

THE MOORISH DIRECTOR

Gifts of Wisdoms

Preface
by
Jonathan Bey

Each mystery systems has its own value, and the essence of its true cosmic value can only be fully appreciated if a chosen system is carried out in its entirety. These systems are the calisthenics of consciousness, and aim at gradually developing the powers of the mind. The value does not lie in the prescribed exercises as ends in themselves, but in the powers that will be developed if they are persevered with. If we intend to take our occult studies seriously and make of them anything more than desultory light reading, we must choose our system and carry it out faithfully until we arrive, if not at its ultimate goal, at any rate at definite practical results and a permanent enhancement of consciousness. After this has been achieved we may, not without advantage, experiment with the methods that have been developed upon other Paths, and build up an eclectic technique and philosophy therefrom; but the student who sets out to be an eclectic before he or she has made themselves an expert will never be anything more than a dabbler.

In addition to reading and studying for retention what I would call the imperative collection of literature for any aspiring initiate of any ancient mystery system, The Teachings of Ptah Hotep and The Ancient *Ketmetian Pa Ashutat* and Sacred Rites of Islamism must of course be included. The aforementioned imperative collection would without doubt at a minimum include:

- Mentu Neter Vol. 1 The Great Oracle of Tehuti And the Egyptian System of Spiritual Cultivation
- THE KYBALION - The Teachings of Tehuti “The Great Master Teacher of The Great Masters”
- The Mystical Qabalah and Rav Michale Laitman’s Guide To The Hidden Wisdom of Kabbalah
- Albert Pike’s MORALS & DOGMAS for a comprehensive understanding of the Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry , prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.
- Mark Allen Wasmuth of The Rabbit Hole Research Group’s research findings and certified documentation compilation “What Happened To The Constitution”

The last two above listings are included as a measure of balance toward a meaningful end. Because an enlightened comprehension of the system we are now within is imperative to the success of anyone seeking to know Self, Pike’s and Wasmuth’s works are included as a means to understanding much more clearly this current Matrix of systems designed with the intent of keeping you ignorant of the others which lead to higher consciousness and re-connectivity to your creator. Other valuable insights and key significant truths may be acquired by visiting us the at MoorishDirectory.com

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The Teachings
of

Ptahhotep

The Oldest Book in the World

First Published Circa 2388 B.C. to 2356 B.C.

First Kemetic (*Egyptian*) Dynasty
under the title:

*Teachings of the Prefect of the City, Dja Ptahhotep
under the majesty of the king of the South and the North,
Assa Djed - Ka- Ra, living eternally forever.*

These are instructions by the Mayor of the City who is also the Vizier. His name is Ptahhotep and he serves under Pharaoh Assa who lives for all eternity. The mayor of the City, Vizier Ptahhotep, addressed the Supreme Divinity, the Diety as follows:

"God upon the crocodiles." (Reference to Heru) who is sometimes shown standing on two crocodiles. My God, the process of aging brings senility. My mind decays and forgetfulness of the things of yesterday has already begun. Feebleness has come and weakness grows. Childlike one sleeps all day. The eyes are dim and the ears are becoming deaf. The strength is being sapped. The mouth has grown silent and does not speak. The bones ache through and through. Good things now seem evil. The taste is gone. What old age does to people in evil is everything. **The nose is clogged and does not breath.** It is painful even to stand or to sit. May your servant be authorized to use the status that old age affords, to teach the hearers, so as to tell them the words of those who have listened to the ways of our ancestors, and of those who have listened to the Gods. May I do this for you, so that strife may be banned from among our people, and so that the Two Shores may serve you?

Then the majesty of the Diety said to Ptahhotep, go ahead and instruct him in the Ancient Wisdom. May he become a model for the children of the great. May obedience enter into him, and may he be devoted to the one who speaks to him. No one is born wise.

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And so begins the formulation of Mdw Ntr, **good speech**, to be spoken by the Prince, the Count, God's beloved, the eldest son of the Pharoah, the son of his body, Mayor of the City and Vizier, Ptahhotep, instructs the ignorant in the knowledge and in the standards of **good speech**. It will profit those who hear. It will be a loss to those who transgress. Ptahhotep began to speak to "Pharoah's son" (to posterity).

1. Do not be proud and arrogant with your knowledge. Consult and converse with ignorant and the wise, for the limits of art are not reached. No artist ever possesses that perfection to which he should aspire. **Good speech** is more hidden than greenstone (emeralds), yet it may be found among maids at the grindstones.

