence the spilling of a drop meant that the task had failed.

The Temple in which this ceremony was performed was a many storied structure, having in its center a high tower with battlemented parapets. Access to the several stories of its tower was obtained by a circular flight of steps with a broad romp winding round and round on the outside. The tower formed the entire center or core of the Temple, with rooms surrounding it on each story, all opening outwardly on to the romp. At its base it spread out into an immense audience chamber, with an altar in the very center, upon which burned a perpetual fire.

The tower was surmounted by a wonderful crystal dome which was so constructed on a movable axis as to be a mighty reflector and burning glass. It was so arranged that it caught the first rays of the rising Sun and the last rays of the setting Sun and focused them upon an altar directly under the dome. By this powerful focus the rays of the Sun in that hot climate started the fire for the morning sacrifice, the wood for which was saturated with highly inflammable substances and laid in readiness.

The altar in the center of the audience chamber was reached by seven stone steps or platforms entirely surrounding it, the fourth step being a broader platform on which most of the ceremonies of the Temple were performed. The High Priest and the acolytes were permitted to ascend the fifth and sixth steps, but only the virgin Priestess could ascend the seventh step, for it was upon this step that the mystical ceremony of transmuting the life-force took place.

This ceremony, which was performed at sunset, began by twelve maidens and twelve youths—each robed in appropriate colors symbolizing the forces of the zodiac, and arranged according to the forces predominating at the time—ascending to the fourth step and there performing the mystical Sundance.

At a certain signal the Priestess, who was dressed in a wonderful robe of translucent glistening white, ascended to the seventh step and there stood with the lurid light of the altar fire shining through the folds of her robe, and with the golden beams of the setting Sun reflected around her head like a golden halo. Then a kneeling acolyte handed her the two vases, one in either hand. Into the silver vase a Priest dressed in full pontifical attire poured from a crystal vase held high, the water which had been blessed, very much as the Priest of today blesses the baptismal water.

In an intense hush and illuminated by the rays of the sinking Sun intensified by the reflecting globe, and while the vast audience was in semi-darkness, the Priestess first sprinkled an oblation of water upon the Flame that it might be cleansed through the fire of Divine Love, and then poured the water from the silver into the golden vase. This ceremony was but a symbolic outpicturing of a mystical step in attainment which must be taken on the Path to Mastery by every Soul in some life when this stage of spiritual unfoldment has been reached. This is plainly the fundamental symbology of the fourteenth card.

CHAPTER XXIV.

The Number 15. MAN THE CREATOR. THE AWAKENING.

“All beings, from the first divine emanation, or ‘God manifested,’ down to the lowest atomic existence, ‘have their particular number which distinguishes each of them and becomes the source of their attributes and qualities as of their destiny.’” *The Secret Doctrine*, Blavatsky, III, 101.

In number 15 we find ourselves confronted with a very powerful number and one that is very little understood. In truth it is a most mystical number, combining as it does the 10 of Perfection and the 5 of Humanity, being completed in the 6 of the Christ-force ($1+5=6$) struggling into manifestation against the inertia of matter. This number might therefore be called Man, the Redeemer of Matter.

Hence the fundamental meaning of number 15 is Man the Creator. But he is still blinded by and scarce dares to look at the pure Light of the Christos (6) on the one hand, and on the other hand with the 5 of personality so strong that he still seeks amidst the darkness of the vibrations of his 5 senses (sensations) for some focus for his faith, thus setting up his own conceptions and attributing to them the Perfection of the 10 of God. Therefore in number 15 we see man standing midway in evolution, but with his face turned toward the darkness produced by his own black shadow, which is made more intense by the brilliancy of the Light focused upon him at this point. The pure Christ-light is beginning to shine within him like the Sun rising on a new day, its magical life and warmth stirring in him a great longing for the Light. All he has to do to find it is to turn around and face it.

No one who has spent a night camping out in a spot far from mankind and has awakened very early when the first herald of the dawn begins to appear, but has felt and heard through the darkness, which at that hour seems even more dense than at midnight, certain vague stirrings. All nature

seems whispering of the day about to dawn and in the East a faint streak of light is suggested. One who has experienced this awakening of nature and has let that experience speak to his Soul, knows better than any words can tell it the meaning of number 15. This is a very important number, for it symbolizes that man's darkest night is now behind him, the vague stirrings within him belonging to the new day. It is also man standing in the balance, with all the forces of the Christ like the rising Sun quickening him and with the promise of his highest and grandest achievements vaguely foreshadowed in his mind. It symbolizes a phase of development all must pass through as individuals and which the Race as a whole is today facing.

Like all things that are divine, number 15 is a trinity; God, man and the devil; or God the Light trying to manifest, man with his back to the Light and the devil or black shadow cast by man which has become all the more noticeable because of the brilliancy of the Light behind him. It is man in a threefold aspect, divine within but not yet divine without, although being quickened and unfolded by the Divine Fire of the Christforce or eternal motion and creative energy ever piercing the density of man's darkness and disobedience and through karmic readjustment redeeming him. At this step he is played upon by the dual aspects good and evil, for just as the devil is an embodiment of anarchy, evil and injustice, so the Lord is an embodiment of law, order and justice.

Another aspect of 15 is as $5+5+5$ or man with his five senses functioning in the 3 worlds, which can be understood, balanced and mastered only as he permits these three fives, or his five senses in the 3 worlds, to be permeated by the Christ-force (6) and permit it to include all ($5+5+5=15=6$) and open his eyes to the realities of the 3 worlds. According to the numbering of the planets revealed to John Hayden and recorded in his *Holy Guide*, "It will be seen that an extension of these numbers according to their cosmic order yields the glyph of the divine number 15, which, as expressing the name

of Jah, the Hebrews replace in their enumeration by the 9 and 6. . . . Then the sum of the five planetary numbers, plus half the value of Sun and Moon together equals positive 35, and negative 34. The sum of those is $69=15$.¹

Among the Hebrews 15 was looked upon as a divine number since it expressed the name *Jah*, and as they were forbidden either to speak or represent this sacred word, they always expressed 15, which they called the unmentionable number, by 9 and 6, at least this is the reason generally given for thus expressing 15. But we think it far more likely that 9 and 6 were used to express more fully the true meaning of 15. For as we have pointed out, 9 is the Number of Initiation, and 6 is the Number of the Christ Principle. It will be noted that number 6 lacks just one trinity of becoming 9. In other words, number 6 is two interlaced triangles, man and nature, while 9 adds one more, *i.e.*, the trinity of God. Hence to gather the full significance of the Hebraic meaning attached to 15 we must take this fact into consideration; at 15 man has not yet developed the God in him, hence is not yet ready for Initiation, but the Christ is striving to prepare him for it. He has attained his supremacy in the two worlds, mental and natural, but has not yet learned to govern them by the divine God-power. He is awakening from his sleep and is beholding appalled that which in his ignorance he has created. He realizes that the appalling perversion of both nature and man himself has been his own work. Through the suffering and terrible consequences he endures he learns his power and determines to turn around and add Good, or the third triangle, to his creation.

This idea of the 3×5 is expressed in the *Book of Enoch* in regard to the Moon. "When the Moon rises, it appears in heaven; and the half of the seventh portion of light is all which is in it. In 14 days the whole of its light is completed. By 3 quintuples (3×5) light is put into it, until in 15 days

¹ *The Kabala of Numbers*, Sepharial, 15.

its light is completed, according to the signs of the year; it has 3 quintuples.” Of course this is both mystical and symbolical language yet if we take the Moon to mean intuition and personality and the word “quintuple” meaning as it does five-fold or of 5 parts, at once we see that the idea sought to be conveyed is that the Light of Intuition illumines his personality in 3×5 parts. The first although perfect is but a seventh portion, *i.e.*, the intuition of the childhood of the Race—the recognition of oneness with nature being very marked in all primitive Races. The second part is his power intuitively to create through his own Will and thought either good or evil. The third part is when his intuition begins to awaken the personality to its higher God-like possibilities; for the Moon being full in 15 days is nevertheless but a reflection of the light of the Sun. Thus the personality is completely filled with the Light of the Spiritual Sun only when it has reached the point of unfoldment symbolized by number 15.

Again $1+2+3+4+5=15$ and if we take the digits composing 15 and arrange them in a magic square, they can be made to add up to 15 in 15 or more different ways. This indicates that 15 represents not individual man, but humanity. It also shows that no matter what the differences among men, either of race, education or condition, yet all are brothers and are common heirs to the karmic conditions produced by the wrong use of their power. These conditions can be squared only when all find their places in the magic square of 15. It also indicates, firstly, that there is a great magical Arcanum, the heritage of the Race, now black because besmirched by man’s ignorance and disobedience, yet through the united efforts of humanity, capable of being “washed in the blood of the Lamb” (the life-force or the Christos—6—); and, secondly, that the accomplishing of this task is the Great Work given to all, hence that all are united in one mighty chain. This chain can bind man to misery, suffering and degradation or it can unite him in one strong abiding band of brotherhood. And as a chain is no stronger than its weakest

link, so individual man can never attain perfect freedom alone. Hence we might say that the slogan of 15 is “one for all, and all for one.”

The Lamb of God is associated with Aries, the first sign of the zodiac. It has been slain from the foundation of the world, *i.e.*, not permitted to function as the river of life force of the Race. The tenth sign (Capricorn) which is the cradle of the Christ, has been degraded and worshipped as the devil under the name of Baphomet or the Goat of the Mendes (the river of astral forces) and it is 15 that must turn both these rivers back into their true beds.²

Again, $15 \times 15 = 225$ and $2 + 2 + 5 = 9$. Thus when man as an individual reaches 15 and then through his awakened powers multiplies himself in humanity (or loses the sense of separateness), the entire Race will stand facing 15, confronted with the possibility of the Initiation which shall confer upon it the god-like possibilities of mastery as a Race. Then the whole Race, rather than an individual here and there as at present, will stand before the judgment seat of God or before the highest judgment of Good, when Good alone shall be the measure of a man and of a Race. Only when the majority stands for righteousness will we enter the Golden Age. Then the City of Confusion shall become the City of the New Jerusalem, the City of Peace, and all mankind shall walk its golden streets and there shall be no more night, because man has turned to the Christ so that his own dark shadow no longer obstructs the Light of the Sun of Righteousness; for 15 has reached its final adjustment.

The terrible carnage of war, and other karmic adjustments which are today overwhelming the world, is not the final Initiation, for just as man must face many minor Initiations on his Path of Attainment ere he reaches the Portal of Mastery, so the Race must face minor readjustments (15) at the end of every great period or sub-race.³ Ere mankind can

² See pages 90-1, 179-80.

³ See *The Voice of Isis*, Curtiss, Chapter XVII.

enter into a new day the darkness of the past night must be dissipated. Ere the world can begin a new era, all of evil that was created in the past era must be wiped out or ground fine in the Mills of the Gods and its substance made into Good (experience). And since man has refused to be nourished by the Blood of the Lamb as the vital life of the Christ, but has lived in his own physical sphere where the physical blood is the only idea he has of life-force—and he has even materialized the grand symbol of the blood of Jesus the Great Avatar, the Son of God—he must learn his lesson through the literal shedding of blood. Hence it is this literal physical blood that must be poured out to wash away the sins (or misunderstandings) of the past and prepare for the new day. But it is not the blood of the Son of God, but the blood of his brother man, for only through such experience can he learn the mystical interpretation of “Whoso sheddeth man’s blood, by man shall his blood be shed.” Through this shedding of man’s blood, man as a whole is slowly learning that physical blood is after all but the life, of the physical body, and that there is a life-force (blood) which still animates his inner bodies; that in consciousness he is just as vitally alive, or even more so, after every drop of the physical blood has been drained from his body on the battle-field and the physical body torn to pieces. Moreover, he has learned that this physical shedding of blood has not washed away the sins of the world, for sin still exists in the Astral World in all its hideousness and constantly precipitates itself into the physical world. Hence, the Blood of the Christ that taketh away the sins of the world and also washes clean the astral spheres is the mystical life-force of the Christ, of which each Soul must indeed partake, and not the physical blood of the man Jesus.

CHAPTER XXV.

The Number 15. THE DEVIL.

“In the circle of its action every word creates that which it affirms. He who affirms the devil, creates or makes a devil. . . . Let us assert most strongly. . . . *that as a superior personality and power Satan does not exist.* He is the personification of all errors, perversities, and consequently, weaknesses.” *Transcendental Magic*, Lèvi, 308-2.

“For the thing which I greatly feared is come upon me.” *Job*, III, 25.

By some number 15 is called evil and is dedicated to the devil. And on the principle so apt to prevail in the world that the thing we do not understand we both fear and execrate, this number being no exception to the rule has had to bear its full share of misrepresentation and ignominy. However, so many in these days are feeling the stirrings of the coming awakening that it is scarcely necessary to point out that a thing becomes to our consciousness just what we call it. Hence if we call number 15 the devil, at once we must give the devil or the evil a field of operation, so we make him a king and give him the world for his kingdom. This kingdom we call Hell or a place of torment, yet we know very well that it has no power to torment those who dwell in the Light of the Christ, even though this Light be still struggling with the density of man's ignorance. We know the Light will and must prevail, just as when we wake, chilled by the night wind in the darkest hour just before the dawn, we know that the Sun will rise and dispel the chill and darkness, and that the shadows which seem so terrifying to us in this dark hour, the moment the Sun appears will take the shape of familiar objects, and the wind which moans so dismally now will fill us with the refreshing rapture of a new day.

The forces personified as the devil are very real forces at present, though not immortal, for they are man's own creations. And as long as man is a finite being he has not

the power of himself to create that which is immortal. He can only do this through the Christ and the Christ has nothing to do with the creation of evil or the devil. Man has created, yes, and still creates, him through the power of thought and desire. Many men thinking the same thoughts create corresponding currents of force in the mental world which if persisted in become entitized into a thought-form or many thought-forms with the power and characteristics of the thoughts which have produced them. Hence in exact proportion to the amount of life-force put into the thoughts producing such entities, and the creative powers expended upon them, are they real during the period of their manifestation. But, as we have said, they cannot be immortal. The Christforce must prevail, even as 6 is the ultimate of 15.

A superficial glance over the history of mankind will show us that the belief in the devil is a very real one, also that the votive offerings sacrificed to him are the outpourings of man's most primitive feelings of fear and selfish gain. And as long as we fear and seek to propitiate him this very fear is an acknowledgment of his power. In many cases this sacrifice and worship is offered by sincere so-called followers of the Christ, for has not the Church for ages taught the necessity of penance, of prayers, fastings, sacrifices and scourgings of the flesh? Surely not to please a God of Love but to appease the devil, thus defiling the Temple of the Living God and making it only a charnel house of disease and death fit only for the devil to live in. And to the mistaken scourgings, fastings and flagellations of the Middle Ages can be traced many present-day neuroses and kindred diseases. By the horrors perpetrated upon the human body in such practices, especially during the days of the reign of the so-called "Holy Inquisition" when even human sacrifices were offered to this thought of an evil power to be propitiated, *i.e.*, the many who died under the torture inflicted for their Soul's good, and by the inculcated doctrine that the devil was supreme, man has not only created him and set him on the

throne of the world, but has literally transformed the fleshly bodies of men made in the image of God into a semblance of this monster, through the deformities of those who were broken on the rack and other tortures. Hence, instead of a pure temple, for the Holy Spirit to dwell in, in many instances we find the human body today heir to malformations, weaknesses and predisposition to disease caused by the mistaken practices of past lives.

Recognizing as we do today that many diseases—with the exceptions of accidents (trauma), external poisonings, *et cetera*—are the result of thought, it is not a wild supposition to believe that it is this fear-thought of a monstrous personification of evil, the belief in a personal devil instilled into the mind of man for ages, coupled with the thought that every child is born in sin, which has peopled the astral and psychic worlds with terrible antagonistic and vile forces that are the cause of many nervous and nearly all psychic diseases, especially that terrible scourge of mankind, cancer. For just as the devil and all his followers are a false life or false God, or the pure life-stream reversed—“*Satanus est Deus Inversus*”—so cancer in the human body is the life-force reversed or working its own will without control or supervision. It is something evil and monstrous, growing cell by cell, and destroying the Temple of the Living God. Those who are victims of it, however, are by no means its sole creators, mark this very plainly, any more than every Soul who succumbs to a temptation is wholly responsible individually for the creation of the devil and all his attendant evils. It is a part of the race karma, yet those who succumb either to loathsome diseases in the body or the equally loathsome diseases of the mind do so because they have not been sufficiently filled with the pure divine life-force of the Christ. They have been negative and so have left an open door into which the muddy stream of evil has poured and polluted the pure stream of the Christ-life. The belief in or fear of the power of evil is such an opening.

Many who are suffering today from the loathsome disease of cancer, in their last incarnation believed implicitly in the power of evil and gave much of their thought to the appeasing or propitiation of the devil. Or in cases in which the cancer seems to have been inherited, the family in which the Soul has incarnated has for generations handed down a strong belief in the inevitability of cancer being inherited. The Church has made the devil a necessary part of its doctrine, for although in the Articles of Religion of some denominations they do not specially affirm the devil, yet they teach it by inference. For instance, in Article 17 of *Predestination and Election* we read “whereby the Devil doth thrust them either into desperation or unto wretchedness of most unclean living, no less perilous than desperation.” Through the Church’s postulate of original sin the devil is given greater power than the Christ in that he is given the power to blast every Soul born into physical life, while the Christ can redeem only those who seek salvation, and that with difficulty. That which is original comes first, hence from this postulate we might deduce that the devil was the original king of the world, instead of but the despoiler of Christ’s Kingdom, although we are distinctly told in the Bible that “Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations,” and the Articles of Religion tell us (Article 20): “And yet it is not lawful for the Church to ordain anything that is contrary to God’s word written, neither may it so expound one piece of Scripture that it be repugnant to another.” Yet even today the devotee who fails to bow in abject submission to the belief in the devil’s baneful rule or who dares to assert in Church circles that there is no devil outside of man’s perverted creations, is looked upon askance. Since all this is vital belief carrying life and energy and much creative thought-force, in fact, when we consider the voluminous treatises of the early Church on the Devil,¹ it is no wonder that we are suffering from its effects in body, mind and estate. And we

¹ See *History of the Devil*, Carus.

will thus suffer until we as persistently create its opposite. Éliphas Lévi tells us “In a word the devil is for us, even as mortal sin is, to our thinking, the persistence of the will in what is absurd.”

Can we then hesitate to say that man’s thought has created a devil and made him very real and given him power over the earth? The devil is the synthetic embodiment of all man’s ideas of a personal devil, as well as the dark shadows of all man’s perverse and degrading beliefs and practices in connection with the physical expression of the life-force. And this devil, or to put it more correctly, this entitized evil, is the Adversary or that which fights against all efforts or attempts either to change the current of thought which feeds him or to withdraw the life-force on which he lives.

We cannot impress too strongly this fact upon our readers; for all those devout Souls who believe in the devil are striving continually to propitiate him or are bowing down to worship him by admitting his power, even though they do so in a negative way, and are thus helping to keep him in power. There are thousands today who think their faces are turned toward the Light of the Christ and who earnestly desire to walk in that Light, who are nevertheless pouring out daily libations of thought-force and worship to this monster. But his power is limited by the amount of belief and vital thought given him. Like all thought-forms, he will gradually fade into nothingness when this force is withdrawn.

The *Bible* tells us to “resist not evil” but to overcome evil with good. This is wise philosophy, for the devil, being but man’s creation, we naturally give to him much thought of a very vital character. To overcome him with good we must recognize that *the thing we dwell on in thought we give power over us*. Hence, we must fill our minds with thoughts of Good as a positive force that it may drive out the phantom of evil. In other words, when man turns around and faces the pure white Light of the Christ—this being the one immortal reality—it will just as surely drive out and

overcome the black shadow of man's imagining as will the risen Sun dispel the darkness of night.

As the world is today, we might compare evil to a great corporation whose chief asset is the devil and all his works. Every one in the corporation will receive his share of the assets in exact ratio to that which he has put into it or the stock he holds in it. Hence, if we refuse to take stock or pay premiums in the corporation, we do not receive dividends. So why waste time fighting or resisting it? We should use our powers to make the idea unpopular. To do this we must spread the idea of Light and freedom, hold up the banner of the Christ, and through concentrated thought add to the power of the Light. While we cannot help but recognize the presence of evil in the world—else why any effort to reform?—we should avoid talking of *or dwelling upon it in thought*, but should create its opposite *every time it is presented to our consciousness* and thus hasten the dawning of the new day.

Number 15 is above all other numbers the one which either makes or destroys the devil and all his works, among which is black magic. Magic is that which is produced by invisible means or by thought-power and concentrated Will. Hence, if the devil is the entitized force of man's evil thinking and willing, black magic might well be described as the almost unbelievable lengths to which man, while professing to be a Christian, can still carry hatred, cruelty, persecution and unbrotherliness toward his fellow men. And this monster thrives on autocracy in religious matters as well as on war, famine and pestilence, lust, greed and avarice. All these things are facing the world today as the Race is passing the period comparable to 15. And it is only the completion of this number in 6, *i.e.*, $15=1+5=6$, or the rising of the Sun of Righteousness, that can awaken man to see things in their true light. Today the world stands aghast at the blackness and chill of the long night and asks with blanched lips: "Is this the darkest hour before the dawn?" Who shall say? The world is now

turning longing eyes toward the East and by the very suffering and horror resulting from the negative expression of 15 is expecting to see the Sun of a new day arise, and the Christ of number 6 rejuvenate and recreate the world. Repentance means turning round and facing the other way, and 15 is such a turning point in the life of individuals and the Race. Let us pray that the dawn shall break ere these lines are read.

When Belshazzar, the King of Babylon (confusion), was at the height of his insolence, debauchery and vileness in the midst of his festivities, his enemies, the Medes and Persians led by Cyrus, took from him the city by turning the waters of the river Euphrates into a new channel, thus leaving a passageway under the gates of the city. When the city of Babylon was built, the river Euphrates was deflected to the left from its original channel so that the river would flow through the city and supply it with water. It was so arranged that the entire river flowed under the principal gate of the city so that when the gate was shut down, the river formed an important factor in the defense of the city. When Cyrus took the city, he restored the river to its original channel and marched his army under the gate where the river once flowed. The meaning of the name Cyrus is "The Sun," thus symbolizing that it is the Sun of Righteousness alone which can capture the City of Confusion by turning its river (life-stream) into its original and normal channel.

The *Bible* story of Belshazzar and his feast does not agree with the facts of history—as it was designed to teach a mystical truth—but it is an excellent symbolic story of how we can conquer the devil and take his kingdom from him even at the height of his power and feasting, namely, by digging a new channel for the rivers of thought-force to flow through that they shall no longer flow into the City of Confusion and water it with festive life, but shall leave it dry and at the mercy of the Conqueror. The thing to do is to mobilize a great army of our thoughts and set this army to work to patiently dig a new channel that the river of the

world's thought may no longer flow into the City of Confusion, but shall water the land as originally intended and bring forth love, purity and unselfishness for all mankind. So shall the King of this World (the Devil) be destroyed and his kingdom be taken from him. For "it is not by might nor by force, but by my Spirit saith the Lord." Hence, the true meaning or power of 15 is the power to *Dare* and *Do*.

Again, number 15 is the number which gives man the power to use his senses in the Astral World, much in the same way as he has entered the Mental World in number 14 by the control of thought. Here again he can either create or destroy the devil, according as he uses the experiences there found to further his personal ends or learns their lessons and uses them to help humanity. Here, too, must he dig a new channel for the river of astral force that it may no longer water the land of delusion and desire, *i.e.*, he must withdraw the life-force from all deluding and misleading thought-forms that are emissaries of the devil to deceive and mislead the seeker after Truth.

According to Apollonius, 15 is the sixth hour of Initiation, and he calls it "Typhon" (the electric whirlwind). "Here one must remain quiet, immovable through fear." While we do not altogether endorse this precept, yet we understand what it refers to, for at this step the Neophyte has reached and is facing a most formidable test. It is here that he must meet the dread Dweller on the Threshold so graphically described by Bulwer Lytton in his novel *Zanoni*. This dweller is an entity built up by the synthesis of all our faults and failings, hence because it is the evil in ourselves it is horrible to the last degree and most difficult to face, recognize as our own and conquer. It also inspires a feeling of terror and almost hopelessness, for in its evil eyes we see the things in ourselves we have refused to admit heretofore, the creatures of our outer darkness. We meet a lesser expression of the Dweller at every minor step in a particular manifestation of the especial thing we must conquer at that step. But when

the Neophyte reaches this sixth hour (the Christ-hour made up of 1+5) he must once for all face his lower self and must recognize all its hideousness. It now stands revealed and ready to fight for continued life. No longer is it but one fault that is shown to him, but every hidden vileness; that which he never suspected, yet which at that moment he can no longer say is not his own lower self. Well might he stand immovable with fear, for because it is his own creation he alone and unassisted must face and conquer it. If he hesitates he is lost, for even as he watches it grows, until what at first appeared but a hideous dwarf now becomes a menacing giant. Although he is seemingly so unprotected, yet he has the power of the Guardian of the Threshold, the synthesis of his higher thoughts and better nature, which although unseen stands close beside him. This is the threshold of a new day of at-one-ment; the day when he leaves behind forever the old life interests and enters into a life of interests engendered by his awakened powers.

The world today is facing the monstrous Dweller on the Threshold of its sixth hour. The great world war with its attendant horrors was a manifestation of this Dweller. And only as we unite our forces, not in anger and hate, but in love for truth, justice and humanity, to strangle this terrible thing, knowing full well that no matter how hideous its mien, it is our own—belonging not to any one nation alone, but to the Race—will we have the power to conquer. We each individually through all the ages of the old day just past have poured into it our thoughts of cruelty, unbrotherliness, greed and avarice which have coalesced into the thing we now face. The one who is its earthly leader is but one who has opened his mind and heart to the world's evil thought-forces and has dared to express them.² Therefore since all are responsible all must help to overcome this Dweller that a victorious and purified humanity may cross the Threshold and enter into the new day now dawning.

² See *The Philosophy of War*, Curtiss.

CHAPTER XXVI.

The Order of the 15.

“The Fifteenth Path is the Constituting Intelligence, so called because it constitutes the substance of creation in pure darkness, and men have spoken of these contemplations; it is that darkness spoken of in Scripture, ‘and thick darkness a swaddling band for it.’” *Sepher Yetzirah*, 30.

“Where is the way where light dwelleth? and as for the darkness, where is the place thereof?” *Job*, XXXVIII, 19.

The *Order of Christian Mystics* was originally put forth under the name of *The Order of the 15*, this being its cosmic and numerical designation. But this name caused so much misunderstanding that it was considered better to use the name of the philosophy which it teaches. Hence the name now used is *The Order of Christian Mystics*, although *The Order of the 15* is still retained as a sub-title. When the Order was first put forth in this cycle it was planned primarily to meet the demands of advanced students only who, having been associated with it in past lives, knew something of its symbology, hence could appreciate the deep significance of its numerical designation at this period of the world’s advance. But with the rapid expansion of the work the field of its appeal has steadily grown and widened until now while it still amply satisfies the same class of advanced occult students, yet there are many less advanced who need its help.

The monthly lessons sent out by the Order are in some ways so plain that “He who runs may read,” yet they also contain so much deep underlying and occult lore that the most advanced students find much that is new and much that while very old, old as humanity itself and familiar in principle to all occult students, is nevertheless put in a new light, *i.e.*, the light of the new day. For that which is based upon Eternal Truth is fitted for all time and can therefore be studied from

all angles, each angle presenting a perfect picture. Thus every age can find its needs supplied, for every phase of thought in any age can clothe these Eternal Verities in its own dress so that they will appeal to the mind of that Race or that age. Therefore this Order as put forth in this present age brings nothing new in principle, but proves, by its ability to present world-old truths in language understandable in this present age—because recognizing all the scientific advances—that these truths are indeed like nature, ever new, yet ever old; ever renewed so that each age finds in their beauty, in the perfume of their blossoms, in their fruits, and in their exhaustless supply, a new wonderment, as if made for that day and generation fresh from the hand of God.

Hence the Order today is reaching out among those who are loosely classed as orthodox Christians, yet who are eagerly seeking for a greater understanding of Spiritual Truth and a more Soul-satisfying interpretation of the Scriptures than the Church affords. It also appeals to the many who have formerly been satisfied with the so-called “advanced teachings” of modern origin, but who now require a more comprehensive and all-inclusive philosophy than they have found elsewhere. To these ever-increasing classes the numerical name of the Order means nothing; in fact, instead of appealing to them and leading them to inquire into its teachings, it often turns them from it, hence the name of its philosophy is used instead.

In the face of the undoubted power of numbers, let us say that all students who have carefully read and digested the meaning of number 15 will have no difficulty in understanding why an Order bearing the numerical title *Order of the 15* should have been put forth when it was. In fact, had not the Masters of Wisdom made an effort to give to humanity some special form of teaching by which it could understand the shadows and forms, which during this awakening to the dawn of a new day are pressing so heavily upon the world, humanity would be left like frightened children who waking in the chill dark which precedes the coming of day, cry out for some

wiser head to explain the terrifying conditions of the darkness, and show that the shadows are not monsters lurking in the darkness to devour them, but only natural phenomena misunderstood.