2. If you meet a disputant in the heat of action, one who more powerful than you, simply fold your arms and bend your back. To confront him will not make him agree with you. Pay no attention to his **evil speech**. If you do not confront him while he is raging, people will call him an ignoramus. Your self-control will be the match for his evil utterances.

3. If you meet a disputant in action, one who is your equal, one who is on your level, you will overcome him by being silent while he is speaking evilly. There will be much talk among those who hear and your name will be held in high regard among the great.

4. If you meet a disputant in action who is a poor man and who is not your equal do not attack him because he is weak. Leave him alone. He will confound himself. Do not answer him just so that you can relieve your own heart. Do not vent yourself against your opponent. Wretched is he who injures a poor man. If you ignore him listeners will wish to do what you want. You will beat him through their reproach.

5. If you are a man who leads, a man who controls the affairs of many, then seek the most perfect way of performing your responsibility so that your conduct will be blameless. Great is Maat (truth, justice, and righteousness). It is everlasting. Maat has been unchanged since the time of Osiris. To create obstacles to the following of laws, is to open a way to a **condition of violence**. The *transgressor of laws* is punished, although the greedy person overlooks this. Baseness may obtain riches, yet crime never lands its wares on the shore. In the end only Maat lasts. Man says, "Maat is my father's ground."

6. Do not scheme against people. God will punish accordingly; If a man says, "I will live by scheming," he will lack bread for his mouth. If a man says, "I will be rich," he will have to say, "My cleverness has trapped me." If he says, "I will trap for myself" he will not be able to say, "I trapped for myself" he will not be able to say, "I trapped for my profit." If a man says, "I will rob someone," he will end by being given to a stranger. People schemes do not prevail. God's command is what prevails. Therefore, live in the midst of peace. What God gives comes by itself.

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7. If you are one among guests at the table of person who is more powerful than you, take what that person gives just as it is set before you. Look at what is before you. Don't stare at your host. Don't speak to him until he asks. One does not know what may displease him. Speak when he has spoken to you. Then your words will please the heart. The man who has plenty of the means of existence acts as his Ka commands. He will give food to those who he favors. It is the Ka that makes his hand stretch out. The great man gives to the chosen man, thus eating is under the direction of God. It is a fool who complains about it.

8. If you are a person of trust sent by one great person to another great person, be careful to stick to the essence of the message that you were asked to transmit. Give the message exactly as he gave it to you. Guard against provocative speech which makes one great person angry with another. Just keep to the truth. Do not exceed it. However, even though there may have been an out-burst in the message you should not repeat it. Do not malign anyone, great or small, the Ka abhors it.

9. If you plow and if there is growth in your field and God lets it prosper in you hand, don't boast to your neighbor. One has great respect for the silent person. A person of character is a person of wealth. If that person robs, he or she like a crocodile in the middle of the waters. If God gives you children, don't impose on one who has no children. Neither should you decry or brag about having your own children, for there is many a father who has grief and many a mother with children who is less content whan another. It is the lonely whom God nurtures while the family man prays for a follower.

10. If you are poor, then serve a person of worth so that your conduct may be well with God. Do not bring up the fact that he was once poor. Do not be arrogant towards him just because you know about his former state. Respect him now for his position of authority. As for fortune, it obeys its own law and that is her will. It is God's gift. It is God who makes him worthy and who protects him whil he sleeps, or who can turn away from him.

11. Follow your heart as long as you live. Do more than is required of you. Do not shorten the time of "follow the heart", since that offends the Ka. Don't waste time on daily cares over and beyond providing for your household. When wealth finally comes, then follow your heart. Weatlh does no good if you are glum.

12. If you are a wise man, train up a son who will be pleasing to God. If he is straight and takes after you, take good care of him. Do everything that is good for him. He is your son, your Ka begot him. Don't withdraw your heart from him. But an offspring can make trouble. If your son strays and neglects your council and disobeys all that is said, with his mouth spouting evil speech, then punish him for all his talk. God will hate him who crosses you. His guilt was determined in the womb. He who God makes boatless cannot cross the water.

13. If you are a guard in the storehouse, stand or sit rather than leave your post and trespass into someones else's place. Follow this rule from the first. Never leave your post, even when fatigued. Keen is the face to him who enters announced, and spacious is the seat of him who has been

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asked to come in. The storehouse has fixed rules. All behaviour is strictly by the rule. Only a God can penetrate the secure warehouse where the rules are followed, even by privileged persons.

14. If you are among the people then gain your supporters by building trust. The trusted man is one who does not speak the first thing that comes to mind; and he will become a leader. A man of means has a good name, and his face is benign. People will praise him even without his knowledge. On the other hand, he whose heart obeys his belly asks for contempt of himself in the place of love. His heart is naked. His body is unanointed. The great hearted is a gift of God. He who is ruled by his appetite belongs to the enemy.

15. Report the thing that you were commissioned to report without error. Give your advice in the high council. If you are fluent in your speech, it will not be hard for you to report. Nor will anyone say of you, "who is he to know this?" As to the authorities, their affairs will fail if they punish you for speaking truth. They should be silent upon hearing the report that you have rendered as you have been told.

16. If you are a man who leads, a man whose authority reaches widely, they you should do perfect things, those which posterity will remember. Don't listen to the words of flatterers or to words that puff you up with pride and vanity.

17. If you are a person who judges, listen carefully to the speech of one who pleads. Don't stop the person from telling you everything that they had planned to tell you. A person in distress wants to pour out his or her heart, even more than they want their case to be won. If you are one who stops a person who is pleading, that person will say "why does he reject my plea?" Of course not all that one pleads for can be granted, but a good hearing soothes the heart. The means for getting a true and clear explanation is to listen with kindness.

18. If you want friendship to endure in the house that you enter, the house of a master, of a brother or of a friend, then in whatever place you enter beware of approaching the women there. Unhappy is the place where this is done. Unwelcome is he who intrudes on them. A thousand men are turned away from their good because of a short moment that is like a dream, and then that moment is followed by death that comes from having known that dream. Anyone who encourages you take advantage of the situation gives you poor advice. When you go to do it, your heart says no. If you are one who fails through the lust of women, then no affair of yours can prosper.

19. If you want to have perfect conduct, to be free from every evil, then above all guard against the vice of greed. Greed is a grievous sickness that has no cure. There is no treatment for it. It embroils fathers, mothers and the brothers of the mother. It parts the wife from the husband. Greed is a compound of all the evils. It is a bundle of all hateful things. That person endures whose rule is righteous, who walks a straight line, for that person will leave a legacy by such behavior. On the other hand, the greedy has no tomb.

20. Do not be greedy in the division of things. Do not covet more than your share. Don't be greedy towards your relatives. A mild person has a greater claim than the harsh one. Poor is the

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person who forgets his relatives. He is deprived of their company. Even a little bit of what is wanted will turn a quarreler into a friendly person.

21. When you prosper and establish your home, love your wife with ardor. Then fill her belly and clothe her back. Caress her. Give her ointments to soothe her body. Fulfill her wishes for as long as you live. She is a fertile field for her husband. Do not be brutal. Good manners will influence her better than force. Do not contend with her in the courts. Keep her from the need to resort to outside powers. Her eye is her storm when she gazes. It is by such treatment that she will be compelled to stay in your house.

22. Help your friends with things that you have, for you have these things by the grace of God. If you fail to help your friends, one will say you have a selfish Ka. One plans for tomorrow, but you do not know what tomorrow will bring. The right soul is the soul by which one is sustained. If you do praiseworthy deeds your friends will say, "welcome" in your time of need.

23. Don't repeat slander nor should you even listen to it. It is the spouting of the hot bellied. Just report a thing that has been observed, not something that has been heard secondhand. If it is something negligible, don't even say anything. He who is standing before you will recognize your worth. Slander is like a terrible dream against which one covers the face.

24. If you are a man of worth who sits at the council of a leader, concentrate on being excellent. Your silence is much better than boasting. Speak when you know that you have a solution. It is the skilled person who should speak when in council. Speaking is harder than all other work. The one who understands this makes speech a servant.

25. If you are mighty and powerful then gain respect through knowledge and through your gentleness of speech. Don't order things except as it is fitting. The one who provokes others gets into trouble. Don't be haughty lest you be humbled. But also don't be mute lest you be chided. When you answer one who is fuming, turn your face and control yourself. The flame of the hot hearted sweeps across everything. But he who steps gently, his path is a paved road. He who is agitated all day has no happy moments but he who amuses himself all day can't keep his fortune.

26. Do not disturb a great man or distract his attention when he is occupied, trying to understand his task. When he is thus occupied, he strips his body through the love of what he does. Love for the work which they do brings men closer to God. These are the people who succeed in what they do.

27. Teach the great what is useful to them. Be an aide to the great before the people. If you let your knowledge impress your leader, your subsistence from him will then come from his soul. As his favorite's belly is filled, so will your back be clothed and his help will be there to sustain you. For you leader whom you love and who lives by useful knowledge, he in turn will give you good support. Thus will the love of you endure in his belly. He is a soul who loves to listen.