The Elder Brothers of the Race—who themselves have passed through many similar nights and watched the dawning of many similar days—have therefore in love and compassion sent to the world at this period these special teachings, which are not new or startling, but which go back to fundamental principles for an explanation of present day conditions, thus relighting a torch of Truth that the ignorance of this age shall be less dense and the struggle for enlightenment shall be less discouraging than in their age.

This Order was established at a time when the world was crying out for help. So many were beginning to feel in their lives the overlapping of the three worlds; were having dreams and visions and psychic experiences as a result of their five senses beginning to unfold and respond to the octave of vibrations of the higher worlds. Even in the midst of the gaiety and confusion of Babylon, many had seen the five fingers of a man's handwriting on the wall of the world's banquet hall strange characters which neither the astrologers, the soothsayers nor wise men were able to interpret. Hence, this Order came like a "Daniel come to Judgment" to read the many riddles; to show the world that the pound of flesh demanded by it cannot be given if its giving shall shed one drop of spiritual life blood.

While to the earlier Races the realms of consciousness might seem to be distinct globes,² yet as evolution progresses and the life-wave sweeps upward from its lowest point, the realization grows in humanity that these realms interpenetrate and have their reactions each upon the other. Hence, unless there is some special teaching given out to meet these conditions and explain all the phenomena pressing upon the attention of the world, humanity would be lost in the manifold illusion of the

² For explanation see *The Voice of Isis*, Curtiss, 207.

astral world or wander hopelessly in the labyrinth of mental speculation and fail utterly to see that through all realms the Great Ones have blazed a Path and have left a guiding thread which will lead safely through the maze. Without a clear and rational explanation man would also be at the mercy of the outpouring of all his evil creations in the three worlds and be crushed by the seeming hopelessness of it all and, like Job, would be tempted to “curse God and die.” This Order therefore presents a logical, reasonable, scientific and Soul-satisfying philosophy which is able to point out both the why and the wherefore of all the changing conditions of the times. And because it can do this it is able also to show the way out and conclusively prove to humanity that the very darkness of the times is a proof that the dawn is at hand. Its mission is to clear away the mental rubbish which the ancient world has accumulated that the fountain of Living Water (the Christ) may spring into everlasting life.

The slogan of this Order is “*Know, Dare, Do, Keep Silent*”; the word “Know” being implied by the open eye in the center, while the other words occupy the three sides of the triangle in the symbol.³ Every Neophyte who sets out upon the Path of Attainment does so because he has mentally seen the Open Eye and from his inner divine intuition knows it holds a message for him. He must have developed within him a strong consciousness that there is something worth the seeking, hence has aroused the daring spirit necessary to leave the old “primrose path of dalliance” and seek new and unknown regions. It not only takes a firm conviction of the truth of that which he would seek, but it takes far more; it takes courage, determination and perseverance. So many believe and long to attain, yet spend incarnation after incarnation bemoaning the fate that has given them a heart with which to long and a mind with which to aspire, yet has surrounded them with so many seemingly insurmountable obstacles which

³ *Ibid*, Chapter XXXIV.

they call impossibilities. So year after year, and life after life, the longing grows fainter and the obstacles more substantial, until through the stern whippings of karma, the Soul is left naked to do or die, like a boy who is thrown overboard to swim or sink. This is well expressed in the couplet, "He who hesitates is lost."

Therefore to *Dare* is the first step into this Cosmic Order, and many take it almost automatically, having attained to it in past lives. The next step is to *Do*. At this step many linger, for the great temptation is to dream, rather than to do. But the *Do* here indicated must be of a very definite character; it must begin with his own life, in overcoming his faults and failings. The Neophyte can never say: "I have accomplished," no matter what work he has done for humanity, until at least to some extent he has accomplished this first overcoming and it begins *to show in his life*. But we must be lenient in our judgment for, like a floating iceberg seven-eighths of which is always submerged below the water, so with the Neophyte. While his efforts must affect his life, yet the foundation must be below the surface of consciousness. Only such overcoming as has built for itself a strong foundation below the surface will endure the storms and dashings of the waves of life. Therefore, do not grow discouraged, for if even the tip appears above the water know there is seven-eighths below the surface. And even before its tip is in sight, the submerged seven-eighths will do much to hold back the waves.

The hardest lesson of all is to learn to *Keep Silent*. The esoteric meaning of *Keep Silent* is not merely to refrain from talking, although it does mean that we should refrain from frivolous chatter, from gossip and criticism. Its chief meaning is that we should keep in touch with the Silence, in the consciousness of that deep mysterious Silence which makes all our thoughts, works and deeds potent. It also means that we are not merely to dream of past accomplishments, but are to realize intensely what we have accomplished, and from the past seek to understand the mighty unseen forces which work

only in the Silence, without which we never could have accomplished. Hence we must waste none of this precious force in mere talk or dreaming, for this is a prolific waste of force. We must obey the mandate of the Christ within who tells us "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." This means not to waste words; not to try to impress on others our degree of advance by telling them of our experiences, or by boasting of our victories or speaking of the qualities we think we have builded into our characters. For if all these things are true the world must see them, and to claim them, even if we are very sure that seven-eighths of them are already built beneath our consciousness, will but draw antagonism and dislike upon us and perhaps the very foundation we have so laboriously built below the surface will be destroyed by the heat of the antagonism thus engendered.

If one word is forceful enough to express our meaning, do not use more. Also let all our conversation be as simple and to the point as yea, yea, nay, nay. Above all, always listen in the Eternal Silence for inspiration which will direct our every word, so that no word we utter "cometh of evil." Vain chattering, either out loud or mentally in talking to ourselves, will and must disturb the Great Silence so that we cannot be guided by it "Be still and know that I am God."

Many persons think they are talking through inspiration because the words they utter seem to be put into their mouths without their own volition, but if we dwell in the Silent Court of the Temple of the Living God we will learn to distinguish between true inspiration, which is the inbreathing of the Divine Spirit, and the parrot-like chatter of astral friends or others who know little more than we, or the thought-force of the community, or that of some stronger, more positive friend. In such cases the words we utter "come of evil." No matter how good the words, if the *method* is evil, it "cometh of evil." True inspiration comes from the Divine Indwelling Christ and is the inbreathing of the Holy Spirit, thus making us one

with the Father. Then, like Jesus, we can say, The words that I speak unto you I speak not of myself; but the Father that dwelleth in me.”⁴ Never try to justify or defend or explain by much argument. Speak the truth to the best of your ability, then rest in the assurance that you have done your best and that time and events will justify you. This is the inner meaning of *Keeping Silent* or dwelling in the Eternal Silence.

⁴ *St. John*, XIV, 10.

CHAPTER XXVII.

A Symposium of The Order of the 15.^a

“Behold, I bring unto you good tidings of great joy.”

For convenience in reference we will here gather together what we have said about the Order in our various other works.

“To all earnest seekers after the spiritual life whose sincere desire is to progress in spiritual growth and unfoldment, and who wish the opportunity of coming into closer personal touch with those Masters of Wisdom who, through all ages, have been the Teachers, Guides and Elder Brothers of humanity, there comes the following message:

“In accordance with the geometrical design of the universe, a point in evolution has now been reached when an advanced Order has been established upon the earth plane. This Order is not an organization in the general acceptance of the term, *nor is it connected with either the outer or inner work of any other occult organization now in existence on the physical plane.*

“*The Order of Christian Mystics* is but one name for a great Cosmic Order which has always existed and through which all Souls who have reached Mastery have passed on some plane, at a certain stage of their evolution. It has been represented upon the earth-plane at certain cyclic intervals in all ages, and has been known under various names. Its manifestation upon the earth-plane during the present cycle began on January 1st, 1908, its numerical name. *The Order of the 15*, being then used. But now that the Order is reaching that great class who are looked upon as orthodox Christians, yet who are eagerly seeking more definite instruction concerning the mysteries of the spiritual life, the name of the philosophy which the Order presents is used instead.

“*The Order of Christian Mystics* is a non-sectarian, unifying spiritual movement, inspired by an unselfish love for humanity

^a From the first circular lent out in 1908 to announce the Order.

and a desire to help mankind recognize the reality, and make practical use of, its spiritual guidance in the daily life.

“It is Christian in that it seeks the universal Cosmic Christ Principle, no matter by what name that Universal Principle is known in other lands; and in that it bases its teachings on the Christian rather than on Oriental scriptures. It is Mystic in that it teaches its pupils the mystery of how to come into personal and conscious touch with the Christ-consciousness within.

“It is not put forth to form a new sect or cult to further divide up and separate humanity, or to form another pigeon-hole in which to isolate a few followers; nor does it seek to secure a following for any human leader or personality. It is a spiritual movement, without creed, dogma, rules or pledges. Instead of emphasizing the differences between its teachings and all others, it strives to establish a platform so universal that its pupils can find in it some one thing to which they can agree, even though that one thing be not the same for all. Thus will this Order become a link to join the best efforts of all into one great universal movement which shall spread Brotherhood upon the earth through spiritual understanding. True Brotherhood does not mean that all must think alike, but that each recognize Truth wherever found and *demonstrate* love and tolerance toward those who find a different aspect of Truth more helpful.

“This Order does not ask its pupils to leave any church, society or organization to which they feel attracted, unless they find in this Order their true spiritual home and desire to work exclusively with it. It but seeks to help all to understand the workings of the great fundamental Laws of Life, and thus enable them to do their own work the better, in their own way and place. It asks no one to subordinate his individuality or to follow any leader, but leaves all free to follow the Truth as revealed to them. It does not require that any of its teachings be accepted by its students because some authority says they are true, for unless a teaching appeals to

the heart and rings true to a Soul it is not true to the consciousness of that Soul. Hence, no authority is enforced, except the authority of that Voice within each heart which recognizes and witnesses to Truth wherever found.

“Understand this point clearly: *It will be only through your own individual effort*, your attitude of Soul and the character of your subsequent life that will enable *you to place yourself* in personal, conscious touch with the Masters of Wisdom. *It depends upon no personality but your own.*

“All organizations and movements which receive help from the spiritual-plane have their own particular work to do. Whether they have succeeded in the task set before them, or whether they have failed, is clearly shown by their results, and the same rule must be applied to the work of this Order. But many students have outgrown organizations, having found them too narrow and their necessary limitations too binding. Hence, in this Order an avenue of instruction and help has been put forth that *is not an organisation* and which is not limited in its activities.

“This movement is not an organization, because it has no constitution or by-laws, no officers (only the Founders), requires no pledges and no dues, and does not restrict a student’s activity in any society or organization. Therefore it is not antagonistic to, or a rival of, any existing organization that is helping humanity, but permits perfect freedom. It holds out the hand of Brotherhood to each and gives to all an opportunity to *prove* the ideals of Brotherhood and tolerance which they profess.

“We can but reiterate that while *The Order of Christian Mystics* stands alone, nevertheless it stands for Truth wherever found, its motto being, “By their fruits ye shall know them.”

“Under no circumstances does it criticize any. If an organization, society or movement has helped one Soul to take one step upon the Path to Mastery, it has not wrought in vain.

“Whosoever shall give to drink unto one of these little

ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward! Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.”

“The fact that a teaching attracts and helps you is evidence that it contains the lessons needed by you for the step you are taking. The fact that a movement no longer appeals to you, no matter how helpful it may be to others, is evidence either that your Soul has learned the lessons that movement had for you—even though not mastered intellectually—that it is not your true spiritual home or that the movement, no matter how beautifully conceived and launched, has become tainted with something that is not helpful, or is perhaps distinctly injurious to your physical, mental, moral or spiritual growth. Hence, to remain connected with an organization to which you no longer feel drawn or which you have outgrown, is as detrimental to your Soul-growth as it would be for a flower to remain in a pot which had become too small for it or whose soil had become exhausted.

“Each movement that aims to help humanity has its own place and its own work. Colored blocks are necessary in the kindergarten, primers for children, text-books for the training of the mind in school and college. But when the mind has been trained it must then put that training to use in a practical way; in business, under the head of the firm or manager; in art, under a great teacher; in spiritual things, under a Master of Wisdom. But remember that, because you are no longer interested in the colored blocks or primers you once thought so beautiful, you are not to despise the children who still cling to them, or find fault with the teachers of the a-b-c’s. All have their place, and the children will grow away from the blocks when they have learned their lesson, just as you have grown. The proof that you have outgrown earthly organizations will be the love and tolerance with which you treat all your brothers and sisters who still feel the need of such methods. To rail at organizations, and those who work in them, especially

one which has helped you to reach your present state, is proof that you still need their discipline. Every uplifting movement or teaching has its place and has for followers those who need its lessons.

“One of the chief objects of this Movement is to correlate advanced philosophical teachings with the orthodox Christian teachings; to form a neutral ground where both can meet and recognize Truth, and to reach the great mass of people who will not join organizations or occult societies of any kind. On this account we may disappoint many intellectual students, for our language will purposely be made simple, and the great truths which we set forth will be so stated as to appeal to minds schooled in Western religious thought. Our great object is to enable all sections of spiritual seekers—New Thought, Spiritualism, Theosophy, Christianity; in fact, all lovers of Truth—to draw together at the heart-center. *This is a necessary preparation for the near advent of the great Spiritual Teacher for the Western world who is soon to appear, The Avatar.* The good news of His quick coming must be given ‘unto all people,’ not merely to a few intellectual thinkers or occultists. All schools of spiritual thought need this preparation.

“While the teachings of this Order are those of the Wisdom Religion, they are not theosophic or rosicrucian in the sense of being put forth by any of the numerous societies bearing those names, for they deal with the Christian *Bible* quite as much as with Oriental or medieval teachings.

“There is a real necessity for the various presentations of Truth as given to the world; for just as the climate, flora and fauna of a country, and the language and customs of its people, vary in different parts of the world, so must Truth garb itself in habiliments suited to the modes of thought of the people to whom it is given. There comes a time, however, in all organized bodies giving out spiritual teachings when some students will advance as far or farther than the leaders of the organization. And since it is only natural for

such leaders to assume that they are more advanced than any of their students, inharmony and dissatisfaction, or even secession, result. In the development of all students a point is reached where they need the advanced, *personal* instruction, not of any leaders—*who are themselves but students*—but of One who has at his command all knowledge and all wisdom—*i.e.*, a Master of Wisdom.¹ It is in answer to his personal need that The Lodge of Masters has put forth *The Order of Christian Mystics* at this time. It comes as a direct response to the prayers of many, many hearts for more light, love, sympathy and *personal guidance*.

“As this continent may become the home of a new Race which will ultimately perfect itself by the survival and interblending of the fittest of all the races now existing, so must its religious thought be blended and purified that it may emerge as a pure ray which has gathered into itself the force from all its sub-rays.

“*The Order of Christian Mystics* is put forth in an effort to awaken The Christ-love in the hearts of men, rather than to cater to the intellect or the desire for psychic powers; for only those who can correlate with The Christ-power can be gathered together to form a nucleus in which this Power can be individualized on earth. The aim of this Movement is especially to help all Christian people to find the deep, underlying, vital truths common to all religions in their own, and thus truly, and in the only way possible, prepare for an Universal Brotherhood on earth in which each Soul shall find the same vital truths spoken in his own language,² *i.e.*, couched and taught in terms of the religion in which he was born.

SPECIAL OBJECTS OF THE ORDER.

1. *Complete individuality through union with the Higher Self.*

¹ It is understood, of course, that the Founders do not answer the letters nor compose the teachings, although their consciousness had to be especially trained to reach up, grasp and correctly interpret and express the wisdom to be transmitted. They are merely the transmitters in the ordinary sense of the word, and do not pretend to be the Teachers of the Order.

² See *Acts* II, 6.

“The ideal of this Order is one of constant *self-mastery*, in obedience to the personal guidance *from within* and prompted by the ability to help humanity to a greater realization of the Christ-consciousness. This is the acme of individualism—Mastery—for the Soul and the acme of oneness for the Race. Necessarily the fundamental assumption is the possibility of each Soul coming into conscious touch with his Father-in-Heaven.

2. Personal training in the philosophy of life.

“The personal training is carried on partly on the inner planes and partly by correspondence with the Teacher of the Order through the Founders. Such correspondence is open to all who need personal help with the problems of their Soul-life. For adequate reply, the letters should contain not more than three questions. The answers will contain clear explanations of the laws of life which apply to the individual needs of the pupil. Such correspondence is sacredly confidential.

3. A higher standard of purity on all planes.

“Ere the pupil can attain to the higher stages of spiritual consciousness he must learn to control his thoughts as well as his words and acts. The highest ideals as to the sacredness and purity of the marriage relation and the creative forces are inculcated.

4. Esoteric interpretation of the Bible.

“The special object of these teachings is to bring to the attention of the world, as simply as possible, the Pearls of Wisdom in the teachings of the Master Jesus—pearls that have been overlaid with wordy misconceptions and dogmas so long as to be almost unrecognisable.

“Although the Christian *Bible* is the greatest occult book ever given to humanity—for it contains not only the wisdom of all prior scriptures, but also a prophecy of the future—yet it is the least understood of any scripture, because heretofore all efforts to explain it have been upon a literal, intellectual,

material or historical basis and not from the standpoint of its *spiritual symbology* and esoteric meaning.

“This Order gives its students the esoteric key which enables them to apply the underlying laws of every parable, allegory and miracle to their own spiritual growth.

5. Training the senses to respond to vibrations from all planes.

“The great psychic awakening now sweeping the world has brought many students to the point where their inner faculties are unfolding. This is a point of great danger, for here the two paths—the Right Hand and the Left Hand—diverge.

“*This Order offers no formulas or general exercises for developing psychic powers*, but teaches that all such faculties should evolve gradually *as a natural result* of normal spiritual growth. To seek them in the séance room or to force them through special forms of concentration or negative ‘sitting for development,’ etc., is abnormal. But, as the Soul evolves, the senses must respond to higher rates of vibration and awaken to higher states of consciousness. *When this occurs* the pupil must be taught both how to protect himself from the many dangers of the psychic realm³ and also how to make the best use of the newly acquired powers in furthering his spiritual growth; for psychic powers in themselves *are not an evidence of spirituality*, merely evidence that the student is opening his five senses to the ethereal or astral world, and all depends upon the use he makes of the powers attained. This is a personal work which could not be accomplished by any organization bound by set rules.

6. Preparation for the Coming Teacher, The Avatar.

“Like nearly all advanced thinkers and movements along spiritual lines this Order expects a great spiritual Teacher to appear on earth during the early years of this century. The prophecy, ‘Many shall come in my name, saying, I am Christ; and shall deceive many,’ is being literally fulfilled to-day. This Order fully explains the true mysticism and fundamental

³ See *Realms of the Living Dead*, Curtiss.

laws of the Coming that the Elect may not be deceived.⁴ For just as lightning flashes from heaven as the result of the gathering on earth of certain forces which induce its descent, so must the Coming be the result of the gathering together of the forces of love, tolerance and brotherhood which shall induce its physical manifestation. Hence one of the great objects of this Order is so to train its pupils that, *through their own intuitions*, they may learn to recognize and respond to the influence of that Great Teacher upon the higher planes and not be led astray by personality. For one who requires to be told by another, 'Lo! here, Lo! there,' cannot recognize the manifestation when it takes place.

7. Special training in recognizing the oneness of Truth wherever found.

"Since the human race reflects Truth, as a diamond reflects light, through many facets, Universal Brotherhood can never be achieved by all men thinking alike. Our idea of Brotherhood is universal recognition of the oneness of Truth in its various expressions or unity in diversity, thereby manifesting perfect tolerance toward all.

⁴ This is fully explained in *The Voice of Isis*, Curtiss, Chapter X, also in *The Message of Aquaria*, Curtiss, Chapter XXXVIII.

CHAPTER XXVIII.

A Symposium of The Order of the 15 (continued)

“All we can say is that it is a direct outpouring of The Lodge-force, and the agents through whom it is manifesting are of no more importance, from the standpoint of the teachings, than would be the pipe through which a stream of pure water was led into a parched and thirsty land. Those who are athirst for the living waters will drink; those who are satisfied with that which is at their disposal will pass it by. Only the thirsty appreciate water.

“If a history of the personalities were set forth, with photographs, names, *et cetera*, of what avail would it be? Would it make the message any more satisfying? Would it make the truth any more true? Or would it, as has always happened heretofore, tend to detract from the teachings? Those who had a personal leaning toward the agents would cling to their personalities, excusing every eccentricity and perhaps following some personal bias or weakness, and would waste many words and much force in defending such personalities. Such an attitude has heretofore put many temptations in the path of agents, and has even made them unfit instruments for The Lodge to use. On the other hand, all who did not altogether admire the personalities of the agent would have a target at which to throw stones. To them all the teachings would be tainted by the personalities of the agent. This, and much more has been the sad experience of all past attempts to give out The Lodge teachings. The Karma ignorantly incurred in the past by the treatment of former agents of The Lodge is to be spared humanity this time if possible. As each individual grows into touch with this work on the Soul-plane and displays a right appreciation of the sacrifice made by such agents, and ability to judge the matter impartially and apart from personality, he will learn to know the Agents from the inner rather than from the outer standpoint

“You are quite right in thinking that the teachings are themselves their own authority, for if they did not indicate their source no amount of specious claiming on the part of the agents would avail. ‘If this work be of men, it will come to naught; but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God.’

“At present we can only say that this Movement is a modern prophet without the walls of the city, crying: ‘Prepare ye the way of the Lord, make His paths straight.’ It is a modern ‘Voice of one crying in the wilderness, Repent ye; for the kingdom of heaven is at hand. If that voice finds an echo in your heart follow it; if not, go your way in peace, for your time is not yet come.

“Many sincere Theosophists have questioned our Movement by asking why, since it comes direct from The Lodge, it is not given out through the already established channels. We do not desire to have it understood that the formation of this new channel is a reflection upon or a criticism of such organizations; for they all have their particular work. The work of this Order, however, is something quite different, i.e., the interpretation of the teachings of the Master Jesus and the giving of the help required by each Soul after it has reached a certain point of development where the teachings given out to the mass of students as a whole no longer meet its needs. This cannot be done by organizations that are bound by general rules; for their fundamental principle is that all must fare alike and take such general instructions as can be given without regard to the needs of individual pupils. If you will carefully study the chapter on *Degrees and Orders*¹ you will understand why such laws and rules are necessary for such organizations, and from their standpoint, are right and proper. They must follow their instructions from The Lodge; for those are laws given to all organizations working on the negative side of the cross. Hence they must follow the nega-

¹ See *The Voice of Isis*, Curtiss, Chapter III.

tive law, *i.e.*, advance can only be made collectively and all must fare alike as to instructions. *The Order of the 15*, however, as you will see from that chapter, is on the positive side of the cross and is put forth to aid those who need personal instruction; those who have reached a point where they can come into personal touch with the Masters of Wisdom interiorly, yet who need instruction and direction in forming such contact. We do not aim to supplant any established movements but should supplement their work in greatest harmony; for we build upon the same Rock of Truth where there is room for all. This is the Law; only he who asks can receive, because the asking opens the doors through which the help can come. . . .

“Every Soul has implanted within it, as an integral principle, the power of intuition, just as every mineral, vegetable and animal has the power of selection or instinct which leads it to follow the lines of evolution best fitted for its growth and perfection in accord with its environment. This beneficent provision was not denied man—the highest point reached, so far, in the scale of evolution—indeed, it was given him in far greater abundance than to the lower kingdoms. With it was given the power of reason and free-will, that he might, if he would, know or he might, if he would, doubt and go astray and waste time—a privilege denied the lower kingdoms. . . .

“The object of the personal instruction in this Order is to help each pupil to come into personal touch with his own Guru or Teacher, and thus receive his instruction in practical occultism at first hand. There are no two persons who need exactly the same help, and for that reason no Soul who had not reached Mastery would dare give instruction and assume the karmic responsibility for the teachings given. Therefore, when a student is prepared for such instruction the Teacher will be ready to give him personal training. But unless the student has awakened his intuition sufficiently to recognize the Master’s presence, and has acquired sufficient knowledge of the laws governing such communications, the message is

apt to be misunderstood or even to be meaningless, for he will be unable correctly to interpret it. . . .

“The *Order of the 15* is the sum of the numerals of 5. The 5 is the great mystical number of humanity, and was held most sacred by the ancients. On their Temples where the numerals were carved in stone the number 5 was inlaid with pure gold. The numeral 5 stands for humanity, hence this Order ordains to help humanity to reach the highest state of evolution. Its Teachings deal with the human every-day problems which must be mastered ere man becomes more than man. . . .

“This is the Order of Transmutation or Alchemy. And while geometry and music are touched upon, more attention is given to the transmutation of all the baser qualities, including the elements or inner forces of all life, into the spiritual gold of Regeneration through the power of Divine Love. . . .

“The *Order of the 15* has always existed, and traces of its various manifestations can be found in ancient and medieval history. All through the Middle Ages, the number 15 was celebrated with many religious ceremonies and observances, the Order of the Annunciation, held in such high esteem by royalty today and said to have been founded by Count Amadeus of Savoy, being but an adaption to Romish ideas of the ancient *Order of the 15*. The emblem of the Order of the Annunciation is a star on which is represented the annunciation surrounded by 15 love-knots. This also symbolizes *The Order of the 15*, for its mission has always been, even in the darkest periods of the world’s history, to announce the possibility of bringing into manifestation (birth) the Christ-consciousness which is brought about by the spread of tolerance, liberty and brotherly love. The Masons, also retain a degree of this Order, called the Degree of the Fifteen, its main objects being devoted to the spread of ‘Tolerance and Liberty, against Fanaticism and Persecution, political and religious; and to that of Education, Instruction and Enlightenment

against Error, Barbarism and Ignorance.² These instances all show that *The Order of the 15* has always been the Open Door through which the Light of the Great Law has reached humanity and shown it how to evolve above the light of any one candlestick, be it ever so golden or its light ever so brilliant, and how to behold the Divine Law which imparts the Light to all, giving to each as much as his candle is able to manifest in the world. . . .

"The Order of the 15 is the Order of the Holy Grail whose lessons prepare for the final Initiation into the *Order of the Flame*. It is an expression of the Mother-force, the power of bringing forth. It is not what you know or believe, but what you bring forth in your life that admits you into full membership of this Order³. . . .

"In those long past ages (4700 B.C. in Egypt) this Order was born. It was then that the mighty mystic teachings were given to the Race and the meaning of the symbol (Sphinx) foretold to those Souls who were entrusted with manifesting it. And today, as this great Aquarian Age begins its cycle, those Souls must once more gather together their reincarnated students and followers that that which was symbolized in stone may be manifested in the world today, but this time erected in the hearts and lives of men. But in that far off time, seeing the end from the beginning and knowing the impossibility of preserving unmixed with error and misconception the mighty esoteric truths for which this Order stands, they were preserved for those who knew, for those who could understand, in the majestic figure of the Sphinx. Therefore, each one who is today strongly drawn in heart and mind to these teachings was no doubt a follower of them in those ancient days, when the Celestial Teachers descended and gave directions how this sacred Order (then called the Order of the Sphinx but not the one so called today) and its principles should forever be preserved intact until the day of their complete manifestation.

² *Morals and Dogma*, Pike, 160-171.

³ 3 See *The Voice of Isis*, Curtiss, 61-62-63.

Hence, it is fitting, as the Great Day draws near when the many scattered ones are to be assembled, that there should be at least a few gathered together whose hearts and minds are attuned in perfect harmony, united in love and illumined by understanding, and once more have the Riddle of the Sphinx in its spiritual aspect elucidated for the betterment of mankind.

“Just as that stony figure, with its imperishable message to humanity, has stood upon the border of the desert enduring the fierce heat, the storms and the forces of the ages without disintegration, so has this Order endured throughout the ages and its message been given to man in each succeeding cycle. Again and again have the terrific sand storms of worldly criticism and opposition beaten upon it until it seemed almost destroyed and its message distorted and lost sight of. Yet as its day dawns in each cycle the winds of heaven blow away the accumulated sand and those who belong to its tribe are gathered under its banner and are once more thrilled and enlightened and fed by its mystic message. And just as none can look into the eyes of that great stone image, with their human gaze piercing the desert depths, without feeling a thrill of awakened inner sight, so today none who were once its followers can look into the Eye of the Order (the center of its symbol) without feeling a thrill as its rays pierce the darkness of their understanding and bring light into their conditions.”⁴

“Thus is it found with those who at this stage are brought by the Great Law into touch with the *Order of Christian Mystics* after having toiled through the wilderness of all other teachings. Those who truly belong to it, whose enlightened intellect and quickened heart have enabled them really to grasp its teachings and correlate with the great currents of force back of them, are contented to rest in it, for in it they have found and recognized a manifestation of The Christ and know it to be their spiritual home, hence feel no inclination to

⁴ See *The Message of Aquaria*, Curtiss, Chapter XVIII.

seek elsewhere. But there are many others who come to these teachings, as they do to many others, seeking for just the expression of spiritual truth and the currents of force to which their stage of unfoldment will enable them to respond. These may stay with us a shorter or longer time and then find their home elsewhere. Many, on the other hand, after going forth again into the intellectual wilderness, return and here find rest and satisfaction. But all are welcomed as honored guests, and such as do not become 'Children of the Household' are cheered on their way when they depart with a blessing and a hearty 'God-speed' and a sincere hope that they may soon find the Christ manifesting in some other spiritual home so that they may rest on His bosom and go no more out"⁵

⁵ See *The Message of Aquaria*, Curtiss, 144.

CHAPTER XXIX.


The Fifteenth Letter. SAMECH (ס)

“Now the Serpent was more subtil than any beast of the field which the Lord God had made.”

Genesis, III, 1.

“He produced Samech, predominant in Sleep, crowned it, combined and formed with it Sagittarius in the Universe, Kislev in the Year, and the stomach of Man.” *Sepher Yetzirah*, 24.

The fifteenth letter of the Hebrew alphabet is Samech (S). It is one of the twelve simple letters and corresponds with the zodiacal sign Sagittarius, the double sign “the horse and his Rider” or the Centaur. The Centaur, was a mythical creature half horse and half man and is well symbolized by the fifteenth letter, for in 15 man has not yet fully separated himself from his animal nature, and still in thought identifies himself with the steed he should ride and govern. This sign is also called the Archer and we find a very similar meaning attached to the letter Samech. The influence of the sign Sagittarius is either exceptionally good, if the rider sits on the horse and guides it, or exceptionally bad if the rider identifies himself with the horse and becomes but a Centaur. This a study of ancient mythology will corroborate. *Samech* is called an arrow, the arrow which the Archer shoots forth. “He shooteth forth his arrows, even bitter words” or it is a sword carried by a true Knight with which he may conquer.

The meaning of *Samech* differs from that of *Zain*, which is also a weapon, in that *Samech* is something that must return like a boomerang to the place from which it is shot forth. Also like the English equivalent *S*, it is closely connected in its meaning with a serpent, but in *Samech* we find the serpent swallowing its own tail; thus making a  which ends at the point where it began. It is from this idea that the letter has the meaning of destiny, a fixed fate or fatality, given to it by some writers.

But in its esoteric interpretation the serpent swallowing its tail has quite a different meaning, for it symbolizes the completion of a cycle of manifestation.¹ The serpent is preparing to shed its old skin and emerge in a new and larger one fit for future growth. For the Aspirant this shedding of his old ideas and conditions is a period of overlapping which is both painful and disquieting, for until the cycle is completed the old skin still clings and circumscribes his activity, yet this is but a preparation for a new and less circumscribed existence. Thus this letter stands as a link between two cycles, and necessarily both the number 15 and the letter *Samech* must for a period circumscribe man's free-will until his karmic harvest is reaped. Yet out of the old will emerge the new and greater unfoldment.

Here the Aspirant must stand and face his creations, and here he must gather up all the experiences through which he has passed and out of them forge the link that shall prepare him to enter the new cycle. He must learn here that a boomerang will return to the sender. Here he must realize that "all they that take up the sword shall perish with the sword." He must learn also that even a boomerang in the hands of one who knows how to throw it can hit the mark, and that the sword he is to take up must be "the sword of the Spirit which is the Word of God."

Thus we find the serpent, which in the garden of Eden tempted infant humanity,² was in reality the bringer of Esoteric Wisdom or the fruit of the Tree of Life which, if plucked and eaten before the eater is prepared to receive and digest it, *i.e.*, by the unevolved or animal man, inevitably must bring sorrow, suffering and death quite as surely as if a new-born infant were fed on solid meat ere its digestive organs could assimilate it. This same serpent is today beginning to swallow its own tail; that is, the cycle begun with the temptation in the Garden of Eden is closing and a period of overlapping

¹ See *The Key to the Universe*, Curtiss, 26.

² See *The Voice of Isis*, Curtiss, Chapter XVIII.

is being experienced ere purified humanity can re-enter the Garden. And as this painful and disturbing overlapping period is finished and the circle of limitation thus made is overcome, man and woman will once more return to Eden by the gradual path of evolution. The innocence of ignorance will be replaced by the purity acquired as a result both of the experience gained through suffering and the wisdom gained through the inner teachings of the Esoteric Doctrine.

The letter *Samech* stands for fatality and also destiny; for sin and suffering, death and the devil. All these, however, are but experiences on the way. For while the serpent crawls upon the earth and “biteth the heel of the woman,” its destiny is that the offspring of the woman shall continually bruise its head until, through the power of divine magic, the crawling serpent is lifted up as Moses lifted up the serpent in the wilderness and transformed into the Rod of Power, the Magic Wand, with which the ultimate destiny of the whole human Race shall one day be achieved. For the fixed destiny of mankind is ultimate salvation. The serpent which bites or swallows its tail is Time, which must swallow all the lesser cycles of immature life. And as the perfect cycle of maturity encompasses the earth it brings the triumph of Good.

Another meaning attributed to the letter *Samech* refers to the mysterious astral currents surrounding the earth acting as a great reflector, so confusing because as in a mirror the reflection is reversed. Again it is predominant in sleep, for during sleep, unless trained and guided, we are apt to wander in the little understood astral regions. Also during the period symbolized by this letter the most of humanity are spiritually asleep, dreaming bad and confusing dreams. They are seeing things reflected reversed, “call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.”³

Samech is also associated with the stomach of man because

³ *Isaiah*, V, 20.

THE 15TH TAROT CARD

THE DEVIL

(The Goat of Mendes)



15 LE DIABLE

Papus



LE DIABLE

Papus

MEDIEVAL TYPES



St. Germain
EGYPTIAN TYPE



Smith
MODERN TYPE

it is only the power to digest and assimilate Esoteric Wisdom that can nourish and carry man safely through this period in his Soul's unfoldment. No amount of study will alone answer, yet it is as necessary to study if we would assimilate wisdom as it is to eat food if the stomach is expected to digest it and provide nourishment for the physical body.

THE FIFTEENTH TAROT CARD.

The Devil.

The fifteenth card of the Tarot is called *The Devil*, but as we have fully considered the devil in a former chapter and have shown just where he stands and how he became so important a factor in this world, we will say no more about him; for, as Éliphas Lévi so graphically says: "He who affirms the devil, creates or makes the devil."

This card should be compared with the first card of the Tarot, *The Juggler*, for in that card we considered man with the symbols of his powers within his reach, with the Wand of the Magician in his hand and the portion of goods given him by his Father ere he took his journey into the far country of earth life spread out before him. In the fifteenth card we again contemplate man the Magician, but we now find him confronting not his possibilities, but the actual results of his work; we see what he has brought forth for humanity through the power of his Magic Wand. Here we find humanity, represented by a man and woman, chained together and the chain attached by an iron staple to the pedestal on which they have erected the gigantic figure of evil, the devil, while they like slaves stand before his footstool awaiting his commands.

In this card the vivifying force of life which crowned man as the *Juggler* in the first card has now become the universal destroying force; the Sceptre or Magic Wand held in the hand of the *Juggler* has now become the demon's torch of incendiarism, scorching with its hot breath everything it touches. The angel wings on which man could rise to heaven if he would are here changed to bat wings, symbol of the dark night

through which he is hopelessly flitting with awkward beating of his wings, following every will-o'-the-wisp, every gleam of false light. Yet when the morning dawn begins to streak the sky he deliberately hangs himself upside down in the darkest spot he can find and covers his eyes with his wings lest he see the Light. However, if we carefully consider this card, with its dark and sinister symbol, we will find that esoterically it carries out most perfectly the meaning we have already given to number 15.

In this card we see that the hands are in a reversed position from those of the *Juggler*. In other words, the young man starting out in his innocence to accomplish, holds high the Magic Wand. The hands always symbolize man's ability to accomplish, his right hand accomplishing upon earth through the outer or exoteric means of accomplishment, *i.e.*, through the intellect and through physical activity. The left hand is the symbol of an inner accomplishment, *i.e.*, the accomplishment of his own inner life, his attainment of esoteric wisdom and the use he makes of it. Hence the *Juggler* holds the Magic Wand in his left hand and points it to heaven, indicating that only from on high can he receive the power to accomplish, while in the fifteenth card the figure which now takes the place of the *Juggler* holds the left hand pointing to earth and in it a lighted torch. For at this step humanity's only idea of the mystic power of the Magician, symbolized by the *Juggler*, is that of black magic, fittingly symbolized by the devil, man's evil genius. His only idea of the divine Light is a torch held to earth to illumine and thus further the accomplishment of his own personal ends. Yet the flame of the torch burns upward, casting only its shadow below while the man and the woman turn their backs to its Light. His right hand, which should be reaching down to earth to spread the blessings of accomplishment for humanity, instead is held aloft and in it is grasped firmly a sword, a symbol of his determination to carve from heaven by force the power that will enrich him and add to his self aggrandizement.

Yet a careful consideration of the monster form which the man and woman have erected will show it has little semblance of life. The symbol of life adorning the cap on the head on the *Juggler* is here replaced by the horns of the goat, and in spite of his effort to draw down the Light of Heaven to illumine his earthly darkness, it can manifest only as a flickering smoking torch.

The sword lifted high is in reality the Sword of the Spirit which must accomplish its own divine mission, *i.e.*, separate that which is false from that which is true. If man in his ignorance lifts it high to heaven, through it he will of a surety accomplish his destined purification, because he has taken up or held aloft the sword, hence all that is evil in him must inevitably perish with the sword. Mark well the wording. It does not say perish *by* the sword, as so many think, but *with it*; that is, the physical sword and all it means when brought to manifest on earth, will perish when its mission is accomplished, and all who have made of it the Magic Wand and depended on it to accomplish their ends *will* and *must* perish with it. Yet as it perishes from earth as an ideal, in falling it will cut asunder the chains that now bind humanity to evil, for it will be that only in man which has lifted up the sword, or the devil he has created by his false use of his powers, that will perish.

CHAPTER XXX.

The Number 16. VICTORY.

“The transcendent world is therefore open to whoever has sufficient *Will* (or even artificial impulsion) to triumph over the forces which guard it; but woe to that man who approaches it with a passionate and selfish heart; with lowered head he will fall back into the current of decomposition, where he will be dissolved. Nature destroys all *Evil*; it is the law of selection!” *The Tarot of the Bohemians*, Papus, 266.

The meaning of number 16 must be largely derived from a consideration of the digits of which it is composed, the ten of Completion and the six of the Christ-force and the six Days of Labor. Here we find the One Life of the Father (1), supporting the struggle of the Christ-force (6) to manifest in matter, here so united ($16=1+6=7$) that they are able to manifest Perfection (7) on earth in physical nature. This indicates that in 16 the first victory has been won. The Christforce has worked up through the lower kingdoms and reached into the human. The great unrest of number six has, through its constant activity of destroying, rebuilding and perfecting, gained its first victory and the “Word” has become flesh or is embodied in man. Henceforth man must consciously embody the number six of the Christ-force in himself and permit it to repeat the cycle of unrest in him. Wescott calls 16 Felicity, while others regard it unfavorably, but as usual the true meaning lies in the middle. Number 16 is called the Number of Victory, yet it is by no means the complete and final Victory.

Another aspect of 16 is one little understood hence seldom alluded to, namely, the connection between it and the elementals. In *The Key of the Universe*¹ we explain that all Nature Sprites bear the impress of number six, just as man does number five, in their makeup. Now since 16 is $1+6=7$

¹ Page 204.

it is natural to find it in some way connected with the elementals. This is quite true, but the connection is with the rulers of the different tribes of elementals, or their kings. In these elemental kingdoms a king or a ruler is one only because such an one is a synthesis of the elemental forces of that kingdom of nature, hence can be used as a tool we might say under the great Hierarchies who are working to form and develop nature and bring it to perfection. Just so man when he has reached a certain step in evolution must become an instrument of or a co-worker with the Divine. One great difference between man and the elementals is that the elementals, because without free-will, obey automatically the will of those using them, but man having the gift of free-will, must obey because he himself has decided it is best.

Quite naturally such synthetic elemental entities agree with 16, for six, the number of nature, has been wedded to the ten which has perfected its expression in that kingdom. As number six is the mysterious aspect of the One Life filling all nature and as the nature elementals are the living atoms in the stream of that Life in nature, so number 16 represents a state of development where the One Life is far more definitely organized and entitized. A most remarkable corroboration of this has recently been brought to our attention in an article in *The Occult Review* of London, of November, 1917.

“Here it was that I met with a girl who had more knowledge of elementals than any one I have since met. Half-witted she was, so the schoolmaster told me; it had been utterly impossible to teach her anything at school; he doubted whether she could even read or write intelligibly, but he was a Lowlander from the Border country, and rather fancied himself on a certain intellectual agnosticism. Any how this girl had a certain sweet wisdom of her own, which was perhaps beyond anything that was taught in the school. She told me that whenever any of the Kings of the Elementals came across the island, any one who knew could see their footprints, and know what was coming.

“One day she showed me a mark in the soft ground at

the edge of a peat moss. 'that's the foot of the Sea King,' she said. 'He is going up to the heights of the Coolins. There will be a rain storm tonight.' The mark, whatever it was, was perfectly distinct, *six crescents* arranged round a circle, quite unlike the track of any beast I am acquainted with. It was a blue and cloudless day with never a hint of rain, but sure enough at sunset ominous black lurid clouds piled themselves on the peaks of the Coolins, and before midnight there came such a deluge of rain as I have seldom seen."

The unfavorable side of 16 is derived from the fact that this number is associated with what is known as spells or bewitchments. The reason for this is quite plain, for spells, bewitchments and witchcraft can only be effective when the elementals are called to the aid of a powerful will, for as we have said, all nature forces are living elementals commanded by certain conscious entities. They are without free-will yet eager to work out the will of any being whose will is strong enough to command them. They are utterly without responsibility hence obey a strong will and accomplish evil quite as readily as they accomplish good, but karmic retribution is brought upon those who invoke them as their servants to accomplish evil, in that these elemental forces once started upon a destructive path go on blindly until turned into a different path by a stronger will, hence will ultimately destroy the one thus using them. It is like starting a forest fire which if unchecked will destroy the home of the one starting it. It is through the elementals working out in nature the evil thoughts and creations of man that he has fulfilled the curse, "Cursed is the ground *for thy sake*. Thorns also and thistles shall it bring forth to thee."

Therefore the only sense in which the spells or bewitchments can achieve any real force is when, either by the conscious use of the Will or through selfish ignorance, the one desiring to influence another, either for their hurt or as often happens for what the ignorant one thinks is for their good, calls forth the mighty potency of the Creative Power, the Christ-force or the

brilliant Light of the Vast Countenance—a call all elementals must obey—and strives by the power of his Will to pervert it for his own selfish ends. To use this terrible power to destroy rather than create must ultimately destroy the one so using it, even though the power is evoked ignorantly to destroy the free-will of another or bend it to his. If the Will is used through a selfish and willful determination to bring to oneself power, health, wealth and happiness the perversion is just as disastrous in the end, for this divine power is the eternal unrest and constant effort of number six to destroy all evil and make way for perfection that man like nature may express the perfect pattern of God-hood. Therefore to so use the Will as to make this power work for our own selfish ends, rather than to use all our Will to make our personality work with it to bring about peace, harmony and perfection, is like focusing an oxy-hydrogen flame or an electric current, both of which might be very useful to cut through steel and accomplish useful work, but dangerous to play with and criminal to use for burglarious purposes.

In kabalistic language number 16 is the sixth day, while the number six kabalistically considered would be the sixth hour of the day. The Vast and Lesser Countenances of Macroprosopus and Microprosopus plainly mean that the Vast Countenance is the perfect expression of the Christ-force on high, all shining brilliancy and perfection, while the Lesser Countenance is its reflection in matter through the zodiac. Therefore if in the sixth hour the mystical power of this mighty Countenance of God shines down and reflects itself in matter, struggling to make a perfect image, how much more mystical and powerful must be the symbol of the interlaced triangles, which represent number six, when considered from the standpoint of 16 instead of six. Here we have the fullness of the command “Six days shalt thou labor and do all thy work.” We stand at 16 as it were on an eminence and see the Christ-light struggling with the darkness and inertia of matter, yet see that it has accomplished a definite

amount of work, hence we can go on in the assurance that its mystical power is all potent and must conquer, for it has already gained a victory over nature.

In the *Thirty-two Paths of Wisdom*,² the “Sixteenth Path is the Triumphal or Eternal Intelligence, so called because it is the pleasure of the Glory, beyond which is no other Glory like to it, and it is called also the Paradise prepared for the Righteous.”

Thus when man walks to the end of this sixteenth Path he will indeed be filled with the Glory of the Eternal Intelligence, for then the Christ-life will express itself in man even as it does in nature, and no longer can it be said of the lilies of the field that, “Solomon in all his glory is not arrayed as one of these,” for when Solomon, the man of Wisdom, is clothed in the Christ Glory at the completion of the sixteenth Path, in his kingdom he will be just as perfect an expression of God’s handiwork, and there will be no Glory like unto it.

Kabalistically 16 is called the Solar Light, and is sacred to the Sun, which is the eye of the world. Claud de Saint Martin the Unknown Philosopher states in his book, *Livre des Rapports*, that the primitive alphabet was composed of 16 signs. Also Lacour in his book on the Elohim has inductively determined the existence of a primitive alphabet composed of 16 signs. Still another author, Barrols, reached the same conclusion as to the existence of 16 primitive signs on which the twenty-two letters of the Hebrew alphabet were built.

Another meaning often ascribed to number 16 is the Fall of Satan’s Kingdom. This is deduced from the meaning given by Apollonius who calls number 16 the seventh hour of Initiation, *i.e.*, the hour when the Neophyte rests for a period in the Hall of Realization—Apollonius calls it The Lightning Struck Tower, and says of it “Fire comforts every living creature, and if some priest, himself a pure man, purloin and use it, if he blend it with holy oil, consecrate it and then

² *Sepher Yetzirah*, 30.

anoint some ailing limb with it, the malady will be cured.”³ Fire is the great purifier, hence the Neophyte must make it his servant, resting in the divine assurance that fire, the divine element, will consume only that which is evil; that which agrees with its inner force will be sublimed and glorified. But woe to him if he be not pure, for at this step where he invokes the fire he is threatened with dissolution more or less complete according to his intellectual and moral unworthiness. If however, he be found worthy this baptism of fire makes him one of the Magi.

This idea is expressed in the beautiful myth of Psyche and Cupid, the Soul and the fire of love. In this myth we have a story of the Soul in its struggles through matter, its seduction through mortal love and its purification through labor and suffering, *i.e.*, another story of Initiation. Cupid the son of Venus or the earthly offspring of the Divine Mother-love, the reflection of the Divine into matter, found Psyche, the Soul, sleeping in the garden of Venus. In the garden there were two fountains of water (the water of life—the water of illusion) the one sweet and the other bitter. These two fountains forever spread their sweet and bitter waters in the garden of love where the Soul wanders and often sleeps. But Cupid who wished to chain Psyche to earth touched her lips with the bitter waters of earth. Then Psyche awoke and in her amazement at the beauty of Cupid she spilled over him the sweet Waters of Life Eternal, and at the same time wounded herself with her own arrow.

As earth love touches the lips with bitterness the Soul awakes, and by its wondrous beauty enamours the earthly child of the Divine Mother, human love, Cupid. For a long time Psyche never saw her husband, but constantly heard his seductive voice and felt his radiant presence, until at last, driven to desperation by the desire to see and know, *i.e.*, reaching the stage of 16 or the culmination of the cycle of six

³ Quoted by Papus, *Tarot of the Bohemians*, 269.

(unrest) in the darkness of the night (the rest hour), Psyche determines to see. Finding Cupid asleep she holds high her Lamp of Truth, determined to see her godlike spouse, even if she perish at the sight. But being amazed and enraptured at the beauty of her sleeping lord she lets fall one drop of burning oil upon his fair shoulder and he flees from her, for he was only the earthly shadow of Divine Love hence could not stand the test of the Divine Fire.

How often we seek for the Divine in its human offspring and then when the fiery ordeal comes we find it no more! Yet like Psyche we cannot forget. If the love given to humanity has been pure, little by little the Soul remembers that it is of divine origin, hence must be immortal. So while accepting it as the offspring of heaven we seek its source, knowing that Love is immortal even if Cupid, its earthly child, can be wounded or frightened away. Then in our life experience we pass through the mental ordeal of fire, for Divine Love is Fire in its highest aspect. Hence no burning earthly tear-drop, no withering doubt or fear can quench it. In its radiant shining it swallows up all tears. Once having reached this point the Soul like Psyche can never rest, but starts out on its long and laborious search through all the worlds, or we enter on the Path by giving up our earthly god to find God. And only when the Soul like Psyche has climbed laboriously to the dreary heights of the Mount of Attainment and humbly knocked for admission on the little door which gives entrance to the Temple of Venus (the Divine Mother), can we complete the sixth day of labor and find our rest on the seventh, $16=1+6=7$. Then we find not only Divine Love, but we find that this Divine Love includes all love throughout the Manifest Universe, hence if we are joined to it at its source it must bring to us Love Immortal throughout the spheres.

CHAPTER XXXI.

The Sixteenth Letter, AYIN (ע)

“He produced Ayin, predominant in Anger, crowned it, combined and formed with it Capricornus in the Universe, Tebet in the year, and the liver in man.” *Sepher Yetzirah*, 25.

The sixteenth letter of the Hebrew alphabet is *Ayin* (ע). It is one of the twelve simple letters and corresponds to the zodiacal sign Capricorn. Its meaning is an eye. By Papus this letter is given a hieroglyphical correspondence with the sixth letter *Vau*, the meaning of which is given as a peg or nail, a link or connection between two antagonists. The human eye, the window of the Soul, is a link between the spiritual life and the physical. But there is a decided difference in the meaning of *Ayin*, for while both refer to the eye and its power of seeing, *Vau* refers to the human eye which can look out and by its power of seeing grasp something of the physical plane, while the *Ayin* is the inner eye, which is the organ of spiritual sight. For only as an inner comprehension of what we see with the outer eye is grasped and interpreted can we say we really see. Hence the expression often used when one comprehends a thing, “I see,” meaning I comprehend. Therefore while undeveloped man has a perfect physical eye given him as a link between the inner world or Soul and the outer world of manifestation he may remain quite ignorant until he has passed through a complete cycle of unfoldment comparable to ten and has learned to see by the use of his mind, *i.e.*, until the things he sees outwardly have taken on a new significance in his mind. Here is where the letter *Ayin* corresponds with the liver in man, for in the liver is a very important center, namely, that of *Kama* or the desire principle. And only as this principle of desire is illumined by the Light from the Inner Eye and we begin to desire enlightenment; can

the mind be gradually illumined and enable us to see the inner meaning and reality of things and thus interpret what we see. Thus while 16 by some authors is compared to the physical eye and is considered from its material basis we can still see that it represents a cycle of ongoing.

The desire principle, *Kama*, has ever been looked upon as man's tempter, the cause of his fall, *et cetera*, yet since the fall into matter or the clothing of the Soul in coats of skin was an absolutely necessary step in evolution, so through the desire principle alone can he fully learn the great lessons and accomplish the great work of redemption which his evolution demands. Again while the seat of desire is in the liver, it is by its mysterious connection with *Manas*, the mind, that it produces effects. For the Rational Mind acting through a center in the corpora-quadrigenina is called by Eastern teachers *Kama-manas*, and this is where the mental pictures produced through the eye are registered. And since this Rational Mind of man is the battle ground where the desires of the lower animal self (*Kama*) come up to man's attention for him to cognize and, by the power of his higher mind (*Buddhi manas*), to decide whether they are to be indulged or denied, if we postulate man's impotency to control these lower desires, we may agree with Papus who says of the sixteenth, letter, "it is the sign of material sense. Again, degenerated it expresses all that is crooked, false, perverse, and bad." But if on the other hand if we refuse to admit his impotency to control his desires we see in this step but a link between man's lowest materialization and his highest ideals. We see in it, as we did in the sixth letter, the Christ-force struggling with matter, but now struggling with the materials of man's mindstuff; the Christ-consciousness struggling with the animal consciousness. Shall the desire of the animal hold him in its power? or through the mental pictures seen by his inner understanding of outer things shall it but force him to reach up and grasp hold of the rope (the antaskarana) thrown him as a bridge to connect his lower mind with his higher, over which

THE 16TH TAROT CARD

THE LIGHTNING STRUCK TOWER



Papus

MEDIEVAL TYPES



Papus



St. Germain
EGYPTIAN TYPE



Smith
MODERN TYPE

he can climb up and dwell in the higher consciousness of the *Buddhi-manas*?

It is also the desire principle manifesting through the center in the liver of man which acts to produce anger. But it is also the same force that gives to man his supremacy over the beasts of the field and the power to rule them; for we are told that the man who ruleth his temper is greater than he who taketh a city.

Astronomically it corresponds with the zodiacal sign Capricorn. This sign governs the knees, and it is the knees which symbolize the power to stand erect—which differentiates man from the beasts—also the power to command, the term “bow the knee” being synonymous with servility. Capricorn, however, is an earthy sign and typifies man striving in his own strength to climb the heights of attainment. But it is also in this sign that the Christ is born and laid in the manger of our animal self, the place where the ass (uncultured thought), the ox (procreative power) and the goat (ambition) are wont to feed. It is noteworthy that in all pictures of the Nativity of Jesus some or all of these animals stand beside the manger in which the child is laid.

Again the sixteenth letter shows the eye as the Window of the Soul which has completed its first cycle and in that cycle fully manifested a physical vehicle for the Soul-light, the brilliance of the Divine glory, like unto which there is no other glory. But here man, by the exercise of his free-will, can make of his eye the open window through which this glory shines, or can metamorphose its light until it becomes the power of fascination such as a snake might use to draw a bird into its power, or the hypnotic eye which is a vehicle of evil.

THE SIXTEENTH TAROT CARD.

The Lightning Struck Tower.

The sixteenth card of the Tarot is called the *Lightning Struck Tower*, astrologically corresponding with the sign Cap-

ricorn. On the card is the picture of a high tower built of bricks, bricks always symbolizing man's handiwork, while rock represents God's work. The battlements (symbol of warfare) of this tower have been struck by lightning; and two men, one crowned the other uncrowned, are falling with the tower. By some this is taken to symbolize the fall of Adam, and also the fall of the Spirit into materialization.

Quite true, but considering its numerical value as well as the zodiacal sign with which it is associated, it seems more in keeping to say that this High Tower symbolizes man's intellectual unfoldment and his material achievements built up brick upon brick (thought upon thought) through all his cycle of ten until he thinks that like the Tower of Babel his material and intellectual achievements will enable him to reach high heaven. Yet he forgets that heaven can send its shafts of fire to teach puny man his place.

The idea of this card is well expressed in the *Voice of the Silence*.¹ "Self-gratulation, O Disciple, is like unto a lofty Tower, up which a haughty fool has climbed." But we must remember that the lightning is but one phase of the Divine Fire which destroys only that which is evil, and purifies that which is good. In this card we see man, crowned and uncrowned alike, cast down from the tower built of his own ambition and to his own glorification, only that he may learn to build upon the living rock of Spirit, erect his tower out of the stones of truth, make good deeds to his fellow men the bricks and loving thoughts and aspirations the mortar by which they are cemented. Then the lightning playing around his tower will only illumine it and make it stand out as a beacon to lead others to the heights.

In this card we again catch the idea of the inner eye; for while the Sun is the eye of the physical universe, *i.e.*, the outer eye *Vau*, lightning is produced from the electro-magnetic forces from the Sun (Father which have been absorbed by

¹ Blavatsky.

the water in the clouds (mother), while we might call the flash of lightning the birth of terrestrial fire or the invisible Father-mother becoming visible and so materialized that they may even cause a physical conflagration, just as we see with our eye, but only as we perceive with our mind is the thought produced which will result in a physical act.

The two men falling with the tower show the utter futility of man's attainments if he builds his tower of earthly pomp and wears a crown of earthly homage in defiance to the law of Divine Justice. The very height to which he has climbed, even to the battlements of his tower, taking with him the slavish devotion of the uncrowned masses, but makes of him a target for the Fire of the Law to bring him low. For thus will the highest attainments of man's unregenerated powers ever crumble to fragments when the ineffable glory of the Divine Christ-force shall manifest itself. In 16 we see Cosmic Consciousness struggling through man's thoughts, ambitions and achievements and bringing them to naught that he may build better on the true foundation, just as we saw the Christforce in six struggling in matter, tearing down, disintegrating and changing forms that higher and more perfect ones may be built, forms capable of permitting the Divine Life-force to manifest more perfectly.

Therefore the Crowned King who sits upon the pinnacle of man's temple (or high tower) beholding all the kingdoms of the earth ready to fall down and worship at the feet of the Lord of this World, together with his sycophant and dupe who looks to and worships only heights of man's erection, both shall be cast down along with the fragments of the tower they have builded.

This card is associated with the sign Capricorn because this zodiacal sign exerts very much the same influence as the primary force of ambition and worldly achievement. As we have already pointed out, the habits of the animals which give the signs their names do so, not because the shape of the constellations bear any resemblance to the animals, but because

the influences exerted by the signs find expression in the habits and characteristics of the animals indicated. Hence by studying the characteristics of the animals in question we can determine the kind of influence which the sign they represent will have on man.

In this sign the goat climbs to great heights and sustains himself on almost any product that the earth can produce, yet he cannot fly into the ether or draw sustenance from on high. Hence the goat in its symbology points to the manifestation and materialization of the Divine Light (Christ-force) working through mortal agencies. It must be remembered that it is in Capricorn (Dec. 20 to Jan. 21) that the Christ is born or is made flesh, *i.e.*, is embodied in man, the highest link in the creation of this physical universe.