28. If you are an official of high standing, and you are commissioned to satisfy the many, then hold to a straight line. When you speak don't lean to one side or to the other. Beware lest

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someone complain, saying to the judges, "he has distorted things", and then your very deeds will turn into a judgement of you.

29. If you are angered by a misdeed, then lean toward a man on account of his rightness. Pass over the misdeed and don't remember it, since God was silent to you on the first day on your misdeed.

30. If you are great after having been humble, if you have gained your wealth after having been poor, and then go to town that you know and that knows your former condition, don't put your trust in your newly acquired wealth which has come to you as a gift of God. If you do, one day someone there who is poor may very well overtake you.

31. Accept the authority of your leaders then your house will endure in it's wealth. Your rewards will come from the right place. Wretched is he who opposes his leader. One lives as long as he is mild. Baring your arm does not hurt it. Do not plunder your neighbor's house or steal the goods of one that is near you, lest he denounce you before you are even heard. One who is argumentative is a mildless person. If he is also known as an aggressor, then that hostile man will have trouble in the neighborhood.

32. Be circumspect in matters of sexual relations.

33. If you examine the character of a friend, don't ask other people, approach your friend. Deal with him alone, so as not to suffer from his anger. You may argue with him after a little while. You may test his heart in conversation. If what he has seen escapes him, if he does something that annoys you, stay friendly with him and do not attack. Be restrained and don't answer him with hostility. Do not leave him and do not attack him. His time will not fail to come. He cannot escape his fate.

34. Be generous as long as you live. What leaves the storehouse does not return. It is the food in the storehouse that one must share that is coveted. One whose belly is empty becomes an opponent. Therefore, do not have an accuser or an opponent as a neighbor. Your kindness to your neighbors will be a memorial to you for years, after you satisfy their needs.

35. Know your friends and then you prosper. Don't be mean towards your friends. They are like a watered field and greater than any material riches that you may have, for what **belongs to one belongs to another.** The character of one who is well born should be a profit to him. Good nature is a memorial.

36. Punish firmly and chastise soundly, then repression of crime becomes an example. But punishment except for crime will turn the complainer into an enemy.

37. If you take a wife a good time woman who is joyful and who is well known in the town, if she is fickle and seems to live for the moment, do not reject her. Let her eat. **The joyful person brings happiness.**

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If you listen to my sayings all of your affairs will go forward. Their value resides in their truth. The memory of these sayings goes on in the speech of men and women because of the worth of their precepts. If every word is carried on, they will not perish in this land. If advice is given for the good, the great will speak accordingly. This is a matter of teaching a person to speak to posterity. He or she who hears it becomes a master hearer. It is good to speak to posterity. Posterity will listen.

If an example is set by him or her who leads, he or she will be beneficent forever, his wisdom lasting for all time. The wise person feeds the Ka with what endures, so that it is happy with that person on earth. The wise is known by his or her wisdom, the great is known by his or her good actions. The heart of the wise matches his or her tongue and his or her lips are straight when he or she speaks. The wise have eyes that are made to see and ears that are made to hear what will profit the offspring. The wise person who acts with Maat is free of falsehood and disorder.

Useful is hearing to a son who hears. If hearing enters the hearer, then the hearer becomes a listener. Hearing well is speaking well. Useful is hearing to one who hears. Hearing is better than everything else. It creates good will. How good is it for a son to understand his father's words. That son will reach old age through those words.

He who hears is beloved of God. He whom God hates does not hear. The heart makes of its owner hearer or a non-hearer. Man's heart is his life, prosperity and health. The hearer is one who hears what is said. He who loves to hear is one who acts on what is said. How good is it for a son to listen to his father. How happy is he to whom it is said "Your son, is a master of hearing." The hearer of whom this is said is well endowed indeed and is honored by his father. That hearer's remembrance is in the mouth of the living, those that are on earth and those who will be.

If a man's son accepts his father's words then no plan of his will go wrong. So teach your son to be a hearer, one who will be valued by the officials, one who will guide his speech by what he has been told, one who is regarded as a hearer. This son will excel and his deeds will stand out while failure will follow those who do not hear. The wise wakes up early to his lasting gain while the fool is hard pressed.

The fool who does not hear, he can do nothing at all. He looks at ignorance and sees knowledge. He looks at harmfulness and sees usefulness. He does everything that one detests and is blamed for it every day. He lives on the things by which one dies. His food is evil speech. His sort is known to the officials who say, "There goes a living death every day." One ignores the things that he does because of his many daily troubles.

A son who hears is a follower of Heru. It will go well with him when he has heard. When he old and has reached the period where he is venerated, then he will speak likewise to his own children, renewing then the teachings of his father.

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Every man teaches as he acts. He will speak to the children so that they will speak to their children. He will set an example and not give offense. So if justice stands firm, your children will live. As to the first child who gets into trouble, when people see it, they will say about the child "that is just like him", and they will also say when they even hear a rumor about the child, "that is just like him too."

To see everyone is to satisfy the many. Any riches that you have are useless without the many. Don't say something and then take it back. Don't put one thing in place of another. Beware of releasing the restraints in you, lest the wise man say, "listen, if you want to endure in the mouth of the hearers, speak after you have mastered the craft." If you speak to good purpose all your affairs will be in place.

Conceal your heart. Control your mouth. Then you will be known among the officials. Be quite exact before your leader. Act so that no one will say to him "he is the son of that one."

Be deliberate when you speak so as to say things that count. Then the officials who listen will say, "how good is the thing that comes from his mouth." Act so that your leader will say of you, "how good is he whom his father has taught. When he came forth from his body, he told him all that was in his mind, and he does even more than he was told."

The good son is the gift of God and exceeds what is told him by his leader. He will do right when his heart is straight. As you succeed me sound in body, a Pharaoh, content with all that was done, may obtain many years of life.

The things that I did on earth were not small. I have had 110 years of life. As a gift of the Pharaoh, I have had honors exceeding those of the ancestors, by doing Maat until the state of veneration.

Is is done, from its beginning to its end, as it was found in the writings of the ancestors and Deity.

THE ANCIENT KETMETIAN PA ASHUTAT & THE SACRED RITES OF ISLAMISM

Smai Tawi

"Kemetian (Egyptian) Yoga"

{Union of the Higher and Lower Self }



{Warning if your highest ideal of GOD is found outside of yourself return this manual back to the sender and contact an Adept / Swift Angel to assist you immediately! This document is not meant to be derogatory to anyone's belief system yet it is to demonstrate the true origins of the YOGIC exercises displayed herein.}Shem Hotepu!!!!

THE CIRCLE 7 RITE OF CLENSING THE SOUL

16. The teacher treads the way; on every span of ground he leaves his footprints, clearly cut, which all can see and be assured that he, their master went that way.

17. Men comprehend the inner life by what they see and do. They come to Allah through ceremonies and forms.

18. And so when you would make men know that sins are washed away by purity in life, a rite symbolic may be introduced.

19. In water wash the bodies of the people who would turn away from sin and strive for purity in life.

20. This rite of cleansing is a preparation rite and they who thus are cleansed comprise the temple of purity.

21. And you shall say, You men of Israel {Moorish America}, hear; reform and wash; become the sons of purity, and you shall be forgiven.

22. This rite of cleansing and this temple are but symbolic of the cleansing of the soul, which does not come from outward show, but is the temple within.

23. Now, you may never point the way and tell the multitudes to do what you have never done; but you must go before and show the way.

24. You are to teach that men must wash; so you must lead the way, your body must be washed, symbolic of the cleansing of the soul." Chapter IV M.H.K.

The 42 Negative Confessions of Ma'at

1. I have not done iniquity.
2. I have not robbed with violence.
3. I have not stolen.
4. I have done no murder; I have done no harm.
5. I have not defrauded offerings.
6. I have not diminished obligations.
7. I have not plundered the neteru.
8. I have not spoken lies.
9. I have not uttered evil words.
10. I have not caused pain.
11. I have not committed fornication.
12. I have not caused shedding of tears.
13. I have not dealt deceitfully.
14. I have not transgressed.
15. I have not acted guilefully.
16. I have not laid waste the ploughed land.
17. I have not been an eavesdropper.
18. I have not set my lips in motion (against any man).
19. I have not been angry and wrathful except for a just cause.
20. I have not defiled the wife of any man.
21. I have not been a man of anger.
22. I have not polluted myself.
23. I have not caused terror.
24. I have not burned with rage.
25. I have not stopped my ears against the words of Right and Truth. (Ma-at)
26. I have not worked grief.
27. I have not acted with insolence.
28. I have not stirred up strife.
29. I have not judged hastily.
30. I have not sought for distinctions.
31. I have not multiplied words exceedingly.
32. I have not done neither harm nor ill.
33. I have not cursed the Kinꜥ. (i.e. violation of laws)
34. I have not fouled the water.
35. I have not spoken scornfully.
36. I have never cursed the neteru.
37. I have not stolen.
38. I have not defrauded the offerings of the neteru.
39. I have not plundered the offerings of the blessed dead.
40. I have not filched the food of the infant.
41. I have not sinned against the neter of my native town.
42. I have not slaughtered with evil intent the cattle of the neter.