CHAPTER XXXII.

The Number 17. THE DISPOSING INTELLIGENCE.

“The Seventeenth Path is the Disposing Intelligence, which provides Faith to the Righteous, and they are clothed with the Holy Spirit by it, and it is called the Foundation of Excellence in the state of higher things.” *Sepher Yetzirah*, 30.

In the above quotation we find the mystical meaning of Number 17, namely, the Disposing Intelligence which provides Faith to the Righteous. This indeed expresses the full meaning of 17, for only the righteous or those who are not only on the right Path, but who have been able to manifest this Disposing Intelligence even in the little things of life, can have the faith which Jesus referred to when he said. “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.”¹

A Disposing Intelligence formulates an intellectual conception of truth which then has to be weighed, tested and freed from all error. It must prove that from the heart alone can come the Foundation of Excellence. Hence one who has thus intellectually sifted all knowledge and disposed of all that stands in the way of revealed truth is clothed with the Holy Ghost. This is the overshadowing of the Holy Spirit of which Jesus said: “Even the Spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him for he dwelleth with you, and *shall be in you*.”² And again “But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall *teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you.”²

The formation of 17 ($10+7=17=8$) shows that it is an important step in evolution; 8 being the Number of Evolution.

¹ *St. Matthew*, XVII, 20.

² *St. John*, XIV, 17-26.

In number 7 we saw the Perfection of the seven-fold Elohim which had created man in their image and started him out on his triumphal journey through the Cycle of Necessity armed as a warrior to go forth to Victory. In 17 we see the 10 or Completion added to Perfection, thus $10+7=17$. In 7 we saw the Soul resting on its Sabbath Day ere it essayed its journey. The Soul in this seventh day is looked upon by the Lord and is pronounced very good. Hence we might say that 7 marks the perfect Soul as God made it, unsullied by contact with its garment of flesh, while 17 is that same Soul when it has completed the cycle of 10 and gained the Victory over the flesh, having added a cycle of experience to its pristine purity. The Initiate has entered into his kingdom of flesh, has struggled with it and compelled it to obey his mandates. He has faced temptations, felt the chill of the night of darkness, doubts and fears and the thirst for power and has made his choice. His feet (understanding) have been “washed in the blood of his heart,” hence he can now stand in the presence of the Masters, *i.e.*, the blood of the heart which has bathed his feet is the spiritual life-stream which flows through the heart rather than the head, and has now bathed and washed clean his understanding of truth.

However, 17 is but another rest-house although far up on the rugged mountainside. Here the pilgrim may abide for a night and listen to the wise discourse of the Masters who have gone before. This is a most important step, for here he must begin to recognize himself as a creator, a mighty factor in the Great Army of the Voice. Not only must he be accountable for the creative thoughts and words in himself, but must be held responsible for their effect on his fellow men and the whole planet. The evolution of 17 as 8 is not only the personal evolution of number 8 already described,³ but is the evolution of the Race, hence one who has reached this point must become an active factor in helping on this

³ *The Key to the Universe*, Curtiss, 102-134.

evolution. Here he must be consciously clothed with the Holy Ghost, not in a vague way, but as a recognized force, a guide and a Comforter on whom he can rely. He must also be in a definite relationship with those Rulers in each kingdom whose duty it is to sound and express and pass on “the Creative Word.”

“In each kingdom there are the Rulers called by various names: Dhyan Chohans, Devas, *et cetera*, in regular orders, each with his special field of operation and each subject to a still higher intelligence above him, all obeying and passing on the Word, the lower expression of these rulers being Nature Sprites or nature elementals, while the Highest are Planetary Rulers.” When man reaches the step symbolized by 17 he comes into conscious at-one-ment with this mighty army of workers and should take his place, realize and accept his responsibilities and work with the Law toward the manifestation of Divine Perfection. For on the step symbolized by 17 man himself becomes a sort of rest-house for the creative force; that is, here man must consciously touch the Higher Intelligences and must stand as a distributor to the lower. He does this through the power of his now spiritualized Will and the Victory he has gained over his thoughts. This function is called creating through the power of Kriyashakti. “The first step towards the accomplishment of Kriyashakti is the use of the Imagination. To imagine a thing is to firmly create a model of what you desire, perfect in all its details. The Will is then brought into action, and the form is thereby transferred to the objective world. This is creation by Kriyashakti.”⁴

While man can and must become an active participator either for good or evil in the evolution of the planet, yet each kingdom is subject to the Dhyan Chohan ruling that kingdom. “The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each

⁴ *The Secret Doctrine*, Blavatsky, III, 561.

having a mission to perform, and who—whether we give them one name or another, whether we call them Dhyān Chohans or Angels—are ‘Messengers,’ in the sense only that they are the agents of Karmic and Cosmic Laws.”⁵ For instance, all animals of the one species are subject to the Group Soul (Dhyān Chohan) of that species, yet each Group Soul owes obedience to the Planetary Ruler of that Hierarchy from which it emanated. While each of the lower kingdoms has its rulers, Nature Sprites, *et cetera*, yet the influence of the Ruler of the Hierarchy is supreme, *i.e.*, the kingdoms can only evolve through obedience to the laws governing the Hierarchy to which they belong.

Each human Soul also belongs to a certain Planetary Hierarchy which gives him his dominant characteristics, yet in the course of his pilgrimage through matter he will be born under all the various planetary conditions. In fact, ere he becomes the victor over planetary influences he must have passed through all the 12 houses and mastered the influences of all the 12 signs, no matter how many hundreds of incarnations this may require. When these cycles have been completed he shall then become one of the 144,000 ($12 \times 12 = 144$), a perfected Master. And $1+4+4=9$, the number of the Initiates who were the first to be sealed from all the tribes of the Children of Israel (the 12 houses).

As we have said in our lectures on *Bible* interpretation: “To understand this 144,000 we must realize that each Soul that is born is an emanation from one of the great Spiritual Beings which rule the universe, called in our *Bible* the Elohim or the Seven Angels of the Presence, which rule the signs of the zodiac. Each Soul incarnates under a particular sign to learn the lessons which are the degree of manifestation of that particular force. After he has passed an incarnation in that sign, learning as much as he can little by little, he incarnates in another sign with all the experience he has gained

⁵ *The Secret Doctrine*, Blavatsky, I, 295.

in the first sign built into the new body as inherent faculties and abilities: and so he goes on around the entire zodiac. When he comes back again to the first sign in which he started he has the added powers that he has gained in passing through all the other signs and hence can take up the same lessons on a higher plane and with a greater power to manifest the positive aspect of the forces of that sign. Thus must each Soul pass around the zodiac and learn the lessons of the forces from each of the 12 signs. This will require at least 12 incarnations in each sign, the 12×12 making in all 144. The thousands are simply the ciphers relating to certain mystic eras in his perfection.

“Therefore those who were sealed out of the different tribes were those who had completed this twelve-fold cycle, who had gained the power out of each sign twelve different times or in its twelve different phases. They may have made 1,000 incarnations in one sign before they were able to conquer its characteristics, but symbolically they must have passed through it at least twelve times. Hence those sealed out of the twelve tribes means that out of each phase of humanity there will be those who reach Mastery and are able to be sealed with the seal of the Lord.

“This has a very particular help in your daily life. We hear so many people say, ‘I was born under Libra (or Capricorn or Scorpio, *et cetera*) and of course I cannot conquer in this incarnation in such a sign. You cannot expect me to conquer. I am not responsible for my failure.’ And immediately there sets in a phase of discouragement. But we see that since you pass through every sign it does not make any difference what sign you are in now. You can conquer if you look to the Lamb. If you use the power of ‘the root of David.’ No matter what sign you are in, no matter what particular lesson you must learn, it is possible for you to conquer in that sign.”

“After the twelve thousand were sealed out of each tribe we find there was a great company besides. Those who have

been absolutely sealed have finished all the manifestations of the forces of the zodiac and have obtained the Mastery of the Sun, but besides these we find there are countless hosts. ‘And after this I beheld, and, lo, a great multitude, which no man could number, *of all nations, and peoples, and kindreds, and tongues*, stood before the throne, and before the Lamb, clothed with white robes.’⁶ Thousands from every sign of the zodiac stood before the Lamb, clothed in white robes with palms in their hands. These are they who have attained to a certain degree of Mastery, the mastery of one sign, and who have recognized the necessity of leading the Christ-life and hence have donned their white robes and have palms in their hands.

“You will note that there were many circles around the throne. First the beasts, outside them the elders, outside them the 144,000, outside them *the great mass of humanity*, no ‘lost tribes,’ no ‘lost souls,’ all mankind were there. If we take the literal construction or the ordinary understanding that there will be only 144,000 *persons* saved out of the millions on earth and who have passed away we will find it a most unjust and preposterous idea. For the very next verse states that there were countless millions who stood around the throne, showing that *all humanity* will ultimately, as they attain, wear the white robes and stand around the throne and there sing their songs or anthems to the Lamb. These are they who have washed their robes in the blood of the Lamb and made them white. That is a horrible idea if taken literally. But if we remember that the symbology of the ‘blood’ in all spiritual teachings is the spiritual life-force, just as the physical blood renews the physical life-force so the higher circulation carries the spiritual life-force of the Christ through all our bodies. And it is only by washing all our ‘garments’ or allowing the Christ-force to permeate all our bodies that we can ultimately sit down around his throne.”

⁶ *Revelation*, VII, 9.

When the New Jerusalem comes down from heaven it is represented as having 12 gates and at each gate 12 angels stand, *i.e.*, 12 influences of the Rulers of the Hierarchies. As man gains the Victory over or learns to correlate with and control these forces he co-operates in the work of their Hierarchies and penetrates deeper and deeper toward the center of Being. His field of influence is constantly increased because he has etherealized and spiritualized his bodies, faculties and powers so they can respond to these higher Orders. Therefore one of the great objections to astrology as generally practiced in the making of horoscopes is explained; for there are no two persons exactly alike. Two may be born at the same moment in the same place, under the same planetary influences, but each may belong to a separate Hierarchy which colors with its own influence all conditions of his life. Again, one may be working through the particular sign for the seventh, eighth or even twelfth time while the other is in it for the first time. Thus each will have a separate lesson to learn and different aspects of the forces in that sign to correlate with and to manifest, although the astrological chart for each would be the same.

Among the Egyptians number 17 was associated with one of their deepest and most mystical teachings, one which has never been properly apprehended by modern scholars, namely, the myth of Osiris. Here we find Osiris as the Sun God (Number 1), Isis the Moon Goddess (Number 7) and Set the Destroyer, who is none other than Saturn (Number 8) the Great Initiator, who induced Osiris to enter a coffin which exactly fitted him, and who is identical with the serpent who persuaded Adam and Eve to fall into generation or to be clothed in coats of skin—the physical body which is a coffin which just fits. After cutting the body of Osiris into many pieces (Adam and Eve becoming many people) he was drowned in the Nile, always a symbol of the river of physical life renewing itself yearly by the flood which overflows its banks and brings forth vegetation. Isis is not only a symbol of the nourishing principle of nature, but the Great Mother-force which nourishes and

brings forth good out of evil in mankind and in all creation; that underlying power of Divine Love which, no matter how the perversity of human passions imprint inharmony and death upon the world, is still ever working unseen, unrecognized to cover up the scars of man's making, to renew life and to heal, uplift and advance. It is this nourishing force which heals all wounds if they are kept clean and let alone. In short, Isis symbolized the Divine Motherhood of the Godhead, the Comforter, the Holy Ghost so prominent in 17, which Jesus told his disciples should be with them always even to the end of the world. It was this great Mother-principle with which Jesus identified himself when speaking of Jerusalem (a symbol of the home of the earthly man). "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."⁷

Isis gathering the separated parts of the body of Osiris together has the same meaning; for some day the Great Mother, the Comforter, will gather all the parts of this great body of humanity together under her wings and we shall then become truly one with the Sun God or "that Light which lighteth every man that cometh into the world."

⁷ *St. Matthew*, XXIII, 37.

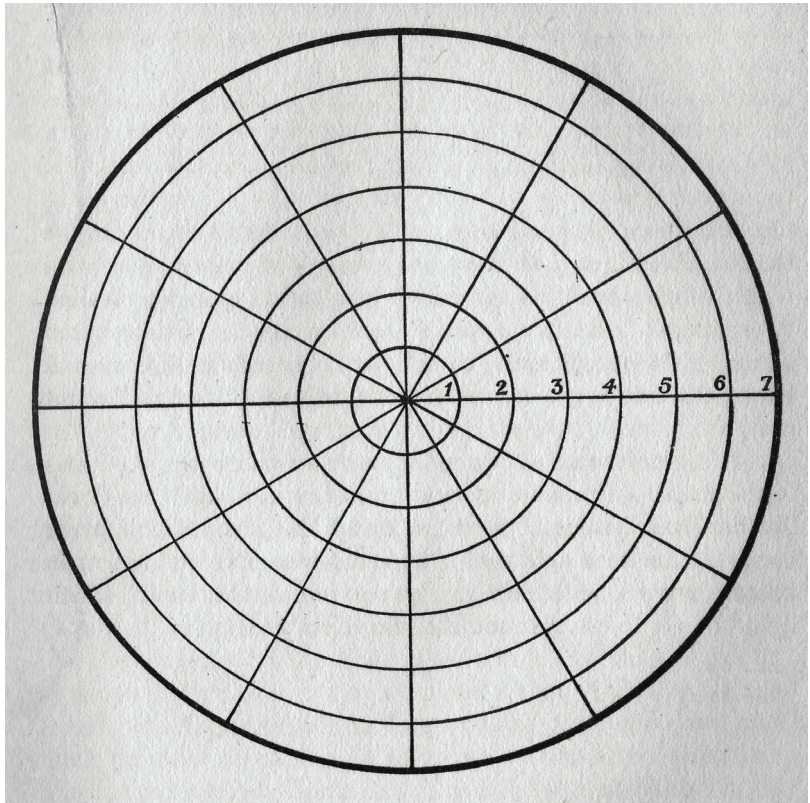


DIAGRAM OF THE HIERARCHIES

The 12 pyramidal spaces formed by the lines radiating from the center represent the 12 Signs of the Zodiac, while the circular space between any two adjacent concentric circles represents the field of action of an Hierarchy with its many ruling forces. All Hierarchies, as they encircle the center, thus operate in all the 12 Signs.

CHAPTER XXXIII

The Number 17. THE CELESTIAL HIERARCHIES

“The whole order of Nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations, is a proof of this.” *The Secret Doctrine*, Blavatsky, I, 298.

What is an Hierarchy? The word is made up of *hieras*, sacred, and *archo*, to govern, and according to *The Standard Dictionary* means “a body of Ecclesiastical Rulers called Angels, Archangels, Princedoms, Powers, Virtues, Dominions, Thrones, Cherubim and Seraphim, the last Order being nearest the Trinity.” The Planetary Rulers of the Hierarchies are the Elohim, a plural feminine word translated in the *Bible* not in its true and specific meaning, but by the generic and vague term *God*. That a plural meaning was intended is clearly evidenced in *Genesis* I, 26, where we read “Let *us* make man in *our* image and after *our* likeness.” We thus see that the doctrine of Hierarchies is not merely an Oriental or “heathen” one, but is well recognized in Christian literature.

In the language of mysticism the term Hierarchies refers to the seven sacred Powers or entitized Creative Forces of the Cosmos which govern all the kingdoms of the macrocosm and which manifest in all the 12 divisions of the Celestial zodiac. This can be roughly illustrated if we draw a zodiac with its 12 houses, then draw 7 concentric rings around the center, all the space between any two adjacent concentric circles, from center to circumference, represents an Hierarchy and indicates the field of action of many ruling forces, all, however, subject to the Planetary Ruler of the house in which a certain Planet is said to have either its throne or its decline (see Diagram opposite). Thus we find planetary influences not only affecting man, but all the kingdoms. At the very center is what we call God or the Great Creative Intelligence, ruler over all. Hence it is quite right to say that God is within, since all evolution pro-

ceeds from within outward. “The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man, the microcosm and miniature copy of the macrocosm, is the living witness to the Universal Law. . . . As no outward motion or change, when normal, in man’s external body, can take place unless provoked by an inward impulse,. . . so with the external or manifested Universe.”¹

God is also above, hence we are quite right in saying we “look up to God,” for man’s place is on the circumference of the circle with his head towards the center, hence he must look up to God and also look *within* the center both of himself, as the microcosm where God is reflected, and of the Cosmos. Man’s body might be called an Hierarchy ruled over by his Higher Mind, yet every different organ or extremity has an independent ruler or center of consciousness and every cell of the body its nucleus which is its ruler. All, however, are subservient to the higher ruler, the Divine Ego, who in turn must be obedient to the Infinite. Thus we see that an Hierarchy would include man as its highest subdivision on the plane of outer manifestation, yet it would pass through every kingdom of nature from center to circumference. And each kingdom manifests in each subdivision of the 12 houses, hence comes under the zodiacal influence of each sign and also obeys the laws of its Hierarchy. Since man stands at a point where he can hear the word of command and respond to the guidance of the higher Ruler he can pass that command and guidance down to the kingdoms below him, hence is capable of becoming a mighty factor toward enforcing obedience and bringing harmony and brotherhood throughout all the divisions of the Hierarchy. “Man, being a compound of the essences of all these celestial Hierarchies, may succeed in making himself, as such, superior, in one sense, to any Hierarchy or Class, or even combination of them.”²

¹ *The Secret Doctrine*, Blavatsky, I, 295.

² *The Secret Doctrine*, Blavatsky, I, 297.

When man has reached the seventeenth step he has begun to manifest in his body that which was meant by “the word made flesh.” Having reached this definite point in evolution, the Word—just as when uttered over the chaotic darkness of this planet—which has gone on unceasingly vibrating through all the kingdoms, creating, preserving and destroying, has reached man, has been made flesh in him and differentiated into consecutive thought which can be expressed in words. And because he has reached this point where his intellect has become a foundation, *i.e.*, a rock upon which he can build a definite structure of thought, at this point it may be called “the Foundation of Excellence” for now he knows, because he has experienced and proved; and he has chosen of his own free-will to be a creator of harmony, rather than permit his intellectual powers to build up false structures destined to fall and bury him in their ruins. In the lower kingdoms “God spake the word and they were made,” hence had to obey blindly that evolutionary impulse, but man, being made in God’s image, must speak the Word for himself and see that all his bodies, faculties and kingdoms obey it.

He now knows that he alone is the ruler of his world, and has chosen to work with those Great Powers with whom he has consciously allied himself. He has turned away from the egotistic and ignorant worship of his own intellect, and having learned its power, when wrongfully used, to impress all the kingdoms below him with antagonism, disease and death, by the vibrations of his thought and speech he now consciously impresses all the lower kingdoms for good. Moreover this has now come to be recognized by him as a duty he owes to the lower kingdoms because “He made man to rule over them.” In short, man at this step must begin to manifest the power of the Word to rule the lower kingdoms.

The Creative Word flows like a life-stream, the vibrations of which are guided and directed by Conscious Intelligences; for all the powers of nature are expressions of the Word of God; all things are obeying, in mystic language, the rhythmic

Law of the Creative Word. This Word is composed of four syllables, sound, number, color and form. Everything in nature has its voice which speaks in tones so positive it cannot mislead one who has learned its language.³ Only when creation has reached man, who being the microcosm has within his own body all the elements found in the macrocosm, can the Word be reproduced through spoken language. Hence when man has reached 17 he takes his place as a co-worker with these Conscious Intelligences which have been called the "Army of the Voice," all working in harmony, each obeying the will of God and co-ordinating as a mighty Army to bring to perfection through evolution all things that are upon this planet.

The "Army of the Voice" penetrates all the Hierarchies, in fact it is the deep mystery of sound (vibration), the second syllable of the creative Word. Thus while man alone of all creatures has the power to use his voice to translate thought into articulate words, nevertheless this mighty army of sound runs through all the kingdoms. "Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard."⁴

Everything has a voice and a rate of vibration, for there are sounds both above and below man's power to hear.⁵ Man by his use of words and by the modulations of the tones of his voice literally sends out sound waves which go on and on in never ending vibrations, either lending to the inarticulate sounds of creation the power to raise the vibrations of their key-note, hence evolve a little more harmoniously with the mighty key-note of the Divine Harmony sounded by the Ruler of their Hierarchy; or he helps to make the sounds more inharmonious and destructive. And as the whole object of evolution is to evolve and redeem every atom of this planet, man will never complete his task until he has found for him-

³ *The Voice of Isis*, Curtiss, Chap. XXVIII.

⁴ *Psalms* XIX, 2-3-4.

⁵ "An organ recently installed in Lowell, Mass., can produce a tone an octave lower than has ever been known before. It is described as a mighty atmospheric throb of awesome majesty, and scientists declare that it must be rather felt than heard."

self the Divine Harmony of the Hierarchy to which he belongs. He must then impress this harmonious force of love and perfection on everything within his environment, beginning with his own body, but including every kingdom of animal, plant, mineral or particle of matter that he can touch by his thought waves. Thus 17 in its fullest sense is 1 (God), and 7 (Perfection) in man blended to help on 8, the evolution of the planet. Number 1 is the Sun in its positive aspect and number 7 the Moon, while number 8 ($1+7=8$) is Saturn the Great Initiator. Number 1 is related to creative thought and number 7 to feeling, especially the feeling of mother-love, that which gives of itself to bring forth, while number 8 relates to Justice.

Apollonius calls number 17 the eighth hour and names it "The Star of the Magi," designating it as "The Astral virtues of the elements, of seed of every kind." The disciple reaching this eighth hour has, according to Apollonius, ended his task, or he has reached the region of principle and life becomes clear. He has gained his power and all further outward advance will belong to a future world-period, for if at this step he uses the power, which is the guerdon of his own Soul's travail, to become a co-worker with the great Planetary Deities to help on the evolution of the Planet, he will go on in the work advancing inwardly, and at each new day of planetary existence will help to form the earth for more advanced attainment, until ultimately he will be absorbed in the glorious splendor of the Central Sun and go no more out therefrom.

Many advanced Souls are already responding to this cosmic Urge to Redemption and Perfection in their efforts to improve the plants and animals man uses for food, purifying them from disease and uplifting them in the scale of evolution. This is a necessary preparation for the coming sixth sub-race children, for they will be so sensitive to inharmony, impurity and disease that if such a child were given an apple with a worm in it he would immediately take on the conditions which the worm manifests, hence would be poisoned by its emanations if he ate

the apple, even if all trace of the worm had been carefully cut out. Therefore there must be new and finer kinds of food developed.

While each of these “hours” takes but a few words to express, each of them may take years, centuries and often lives to attain. How few there be who even pass the first step, or according to Apollonius, hold the vigil of the first hour! But let no one despair, for nothing is lost. That which we conquer today, be it ever so little, will never assail us again. To begin, if we be in earnest, we have to take the Sphinx as our emblem and study well its lessons, seeking for spiritual, moral and intellectual supremacy, looking for no miraculous tests but content to take the tests as well as the tasks of our daily life and out of the material in the environment in which we find ourselves build in cell by cell the new perfected spiritual body which shall some day be clothed in the glorious splendor of the Holy Ghost.

CHAPTER XXXIV.

The Seventeenth Letter Pé (פ)

“He produced Pé, and referred it to Power; He crowned it, combined and formed with it Mercury in the Universe, the fifth day of the week, and left ear of man.” *Sepher Yetzirah*, 22.

The seventeenth letter of the Hebrew alphabet is Pé (פ), a double letter which corresponds astronomically to the planet Mercury whose double qualities are power and servitude. Mercury is called the Messenger of the Gods and is the planet of “thought” permanently in its creative aspect, for like Mercury thought is the Messenger of the Gods, yet it can sink low or climb high and can travel faster than the wind. Mercury is also the messenger of man’s thoughts to the kingdoms below him.

The Greeks represented the god Mercury as a beautiful youth in the attitude of flight, poised on one foot, while Boreas is blowing him out of his mouth. He has wings on his head, symbolizing the power of thought to lift the intellect above the earth, to fly up to heaven and to carry man’s aspirations to the Gods. But he also has wings on his heels, indicating the exceeding swiftness of thought to “put a girdle round the world,” also to carry man’s thoughts over all the earth that man’s impress shall be stamped on all the kingdoms below him. Hence just as the letter P has its hard and soft sound. Mercury or the thoughts of man become either a clothing of righteousness or a cloak of darkness effectually hiding from him the higher Divine Understanding. Alas for Mercury if the wings upon his heels are permitted to grow overlarge while those upon his head atrophy!

The letter P is called the paternal letter, and its form is very suggestive, for it is made up of a circle with a straight line, the 1 or the One Life, descending from the circle. In this case the circle while presenting the same meaning as any circle, has the added meaning of a head or brain. Hence we

might say that in this letter it is the brain of the divine Father-in-heaven—a cypher from an earthly standpoint because unknown—pouring upon humanity through the straight line all the inscrutable Wisdom contained in the circle. As we have said elsewhere: “The four Ps—Perception, Promptness, Perseverance and Perfection—form the four corners of the Mental Foundation Stone. . . .

“Let us then briefly consider the geometrical design of the letter P. Originally it was made up of a circle—symbolizing a sphere of manifestation—lifted a little above the earth. In this case we will call the sphere the mental world or that sphere of conception which our mentality is capable of entering, grasping and cognizing. From the circle there reaches down to earth a perpendicular line or pedestal upon which it rests. In other words, the letter P is a modification of a circle resting upon the top of a fixed perpendicular line. This line represents unity or 1. It also represents the letter I, that conception of I-am-ness which we must gain by reaching up into the mental world long ere we are ready to lay our mental foundation stone and prepare for spiritual illumination. Until we have carved this fourfold stone and placed it upon its pedestal in the mental world we have no sure foundation of knowledge upon which to stand or build.

“First we must have Perception. We speak of using our powers of sight upon the psychic plane and we call it clairvoyance, but it is not a new sense, nor is it Perception. It is but the use of sight in the psychic world. Perception is something quite different from sight. It belongs to the mental world. For no matter how much we see, either physically, clairvoyantly or even spiritually, unless we mentally perceive, sight brings to our consciousness no real meaning or lesson. Perception is that power to understand, that mental desire to grasp and comprehend something which we know exists; something which we perceive is necessary, but which we have not yet attained. A prime factor in Perception is attention. We must give attention to the laws of manifestation in the higher realms if we

would perceive and understand the realities of life, the necessity of laying our foundation stone and proceeding with the Great Work.

“When we have awakened our powers of Perception, powers which not only stir our hearts and fill our lives, but which our reason has convinced us are necessary to bring forth and make tangible our ideals, then we must begin work upon the next corner of our stone. Promptness. Promptness means to do at once whatever you perceive should be done, even little things. Let nothing come between you and the thing or duty your Perception has told you is your next step. This corner in the life of the novice often takes many years to carve, so hard is it to overcome habits of dilatoriness. We are so prone, even when building our spiritual temple, to neglect this corner, to try to lay our mental stone and leave this corner improperly squared and fitted. Yet if we do so our structure will fall or be so weak that we will have to come back and rebuild it later. Therefore build it while you may, strong and square and perfect. Never be so busy, even with that which you consider important, that you cannot promptly obey the Perception which your Soul has given to your intellect. If you perceive a duty to be done, *do it now*, even if you have to stop something you prefer to do. There is nothing that disturbs your mental and psychic poise, whether in your studies, your business or other affairs of life, as to feel that there is something hanging over you, some little thing that you should have done, but which you have neglected or put off. Such an unfulfilled duty becomes a pressure or an unrecognized source of irritation in your mental and psychic life which hampers your perfect accomplishment of other duties.

“Through your lack of Promptness the opportunity to gain the end you desire often slips from you. You forget or some trifling matter or personal inconvenience delays you and later you find that your project has failed because you have neglected to obey promptly the Perception of Truth given you. For instance, you perceive the advantages of study-

ing the teachings of this Order in company with those whose hearts respond to the same great ideals, the advantage of coming into the currents of spiritual force forever flowing from its inner center, currents which those who study together focus upon themselves. You perceive all this, but some trifling excuse prevents you from acting upon it. You are too tired, you had company, it was too cold or too hot, too wet or too windy, and you wish to be excused. You are like the guests bidden to the feast of which Jesus speaks. "They all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Human nature is still the same. How many fail to fulfill their promises or follow their perception of duty, yet find time for more congenial tasks! Have you no confidence in the love and power of the great Masters of Wisdom to protect and sustain you when you would study Their teachings or be about Their business? If you have, then prove it. Follow the Perception. Make the effort. Every positive stand you take builds character, increases your strength, lifts you out of your negative state, gives you the power to conquer your weaknesses and tends to make promptness, courage, resolution and trust habits which will replace the negative habit of making excuses. Therefore we declare unto you that after Perception comes Promptness of action. Follow up every Perception by prompt execution. Never stop to argue when the Soul speaks. Never put off a duty until you have more time. You have all the time there is. Do it now!