Ma'at, The 11 Laws of God

by Ra Un Nefer Amen



Law of Amen

You were made in the likeness of a peace that nothing can disturb. Reclaim your peace that you may attain to your reason for coming into existence – the enjoyment of life.



Reasoning:

If in truth it is our nature to be at peace (free of automatic emotional responses) in situations of challenge, then the only thing we need to do is to ignore the emotional reflexes that come up in such situations. What is the point of suffering and destroying our health and performance abilities if we can be at peace—especially when the peace in situations of challenge leads to enhanced intuition and spiritual power.

Amen Truisms:

I live expecting neither gain nor loss, pain nor pleasure from the things I need in life, because my nature is essentially unconditioned.

That which is my Self has no likes, dislikes, preferences or predetermined emotional or thought responses to situations.

I am essentially unconditioned. I cultivate my happiness through spiritual development. I understand that happiness is not a continuous freedom from pain resulting from difficulties.

No one knows my name, neither men nor gods. No one has seen my face, neither my father nor my mother. I was before the first time and shall be beyond the last.



Law of Ausar

Your nature is unconquerable peace, therefore nothing or no one in the world can be against you. All experiences come to you to promote your reclamation of peace, that you may in turn acquire wisdom and spiritual power.



Reasoning:

If attaining our natural state of peace in situations of challenge enhances our intuition and spiritual strength, then we should not label situations of challenge as detrimental to our being. If a bad event cannot be avoided, what is the point of allowing it to degrade us, when it can be used for enhancement by simply manifesting the proper attitude?

Ausar Truisms:

I identify as my Self the indwelling divinity that guides the functions of my being. My person is therefore always in the presence of the Lord. Would I give more respect to men than to the God within Who is witness to all of my thoughts, feelings and actions?

I am the One Life dwelling as the Self of all beings. Myself as the indwelling divinity in all things is the source of prosperity and peace in the world.

**Law of Tehuti**

When all of your thoughts, feelings, and actions reflect the Word of God, then the power of God's spirit and a peace that nothing can challenge will flow through your being.

**Reasoning:**

If we can intuit the Word of God by cultivating our ability to be at peace in situations of challenge, why give in to anger, fear, lust, etc.? If we have access to the Word of God (wisdom) which is superior to our own minds, why rely primarily on our minds?

Tehuti Truisms:

My ability to know is unlimited. I understand that what seems as my not knowing is merely the momentary inability of my knowledge to take verbal form in my mind. I understand that God manifests Its divine plan in the world of Man by incarnating in the soul of men and women who have elevated their consciousness to the higher parts of their spirits. I therefore honor and follow the guidance of Sages and Prophets above all other kinds of men.

I am successful in handling the emotional and sensual challenges in my life because I realize that nothing has an emotional or sensual quality in itself. My emotional and sensual reactions are betrayal of my lack of spiritual cultivation in relation to these objects.

Until I can still my thoughts to let my wisdom manifest itself at will, I go to the oracles that the eye that was harmed by Set can be restored.

I understand that God has saved us by sharing Its power of wisdom within us. I will be successful in its awakening because I have no problem in giving up my head, and keeping my heart still.

**Law of Seker**

When the emotions of Man manifest in response to the Word of God, they have the power to influence the course of any and all events in the world.

**Reasoning:**

If we have access to God's spiritual power through the cultivation of the ability to be at peace in situations of difficulties, why give in to anger, fear, lust, etc.? Why shouldn't we be at peace in the face of difficulties?

Seker Truisms:

I understand that God has saved us by sharing Its spiritual power with us. I know I will successfully develop these powers because I have no problem keeping my heart still and dying to the things of the world for the kingdom of heaven.

I am the likeness of God. I've got the power of God within me. I am the power of God, not in amount but in kind, thus I am relaxed in the face of the greatest challenges.

I will succeed in life because I have surrendered to the Divine Plan.



Law of Ma'at

**God needs you in order to come into the world. Fulfilling God's need is the highest act of love, and only through your love for God can you fulfill your love for others.
Become the Love of God in the world for the protection of the world.**



Reasoning:

If we have access to a peace that cannot be disturbed by anything in the world—our nature—if we are one with all, if we have access to spiritual power, why then can we not love those who commit transgressions on us—especially when the act of loving is the generation of the most powerful force in the universe? If we are one (Ausar), then the good I do to you I have done to myself—is this not the key to wealth and health?

Ma'at Truisms:

The Divine Law is the likeness of God and the measure of my being. I live by it. I am it, and I therefore enjoy a life of order and prosperity.

I know Truth. It is the reciprocal relationship of things to each other and the whole as fixed by nature. I live by it and am therefore in harmony with the whole. My being is in order and I am a source of harmony to all.



Law of Herukhuti

Know that God neither punishes nor rewards nor protects, that you will have the comfort of controlling these for yourself.



Reasoning:

If adversity which cannot be avoided is not the cause of suffering that follows our failure to reclaim our original nature (peace), then we must make spiritual growth our highest priority. If we are one (Ausar), then I must refrain from doing you wrong (even self-defensively wishing you ill) to avoid doing me wrong—the key to justice and protection from others.

Herukhuti Truisms:

I realize that I have the power to force my person to ignore my emotions to ensure that my life will be a reflection of Divine Law.

I am not the person, but Ausar, and can therefore transcend the pain of invoking divine retribution against my person when it transgresses the Law of God.

I understand that God has ordained a place for all beings in their own time, and will thus, in Its own time right all wrongs.

I sow justice towards men and reap it from God.



Law of Heru

You have the power but not the right to ignore God's Law. Choose to follow the Law of God with the love and joy that grows out of your understanding, and the wisdom and power of God's spirit will flow through your being.



Reasoning:

If we have been given free will, why should we give in to emotions that have proven to be detrimental to our well-being? Why not choose to be at peace in all situations of challenge, especially since this is the key to wisdom, power and happiness?

Heru Truisms:

I understand that at any time I have the freedom to act as if I have successfully overcome a given emotion.

My freedom to choose is the essence of my divinity.

I will, therefore I am free.

I am never compelled to do anything by my emotions and passion.

God does not compel me to do what is right. How then can the animal within me compel me to do what is wrong. Shall I make Set greater than God?

My emotions are children of impotent revolt.

I have the freedom to hold myself in check to take a view of the whole before acting.



Law of Het-Heru

It is not what you imagine. It is who is imagining. Are you a human or a divine being?



Reasoning:

[Het-Heru] corresponds to [one of] the tools through which behavior is programmed. Through the understanding of the law such programming can be done at will. If we have the tools to program any desired behavior at will, then we can choose to allow only peace and pleasure to manifest as our emotional reactions to all events.

Het-Heru Truisms:

My ability to cultivate through trance the experience of joy for living by divine law as Ausar does, greatly enhances my chances of success in my pursuits in life.

I will myself to be joyful, therefore I am successful in life and healthy.

Joy is the engine of success and it comes from within, therefore I am successful.

I am Ausar. I cannot be other than joyful.

I am joyful because I will myself to be joyful.



Law of Sebek

It is not what you think or what you affirm. It is who is thinking and who is affirming. Are you a human or a divine being?



Reasoning:

[Sebek] corresponds to [one of] the tools through which behavior is programmed. Through the understanding of the law such programming can be done at will. If we have the tools to program any desired behavior at will, then we can choose to allow only peace and pleasure to manifest as our emotional reactions to all events.

Sebek Truisms:

I am well on my way to success because I understand the suggestive power of belief. I reject all negative beliefs, and deliberately and consistently cultivate positive beliefs.

My positive thoughts flow naturally from my being Ausar.

I know that my spirit is essentially unconditioned, therefore whatever beliefs I take into trance, my spirit will make come true if it is at all humanly possible.

I do not delude myself into mistaking my education for knowledge of reality itself. My way to success remains open.

I am well on my way to becoming Ausar because I no longer mask my motives through rationalizations.

I am that, therefore I think.



Law of Auset

Prepare to sacrifice everything to become the vessel of God on earth, and you will, in turn, receive everything. This is devotion to serving God.



Reasoning:

[Auset] corresponds to [one of] the tools through which behavior is programmed. Through the understanding of the law such programming can be done at will. If we have the tools to program any desired behavior at will, then we can choose to allow only peace and pleasure to manifest as our emotional reactions to all events.

Auset Truisms:

I know that I am devoted to spirituality for I have given the highest priority in my life to the resurrection of Ausar.

I am the master of my person. Through trance, I can cultivate any emotion I desire to manifest.

My ability to cultivate the experience of remorse at will and to apologize in any situation of transgression assures me a solid foundation in my quest to become Ausar.



Law of Geb

Know that from heaven you came and to heaven you will return, seek not enduring works on earth. You are the master of the earth through your likeness with God.



Reasoning:

Our physical nature is totally amenable to reprogramming. Since we have the laws and faculties to do so, why not dedicate the use of our will to program desirable ends in our lives—peace, happiness, health and prosperity?