"The next corner of the stone you must carve is Perseverance. In the journey of the Soul the Great Law urges everyone to perfect himself. If through lack of Perception and Promptness we lag behind, how difficult to Persevere! Through lack of Promptness we grow negative and lose in-

THE 17TH TAROT CARD

THE STAR



Papus

MEDIEVAL TYPES



Papus



St. Germain
EGYPTIAN TYPE



Smith
MODERN TYPE

terest. Our Path does not look half so inviting, our duty half so compelling. The Master's voice grows fainter and fainter, for we are too far away from Him to hear it distinctly. His presence does not seem half so tangible, so loving or so desirable nor His blessing so necessary to our lives. We find a thousand reasons to lag behind, to relax our Perseverance. We say to ourselves, 'I did so wish to perceive and learn and progress! I have studied and attended meetings, yet here I am no more the master of myself and my life today than I was a year ago!' Of course we are not. We may even be less a master because we have permitted negative forces to enter in and hold us back. We have not promptly obeyed. We have not determinately and doggedly persevered. Therefore our Perception becomes fainter and the flashes of intuition and the glory of realization grow farther and farther apart. We have lagged behind. Perseverance is absolutely necessary to complete the four-fold foundation stone in our mental world.

"Until we have a Perception of the Path and its Goal we will never start out. If we are not Prompt and Persevering in putting our Perception into execution it will fade away. We will forget or become negative and will never carve the last corner. Perfection. Our stone will not be four-square. Its corners will not be laid and it will not be ready to build upon. It will not fit in with the other stones that are being laid. Hence when the Master Builder comes to inspect our stone it will be rejected, for it has not the mark of the Master Builder, Perfection, upon it. Balance up then the corners and find that which is perfect in the mental world. Perfection is attainable to him who Perceives, who is Prompt and who Perseveres."

THE SEVENTEENTH TAROT CARD.

The Star.

The seventeenth card of the Tarot is called "The Star." It is pictured as a nude young girl pouring upon the ground

water from two vases. The water which she pours from the vases is the symbol of the Water of Life, the universal solvent. The two vases or ewers symbolize the positive and negative vessels through which the Universal Life is expressed in man and woman. It is the same symbol we found in the fourteenth card where the Virgin poured the Water of Life from one vessel to the other, but here she pours it upon the earth, symbolizing that man must now consciously pour forth this Life Principle to the lower kingdoms through the power of thought, either unexpressed or expressed through sound (speech), that all the earth may bring forth in harmony.

When man has reached this point in his spiritual unfoldment his aura has become so illumined and brilliant that it is seen by the elementals of all the kingdoms as a brilliant star which they gladly follow. In short, he has become a Star or Light Bearer to the lower kingdoms.

CHAPTER XXXV.

The Number 18. THE SECOND INITIATION.

“Now bend thy head and listen well, O Bodhisattva. Compassion speaks and saith: ‘Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?’ . . . Thou art enlightened, choose thy way.” *The Voice of the Silence*, Blavatsky, 75.

Let us first consider the number 18 according to its separate digits. Here we find 1, the straight and narrow way and the rod of power or the Magic Wand, standing at the right hand of the spiral path of physical evolution, number 8. The most obvious meaning of this number is therefore that of contrast, *i.e.*, God’s way is direct, unswerving, straight, true; man’s way is evolved, curved, doubling on itself. But here in 18 we find this curved line of physical evolution has accomplished its cycle, passed its first initiation and has taken the One Life to be the determining factor in all its future unfoldment. If we take number 18 in its totality of 1 plus 8 it gives us 9, and since the Angel of *Revelation* measured with his golden reed “an hundred and forty and four cubits, according to the measure of man, that is, of the angel,”¹ this again confirms the idea of number 18 being the Second Initiation (since $144=1+4+4=9$ or Initiation) in which the Initiate must measure the walls of his inner life. The word “angel” means a messenger, here evidently meaning God’s messenger to lesser evolved humanity and to the lower kingdoms, a Super-man or an Initiate, for man has not attained “the measure of man” until he has become an Initiate. In fact, at this step the Disciple has made the One Life a “golden reed” with which he measures all things pertaining to his new life. And like the angel spoken

¹ *Revelation*, xxii, 17. The Hebrew sacred cubit equals 25 “Pyramid inches” (one five hundred millionth of the earth’s axis) by which all planetary distances can be exactly measured, thus showing the cubit is a celestial measure.

of, through the power of this golden reed he sees to it that his City—his life with all its inhabitants—is foursquare both outer and inner ($4+4=8$), “the gates (centers) thereof and the walls thereof.” The fact that the length and breadth and height of his City are equal, being 12,000 ($4+4+4=12$) furlongs each, is another reference to the completed experience of the 12 zodiacal signs and their 12 forces. The $3 \times 12 = 36 = 9$ is the completed Initiation of Matter, the Triune God manifested in the three dimensional universe. It should also be noted that 12,000 furlongs equals 7,920,000 feet, which by occult addition $= 18 = 9$, and when repeated for each of the three dimensions gives 23,760,000 feet, which again gives us 18 or 9.

The Disciple has now grasped the Rod of Power in his right hand and made of it a staff on which to lean. As he passes through the Valley of the Shadow of Death—the point in number 8 where the curves cross each other—he can now say: “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.”² Leaning upon this Staff he passes over the dread Valley of Death and carries on his evolution uninterrupted by physical death. Yet from this point on he must use his Rod to measure, test and square his outer life (the walls of his City) with his inner experiences. When he begins thus both to lean upon the One Life and use it as a measure for his own life, he cannot but find it is also a Magic Wand. As he ceases to trust in his own power he finds the seductions of the senses more and more subject to the divine inner sense, and with this Magic Wand of trust and righteousness a decision is no longer so difficult to attain and manifest.

Again number 8 is the circle which we have already found³ to be the container of all the potencies out of which the Light shall bring Perfection, but now twisted or turned upon itself. The serpent no longer swallows its tail, thus completing its

² *Psalms*, XXIII, 4.

³ *The Key to the Universe*, Curtiss, 26-54.

cycle, but writhes and twists in space and out of the contortions of its writhing it brings forth a perverted image of itself so that the Light of the Christos or the Dot in the center is partially obliterated by the crossed lines—the cross of crucifixion—hence we call the serpent-force evil, the devil and the tempter. But in 18 we have seen the vision of the Straight and Narrow Path—the Dot has unfolded into the 1 and become the axis around which our life turns. At this step the Initiate has faced this one divine truth and felt the mighty urge of the One Life. Henceforth he strives to make the twisted line (8) subservient to the straight line (1) that is at his right hand. Therefore he struggles no more but fearlessly lifts up the writhing serpent and like Aaron makes of it the Rod of Power, knowing that it must ultimately bring both equilibrium and balance to himself and to mankind.

Éliphas Lévi associates 18 with all that is magical, especially the glamour produced by love philters, etc. In this he is correct, but we differ somewhat in the application. The ideas expressed in this number are, firstly, that evolution (8) inevitably leads to Initiation (18=9); secondly, the eternal, immutable fixity of the “One Law of the Good” destined forever to bring man back, even though to straighten the twisted line of evolution he must vanquish his last enemy death, or as it is expressed in Bunyan’s *Pilgrim’s Progress*, fill up the Slough of Despond which lies in the midst of the Valley of the Shadow of Death. Therefore the connection of this number with magic, glamour and love philters must be carefully considered.

In number 18 the Initiate has lifted up the Rod of Power, but has not yet been tested as to the use he makes of it. He has proved that by it he can perform so-called magic, for he has done so in his own body. The Magic Wand in his hands can be used to strike the rock that the Waters of Life may gush forth to refresh thirsty humanity, fainting in the desert of life or may be used as sorcery or black magic to enslave his less evolved brethren. This last, however, can only occur

when he becomes the victim of the glamour of his own attainments.

As to love philters, while they have little intrinsic power, there is more truth in the possibility of their effectiveness than is often supposed. The major effect produced by such concoctions is the result of the deliberate Will put into the words spoken over them by the one preparing them, and the magnetic force coming from one who has learned how to make use of this will-power, rather than the ingredients themselves, although these may actually stimulate the sex functions. Today the magician generally prefers to work directly on the aura of the victim rather than through the “hokus pokus” so effective in the dark ages of ignorance and superstition.

According to Éliphas Lévi, number 18 is strongly affinitized to the subject of sex. And the many vile teachings rife today bear a close relationship to the medieval dabbling in love philters, glammers and black magic; for the seduction of the senses preeminently includes the perversion of sex and the waste of the life-forces. Once having strayed from the Straight and Narrow Way, the Initiate has lost his own power, hence must depend upon the whims of the incubi of the lower astral who must be constantly propitiated through the pouring out of the physical life-force either as blood or as sex-force. Hence the temptations at this step are fearful. Our protection lies in a realization that our power comes not from astral entities who require obedience and propitiation, but from the divine Christ. Hence at 18 the evolving Soul must lay tight hold of his Rod of Power, recognizing that it is the One Life or Christ-force, the ruler and sustainer of all manifestation.

Yet there are still black magicians, those who have reached 18 and have then chosen to pervert their powers. There are also those whom we will call Brothers of the Shadow, *i.e.*, neither deliberately black nor wholly white, who lead mankind astray either for their own aggrandizement or through an inordinate belief in their own judgment, believing since they know

more than others they have the right to compel others to follow and obey them. Their life may be centered in the One Divine Life and they may think they use the Rod of Power only to help and uplift, but they insist upon absolute allegiance to them or to their way of thinking, having fanatically argued themselves into the belief that their way is the best way for all. But just as the black magician can only harm one who is affinitized in some way to him and who deliberately opens his heart to the glamour thrown over him, so the Brothers of the Shadow can only lead astray such Souls as desire adulation, pomp and show of power rather than Divine Truth; who are easily flattered and led on by specious promises always about to be fulfilled; also those who are seeking a justification for unlawful indulgence in some form of satisfaction or desire, hence welcome anyone who under the guise of spiritual teachings will give them an excuse for breaking the law of God and man. To make 18 a true symbol of black magic, however, the 1 would have to be dominated by the 8 or the crooked path cast its shadow over the Straight and Narrow Path so as to make it difficult to see.

The world today is working out its misuse of the power given to money, there being quite a similarity between 18 and the dollar mark \$. Money should be used as a blessing for all mankind instead of being a curse; for neither money nor the possession of other forms of wealth is evil in itself. It is evil only in the use made of it and in the power given to it by considering the money value of an object or idea the highest standard by which it is measured. In the coming New Age money value as a standard must give way to the standard of service or usefulness to the general good. Because of the resemblance of the \$ to number 18 it suggests the idea that we can never outgrow the curse of money until we learn to make of it an 18, *i.e.*, until we use it as a Rod of Power with which to help on all evolution.

Many altruistic and spiritually advanced persons are suffering today from a lack of money with which to help humanity

because of their misuse of it in past incarnations. In those days, through mistaken teachings as to the uses and obligations of wealth, those who aspired to spiritual development turned their backs upon the wealth which the Great Law had placed in their hands to administer for the best good of the community, and taking vows of poverty either turned their wealth over to the Church or left it in the hands of those who were neither unselfish nor spiritually advanced enough to be guided through inspiration as to its proper and most helpful administration. Today such persons find themselves possessed of all the spiritual development which resulted from their unselfishness, prayers, devotion and spiritual aspiration, but without the physical means necessary to put their unselfish ideas into practice. And they will continue to suffer from lack of funds until they learn that they must not turn their backs upon *anything* which the Great Law brings to them, but must administer it as stewards, that it may accomplish its greatest good for all. When one has reached 18, having opened the door of power, he must face the awful accumulation which the misuse of this power has created through the ages. The very fact of his reaching this point means that he must now set to work to redeem the results of this wrong use of power. Hence unless he be very pure and strongly centered in the White Light of Truth, if he opens the door but a crack all the pent up forces, the product of ages of such misuse of power, will sweep in like a pack of devils and drive him on to his own undoing, usually into black magic. Also in the majority of cases there is a personal Karma to be adjusted. Very few pass this step the first time they essay it; generally it is only after many failures and bitter experiences that one can pass on in safety. Therefore instead of condemning those who fail we should send them the strength of love and sympathy.

CHAPTER XXXVI.

The Number 18 (continued)

“Initiation comprises two different but united sections. The *Theory* of the resources and necessities of his enterprise, which the Neophyte always receives as an inheritance which leaves him absolute liberty of thought,— and *Practice* in which he exercises, under the direction of his masters, the physical, intellectual and moral self-control which will render him an Initiate.” *The Tarot of the Bohemians*, Papus, 256.

As we explained in number 8, the original presentation of 8 was in a horizontal position (∞) in which one circle represents man, the other woman and when joined they symbolize a balanced life. To manifest life in its fullness the two circles must add the straight line or must individually take up the Rod of Power. While number 8 carries the idea of the two perfect circles touching and working out their evolution together, only the 1 standing at the right hand of the 8 can bring them to this Second Initiation. In 8 man and woman are joined by the senses, in 18 by the One Life. Number 8 in the horizontal position is called the symbol of life, i.e., that which has brought forth all life, or evolution. But while the 8 unopened is a symbol of physical life, each circle must eventually be unfolded into 9, i.e., man and woman must receive their First Initiation individually, but later must stand upright side by side, as symbolized by the two pillars of Jakin and Boas, and receive their Second Initiation together as $9+9=18$; for every multiple of 9 brings about an Initiation. This must be accomplished ere either can pass on to the completion of the cycle and say “I and my Father are one.” Thus standing side by side they have completed the balance (∞), because each has individually equilibrated the forces within and together they can go on to the Third Initiation.

In the *Sepher Yetzirah* number 18 is referred to equilibrium and it is called the “Kingdom of the restored world” or the Bride of the Microprosopus. It also frequently refers to man and woman as the “Book of Concealed Mystery.” The deepest mystery given to this planet to solve is conceded to be the mystery of the equilibrium of sex that a balanced humanity may result and thus restore the world to its Edenic purity. “Equilibrium is that harmony which results from the analogy of contraries. . . . It is the living synthesis of counterbalanced power. Thus form may be described as the equilibrium of light and shade; take away either factor and form is viewless.”¹ For the Aspirant there is a difference between equilibrium and balance; equilibrium is the equalizing of all the forces in himself, while balance is a perfect adjustment of the positive and negative forces of two perfectly equalized factors at each end of a scale.

Number 18 is the Second Initiation because 8, the number of Saturn, stands beside and is subservient to the 1, the number of the positive Sun. The tests of Saturn the Initiator then are here illuminated by the Sun and overcome by the Magic Wand of the One Life now held in the Initiate’s right hand. Once having passed this Second Initiation, he can go no more back, although his temptations are great and he may fail and pervert his powers, for eventually the Sun of his double Initiation ($9+9=18=9$) will inevitably bring him to the third 9. If we have thus blended the Sun and Saturn, we find Saturn no longer in his malignant aspect of the Tester, but as he appears to one who has passed the Second Initiation, namely, as the Star of the Morning.² Saturn the grim skeleton whose path passes over the dread valley, he who tears from us every earthly thing we have clung to, has now been fearlessly faced, and as the Initiate looks upon him he sees the radiance of the Sun illuminating him. Hence-

¹ *The Kaballah Unveiled*, Mathers, 16.

² See “A Message from Saturn,” in “Realms of the Living Dead,” Curtiss, 273-8.

forth glamour has no more power to deceive, even the glamour of the astral world no longer affrights or seduces him; for he has dared to enter it carrying the Rod of Power with him and has proved to himself his supremacy over it. Heretofore he may have explored its many regions, but always under the care and guidance of his Master who has shielded him from all harm. But now he must face the insidious glamour of flattery, temptation and promised power alone and conquer by the aid of his Rod. Here he will be tempted to the utmost and only as he lifts high his Rod can he come off victor. Thus he is able to pass through the Valley of the Shadow of Death and fear no evil, for just as a valley is a depression between two mountains, so here the Initiate, having left behind the height of spiritual exaltation resulting from his balancing of earth conditions, must pass through this valley ere he is ready to climb the greater height of Spiritual Attainment beyond.

There are many earnest travellers on this Path who because they thought they had reached the first stage of Completion in 10 by the road of celibacy, now find that something was lacking. They now realize that 18 can only express its fullness when the two circles of the 8 stand together as the Book of Concealed Mystery, now to be opened, read and inwardly digested. They found it impossible to pass through the Valley to its further end alone hence must reincarnate in number 11 to learn the vital lesson of cooperation with their complementary mate. And no matter how objectionable the lesson is to them, they will reincarnate again and again until they have laboriously retraveled the Path of Evolution and learned their lesson. As we saw in our study of number 9, this is but the straightening out of the curved line in 8. And it is the Angel of the Great Law, who with the golden reed, is forever measuring, straightening, and calling with love-notes too persistent to resist: "Come back, come back," who gives to man that power to accomplish which carries him through suffering, hardship and deaths innumerable, yet gives him no rest until he listens to the Voice and obeys. And it is through

this action and reaction of 1 and 8 that man can ultimately complete the second cycle of 10 and manifest all that 18 stands for.

Many who treat of numbers look upon 18 as wholly evil. Others label it the Path of the Senses, but from the foregoing it should be fully understood that it is the Path of the Purified Senses, under the control of the One Life.

Among the thirty-two Paths of Wisdom, "the Eighteenth Path is called the House of Influence (by the greatness of whose abundance the influx of good things upon created beings is increased), and from the midst of the investigation the arcana and hidden senses are drawn forth, which dwell in its shade and which cling to it, from the cause of all causes."³ Kabalistically number 18 is called the Stella of Light, and is sacred to Mercury.

The symbol of the eighteenth degree of the Rosicroix is an aquatic bird, sometimes a swan and sometimes a pelican, but always floating on the waters, as the Spirit or Dove moves upon the waters of space or the Great Deep in the creation story. This Swan or Pelican issues periodically from the waters to give birth to 7 young ones (the seven-fold Elohim). Later, however, this symbol was represented by a pelican tearing open her bosom to feed her 7 young, which carries out the same idea and expresses all that 18 signifies.

We must also consider 18 from the standpoint of 666 ($6+6+6=18=9$), the Number of the Beast, representing the struggle of the Christos or the Great Creative Force we call the Christ-force (number 6)⁴ through the opposition of the three worlds. In this sense the interpretation is quite different from that of 18, for 18 represents the *individual* overcoming his opposition to the Divine and passing his Second Initiation and becoming the Super-man, while the summing up of 666 represents all that the Christ must overcome in the three

³ *Sepher Yetzirah*, 30.

⁴ *The Key to the Universe*, Curtiss, 195.

worlds. This opposition (the Beast) is the controlling power of this world at the present stage of evolution. It stands black and terrible, with his mark in every hand or in the forehead, confronting the Neophyte at each step. The mark in the hand indicates the power of the Beast to prevent us from accomplishing except according to its methods, "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." This power we see exemplified in the business world today. The mark in the forehead indicates those who cannot think save in the terms of the Beast, whose very faces proclaim "the shrewd (avaricious) business man."

While the Beast has been personalized by many writers and assigned to various persons and institutions which seemed opposed to true Christianity, and while many such persons and institutions may have been channels for the expression of the Beast, they could not have been the Beast itself, for the Beast includes all the forces which oppose the perfect manifestation of the Christ, from the mere inertia of matter and the accumulated evil of mankind and evil astral entities, to the conscious opposition of black magicians and the utterly selfish materialists who look upon the principles of the spiritual life as something opposed to the free indulgence of their desires, hence work against all spiritual expressions. And since man reaches his final 9 or Great Initiation only when he has conquered all opposition to the Christ within himself, so humanity and the globe itself will reach their Great Initiation only when the Christ-force vanquishes the force of the Beast or manifests without opposition through man and the planet. In the early days, through the inertia and selfishness of man, the Beast was allowed to establish his dominion over the earth, therefore through the conscious efforts of enlightened and unselfish man must the Beast be vanquished and the reign of the Christ be established.

18 considered as 6+6+6 shows plainly that it refers to the Second Initiation, not of the individual but of humanity.

Here we find not only the struggle but the assurance of the final victory of the Christ-force over the material conditions and lower creations of the physical, astral and mental worlds. It is also the number of "Baphomet," the goat of Mendes,⁵ the image of that mystical and symbolic Beast, which symbolizes the synthesized power of magic, both black and white, which confronts the Disciple when he reaches his Second Initiation. Only when we have reached mastery in the three worlds are we confronted *consciously* with this Beast, for only then can there be any real temptation to worship him. When we hold in our hands the power of the Magician it is a very real temptation as to how we will use that power. If we use it to work for or to worship self in any of the three worlds we fall down and worship the Beast in its aspect of black magic. But if like Jesus we cry "Get thee behind me Satan," we see that once we turn away from the black side and refuse to use our hard-won powers for self, the Beast becomes a symbol of the conquering Christ or White Magic.

This aspect of the Beast is encountered only by one who has struggled with the temptations of the three worlds and mastered their forces. Only when not only one Christ-man here and there has conquered, but a majority of mankind or the Race at large has said, "Get thee behind me Satan," will the great question be answered as to which shall rule the three worlds, Baphomet or the Christ.

In another aspect the Beast is to the world what the animal soul⁶ is to the individual, not evil in itself but the force of inertia which the Christ must overcome and make to vibrate in harmonious response. It is all that resists the force of the Christ-life. In nature it is that force which will turn the most highly cultivated land back to a wilderness if left to itself; that will make the most highly gifted and intellectual man a barbarian if too long separated from the restraining and

⁵ See Chapter IX.

⁶ See *The Key to the Universe*, Curtiss, 259.

also stimulating forces of civilization; that will make a body ferment, putrify and ultimately disintegrate once the divine Spark of Life has left it. It is the natural brutishness of man which expresses as Bolshevism and anarchy once he refuses to obey the Voice of the Divine Guidance or lets go the guiding thread of life (conscience) which would lead him out of the labyrinth of inharmonious physical conditions through the path of law and order.

Although this force is not evil in itself, being but a lack of response to the higher, it becomes evil when man, who should work with the One Life in its mission of redemption, uses his powers to mould this inert and negative phase of life to pander to his lower passions and desires or give expression to the Beast in him. Hence “those who receive the Number of the Beast in their hands” are those who are either actively or supinely working with the forces of nature which tend to interfere with the harmonious manifestations of life on the planet. Only the manifestation of the Christ-principle can hold this earth “in the hollow of his hand” and mould from it a perfected theater for perfected man’s further evolution.

The Beast is also the primitive force of matter, restless and ill at ease and tending ever toward disruption; each separate atom seeking to manifest its own form of life at the expense of the rest, as seen in cancer.⁷ It is Chaos before it is informed by the Light of the One Life and started on its evolution toward Cosmos. This force is always striving with the Creative Force (the Christ), struggling to go back to the nothingness from which it emerged. Hence we call number 6 the Christ-force struggling in matter and 666 the inertia and opposition which the Christ must overcome in the three worlds. In *Revelation* (xiii-18) we read “Here is wisdom. Let him that hath understanding count the Number of the Beast; for it is the number of a man.” This verse refers to animal man while he is yet in the stage of unfoldment symbolized by the 666 or when the Christ in him is still strug-

⁷ See page 21.

gling with ignorance, indifference and the sway of the animal instincts by which he is ruled in that stage, while 144 is “the number of a Man,” the Super-man who has mastered and become the Angel.

CHAPTER XXXVII.

THE EIGHTEENTH LETTER. TZADDI (ז)

“The Eighteenth Path is called the House of Influence (by the greatness of whose abundance the influx of good things upon created beings is increased), and from the midst of the investigation the arcana and hidden sense are drawn forth, which dwell in its shade and which cling to it, from the cause of all causes.” *Sepher Yetzirah*, 30.

“He produced Tzaddi, predominant in taste, crowned it, combined and formed with it, Aquarius in the Year and the gullet of man.” *Sepher Yetzirah* 25.

The eighteenth letter is *Tzaddi* (TZ). It is a simple letter and corresponds to the sign Aquarius. Its meaning is a fishhook. But the fish-hook here spoken of has a mystical meaning, *i.e.*, it is the hook by which the Initiate must pull Leviathan out of the sea or the power bestowed by Jesus on his Disciples who were fishermen, to enable them to become fishers of men. The idea is similar to that given in the ninth letter, namely, that of a definite step in evolution, a place of protection, also a Naga, a Serpent or Wise Man. In occult numeration it is always the ultimate digit which completes the meaning of a letter and in 18 that digit is 9. We also find that the Kaballah gives the numerical value of 18 as 90, but it must be remembered that kabalistically ciphers do not change the numerical significance of a letter but simply mark its expansion into a higher octave, or lift its value into a new step of development. They also refer to periods of time, tens always referring to periods of evolution, while hundreds refer to prophecies or to future events. Therefore 18 considered as 90 would represent the accomplishment of all that 9 contained, but with the cycle of 10 added, while 1800 would point to a future evolution in which these same powers would be greatly multiplied.

The particular meaning generally given *Tzaddi* is that of an aim or an end. For instance, placed at the beginning of a

word it signifies the movement which will lead to a desired end. But if placed at the end of a word it marks the end itself or indicates that the aim has been accomplished.

It is referred to the gullet of man in that it performs spiritually for man what the gullet does materially, *i.e.*, carries the food to the stomach to be digested after it is masticated.

THE EIGHTEENTH TAROT CARD.

The Moon.

The eighteenth card of the Tarot is called *The Moon*. Here we have the picture of a meadow faintly lighted by the Moon, symbol of intuition. The light of the Sun no longer shines directly but is reflected in the Moon. The meadow is bounded by a tower on either side, while a path winding up hill loses itself in the distance. A dog and a wolf are howling at the Moon and a crawfish is trying to crawl out of the water. Drops of blood are raining down from the Moon upon the dreary path.

This card indicates the turning point. The Initiate has here let go the guiding hand of his Guru, who would symbolize the direct sunlight, and henceforth must walk the Path lighted only by the Moon, his own intuition. The towers between which he must go are mighty strongholds, on the one hand the Tower of Ambition and Black Magic, whose snares and glours are spread for his feet; on the other hand the Tower of Discouragement and faintheartedness whose battlements are armed by Giant Despair and amidst whose swift flying arrows he must wend his way. The drops of blood symbolize the spiritual blood or as *The Voice of the Silence* calls it, "the blood of the heart" which must bathe the feet (understanding) of every Aspirant who walks this Path. He must learn to listen to the Voice of Intuition (Moon) and even though he seemingly walks alone, must know the Voice of God speaking to him from within. The Rod of Power is in his right hand, for with man's recognition of it the Spirit has begun its conscious evolution through matter. The Light of the Great

THE 18TH TAROT CARD

THE MOON

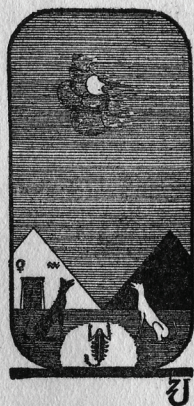


Papus

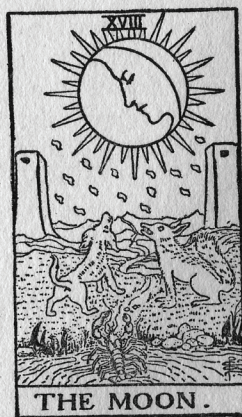
MEDIEVAL TYPES



Papus



St. Germain
EGYPTIAN TYPE



Smith
MODERN TYPE

Central Sun has reflected itself upon the Moon so that this orb of night can still give light to his feet, and he knows he walks in the Divine Light because he finds it reflected within him.

The dog symbolizes a friend who, being servile, cringes and flatters and bays at the light of truth, yet is ready to attack at a moment's notice. The wolf is his own animal nature, subdued but not domesticated. The point on the Path of Attainment symbolized by this card is where the Initiate must descend into hell, whose Threshold is guarded by the threeheaded dog Cerberus.¹ One aspect of this hell represents the confusion, opposition and antagonism into which the Initiate must descend as he begins to withdraw from his former activities in the world. From this point of view the first head of the dog represents the tendency of the world to bark at, ridicule and bite every one who takes this important step. The second head represents servile devotion to home, housekeeping, family duties, business affairs or any other thing of a purely worldly nature when it is permitted to check the Soul's ongoing. The third head represents all hard, preconceived and limited understandings of truth which insist upon truth being interpreted according to certain set rules and laws, which at this point confronts and tempts the Initiate to consider that the particular experiences he has passed through must be experienced by all. Since they have been his means of advance he is tempted to assert that his way is the only way. As we step across the portal of our higher life we find many saying: "Are not these traits admirable and are not the tasks of the outer life necessary?" They are indeed, yet like Hercules we must bring Cerberus up out of the lower life and without using weapons, *i.e.*, without killing out any of these animal traits, must make him follow at heel and submit to a new master, our True Self, instead of Pluto the god of the lower regions.

¹ See pages 102-4.

The crab is a symbol of the Great Mother (Cancer—the breasts) and in this card we find it just emerging from the water (sea of humanity, also the great deep of ignorance). As the eighteenth card corresponds with the zodiacal sign Aquarius, and as the Aquarian Age, into which humanity has recently entered, is the Woman's Age, that which is symbolized by the crab—woman, motherhood, *et cetera*—must emerge from the sea of ignorance and illusion and take its true place in the world. We also find that the true Aquarian should be one who has reached 18 or who has perfected his Initiation on the physical plane; who has imbibed sufficient nourishment from the breasts of the Great Mother to sustain him on his lonely way; who is now ready to step out from the sea of humanity as more than man and with his Staff in hand tread the Path of 18, the Second Initiation. At this point only too often the Great Mother-love seems to be immersed in the waters or only just crawling out of them. Now he is treading the Path alone through showers of blood, but later he will see the Mother as the Holy Ghost, the Comforter. Then he will lift the jar of water and pour it forth for humanity and for the world and go on his way rejoicing.

The Aquarian has only now awakened to the fact that the Path of the Senses is the path of bloody sacrifice; that the Moon drips blood; that the wolf and dog dispute his ongoing. But the true Aquarian is the Captain of the Host. He has the strength of Hercules to bring Cerberus out of the lower regions and make him a faithful friend to guard his ongoing, while the wolf he will drive back into its own place of manifestation and hold it in leash.

Another meaning given by Papus to this card is "Chaos." But it is Chaos as it begins to fall away at the word of command given by the awakened Soul through the force of the Creative Light. While it is the end or final point of the Divine Materialization, as Papus puts it, yet we would rather hold to the idea that it is the beginning of redemption; in fact it is the turning point in evolution. The Path of the Senses winds back and

forth around the Straight and Narrow Way of Divine Realization, and at 18 the Initiate, like Hercules, has found his strength and has seized the Rod of Power and started out in earnest to perform the 12 tasks which constitute his Initiation or to correlate with and master the 12 signs of the zodiac with their forces. Then indeed he becomes the Captain to lead rather than a slave to follow.

CHAPTER XXXVIII.

The Number 19. THE NUMBER OF THE SUN.

“The Nineteenth Path is the Intelligence of all the activities of the spiritual beings, and is so called because of the affluence diffused by it from the most high blessing and most exalted sublime glory.” *Sepher Yetzirah*, 30.

“Everyone who has any idea of the ancient Egyptian exoteric faith is quite aware that for the multitudes Osiris was the Sun in Heaven, ‘the Heavenly King’. . . . that by the Greeks the Sun was called the ‘Eye of Jupiter,’ as for the modern orthodox Parsi he is the ‘Eye of Ormuzd’; that the Sun, moreover, was addressed as the ‘All-seeing God.’” *The Secret Doctrine*, Blavatsky, iii, 278.

Number 19 is the number of Ultimate Attainment both as 19 and as $1+9=10$. As number 19 it is associated in all mythology and legends with the Sun. And every nation of antiquity which has in any way represented this number has connected it with the Great Spiritual Sun, while in the Mysteries, number 18 brings the Candidate to the Mastery of the Sun, *i.e.*, the vital energies and magnetic forces which in nature are focused in the physical Sun.

In the spiritual life of the Initiate the step symbolized by 19 is nothing less than the understanding of, correlating with, and complete mastery and control of the corresponding forces from the Spiritual Sun acting in himself and the world. Here the Initiate must stand firm and strong in the full knowledge of his elevation and the powers he has attained. Here in perfect yet not abject humility he must prepare for a still higher climb. As 19 equals $1+9=10$, it of course represents the completion of a great cycle of the One Life which now has been tried and tested and which finds its culmination in the great Sun (fire) Initiation. One who has attained to number 19 becomes a Sun Initiate, a Great Light ready to accomplish for the world and humanity on the inner planes that which is comparable to the work which the Sun accom-

plishes for the earth, *i. e.*, give light, warmth (love) and inspiration; to quicken the seeds of good that they may grow in mankind and bring forth fruit; to quicken the process of fermentation, and by the fire of intense love and purity transmute the evil emanations of corruption and putrefaction, the disintegration of evil, into higher and constructive manifestations of life; to bring to mankind the vital energy of spiritual life, ultimate peace, harmony, happiness and fruitfulness; in fact, to bring good out of evil.

Although throughout the ages many have reached this point, comparatively few have been able to withstand its awful temptations. Those who conquer become the Masters of the Great White Lodge, while those who fail become the Masters of the black or Left-hand Path—the Brothers of the Shadow being far below this point—for ere this point is reached each must deliberately have chosen his Path as Super-man. “Here they find awaiting them that residue of the unredeemed Karma of past lives which up to this point they have not had the power to redeem. And often they return and perhaps spend incarnation after incarnation before this Gate until they finally conquer. Then they reach number 19, at which step they perfect the lessons learned by all the experiences passed through. Hence there are but few in each Age who reach 19.

It is therefore rightly called the Fruit of Ages. It is said that when one Soul reaches this step the whole earth thrills with joy, and henceforth he is one of the Twice-born. “Behold the mellow light that floods the Eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind. . . . All Nature’s wordless voice in thousand tones ariseth to proclaim. Joy unto Ye. . . . *A Pilgrim hath returned back from the other shore. A new Arhan is born.*”¹

¹ *The Voice of the Silence*, Blavatsky, 76-77.

The following are the various interpretations of number 19, Master of the Sun; Wisdom; Great Light; Vital Energy; Magnetism; Joy; Happiness; Strength; Success; Honor; Elevation and Attainment. We also find much mystic lore and so-called superstition connected with the number 19. Among the many trinkets found in Egyptian tombs there is a chain with 19 links completed by an oval amulet or vignette of Osiris, the links being composed of 19 scarabs. Osiris was both the Sun God and the God of the Nether World, in reality the Sun when it has sunk below the horizon, yet still a god and in no way dimmed in his glory, while Ra is the Sun in the day time. Therefore the Egyptians always associated Osiris with Initiation. He was the Great Initiate into whose care the departing Soul was given and who later was to become identified with him; for every Soul who passed the Initiation or completed number 19 was called Osiris.

There is a cycle of nineteen years called the "Metonic Cycle" which even by modern astronomers is considered of great importance. In it according to Metonic cycles there are 235 lunations ($2+3+5=10$) embracing approximately 6939 ($6+9+3+9=27=9$) days. Modern astronomical computations of the 19 solar years also make it approximately 6939 days. But all agree as to the importance of this 19 year cycle. Since the fifth century B. C it has been noted by astronomers that an eclipse of the Sun occurs in the same longitude at intervals of 19 years, these eclipses being looked upon as of great value in predicting physical phenomena.

The term Hyperborean Land or White Island was a term applied to the continent occupied by the Second or Hyperborean Race which was situated in what is now the polar regions. Later this term was applied to England (including Ireland and Wales) which was also known as Albion—meaning white—because of the sacred college of Druids or Sun Initiates established there. Thus Druidic terms and names are often confused with the names in the ancient legends of

the Sun, such as the Story of Latona, the mother of Apollo the Sun.

Latona represents the polar region and the night, and is said to have been born in the Hyperborean land (now applied to the north polar regions but once an inhabited land) wherein all the inhabitants were priests of Apollo. These priests celebrated the descent of Apollo the Sun to their country every 19 years. This would coincide with an eclipse of the Sun. But Latona represented the Hyperborean or White Island from which the Sun or the illumination of spiritual understanding was given to the Race. The legend relates that Latona, after giving birth to her son, was driven out of her country under punishment of the gods, and the only place of refuge she could find was on the Island of Delos which was chained to the bottom of the sea until Jove in pity permitted it to rise above the waters. This points to its true symbology, for the true Wisdom Religion, symbolized by the Sun-worship before it became degraded, was given to the Second Race, hence the son of Latona was born in the Hyperborean land, although not where the North Pole is today. That which they called “the punishment of the gods” by which Latona was driven out of her country, was the change in the axis of the earth after which the polar regions became the uninhabitable land of the frozen North. Delos, the island chained to the bottom of the sea, points to a land that was formed at first by small islands rising out of the ocean. The meaning of Delos is “Island of Delight,” the esoteric meaning of which is the spiritual ecstasy which is always chained or imprisoned in the depths of the sea of humanity until Jove—the Light of Sun Initiation—sets it free and it rises to the surface in the consciousness of the Initiate. Physically and geographically at the time of the sinking of Atlantis, “The island of Delos, the Asteria of Greek Mythology, was never in Greece, for this country in that day was not yet in existence, not even in its molecular form. Several writers have shown that it repre-

sented a country or an island far greater than the small dots of land which became Greece.”²

Pythagoras considers 19 as the denary or the 10 and the triad multiplied by itself ($3 \times 3 = 9 + 10 = 19$). Having considered³ the meaning of 10 and also considered 9 as $3 \times 3 = 9$, we can well agree with the Pythagorean interpretation that 19 represents Wisdom in its application to the Absolute. We can also agree with Éliphas Lévi when he attributes 19 to the Great Work by building a highway from the Infinite to the Absolute; in fact, Lévi makes of number 19 the Philosopher’s Stone. We again agree, considering the Philosopher’s Stone not in its literal but in its symbolical aspect. For 19 is the strong stone or Rock of Wisdom (Petros) upon which Rock the Church of God must be built. Like the Philosopher’s Stone it is both one and many. In its analysis it is a powder and in its synthesis a stone; for it is the true God-given Wisdom which includes intuition and illumination and which manifests in the heart and life of the Sun Initiate yet is all summed up in the Absolute Wisdom of Divine Truth. Like a fine powder it covers every phase of life, yet when gathered by the sage and synthesized it becomes a great Rock of Truth against which the waves of ignorance, superstition and bigotry beat in vain. Says Éliphas Lévi: “The Philosopher’s Stone, say the Masters, must not be exposed to the air, nor to the eyes of the profane; it must be kept in concealment and preserved carefully in the most secret receptacle of the laboratory. . . . He who possesses the great arcanum is truly King and is above any King, for he is inaccessible to all fears and to all vain hopes. In any malady of soul or body, a single fragment broken from the precious stone, a single grain of the divine power, are more than sufficient for their cure.”⁴

All the chemical elements composing the Philosopher’s Stone found in the universe, are also to be found in the body of man,

² *The Secret Doctrine*, Blavatsky, II, 817.

³ *The Key to the Universe*, Curtiss.

⁴ *Transcendental Magic*, Lévi, 347.

even in their literal sense, that is, as chemical elements. But as long as these elements are separated and scattered the stone is said to be in a powder which is blown hither and thither by every wind of desire. Only when the Initiate lays hold on Wisdom and controls the breath in his own body, can he find all these elements. Through the control of the breath in his body he can ultimately correlate with and control the winds of the Cosmos, so that it shall be said of him as of Jesus: "What manner of man is this, that even the winds and the sea obey him!" Even though they are scattered as a fine powder, the gathering of these grains of Wisdom is the first alchemical step for one who seeks after Wisdom, for Wisdom is made up of many little things (powder) through the conquering of which he builds the Philosopher's Stone. So shall he gather this powder step by step, cement its particles with the Elixir of Life—with love, devotion and persistence—until he reaches the nineteenth step where all shall emerge from the retort of life's experiences as a bright and shining Stone. He will then have accomplished the Great Work and gained the Mastery of the Sun. "Wisdom resteth in the heart of him that hath understanding."⁵

Again the Philosopher's Stone is man and woman sublimed and transfused by the mystical union of spiritual forces and not merely sexual union; for there are energies and forces on all planes to sublime and transmute ere it is possible for them truly to become the Philosopher's Stone.

The Hermetic Philosophers declare that in the making of this stone there are two essential laws which balance, one against the other, for the stone can be produced only by the universal equilibrium of forces. These two laws are fixity and motion. All that which in its nature tends toward control, rest and immobility is called feminine and *fixed*. Hence a true woman should be the fixed principle, that is, she should be serene, poised, quiet, free from fear and fixed in faith

⁵ *Proverbs*, xiv, 33.

upon the divine overshadowing mother-love which is the crown of womanhood. Man stands for the volatile or the principle of motion and activity. He should be always the active, moving power in all things, while woman should be the inspirer. Man is the executive whose active brain gathers the inspiration of the woman and translates it into understanding, ready to be manifested as accomplishment. On the other hand, woman should be the intuitive heart that weighs, ponders and decides on that which man gathers from the outer world.

But the philosophers tell us that to make this stone the *fixed* must become the *volatile*, and the *volatile* become *fixed*. From this paradox we can see that both man and woman must concede to each other the power of entering the other's sphere of action; that is, the man must cultivate all the feminine virtues of love, sympathy, restfulness, quiet power, intuition and synthesis, while woman must cultivate the masculine qualities of will, courage, judgment and activity of mind. Each must become the complement of the other, combined in the retort of life to produce a new substance. They must stand together through all the vicissitudes and changes that are needed to harmonize, combine and transmute each into pure gold and both into the one Philosopher's Stone on which the Great Temple of the New Age can be built, with love as the Universal Medicine or Elixir of Life.

We can now understand what is indicated by the Nineteenth Path as set forth in the *Sepher Yetzirah*, namely, "the Intelligence of all the activities of the spiritual beings;" for we have seen that 19 represents the blending of all the positive and negative activities. First it is the gathering together of the forces produced in the mind of man by all his experiences in the outer world; the efforts he has made to rule himself and the experiences of his faculties and the wisdom resulting therefrom; for Wisdom is not an accumulated knowledge of things, but is the result of understanding the experiences gained from the things accomplished and the mistakes made.

Wisdom is also gained by observing and studying others and learning from their experiences. Exactly as the Philosopher's Stone is said to be produced from powder (fine dust) so is Wisdom gained by the coalescence of the fine grains of experience.

Kabalistically 19 is called the Luna Flame, and is sacred to the moon. This sounds like a contradiction, but it is not; for the Luna Flame is the force of the Sun which has given its light to the moon. Hence 19 is the Flame of the Spiritual Sun which has given its light to man as Wisdom. And only as the Spiritual Sun is reflected in him can he show forth his Spiritual Light.

CHAPTER XXXIX.

The Nineteenth Letter. QOPH (ק).

“He produced Qoph, predominant in Mirth, crowned it, combined and formed with it Pisces in the Universe, Adar in the Year, and the spleen of Man.” *Sepher Yetzirah*, 25.

The nineteenth Hebrew letter is *Qoph* (Q) one of the 12 simple letters. Its meaning is the back of the head or the base of the brain (the cerebellum) in which are situated the functions of coordination and balance. Hieroglyphically *Qoph* expresses a sharp weapon, something that is able to penetrate or cut asunder. In this respect, taking the cerebellum as a clue, this sharp weapon would be coordination or power of balancing the good and the evil. Also we know that one of the dominant forces of the sign of Pisces, with which *Qoph* is connected, is the power, through thought and understanding, to cut deeply into the mysteries of life. Mirth, too, is a great balancing power, for one who can see a joke often saves the day. The spleen of man contains the center which connects his physical body with the astral world and it requires much balanced power of understanding to coordinate with its activities.

Again we are told by Papus that this sharp weapon is “everything that is useful to man; defends him; makes an effort for him. The *Qoph* is therefore a particularly comprehensive, astringent, and cutting sign.”¹ We know of no sharp weapon given to man that can accomplish all this save the awakened power of discriminative thought.

This letter is the fulfillment in natural progression of the letter *He* (5) Universal Life; *Cheth* (8) Evolution of nature and man; *Kaph* (11) assimilated life, and *Qoph* (19) material existence reflecting spiritual purification, or man and woman consciously building up in the universe, because they

¹ *Tarot of the Bohemians*, 179.

THE 19TH TAROT CARD

THE SUN



Papyrus

MEDIEVAL TYPES



Papyrus



St. Germain
EGYPTIAN TYPE



Smith
MODERN TYPE

have builded it in themselves, the Spiritual Temple and consciously becoming the responsible doers and builders of their own destiny. When humanity in the aggregate, or even in the majority, reaches this point, mirth, joy and harmony will reign on earth.

THE NINETEENTH TAROT CARD.

The Sun.

“To will well, to will long, to will always, but never to lust after anything, such is the secret of power.” *Transcendental Magic*, Lévi, 238.

The nineteenth card of the Tarot is called *The Sun*. It pictures two naked children who seem to be shut in by a high wall built of brick, symbolizing something of man's making. Above them is the full orbed Sun sending forth two kinds of rays, the straight line (masculine) and the curved tongue (feminine). The two naked children standing beneath it are surrounded by a shower of 19 golden drops from the Sun. The left hand of the male child is placed over the solar plexus of the female, while his right hand with the fingers cupped is held upright before him in a position of receptivity directly in front of his own solar plexus. The right hand of the female rests upon the center at the base of the brain of the male—over the center of Wisdom—while her left hand is stretched toward the earth. The position of the hands gives to this card deep significance, for as we have said elsewhere, the hands symbolize the power to accomplish, the left on interior and the right on exterior planes.

The meaning suggested by the entire card is that of the Sun in the Universe bringing forth, through its positive and negative or masculine and feminine forces, the golden showers of productivity for the children of men. Humanity presented as male and female, children of the Sun, are receiving the forces thus showered upon them and in their turn are using them to bring forth Wisdom in both the outer life and the inner.

Just as the physical Sun represents the Spiritual Sun, so in this card man and woman stand not only for the highest point yet reached in physical evolution, but also as the representatives of God, being creators as well as procreators. The positive magnetic force of the man awakens the solar plexus of the woman which draws in the life-force of the sun and sends it up the spine as the Kundalini Fire.

In the performance of a certain breath exercise the advanced student, through the power of his trained Will, is able to direct this stream of life-force to the heart where, through the feminine power of intuition, it receives the baptism of Spiritual Fire. The cup-shaped position of the right hand indicates that the Initiate at this step is able to use this spiritualized power to accomplish in the outer world.

The inner work of accomplishment for woman is to stimulate, through her love, intuition and sympathy, the brain of the man that his mind may be illumined and enabled to store up Wisdom from his experiences, while her outer work is to bless the earth through her progeny—be they spiritual, mental or physical—which will ultimately fulfill the prophecy “It shall bruise thy (the serpent’s) head, and thou shalt bruise his heel.” This prophecy refers to the serpent in its aspect of Time, as well as the Saturn-force or the Tester. For the serpent, Saturn and Time are all in a sense synonymous. Saturn is represented as Cronus devouring his children, *i.e.*, time, the serpent, swallowing its tail.

In another sense, this card refers to the Great Work or transmutation, sometimes called “The Mastery of the Sun,” in its two-fold application; for the shower of gold from the Sun represents first the transmutation of metals, then the forces of nature and finally the inner Sun Initiation in which the lower nature of man and woman is changed to spiritual gold. In this card—19 whose numerical power is $1+9=10$ or Completion—we find the completed out-picturing of that which the first card, *The Juggler*, presented.¹ In that card we

¹ *The Key to the Universe*, Curtiss, 74.

saw man standing alone with the two principles, active and passive, contained in himself, while before him were all the implements of the Great Art. In this nineteenth card we find man and woman united through the Sun-force, balanced the one with the other, and bringing to Completion the Great Work. Hence the work for each must first be to balance the forces within, then unite the balanced forces to complete the Great Work.

In this nineteenth card the sign of the Swastika is suggested by the united attitudes of the man and woman. In *The Secret Doctrine*, in reference to this marvellous symbol we read: "Verily many are its meanings! In the macrocosmic work, the 'Hammer of Creation' [symbolized by the Sun in this card] with its four arms bent at right angles, refers to the continual *motion* and revolution in the invisible Kosmos of Forces. In that of the manifested Cosmos and our Earth, it points to the rotation in the Cycles of Time; . . . the two lines forming the Svastika, meaning Spirit and Matter. . . . Applied to the microcosm, Man, it shows him to be a link between Heaven and Earth; the right hand being raised at the end of a horizontal arm, the left pointing to the Earth. . . . It is at one and the same time an Alchemical, Cosmogonical, Anthropological, and Magical sign."¹

This cross is now no longer a cross of suffering on which Spirit must be crucified in its effort to uplift matter; for through the mystical divine Union of the Spirit in man and woman we see its work completed. It is now balanced and set in motion to perform its wonders in all worlds. It has become "Thor's Hammer" the Magic Weapon which strikes sparks from the flint. In the picture, the centers of the body touched by the hands (Swastika)—the solar plexus, the sun-center, and the base of the brain, the Mercurycenter—indicate a most important truth often overlooked in descriptions of the Tarot, namely, that it is man, also the active

¹ Vol. II, 104.

principle in both man and woman, which must work through the physical forces and awaken the solar plexus in both. Or we might say, it is the active principle which must connect humanity with the active principle in the Cosmos contacted through the Sun, for the power of the solar plexus in man corresponds to the active power of the physical Sun in the Cosmos. But it is the feminine or the passive principle, both in man and woman, which must awaken in both the center of Wisdom and through it spiritualize the Sun-force. In the Cosmos the heat (active principle) of the Sun will but dry and wither if moisture, the passive principle, does not nourish and quicken the growth of the seed, and an analogous process must manifest in man and woman ere the Sun, both physical and spiritual, can drop showers of spiritual or physical gold upon them and upon the world.

This card also suggests that this step or completion must be taken while man and woman are yet on the earth, still circumscribed by human limitations. This is indicated by the wall of five tiers of brick. The wall is not so high that it cannot be surmounted if necessary, yet they turn their backs upon it and, standing together and working together, each in his or her own spheres, each a complement of the other, they have accomplished the Great Work and become the Philosopher's Stone. Hence they recognize that the brick wall of physical conditions is not an insuperable barrier to the Spirit and that it is needed by those who are still working toward the completion of the Work. That it is a work for humanity is shown by the five tiers of brick which compose the wall surrounding their field of labor. Just as surely as a retort and a fierce fire are necessary to the perfect transmutation of metals and a limited field of operation, i.e., the limits of the solar system, is necessary to the physical Sun that it may not dissipate its forces in the depths of space without accomplishing anything, so must there be a limit to the field in which man must complete the Great Work.

This card also holds a world of meaning as to how the

perfect equilibrium between man and woman can be accomplished. The man stands with bent arm (strength bent to execute) and hand (accomplishment) cupped to receive the downpouring of the higher forces that by the awakening of the Mercury-center (thought) in both, united they shall solve the riddle of the universe. The woman must uplift thought, center it upon spiritual things in both and create the higher ideals for the life-force to animate, strengthen and manifest. Her other hand is pointed to the earth to accomplish by bringing forth more spiritual children, not alone through physical birth, but also by the birth of ideals and the birth of higher standards and of reforms.

This perfectly balanced pair are here represented as having created the Philosopher's Stone which turns everything into gold. And it is the work of the feminine to see to it that everything the two aspects of the Philosopher's Stone touches shall be transmuted into pure spiritual gold. Thus will man take his true place in the universe as "the lord of creation" or the distributor of God's divine forces on the mundane plane. Then in a very practical way will "all things work together for good."

CHAPTER XL.

The Number 20. THE DISPENSER OF WISDOM.

“If thou wouldst have that stream of hard-earn’d knowledge, of Wisdom heaven-born, remain sweet running waters, thou shouldst not leave it to become a stagnant pond. Know, if of Amitabha, the ‘Boundless Age,’ thou wouldst become co-worker, then must thou shed the light acquired, like to the Bodhisattvas twain, upon the span of all three worlds.” *The Voice of the Silence*, Blavatsky, 70.

“God operates by His works—in heaven by Angels, and on earth by men.” *Éliphas Lévi*.

The number 20 is composed of two complete cycles of 10, each containing the experience of the 9 digits. But unlike 10, which has the 1 or the Divine standing at the right hand of the circle of unmanifested forces, in 20 we find 2 or the number of the mundane or differentiation. Here the One Life has become thoroughly materialized. It has not only entered into matter but has evolved through it until man, the highest expression of duality (male and female) has realized his position and responsibility, and has completed his cycle, hence in this number he stands as the representative of God to all below him.

In 20 therefore we must consider man as God’s Ambassador, responsible for his works and also responsible to God for the kingdoms and inhabitants of earth entrusted to him. In short, man has now “become as one of us” (the Elohim). In this present state of the world it is only one here and there during the ages who has reached this state of attainment, yet there has never been an age which has not produced its Initiates. And since the truth is recognized that “power belongs to him who knows,” so is it equally true that he who knows is responsible, in exact proportion to the amount of his knowledge, for the use he makes of his power, for personal responsibilities cannot be evaded if true progress is to be attained. Therefore the Initiate is one who by toil, self-

sacrifice and suffering has sought out the hidden mysteries of life and has, like Job, stood face to face with the Lord (the Great Law which spoke out of the whirlwind) and at his command: "Gird up thy loins now like a man: I will demand of thee, and declare thou unto me,"¹ has fearlessly answered, "Here am I." Such an one has never been wanting in any age of the world and in the early days of mankind such Initiates were the rulers of mankind. And as mankind advanced in intellectual knowledge the greatest of all mysteries was given to all who could receive it, namely, the truth that God dwelt in man, be he ever so seemingly separated from God; that mankind are not separated atoms of matter driven helplessly hither and thither, nor are they children to be ruled and governed even by the Elder Brothers of the Race, but are now responsible beings, Rays from the One Divine Light, the God or the Spiritual Sun. "The only begotten Son of the Father" incarnate in the flesh has a dwelling place within each Soul, hence through this divine indwelling Christ each man and woman has the power of reaching to the fullness of the Father. This doctrine has been universally taught by the wise men of all ages.

Once man had reached the stage of individual responsibility, the close personal guidance given him in his child-stage has little by little been superseded by the guidance from within. When this stage is reached he must begin to recognize the God-power within and learn to trust it as a sure guide and pathway to knowledge, and not look without to any superhuman guidance. Only thus will the mass of mankind reach the step symbolized by number 20, for its primal meaning is that God has fully clothed himself in man, the Word has been made flesh and dwells among us, not only in the great divine Avatar, Jesus, whose life-story was given us as an example of what each Soul must attain, but God has touched the physical plane in each man. From this point on number 2

¹ *Job*, XL, 7.

must be looked upon not as the Number of Separation or departure from the 1, but as made up of two ones; God and man united in one figure.

Number 20 must also be considered from the aspect of the knowledge of good and evil. But in 20, having passed 2 cycles of 10, it stands for one who has eaten of the Tree of Good and Evil and has become as one of the Elohim, hence has the power to walk either in the right hand path or the left according to his own Will, but this he now does consciously, not ignorantly, as before.

The law of the physical plane is duality, hence the number 2 or the God-man now stands where the 1 stood in the first cycle. "Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esoterism, that the personal God exists *within*, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the *Initiator* of the *Initiates*, now that the heavenly or Celestial Initiators of primitive humanity. . . are no more among us."² Note well that this does not say that there is no manifestation of God outside of man, but no *personal* God outside.

This Immortal Entity spoken of is the Ray of God which has become the Father-in-Heaven or personal God of each man and woman, just as surely as a ray of sunlight is an individualized expression of the Sun. Yet just as the ray of sunshine has become embodied in a flower or fruit so the Immortal Ray of God has become flesh of our flesh, is dwelling within each Soul; in fact is the Real or Divine Self of each one. Hence only as we listen, obey and identify ourselves with this divine incarnate Ray can we, like the flower or fruit, unfold our perfect pattern or become an Initiate. This, however, does not postulate that we are Gods now at the present stage of development, except potentially. We are only such when we demonstrate that the lower self has

² *The Secret Doctrine*, Blavatsky, III, 62.

ceased to be the governing power and the God in us sits on his throne and rules our lives in the sight of men. Only this incarnate God-power can initiate us into all mysteries of being and make us one with all that is, so we can rule, firstly ourselves—our bodies, our minds, our forces—then rule the forces of nature. Only when we have touched within ourselves the Source of all forces in nature can we open the Book of Life, read and understand its concealed mysteries, converse with the bee and ant and understand the music of the spheres.

Therefore to the majority of students 20 must stand as a great ultimate possibility, yet it must point to a positive fact, *i.e.*, that they have with them “the power of the Christ”; that through this power of the Christ they can conquer, beginning with the little things that come to them day by day, realizing that Mastery is a growth; that a fault once mastered never has to be mastered again, but it is stored up as power and lends its aid to master the next difficulty. A God-like quality such as love, compassion or unselfishness once built into our character, has strengthened the expression of our God-nature just that much more and has given us power to attain to a new step.

But this number must also remind us that, being a human or mundane number, it comes under the law of duality, hence must have within it the two opposites. Since it stands at the right hand of the circle of unmanifested possibilities, thus, 20, there must be 2 ways in which this circle can be manifested, either good or bad, black or white. Hence number 20 stands for free-will, or man with his developed Will and the power to use it in deciding which Path he shall tread, for this new circle is as yet unmanifested.

Kabalistically number 20 is called the Breaker of the Elements *i.e.*, one who has separated the elements and has gained control over them.

According to Kabalistic teachings each Soul has two angels, a good and an evil one. “From Ruach (reason) and Nephesh (passion), influenced by the good aspirations of

Neschamah, proceeds Michael, the good angel of the Soul. . . . From Nephesch dominating Ruach and uninfluenced by the good aspirations of Neschamah, proceeds Samael, the evil angel of the Soul.”³ Thus the duality of man is explained; reason controlling the passions creates a good angel Michael, literally a force which each Soul draws from the Sun and entitizes, and which becomes a reliable helper towards the higher development. But when passion dominates or is excused and its indulgence is argued away by reason, it creates an entitized evil angel or Genius, Samael, which is always ready to give a plausible excuse or reason why black should be called white and evil good.

Again, the Kaballa tells us that man’s personality is an image which is double, since it can reflect either Michael or Samael. In other words man can choose which likeness shall be imprinted upon the sensitive plate of his individuality. Once the choice is made it is like a sensitized photographic plate, the more it is exposed to the light of the Sun, *i.e.*, the higher we climb, the more intense the image. This accounts for the fact that many persons have great spiritual unfoldment and charming manners, yet have deformed bodies or repulsive features. In some incarnation they have permitted Samael to rule and find expression in their lives, hence must bear his imprint until the rule of Michael can transmute it into his image. Hence the choice is, Shall we let Michael or Samael rule our lives and make his imprint upon our bodies?

“Beauty is but skin deep” is only a half truth, for true beauty is an expression of Soul development or “the beauty of holiness” which will ultimately produce a symmetrical expression on all planes and in all our bodies, beginning with the inner and most ethereal and gradually manifesting outwardly; for we could not imagine a Super-man with a deformed body or repulsive visage. Those who today have beautiful bodies but evil minds are those who in the past have

³ *The Kabbalah Unveiled*, Mathers, 37.

allowed Michael to rule, but who today are allowing the imprint of Samael to overlay that of Michael.

In the *Sepher Yetzirah*⁴ “the Twentieth Path is the Intelligence of Will, and is so-called because it is the means of preparation of all and each created being, and by this intelligence the existence of the Primordial Wisdom becomes known.”

⁴ Page 30.

CHAPTER XLI

The Twentieth Letter. RESH (ר).

“He produced Resh, and referred it to Peace; He crowned it, combined and formed it with Saturn in the Universe, the sixth day of the week, and the left nostril of man.” *Sepher Yetzirah*, 22.

The number one (1) signified with the Alexandrian Initiates a *body erect*, a living, standing man, he being the only animal that has this privilege. And, by adding to the ‘1’ a head, it was transformed into a ‘P,’ a symbol of *paternity*, of the creative potency; while ‘R’ signified a ‘moving man’ [with his foot forward], one on his way.” *The Secret Doctrine*, Blavatsky, ii, 607.

The twentieth letter of the Hebrew alphabet is *Resh* (R). It is a double letter corresponding to the planet Saturn whose double aspects are the strength of silence and immobility and the dissolution of death; also peace and war. Its meaning is the head. As the head of man is the seat of government, this letter corresponds very well with the meaning given to number 20 in the preceding Chapter, for it is man standing upright, his head containing a brain so developed that it has unfolded or awakened the Third Eye or Pineal Gland, the center of spiritual sight situated in the middle of the brain. “The Pineal Gland, or Coranarium, is a rounded, oblong body, from three to four lines long, of a deep reddish grey, connected with the posterior part of the third ventricle of the brain. It is attached at its base by two thin medullary cords, which diverge forward to the Optic Thalami. Remember that the latter are found by the best Physiologists to be the organs of reception and condensation of the most sensitive and sensorial incitations from the periphery of the body (according to Occultism, from the periphery of the Auric Egg which is our point of communication with the higher universal planes). We are further told that the two bands of the Optic Thalami, which are inflected to meet each other, unite on the median

line, where they become the two peduncles of the Pineal Gland.

“The Pituitary Body or Hypophysis Cerebri is a small and hard organ, about six lines broad, three long and three high. It is formed of an anterior bean-shaped, and of a posterior and more rounded lobe, which are uniformly united. Its component parts, we are told, are almost identical with those of the Pineal Gland; yet not the slightest connection can be traced between the two centers. To this, however, Occultists take exception; they *know* that there is a connection. . . . Dissectors on the other hand, have to deal with corpses; and, as they themselves admit, brain matter, of all tissues and organs, collapses and changes form the soonest—in fact, a few minutes after death. . . . But the contraction and even interblending of parts in this process of shrinking, and the subsequent pasty state of the brain, do not imply that there is no connection between these two organs before death. . . . When a man is in his normal condition, an Adept can see the golden Aura pulsating in both the centers, like the pulsation of the heart, which never ceases throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the Aura takes a stronger vibratory or swinging action. The arc of the pulsation of the Pituitary Body mounts upward, more and more, until, just as when the electric current strikes some solid object, the current finally strikes the Pineal Gland, and the dormant organ is awakened and set all glowing with the pure Akashic Fire. . . . For a brief space of time man becomes omniscient; the Past and the Future, Space and Time, disappear and become for him the Present. If an Adept, he will store the knowledge he thus gains in his physical memory, and nothing, save the crime of indulging in Black Magic, can obliterate the remembrance of it. If only a Chela, portions alone of the whole truth will impress themselves on his memory, and he will

have to repeat the process for years. . . . before he can become a fully initiated Adept.”¹

Since the awakening of the Pineal Gland is the recognition of the Great Initiator (the Real Self, under the guidance of Saturn, as we have said in a previous chapter), this attainment is the supreme power vested in the *head* and makes of man the ruler over all the beasts of the field; for man is the only animal in which this can be made to function in the higher realms. Also as we are wont to speak of Saturn as the Great Initiator, it is well to understand that the process of opening the Third Eye is the work of Saturn, working through the Higher Self of the individual.

The twentieth letter is also connected with the left nostril of man, which corresponds to the life vehicle, while the right corresponds to the life principle. In other words the life of the physical breath is drawn through the nostrils and, in the illumined Adept, is vitalized by the spiritual force from the auric vibrations through the Pineal Gland. But the two nostrils have each its own work to perform; the right carries the life-principle outwardly while the left as it draws in the vital breath, becomes a vehicle for the more mysterious spiritual force of the inner life.

THE TWENTIETH TAROT CARD.

The Judgment.

The twentieth card of the Tarot is called *The Judgment*. It pictures in the center of the card an angel with radiant wings. This angel is enthroned in the clouds while the halo from him extends like an encircling wreath above his head and around him. From his aura great shafts of light both positive and negative shoot down to earth, symbolizing the human nature of the sign or that it must be interpreted in connection with the evolution of the pairs of opposites and of man and woman. The angel is blowing a long, straight horn, having a banner

¹ *The Secret Doctrine*, Blavatsky, III, 504-5.

THE 20TH TAROT CARD

THE JUDGMENT



Papus

MEDIEVAL TYPES



Papus



St. Germain
EGYPTIAN TYPE



Smith
MODERN TYPE

attached such as was used by ancient Heralds. On the banner is a balanced cross, which always means victory or the lifting up of the cross of suffering and crucifixion, and the folding up of the cube.² In front of the angel or let us say the Herald, is an open tomb or *initiation crypt* from which emerges a child, while a man and woman stand outside the crypt, facing the child, with hands clasped in adoration.

This card has generally been interpreted as the Resurrection and the Last Judgment of the dead. But the symbology does not carry out this idea at all, for it pictures a well known ceremony of the Eleusinian Mysteries which marked the completion of an Initiation. The tomb as we have said is the crypt into which the Candidate must descend for the final ceremonies which take place entirely on the higher planes while the physical body, in a state of suspended animation, is watched over as depicted in this card, by a Priest and Priestess who are Adepts of high degree. At the end of three days a Herald, by many described as an Angel of Light, announces the victory and awakens the Candidate from his trance. The child emerging from the tomb represents such a Candidate. He is represented as a child because he has just been re-born; for one who has passed the last crucial test was always called "The Twice-born." The man and woman facing him are the spiritual Parents, so-called because they have been his watchers and guides through the terrible experiences that have given him spiritual birth.

The rays or shafts of light shooting from the Aura of the Herald are pictured as 20 in number or in some versions only 12. Moreover there are drops of water falling as a shower upon the three figures. These are the symbol of heavenly dew or power and they in turn are 20 in number. Also these falling drops symbolize the baptism in the Jordan³ which esoterically symbolizes one of the Major Initiations.⁴ In the

² See *The Key to the Universe*, Curtiss, 140-197.

³ See *The Message of Aquaria*, Curtiss, Chapter XI.

⁴ See *The Key to the Universe*, Curtiss, 307.

revised medieval card the man and woman are standing waist deep in a river while the child is about to step in, showing that the man and woman have already been baptised and become Initiates.

It may be questioned by some if there is any reason why a man and woman should occupy the place they do in the symbology of this card. To all such we quote: "Woman, being left with the full or perfect cosmic number 10 (the divine number of Jehovah), was deemed higher and more spiritual than man. In Egypt, in days of old, the marriage service contained an article that the woman should be the 'lady of the lord and real lord over him, the husband pledging himself to be 'obedient to his wife' for the production of alchemical results such as the Elixir of Life and the Philosopher's Stone, for the *spiritual* help of the woman was needed by the male Alchemist."⁵

There are high Adepts and Masters who have reached that state through the feminine Ray, but so far in evolution the worldly conditions have been so strenuous that the extreme sensitiveness of the Initiate has required a masculine body to cope with physical conditions. For this reason the feminine Ray has had to exert its helpfulness from the higher planes or else incarnate in a masculine body. But when the feminine cycle or Woman's Age is fully manifested on earth it will be different, and humanity may be surprised to see a feminine Master manifesting in a feminine body, which heretofore has been impossible.

⁵ *The Secret Doctrine*, Blavatsky, III, 449.

CHAPTER XLII.

The Number 21. NO NUMBER.

“Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won must from thyself, the channel of Alaya, be poured forth into another bed. . . . Its pure fresh water must be used to sweeter make the Ocean’s bitter waves—that mighty sea of sorrow formed of the tears of men.” *The Voice of the Silence*, Blavatsky, 70.

“The Twenty-first Path is the Intelligence of Conciliation, and is so called because it receives the divine influence which flows with it from its benediction upon all and each existence.” *Sepher Yetzirah*, 30.

In this number we find “The Man” who has completed his evolution through the double cycle of 20 in which he became one with the Father (the One Life) and has again taken this One Life for his Rod and Staff and used it as his Magic Wand, as he did in number 11, to strike the rock of hard earth conditions that the refreshing Water of Life might flow and give of its refreshment to the world. He has also drunk of this Living Water until it has become within him “a well of water springing up into everlasting Life.” We have seen him, on the strength of this living force, complete a second cycle of 10, a cycle which might be called “The word made flesh” or the divine One Life absorbed into the physical and differentiated into the dual forces of spiritual and corporeal life. Therefore as man perfected in duality (2), in number 20 we have seen him “sit in the seat of the mighty” and become the Viceregent of the God within now standing at the right hand of the unmanifested circle of his next cycle, thus, 20.

In number 21 we see the Soul starting out on its third and great or Divine Cycle of manifestation, 3 being the number of Divinity. This is really a superhuman cycle, for the now perfected dual manifestations of the Soul, the completed and truly united man and woman (2), as separate personalities

have been indrawn into the Higher Self upon their completion in the number 20 of their separate cycles. Although that indrawal and union with the Higher Self (the circle) ended the necessity of the Higher Self for further incarnations in the flesh, nevertheless the perfected personalities have left behind much Karma and many creations which they must redeem. The Spiritual Ray which constituted their Higher Self, having completed its mission in matter by having built up masculine and feminine vehicles and so purified and perfected them that they are one with it and capable of manifesting all its positive and negative God-powers on earth, now withdraws to still higher regions, leaving the perfected and now superhuman personalities or completed Individuality as its representative. This completed Individuality remains in the higher realms but sends down a ray of itself to animate a new but temporary personality through which it is enabled to work out all its old Karma and redeem its left-over creations. The completed Individuality thus in turn becomes the Higher Self of the new personality and guides it step by step along the same path by which its oneness was attained.

This doctrine is confirmed by *The Secret Doctrine* as follows: "In this case, after the physical translation of such a saint or Bodhisattva, his astral principles cannot be subjected to a natural dissolution like those of any common mortal. They remain in our sphere and within human attraction and reach; and thus it is that not only a Buddha, a Shankaracharya or a Jesus can be said to animate several persons at one and the same time, but even the principles of a high Adept may be animating the outward tabernacles of common mortals. . . . When corporeal death takes place the following mysterious event happens. As a Dharmakaya, a Nirvani 'without remains' entirely free from terrestrial admixture, the Spiritual Ego cannot return to reincarnate on earth. But in such cases, it is affirmed, the personal Ego of even a Dharmakaya can remain in our sphere as a whole, and return to incarnation on earth if need be. For now it can no longer be

subject, like the astral remains of any ordinary man, to gradual dissolution. . . . It has become too holy and pure, no longer by reflected but its own natural light and spirituality, either to sleep in the unconscious slumber of a lower Nirvanic state, or to be dissolved like any ordinary astral shell and disappear in its entirety. But in that condition known as the Nirmanakaya (the Nirvani ‘with remains’) he can still help humanity.”¹ The working of this law effectually disposes of the persistent claims made by many that the Great Soul known in her last incarnation as Helena Petrovna Blavatsky must incarnate again and cannot possibly be still working in the Astral World,² and redeeming the many mistakes of the early days which she acknowledged, both of personality and of teaching, and from that World redeeming her karmic leftovers through lesser personalities.

Therefore in number 21 we see the perfected and dual Individuality (two perfect tens) now sending down its ray in the new 1 at its left hand, showing that this new 1 is a minor incarnation or temporary personality. If we consider 21 as 2+1 or 3 it also brings us back directly to Divinity, showing that the perfected 2 has become Divine and stands as the Father-in-Heaven to the new 1.

We also note that in 21 the figures are the reverse of those in number 12. We therefore see that in 21 the perfected Individuality reaches its *spiritual* majority, at which time it becomes independent of the Father which has been indrawn to higher worlds, and sets up its own household, of which the new 1 is the offspring and which contains all the powers and forces required to manifest such temporary personalities as it may be necessary to project for the completion of its work and the redemption of its creations. As we have already explained, when a child is 12 years of age, the Ego takes full possession and it is said to have reached physical puberty, so in 21 the completed Individuality has reached its age of

¹ *The Secret Doctrine*, Blavatsky, III, 372-3.

² *Realms of the Living Dead*, Curtiss, 194-5.

spiritual puberty, *i.e.*, can take up the creative work of the Father through the new 1.

In a much higher sense at this point the completed individuality can say, as Jesus said to His parents when at 12 He was found in the Temple: "How is it that ye sought me? wist ye not that I must be about my Father's business?"³ Since He was of age He could sit "in the midst of the doctors, both hearing them and asking them questions." And the learned doctors understood that at that age the Ego impresses much upon the sensitive brain of the child, hence patiently listen to him and answer his questions.⁴ Now, at the point which is symbolized by 21, the Higher Self enters into the Great Temple of the Universe, which is that which the Temple at Jerusalem was meant to symbolize, and standing in the midst of the Elohim before the Throne, both asks and answers questions, *i.e.*, gives the accounting of his stewardship; for in number 21, having already become one with his Father, he now becomes a conscious executor of "his Father's business."

But this work is not an easy one, for in the long Cycle of Necessity in which the Soul laboriously climbed to this height of completed Individuality, there were many evil creations of its own which, until fully reaching this stage, it had neither the strength, wisdom nor ability to redeem and adjust. If in each incarnation we had literally to redeem every mistake as we went along, no Soul would ever reach At-one-ment, for there would be little time left for progress. Because God is a God of Love, and Love is a perfect balance of Wisdom and Mercy, it is the earnest struggle, the persistent effort, the valient facing of every foe within, and above all the ardent devotion to ideals and the realization of Divine Love, that brings the slow but sure growth into oneness with the Father, because it is the realization of the God-consciousness and Divine Love by which we gain the victory. Therefore the ad-

³ *St. Luke*, II. 49.

⁴ See pages 55-6-8.

vancing Initiate finds many things with which he is unable to cope, and like the disciples of Jesus, many devils he is unable to cast out until he not only holds the Rod of Power, but has become that Rod himself. This is a distinctly Christian doctrine; in fact, it is just this little understood phase of life of the Super-man to which Jesus alluded when He said to His disciples: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," *i.e.*, the completed Individuality (Jesus) was to be indrawn and leave his representatives on earth to do His works in succeeding ages.

The world has been growing more and more dense, more and more steeped in the darkness of materiality and the Karma left behind like the trail of a slimy serpent is more difficult to redeem. Therefore that which must be accomplished by the Higher Self in the later ages is far more difficult than in former ages. And because the Higher Self now has greater or harder work, it can never enter into the fullness of rest until it can say with Jesus: "Those that thou gavest me, I have kept and none of them is lost, but the son of perdition." It must perform greater works, for the greater the evil, the greater the strength is gained by overcoming and transmuting it, and evolution never stands still. "Those that thou gavest me" are the various personalities which have been informed by the higher Divine Ray while the Son of Perdition means all the emanations and creations of the lower animal soul, or we might say the Adversary of the Higher Self, made up of all the entitized evil that the various personalities have created in the long struggle during which they have warred against the divine guidance and have refused to follow and obey.

This evil has become entitized by creative thought-force—because the personality has free-will—until it is a living monster, "the Dweller on the Threshold," which must be met and absolutely overcome and transmuted by the Higher

Self and its influence over the personality destroyed forever ere the personality can be redeemed and the completed Individuality can accomplish "his Father's business." This monster stands ever at the Threshold of each new onward step and is in very truth the "Son of Perdition," for it is but the ephemeral entitization of evil and perdition, and is killed or perishes only when every perverse and evil thought and creation of which it is made up has been turned around (redeemed) and made to work for good.

We must also consider 21 in its aspect of $7+7+7=21$. For while 12 is the Number of Fruition on earth or the field of accomplishment within the zodiac, it is but the reflection of 21, which is the Fruition or field of accomplishment in the divine realms. This is a most sacred number, for number 7, because it is both male and female, Divine and mundane or 3 and 4,⁵ contains within it the symbol of the greatest test of the humanity of this planet, *i.e.*, the perfect blending of the mystic forces of the two, male and female into spiritual creative power. Hence 7 is the magical number par excellence, and the magic of it is the perfect rest of the equilibrated forces which have completed the unrest of the 6 periods of labor and now rest in the midst of a perfect sphere. The number 7 three times repeated is this rest in all three worlds.

Also from its Kabalistic reading we can see that the three sevens mean a perfected man in the three worlds and also the ultimate perfection of all the human Race. Hence 7 7 7 must be considered as being concealed in 21 as $7+7+7=21$. It is the totality of the Mystery of Life in the 3 worlds. Hence we find that the number 21 is called "no number" and is passed over in silence for the same reason that the sacred name was merely indicated but never spoken by the Hebrews. This number relating as it does to the works of the Soul after it has completed its earthly pilgrimage and

⁵ The number 7, says the *Kabbalah*, is the great number of the Divine Mysteries. *The Secret Doctrine*, Blavatsky, I, 68.

become Superman and in point of fact no longer exists on earth except in its results, from this point of view may be called “no number.”

The usual way to interpret this number is as the ultimate of the Magical Arcanum, and it is only too often confounded with the vulgar idea of Divination, namely, the power to divine that which is hidden, or to exercise magical power, rather than its true meaning, *i.e.*, to exercise Divinity.

We must also consider 21 from its aspect of $7+7+7=21=3$. Since 7 is the number of Perfection the 3×7 would be Perfection gained in the 3 worlds, or the threefold rest of the Christ-power after its 6 days of labor in each world. Again the idea of “no number” is emphasized, for this is the “Rest that remaineth for the people of God,” for just as the 3 sevens are ultimately summed up in 3 ($7+7+7=21=3$) the triune Godhead, so is this rest an indrawing of the individual into the Nirvanic Rest or merging (by expansion) of the individual consciousness into the Divine.

CHAPTER XLIII.

The Twenty-first Letter. SHIN (ש).

“He caused Shin to reign in Fire, and crowned it, and combining it with the others, sealed with it the heavens in the Universe, heat in the year, and the head in man, male and female.” *Sepher Yetzirah*, 20.

“Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.” *St. Matthew*, IV, 8-9.

The twenty-first letter of the Hebrew alphabet is *Shin* (Sh), one of the Three Mothers. Its Kabalistic meaning is a tooth, while it carries the double sound of the fifteenth letter *Samech* (S) a prop, and the fifth letter *He* (H) a window. This may sound somewhat confusing, yet if we consider each as carrying a different shade of the same meaning we will find all fit into its fundamental meaning, which is that of Fire. *Samech* is a masculine letter and *He* a feminine, hence the esoteric meaning of *Shin* is the fire of perfect love manifesting when man and woman are united as one and embodying the Divine Fire.

Applying the idea of fire to the Cosmos, we find that there were three distinct stages in the coming forth of the Cosmos out of its primordial cipher, each attributed to one of the Three Mothers or one of the three aspects of the Divine Creative Fire. In the first chapter of *Genesis* we read: “God created the heaven and the earth. . . . and the Spirit of God moved upon the face of the waters.” This first creation was brought forth by *Aleph*, the air; for the Spirit is the Breath and it was by the Spirit or Breath that God created the heaven and the earth. “God saw everything that he had made and behold it was very good.” This was the creation or bringing forth through *Mem*, the water which, as we have said in former chapters, is the symbol of the Divine Mother-side of the Godhead; that which after the Breath had animated the Cos-

mos gave solidity to it by the brooding power of embodiment through Mother-love. Hence “God saw” or we might put it, the Mother aspect of God (*Mem*) saw to it that everything was very good, just as a hen gathers her little newly hatched chicks under her feathers and sees to it that no harm shall come to them; that they shall be warm and safe and comfortable, or as a Mother cherishes, feeds and tends a new-born infant that it may have every chance to grow in health and strength. We might call this form of creation the *formative* or the cherishing power of love to solidify and make permanent structure.

The third creation is through *Shin* or Fire, which purifies, tempers and hardens. This is noted in *Genesis* II, 6-7. “There went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life.” The mist was caused by heat (fire) evaporating the water and moderating the cold. Hence only as fire entered as a third constituent of the earth could man be made “of the dust of the ground.” Since to manifest in each world the Soul must necessarily build up a vehicle or body composed of the substance of that world, to manifest on earth a body must be perfected composed of the materials of the earth or literally “of the dust of the ground” ere the Soul can function here. Since man then contained all the elements of manifestation he became a Microcosm or Cosmos in miniature. Thus it is that *Shin* completes man. “As above, so below.” No creation can be completed until the force of *Shin* or heat has done its perfect work.

The whole process of the Three Mothers creating in matter is illustrated in the making of pottery. Here the earth or clay is mixed with air, then water is added until it can be moulded into form and finally it is burned in a kiln that the fire may purify, harden and make permanent the form, just as the heat of the mother’s kiln or womb, where it remains for its period of completion—10 lunar months—is necessary

to perfect the form of the child. Again, just as *Mem*, the Mother-love, completed the creation, so in *Shin* only when man and woman are truly joined in one can the fire of Divine Love purify and solidify and complete their formation as “the twain who are made one flesh.”

The Kabalists in their usual minute analysis have compared the effect of heat in separating, distributing and preparing all things in creation, to the use of the teeth in masticating food and preparing it for assimilation.

The two sounds S and H (*Samech* a prop and *He* a window or eye) both refer to man. Hence we must look at this letter as the final creation which makes of man the window or eye through which all the lower kingdoms may look towards God the Creator, and also as their prop or their sponsor to God. Also, as the quotation which heads this chapter tells us, this letter or fire “seals the heavens” through the power of the Sun, the eye of the world. In man the head contains the principal heat centers of the body. Yet only as these centers are bathed in the pure blood-stream from the heart does the head become the distributor of heat to the body.

Hieroglyphically *Shin* expresses a vibration from one pole to another, with a point of equilibrium in the center, hence it is a sign of relative duration, *i.e.*, the vibration of love between man and woman is but a vibration from that creative fixed point of equilibrium (the creative Dot) which is permanent.

THE TWENTY-FIRST TAROT CARD.

No Number.

“Chance, as taught by Cornelius Agrippa, is in reality an unknown progression, and time but a succession of numbers.” *Éliphas Lévi.*

The twenty-first card of the Tarot is called the “Unnumbered Card,” also “The Fool.” In this card we see a young man pictured as wearing a fool’s cap as his Crown of Life. His clothes, although gaudily bedecked as to surtout, which is adorned with the fool’s bells, are nevertheless badly torn, his trousers scarcely covering his nakedness. Yet he goes

THE 21ST TAROT CARD

THE FOOL



Papus

MEDIEVAL TYPES



Papus



St. Germain
EGYPTIAN TYPE



Smith
MODERN TYPE

carelessly on his way, paying no attention to a dog which is biting his leg (the power by which he stands firm and progresses). The dog symbolizes his animal nature which at this step he has subdued, and because he has made it his friend to follow at heel, he heeds not its playful bites, yet nevertheless it interferes considerably with his ongoing.

He carries in his right hand and uses for a walking stick the rough limb of a tree instead of the straight wand or Rod of Power which his Initiation in the twentieth card conferred upon him. In his left hand he carries a forked stick cut from a tree. This he awkwardly carries over his right shoulder, while dependent from its forks hangs a wallet. There is a well established belief in the power of such a forked limb to assist in magical ceremonies such as locating water, gold or other metals beneath the earth (dousing). Such a stick is called a divining rod. The point where the two forks meet being the point of balance or equilibrium, one who has reached the step symbolized by the twenty-first card should, through correlating with the equilibrium in his own nature, be able, to assert his power over nature. But this foolish youth has used the crotch of his divining rod as a convenient place to carry a wallet or he has perverted his powers to attain gold and supply his personal needs.

He is unthinkingly approaching a precipice where a crocodile is waiting to devour him. The crocodile is a well known symbol of esoteric wisdom, and in very truth it will devour every one who, having reached this step and passed a great Initiation yet who, instead of absolutely subordinating and ruling his animal desires, permits them to follow at heel, playfully biting at his legs, or who endeavors to take them with him on the Path in the role of friends and companions instead of servants, thus allowing them to distract him and impede his progress.

Since the Tarot has always been called the "Book of Life," and since this is the twenty-first card, the next to the highest of the series representing the entire evolution of man, and fol-

lowing directly after the card of Initiation, it could not possibly refer to primitive man as claimed by certain writers.

The primary meaning of the word “fool” is not that of an imbecile or even an ignoramus, but “one who acts without judgment”; in other words, one who knows better yet does not govern his acts by his knowledge. One who is lacking in knowledge or mental capacity is not a fool: he is merely ignorant or mentally defective.

Therefore, in spite of this card being called the Fool it must refer to an advanced Disciple, one who has struggled to attain but having attained does not use his knowledge wisely; one who has reached great heights yet, when subjected to the subtle temptations of the higher selfishness and desire for power, has fallen and therefore deserves the admonition given to the Church of Sardis, “I know thy works, that thou hast a name that thou livest (*i.e.*, still appears before the world as one who has attained), and art dead (*i.e.*, has failed). . . . Remember therefore how thou hast *received and heard*, and hold fast, and repent.”¹ It represents that “exceeding high mountain” of spiritual attainment where the Christman receives his supreme temptations, but in this case has failed in the temptation of power. He boasts of his power over nature’s forces, of his ability to interpret her laws, to bring from her depths her hidden treasures to enrich those who acknowledge his leadership. He boasts loudly of his power over his own animal nature and takes pleasure in showing the world his contempt for conventionality—symbolized by the exposure of his person—talking loudly of the purity he has won, hence the needlessness of proper clothing to cover his nakedness. Yet on his head the fool’s cap proclaims aloud the utter fallacy of his pretensions, and sooner or later the waiting crocodile will devour him.

This card therefore symbolizes the negative or Left Hand Path of one who has through laborious effort climbed to the heights of Initiation yet has fallen. And verily such a one is

¹ *Revelation*, iii, 1-3.

no number, for when the crocodile devours him his name will be blotted out of the Book of Life for this world-period and he must begin the climb all over again in future eons.

CHAPTER XLIV.

The Number 22. THE NEW JERUSALEM.

“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumsised and the unclean.”—*Isaiah*, lii, 1.

“In thirty-two wonderful Paths of Wisdom did Jah, Jehovah, Tzabaoth, the God of Israel, the Elohim of the living, the King of ages, the merciful and gracious God, the most exalted One, the Dweller in eternity, most high and holy—engrave his name by the three Sepharim—Numbers, Letters and Sounds. Ten are the ineffable Sephiroth, Twenty-two are the Letters, the Foundation of all things.” *Sepher Yetzirah*, 15.

Number 22 is the last of the numbers under consideration in this work in which we have followed to its logical conclusion the entire Path of Evolution, both of man and the Cosmos as revealed in the 22 letters of the Hebrew Alphabet. And we find this number 22 equals $2+2=4$ or the foundation of a never ending spiral of manifestation. For just as all numerical calculation is but the continuation and rearrangement of the ten digits, all of which are contained in the 4 ($1+2+3+4=10$), so we must build upon our fourfold foundation Eternal Progression.

The 4 made up of 2 plus 2, now to be considered in this number, is the perfect balance of man and woman and their joint creations. This is the White Stone which is the foursquare foundation of the Holy City, the New Jerusalem, of which we read: “And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”¹

In *The Key to the Universe* we started with the circle which represented the Garden of Eden in which was found every tree that was pleasant to the sight and good for food, and in

¹ *Revelation*, XXI, 2.

the midst of this wonderful unmanifested Garden (circle) was the Tree of Life (Dot within the circle). But while this Garden contained all the things needed for man's evolution, he was forbidden to eat of the Tree of Life in its midst lest he die. We have shown² that this was not a cruel temptation nor an unescapable prohibition or "don't," for it only asked of infant man that he dabble not with this mysterious Dot within the circle, because in reality it was not a mere spark of light, but the end of a tremendous battery of force whose creative energy, if used under the guidance of his Divine Teachers, could be used gradually to develop and unfold all his God-powers. But in his early days of ignorance as to what life-forces were needed and how they should be used, this was too dangerous a center to be played with. Man was like a child who had been placed in a room with a powerful electrical apparatus which was to be used for his education and who, until the teacher could explain and the child comprehend, was told not to touch it lest it kill him; for only as he was directed how to use it by his teacher (the Lord God) could it yield to him its wonderful power with safety to himself.

We have seen disobedient man, like a foolhardy child, eating the unripe fruit of the Tree, turning on the force of the unknown apparatus and suffering from the consequences. Like unripe fruit it brought sickness and death, and like uncontrolled power it created many horrid and malign travesties of that which was intended. And yet through all the resulting horror of creation perverted we have seen the superhuman patience of the loving Father, who planted the Tree and who let the Light shine as the Dot, never condemning or punishing his disobedient children. Through all the subsequent sickness, deformity and death which came upon them, as the inevitable result of their refusal to follow their Divine Guidance and their consequent misuse of their forces and the materials given them, we have seen the Father using all His

² See pages 68, 107-9.

powers of Divinity to help and guide, succor and teach His children, never turning a deaf ear to their cries for help.

We have seen Him sending all the magical forces of the universe to turn the experience of their mistakes into good; to heal their self-inflicted wounds and cure their self-created diseases; to unfold them and draw them Godward, that out of the very suffering which their creation of evil entailed they should the more quickly realize the outpouring of Divine Love and Compassion, as a loving Mother nurses and comforts the disobedient child who has burned itself by playing with fire, in spite of her positive warning. In short, "God so loved the world that he gave his only begotten Son (the divine One Life) that whosoever believeth in Him should not perish but have Eternal Life. For God sent not his Son into the world to condemn the world, but that the world through Him might be saved." The mandate "Thou shalt surely die" was a blessing, for to live eternally in the chaos man's disobedience had created would have meant the eternal torment and suffering of imperfection. Everlasting Life must be the harvest of many deaths.

By the help of numbers we have followed man step by step as he slowly and laboriously learned his great lessons; learned to recognize and appreciate the Divine Love that has provided every help for his upward climb and has never wavered in its forgivenesses; that has cleared his eyes, dimmed by many tears, that he may see the Guiding Hand ever held out if he would but look up and grasp it. The wonderful perfected Eden is his destiny and at every step, often in the darkest depths of despair, has its vision been glimpsed by the dying, even by the degraded, so that in spite of all the evil man has wrought and all the impediments he has ignorantly placed in his path, as we have followed him through the numbers we have seen man grow wise by his very suffering. By this time he has grown obedient and loving, or at least the few have who have reached this point, which all will some day attain. Like John the Revelator, who symbolizes the spiritually il-

luminal intellect of man, at last all shall see the New Jerusalem descend from heaven and will know it for the same perfect Eden, once lost yet ever vaguely sought for, now no longer a Circle of unmanifested possibilities with its Tree of Life but a Dot, for the circle has been squared and “the tabernacle of God is with men and he shall dwell with (in) them.” For now “It lieth foursquare, and the length is as large as the breadth: . . . the length and the breadth and the height of it are equal.”³ The cross has been folded up into a cube.

The inner esoteric meaning of squaring the Circle is the perfect balancing of man and woman or 22, each a dual being, and from their spiritual evolution evolving the reed or the Rod of Power with which the Angel in each may measure the Holy City. And as they find their new home and dwell in it, they find the Tree of Life has grown into a dual tree growing on both sides of the River of Life, and that it bears 12 manner of fruit, and yields its fruit every month for the *healing* of the nations. They find that the Light has descended and lo, the Lord God is the light thereof, “and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . Behold, I make all things new.”

As we have said elsewhere:⁴

“The New Jerusalem is a city—symbol of a large body of people—whose inhabitants are all striving to square their lives and lay their Foundation Stone of Spiritual Understanding four-square. In the world today all the signs of the times show that the New Jerusalem is coming down out of heaven and is even now beginning to manifest. It is descending surely and steadily into manifestation on earth, just as fast as the understanding of the Law of unselfish Co-operation grows and spreads in the consciousness of one here and there, then in a community, then in a city and finally in the world as a whole. Today the lives that are founded upon the Rock

³ *Revelation*, XXI, 16.

⁴ See lesson *The Rock of Spiritual Understanding*, Curtiss.

of the Spiritual Understanding of this Law are in the minority, but some day they will be in the majority. Then will they be the ones who set the standard and make the laws; who direct the business, control the wealth of the world and see that it is administered for the common good. This will be brought about as soon as each has learned to furnish his mansion and allow all others to furnish their mansions according to their own ideals, yet all co-operating instead of quarreling across the necessary boundaries which separate their individual homes.

“Every form of intelligent co-operation for the common good helps to hasten the manifestation of the New Jerusalem. But we cannot have *intelligent* co-operation until each works with some spiritual understanding of the Law. Each must be willing to face conditions and eat and digest the lessons they contain. These conditions will then no longer form a dense, hard unhewn stone, but rather something firm and dependable, a manifestation whose understanding will unlock the mysteries of life. Try to form a mental picture of this New Jerusalem, this City of God, descending to earth to replace the civilization which now prevails. You will then see that you must be up and doing. Those who are content to sit with folded hands and merely cry for bread must stand aside and be left behind while the live, active workers attend to “their Father’s business” if Bolshevism, or the rule of *ignorance* and *selfishness*, is not to delay the establishment of the New Jerusalem.

“We are told that in the Holy City there is no night. What is night? It is a time of rest and recuperation, of gathering and storing up the forces for the new day. At first thought it would seem that with no night the New Jerusalem would be a tiresome and exhausting place. But in the splendour of that inner Light your forces are ever renewed. You are never weary because it is not you who are doing the work, but the power of the Christ working through you. Also here there will be no depressing night-periods of the Soul.

“The Stone of Understanding is your eternal and enduring foundation, the soil into which you sink your roots and thereby

draw upon the forces of the entire universe. Upon it you can rest in calm assurance and know neither weariness nor faint-heartedness, for you are able to soar above the perplexing problems of physical manifestation into the higher Realms, into the Light of the Holy City, and gain greater light, renewed youth, strength and the power to accomplish. Hence you look forward not to a day of everlasting toil with no rest, but to a great Sabbath Day of Rest in which you, as Children of the Light, are sitting in the centre of the circle, beholding all your labors that they are good. In your heart is the eternal Light of Truth, the Wisdom of Divine Guidance and the creative Spark of Divinity that can bring all things to pass.”

CHAPTER XLV.

The New Jerusalem (continued).

“Learn what we who descend from the Primordial Seven, we who are born from the primordial Flame have learnt from our fathers. . . . Listen, ye sons of Earth, to your instructors—the sons of Fire. Learn, there is neither first nor last; for all is One number issued from no-number.” *Stanzas Dyžan*, iv, 2-1.

While the numbers have thus symbolized the grand allegory of the unfoldment of individual man, the allegory also has its application to humanity as a whole, namely, the Race must have its New Jerusalem manifested on earth in a perfect and divinely ruled City. Just as the physical city of Jerusalem symbolizes the spiritually undeveloped civilization of its time—the word Jerusalem means “The City of Peace”—so does the New Jerusalem symbolize an advanced civilization ruled by the King of Peace through His representatives, the Masters of Wisdom.

This New Jerusalem we are told must be clothed as a bride arrayed for her husband, *i.e.*, a true bride is not only arrayed outwardly in her best apparel, but is also inwardly arrayed with love and devotion to her spouse, with purity and singleness of purpose. She has chosen him from all the world and is eager to devote her life to him. She also is prepared to turn her back upon her old life and no longer be known by her old name. Her spouse has given her a new name, and a new life opens up before her. So will the New Jerusalem, and all who enter in and find their home there, be arrayed, both outwardly and inwardly.

As Jesus wept over Jerusalem, because her children refused to respond to His loving desire to gather them together as a hen gathereth her chicks, so in the New Jerusalem there must be commensurate rejoicing—for his joy none taketh from him—over those who have responded to the call of the

Christ and been gathered together under the wings of the great Bird of Life.

It is fitting that the New Jerusalem for the Race should begin its descent at this time. For the great Aquarian Age is the woman's age and since, as we have said elsewhere;¹ "It is woman's duty and privilege to array the bride, so must this Bride of the Christ be arrayed by a manifestation of the feminine qualities of love, compassion and intuition, expressed not only by women but by the feminine aspect of men as well, ere the New Jerusalem can find expression on the physical plane. All students of the mysteries of life recognize that we are now living in what has long been prophesied as 'the last days.' Some find proof of this belief in the study of astrology, some in occultism and some in other forms of mysticism. And even *Bible* students who know nothing of its esoteric interpretation recognize that the predictions of *Daniel*, *Ezekiel*, *Joel*, the *Apocalypse* and other prophetic books are being fulfilled in the wars, rumors of wars—even prohibition²—the earthquakes, tornadoes, floods and other physical catastrophies that are devastating the world today. These are signs as we have explained elsewhere,³ not of the destruction of the planet, but of the close of a certain great cycle. They result from the natural process of purification and preparation of both humanity and the globe that must take place ere the New Jerusalem can find conditions for its physical manifestation as it descends from heaven. There must be many and increasing changes in the climate and physical conditions of the earth, as well as in human thought and relations, and these changes will bring about what will seem to be great disasters. But an understanding of the law of cycles will show these disasters to be but the adjusting process of the great Law of Justice. . . .

"The whole world today is a great testing ground for a

¹ See lesson *The New Jerusalem*, Curtiss.

² *Joel*, i. 5.

³ See *The Philosophy of War*, Curtiss, also *The Message of Aquaria*, Curtiss, Chapter III.

similar ingathering. The world is the field and humanity is the grain. The angels are the reapers and the harvest time is at hand. Out of all the grains that grow in the fields of earth comparatively few are fitted and ready to be made into the Bread of Eternal Life. But it is just as possible, through the scientific application of the laws of growth, to double and treble the nutritive power of the spiritual grain as it is of the physical grain. By spreading the truths of man's spiritual heritage and the laws of his spiritual growth mankind can consciously enrich the nutritive quality, multiply the quantity and hasten the ripening of the spiritual grain.

"While the angels are the reapers, they need loving Souls on earth who are eager, devoted, trained and ready to go out into the fields and vineyards and bring the golden sheaves into the granary of the Lord. We, individually and collectively, who can recognize the times in which we live and the great events foreshadowed in the heavens, must work with all our hearts and minds and powers "toward spreading the news of the coming of the New Jerusalem. We must encourage, cheer, uplift and teach all who will listen to the call of the Christ that they may be gathered into the Great Center, the New Jerusalem. This is no time for drones. For once we have vowed allegiance to the Christ and His work the great Law of the Universe will force us to fulfill our vows or pay the penalty. Thus we must become either helpers and redeemers of mankind or stumbling blocks in its path. If we refuse to take a firm stand on the positive side of good, we are swept into the negative current. . . .

"This terrible world war through which we have been passing is but the beginning of this great Day of Purification and preparation. For as we build anew the old must be torn down, as Jesus prophesied when he said, 'As for these things which ye behold, the day will come, in which there shall not be left one stone upon another, that shall not be thrown down.'⁴

⁴ *St. Luke*, XXI, 6.

This is being fulfilled today, for a stone is always used to symbolize something on which to build or with which to build, and we see almost every old conception on which man has built the social fabric now tottering in business, politics, society and religion. Nevertheless not one stone which is found perfect and fit to be builded into the New Jerusalem shall be thrown away or destroyed.

“Those Souls who pass out of incarnation in such catastrophies are those who are not yet ready to take their several places in the new conditions that must prevail and hence are removed to await the particular period in the new subrace when their next step in spiritual evolution can find a more perfect expression. Some may have learned the main lessons and accomplished their chief tasks in this cycle and pass out that they may take up their life work again under the more advanced and peaceful conditions of the future. Their removal through the disasters of the closing cycle is due to their being involved in the local or community-karma of the region devastated.”

“As the physical readjustments must inevitably present the dark side of the picture, just so inevitably will the spiritual readjustments present the bright side. The eyes of Christendom are even now turned toward the establishment of new and ideal conditions of industrial, social, political and religious life. Since all things have their origin in the Divine World and gradually descend to manifest on earth, this conception of an ideal state for humanity is the natural result of the descent into the thought-world of humanity of that which is symbolized by the New Jerusalem, and all who can respond to such an ideal are awakening to the possibility of its physical manifestation. Those whose psychic and spiritual powers are developed are able to grasp this ideal more or less clearly. They realize that it is not merely an altruistic dream, but is literally the descent of a new and higher state of civilization than any the world has heretofore known.”

Although but few of its inhabitants have as yet reached the

period symbolized by 22, or balanced the two equilibrated ends of the scale, the world is nevertheless building toward it, and the few who have reached this point will naturally be the leaders and establishers. So far in the world's history woman has never had her full opportunity. In her side of the balance has been heaped up so much heterogeneous falsity, and her end has been so anchored by a hard and twisted rope of prejudice and misconception, that when this rope is severed, as is being done today strand by strand, both woman herself and the world will begin to reap the Karma thus released. And as one after the other of the evils—and many of them are man-made—hidden in the feminine scale are brought to the light, it will be like opening Pandora's box. For Pandora was a fair type of woman in the aggregate. Was she not heaven-made? All the God-powers contributed something to perfect her. Venus gave her beauty, Mercury persuasion, Apollo music, *et cetera*, yet when her curiosity—or let us say rather her desire to set man's mistakes right and help clear things up, a desire she is expressing loudly today—made her take off the lid of the box, which contained the left-overs from man's creations, forthwith there escaped a multitude of plagues, leaving only hope behind.

Therefore let us not expect the Woman's Age to bring immediate surcease from all our sorrows, for "there is nothing covered, that shall not be revealed" and woman is proverbial for uncovering and cleaning out corners and emptying receptacles of their trash. Let us rather help her not to replace the lid and thus imprison all hope of betterment, but to enlighten the world and thus redeem the plagues she has let loose. This is the day when the things hoped for must be realized, when the Race must be willing to face its creations and redeem them.

"The New Jerusalem has existed throughout eternity as a perfect and ideal state of humanity, but it has only existed in the Higher realms and only in our Higher Selves have we been able to dwell in its mansions. If it is to become a reality upon

the physical plane its manifestation must be accomplished by the united efforts of all sincere and devoted followers of the Christ who are awakened to this possibility. We must begin with ourselves. Our hearts and minds and bodies must literally be made holy temples, sanctuaries of the Most High. The first step then in this great coming of the Lord is to prepare our tabernacles. It is useless to look forward to the founding of an ideal city or center of civilization in some favored spot on earth, where the gods or god-powers shall incarnate in a perfected manhood and womanhood, where the Great Ones shall teach mankind face to face and establish the reign of love and justice, unless we begin the preparation for such manifestations in our own hearts and minds and lives. For unless we can build within ourselves sacred sanctuaries in which the god-powers can dwell and manifest and enable us to live in love and fellowship with our brothers and sisters, how can we expect to associate with the Great Ones?

“At present so many of us are like the children of Israel, captives in the land of Egypt, the land of darkness. We are building we know not what, while cruel task-masters stand over us with lifted lash. Sometimes even the straw with which we must make our bricks is denied us, yet the tale of our bricks is not lessened, the toil of our days is not shortened. How then can we believe either in a Promised Land or in a New Jerusalem? How can we rise up in the darkness of Egypt, rebel against such conditions and set out for Caanan? Just as did the Children of Israel. By following the word of the Lord given through His chosen prophets. Had the Children of Israel continued to toil and wait while Moses went to the land of Caanan and brought back gold with which to buy their freedom from Pharaoh, or to bring them arms, raiment and supplies for the journey or faith and courage to take the first steps, had they demanded all these things ere they followed the guidance of their leader, they would be slaves in Egypt to this day.

“So is it in this present day. Moses and Aaron have ap-

peared in our midst and have spoken the word of the Lord: 'Arise! Get you up out of the land of Egypt, out of the house of bondage, Toil no longer for the Egyptians, but enter into the Promised Land.' The task is no more hopeless today than thousands of years ago when the kings of Egypt ruled under similar conditions. Begin then today to prepare your dwelling place in the New Jerusalem. Fashion the ideal of the spiritual and material life you would live, not for yourself alone, but that you may be a factor for the upliftment of humanity. Make your ideal concrete and perfect that the constructive currents of life may pour into the mould you have made and bring it forth in your life. Invoke the power of Truth and let Truth dwell and manifest in you. Truth is more than merely refraining from speaking falsely. It means being true in every phase of your thoughts, desires and life, being true to your Divine Self. Let Truth search out every hidden fault and failing that you may recognize and correct it.

"Have no false conceptions, no veils to hide your real character from you. When you make your vows to your Higher Self search diligently for the foundation stone of Truth. And every time you touch it and the power of Truth thrills through you, realize that you have transferred something of Truth and Reality into the city of your dreams; have come a little nearer to it; have laid another stone in your individual dwelling place within its walls. But every time you are false, every time the temptations of the world sweep over you and you give way to them, you build a stone into the wall of separation that shuts you out from the Immortal City."

As we bid farewell to our readers who have journeyed with us along this mystic Path of Attainment, we wish to leave an added word of hope and encouragement. There is a little prayer taught to children with which we are all familiar: "Four corners to my bed. Four angels round my head. One to watch and one to pray and two to drive all harm away. Mathew, Mark, Luke and John bless the bed that I lie on." Let our consolation be the assurance that the bed we lie on is the

fourfold foundation of life, the 22 or the $2 \times 2 = 4$, the City of Peace in which we must ultimately dwell, and can dwell and find our rest in thought even now. The 4 angels who guard this bed, *i.e.*, the bed-rock on which our City of Peace is built, are the same great mystical angels alluded to in our *Key to the Universe*. These Angelic Powers are not only the four pillars by which all the physical world is upheld and evolution brought to perfection—because the $2+2=4$ is always there like the everlasting arms—but they manifest in us in a very definite way.

The ancient teaching is that the 4 angels abide, two in our eyes; the right eye to watch, the left eye to pray or help the inner mystical vigil; and two, who drive all harm away, in the two nostrils which through the power of the life-breath can so fill our aura with the spiritualized Breath of the Spirit that literally no evil thing can come nigh our dwelling, if we consciously breathe in Divine Aspiration and the Fire of the Christ-force, and breathe out Peace on earth good will toward men. Then shall the Great Ones come.

It should be noted that the book of *Revelation* contains 22 chapters and that the 22nd chapter paints with glowing colors a picture of the New Jerusalem that cometh down from heaven which awaits every Pilgrim who has successfully traversed the weary Path of Evolution and who has thus completed his or her task and fulfilled the prophecy, “And they shall bring the glory and honor of the nations into it.” This means that each victorious Candidate who has reached 22 and entered the New Jerusalem has not only brought into its gates the perfected fruits of his own experiences and victories, but has also brought the sheaves of his harvest in the world, that out of which he has garnered the glory and honor of work well done. For he has sown the seeds of Christ-life, Light and Joy in the hearts of others and they have sprung up and borne a rich harvest. And he now fearlessly enters in, knowing only too well that “There shall in no wise enter into it anything that defileth, neither

whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."⁵ He knows well that before he enters in he must divest himself of all false conceptions, all binding forces, all things that tend to make a lie or that can mislead or cause another to be defiled or that can work abomination. He also knows that all those things he has had to overcome in himself through battles fierce and discouraging. His spiritual emanations and outbreathings must bless whomsoever touches his garment, and like a pure crystal stream flow from him to help irrigate the desert fields of earth life.

Having mentally, at least for a moment, left behind us all these bars to our entrance into this City of the Soul, let us together stand for a moment on Mount Patmos and behold its glories; for we do not have to die to earth to enter this City of Peace, although we die many deaths ere we glimpse the vision, for death means change of manifestation, and as we face the Light and progress we must change, just as the plant changes as it progresses under the influence of the light. The vision reveals to us the pure River of the Water of Life proceeding out of the Throne of God, *i. e.*, see and realize as never before that from God cometh our life, and like a deep flowing river it enriches the city of our abiding place. We also see that life is now no longer a devious path winding ever uphill, passing through valleys and dark canons, bogs and quicksands, but has now become a great street, wide and bright and paved with gold. In its midst is the wonderful Tree of Life standing on either side and in the midst, *i. e.*, the fulfillment of the perfected duality of earth; the perfection of the individuality and the realization of the oneness with the complementary mate, each standing on an opposite side of the street—positive and negative—yet absolutely one in the midst, *i. e.*, in the Spirit. We see this Tree bearing the 12 perfected fruits of the zodiacal forces, each bringing its own blessing of healing to the nations. For the moment

⁵ *Revelation*, xxx, 27.

we correlate with the forces (blessings) of the signs the curse is removed and all its evils transmuted.

We see this perfected couple which we first saw in Eden, now no longer blaming each other for their failures and mistakes, but wise and loving, recognizing that through their mistakes they have learned mighty lessons and grown strong, bowing before the Throne, *i.e.*, the seat of the Divine Life and Guidance, and before the Lamb or the perfected and cleansing power of the Divine Life-force, in their own hearts. Here verily “they shall see his face,” for they have attained the fulfillment of their oft-repeated Prayer for Light. “O Christ! Light Thou within my heart the Flame of Divine Love and Wisdom, that I may dwell forever in the radiance of Thy countenance and rest in the Light of Thy smile.”

“And his name (number) shall be in their foreheads,” *i.e.*, the radiant look of one who has gazed into the Divine Radiance, a mark no one, not even the beasts of the field, can fail to recognize. “And there shall be no night there,” for when the Christ-within smiles all the world smiles with us, and by the radiance of His presence all the dark places are made bright.

John tells us that when he would have worshipped the Angel who showed him all these things the Angel said: “See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book (of life): worship God.” This is one of the most illuminating texts in the *Bible*, and as we bid each other farewell let us carry its meaning with us, *i.e.*, the one who can point out to us the Path is an Angel (messenger) of God, no matter of how lowly a degree, our fellow pilgrim on the Path, our brother, our sister, one who reaches out hands of fellowship and helpfulness crying aloud: “Come with me. Let us together *see* that we may *know*.” For just as no one can make a thirsty horse drink even after leading him to the water, so no one can open our spiritual eyes and make us see the glories of the Holy City, although we may have

been led to the Mount of Vision and been told of its glories. “He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”

Also 22 when divided by 7 gives approximately *pi* or the ratio between the diameter Θ of a circle and its circumference, or the relation of the 1 God to His manifested universe. The

$$\begin{aligned} \text{Pi} &= 3.141+ \\ 22 \div 7 &= 3.1424+. \end{aligned}$$

CHAPTER XLVI.

The Twenty-second Letter TAU (ט).

The Twenty-second Path is the Faithful Intelligence and is so-called because by it spiritual virtues are increased, and all dwellers on earth are nearly under its shadow.” *Sepher Yetzirah*, 30.

“He produced Tau, and referred to it Beauty; He crowned it, combined and formed with it Jupiter in the Universe, the Seventh Day of the week, and the mouth of man.” *Sepher Yetzirah*, 22.

The Twenty-second letter of the Hebrew alphabet is *Tau* (Th). Its meaning is “The sign of the Cross” and it is assigned to Jupiter. It is a double letter just as the cross is both crucifixion and redemption. Also the double force of Jupiter is the power to rule, either in righteousness, as the Father of the Gods, or through ambition and worldly might. Like the *Tau*, the power of Jupiter can only be manifested in its fullness as the Jupiterian becomes a true ruler, when through much suffering and service he has at last found the perfect balance and given up his spirit of ambition and self into the hands of the Father, and with Jesus can cry: “It is finished. Into thy hands I commend my spirit” This letter is assigned also to Beauty, *i.e.*, the Beauty of Holiness or of wholeness. Its opposite expression is the deformity of sin and imperfection.

In astronomy this letter represents the Sun, owing no doubt to the Myths of the Sun Initiation associated with the cross. In *The Voice of the Silence*, *Tau* is called the Fourth Path that leads to the Fourth Truth. “Hast thou not entered Tau, the ‘Path’ that leads to knowledge”? The meaning of this letter is well expressed in this sentence, for the *Tau* marks the final Path to Liberation, just as the cross—a Christianized *Tau*—represents the final redemption. Like 22 it is the square foundation which, laid in bitterness and crucifixion and planted in the mire of earth, still frees the Christ-man. And the words

“It is finished” form the triumphal cry which this letter proclaims. When this is accomplished it becomes no longer the *Tau* or cross of crucifixion, but the perfectly balanced cross of spiritual power.¹

THE TWENTY-SECOND TAROT CARD.

The World.

Because the previous card, “The Fool,” is called “no number”—although it bears the twenty-first letter, *Shin*—many writers have called “The World” the twenty-first card. This we regard as a grave error of judgment, for not only does this card bear the twenty-second letter, *Tau*, but its symbology is in no way expressed by 21, *but is fully expressed by 22*. We therefore feel justified in calling it the twenty-second card.

In this card we find the picture of the oval shaped wreath of one who has conquered. This is the egg-shaped aura symbolizing the great mystery of creation held sacred in all ages; for all things come forth from an egg,² whether surrounded by a limestone shell, as in birds; a woody husk, as in seeds and nuts, or a fleshly membrane, as in man and the animals. The egg contains all the nutriment and life-forces that will be needed to bring forth, and this is equally true of the aura (egg) of the Spiritual Man and of the Universe. “The Radiant Egg, in itself a symbol of Universal, Abstract Nature—meant spiritual conception and birth, or rather the *re-birth* of the individual and his regeneration.”³

Hence in this card we find an egg-shaped aura composed of leaves all turning downward toward the earth, showing that the symbol is meant to be all-inclusive and final embracing the idea both of the macrocosm and the microcosm, since it is a well known legend that the Tree of Life has its roots

¹ For description of Tau as the Path, see *The Voice of Isis*, Curtiss, page 320: also *The Key to the Universe*, Curtiss, 135-140.

² See *The Key to the Universe*, Curtiss, 43-4.

³ *The Secret Doctrine*, Blavatsky, II, 492-4.

THE 22ND TAROT CARD

THE WORLD



Papus

MEDIEVAL TYPES



Papus



St. Germain
EGYPTIAN TYPE



Smith
MODERN TYPE

in heaven and grows downward, its leaves and fruits being brought forth on earth.

Within this egg, with which the numbers began,⁴ we have seen the Dot expand and evolve until it is now represented by the Divine Mother, fully manifested, naked and very young, *i.e.*, now fully brought forth in perfection on earth (22) and standing with her legs crossed. Her hands are held in the attitude often called the “sign of esotericism,” described elsewhere. In her left, which is raised, she holds the Magic Wand in the form of a Lingham. “The Hindu Lingham is identical with Jacob’s ‘Pillar’ — most undeniably. But the difference, as said, seems to consist in the fact that the Esoteric significance of the Lingham was too truly sacred and metaphysical to be revealed to the profane and the vulgar.”³

To the profound student who is approaching this step, this gives a hint of what it is and how the Magic Wand will bring the balance, if his mind be free from all impurity and the Wand be uplifted in the left hand of the Great Mother of Divine Purity, *i.e.*, the hand which marks accomplishment through *inner and finer forces*. Mark this well, for were the Lingham held in the right hand it would be a phallic symbol. Her right hand is held towards the earth that the earth may bring forth its fullness and blessing.

In the four corners of the card are the four apocryphal animals, namely the Man or Angel (Aquarius), the Lion (Leo), the Eagle (Scorpio), and the Ox (Taurus). These signs have been fully described elsewhere.⁴ The configuration of these four beasts as they are called also gives a hint as to what the so often alluded to and so little understood expression, “the great task of man,” means, *i.e.*, to square the circle.⁵ For it is the forces of these four symbolic beasts which must be balanced and made cornerstones in the life. The force of toil and patience and perseverance of the Ox, the strength and courage of the Lion and the task of taming him, form the lower corners

³ *The Key to the Universe*, Curtiss, 26, 35.

⁴ See *The Key to the Universe*, Curtiss, 144-7.

⁵ *Ibid*, 150.

on which our Egg—out of which our spiritual birth is to come, is upheld, and on which it rests during its term of incubation. Upon this foundation the man who has evolved his wings—his ability consciously to soar at will into the higher realms—and manifested angelic virtues, and the Eagle, which is the uplifting of the Scorpion, are the forces which must cover the Egg with the wings of the angel and the eagle and guard and bring it forth, thus making it 4 square. Also the position of the feet of the figure in the center of the card represents the *Tau*, as well as the figure 4, and symbolizes that only by way of the cross, with its 4 ends made square and balanced, can we reach this point of development.

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The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for ensuring transparency and accountability in financial management. The document also highlights the need for regular audits and reviews to identify any discrepancies or areas for improvement.

In the second part, the focus shifts to the role of technology in modern financial systems. It explores how digital tools and software can streamline processes, reduce errors, and enhance data security. The document mentions various applications, such as cloud-based accounting systems and automated reporting tools, which are becoming increasingly popular among businesses.

The third section addresses the challenges faced by organizations in managing their finances effectively. It identifies common issues such as budget overruns, cash flow problems, and inadequate risk management. The document provides practical advice on how to overcome these challenges, including the importance of setting realistic budgets, monitoring expenses closely, and implementing robust risk assessment frameworks.

Finally, the document concludes by emphasizing the long-term benefits of sound financial management. It states that organizations that prioritize financial health and stability are better positioned to achieve their strategic goals and sustain growth over time. The document encourages leaders to adopt a proactive approach to financial planning and to continuously seek ways to optimize their financial performance.