The Teachings of Ptah Hotep

These are instructions by the Mayor of the City who is also the Vizier. His name is Ptahhotep and he serves under Pharaoh Assa who lives for all eternity. The mayor of the City, Vizier Ptahhotep, addressed the Supreme Divinity, the Deity as follows:

"God upon the crocodiles." (Reference to Heru) who is sometimes shown standing on two crocodiles. My God, the process of aging brings senility. My mind decays and forgetfulness of the things of yesterday has already begun. Feebleness has come and weakness grows. Childlike one sleeps all day. The eyes are dim and the ears are becoming deaf. The strength is being sapped. The mouth has grown silent and does not speak. The bones ache through and through. Good things now seem evil. The taste is gone. What old age does to people in evil is everything. The nose is closed and does not breathe. It is painful even to stand or to sit. May your servant be authorized to use the status that old age affords, to teach the hearers, so as to tell them the words of those who have listened to the ways of our ancestors, and of those who have listened to the Gods. May I do this for you, so that strife may be banned from among our people, and so that the Two Shores may serve you?

Then the majesty of the Deity said to Ptahhotep, go ahead and instruct him in the Ancient Wisdom. May he become a model for the children of the great. May obedience enter into him, and may he be devoted to the one who speaks to him. No one is born wise.

And so begins the formulation of Mdw Ntr, good speech, to be spoken by the Prince, the Count, God's beloved, the eldest son of the Pharaoh, the son of his body, Mayor of the City and Vizier, Ptahhotep, instructs the ignorant in the knowledge and in the standards of good speech. It will profit those who hear. It will be a loss to those who transgress. Ptahhotep began to speak to "Pharaoh's son" (to posterity).

1. Do not be proud and arrogant with your knowledge. Consult and converse with ignorant and the wise, for the limits of art are not reached. No artist ever possesses that perfection to which he should aspire. Good speech is more hidden than greenstone (emeralds), yet it may be found among maids at the grindstones.

2. If you meet a disputant in the heat of action, one who more powerful than you, simply fold your arms and bend your back. To confront him will not make him agree with you. Pay no attention to his evil speech. If you do not confront him while he is raging, people will call him an ignoramus. Your self-control will be the match for his evil utterances.

3. If you meet a disputant in action, one who is your equal, one who is on your level, you will overcome him by being silent while he is speaking evilly. There will be much talk among those who hear and your name will be held in high regard among the great.

4. If you meet a disputant in action who is a poor man and who is not your equal do not attack him because he is weak. Leave him alone. He will confound himself. Do not answer him just so that you can relieve your own heart. Do not vent yourself against your opponent. Wretched is he who injures a poor man. If you ignore him listeners will wish to do what you want. You will beat him through their reproof.

5. If you are a man who leads, a man who controls the affairs of many, then seek the most perfect way of performing your responsibility so that your conduct will be blameless. Great is Maat (truth, justice, and righteousness). It is everlasting. Maat has been unchanged since the time of Ausar. To create obstacles on the following of laws, is to open a way to a condition of violence. The *transgressor of laws* is punished, although the greedy person overlooks this. Baseness may obtain riches, yet crime never lands its wares on the shore. In the end only Maat lasts. Man says, "Maat is my father's ground."

6. Do not scheme against people. God will punish accordingly; If a man says, "I will live by scheming," he will lack bread for his mouth. If a man says, "I will be rich," he will have to say, "My cleverness has trapped me." If he says, "I will trap for myself" he will not be able to say, "I trapped for myself" he will not be able to say, "I trapped for my profit." If a man says, "I will rob someone," he will end by being given to a stranger. People schemes do not prevail. God's command is what prevails. Therefore, live in the midst of peace. What God gives comes by itself.

7. If you are one among guests at the table of person who is more powerful than you, take what that person gives just as it is set before you. Look at what is before you. Don't stare at your host. Don't speak to him until he asks. One does not know what may displease him. Speak when he has spoken to you. Then your words will please the heart. The man who has plenty of the means of existence acts as his Ka commands. He will give food to those who he favors. It is the Ka that makes his hand stretch out. The great man gives to the chosen man, thus eating is under the direction of God. It is a fool who complains about it.

8. If you are a person of trust sent by one great person to another great person, be careful to stick to the essence of the message that you were asked to transmit. Give the message exactly as he gave it to you. Guard against provocative speech which makes one great person angry with another. Just keep to the truth. Do not exceed it. However, even though there may have been an out-burst in the message you should not repeat it. Do not malign anyone, great or small, the Ka abhors it.

9. If you plow and if there is growth in your field and God lets it prosper in your hand, don't boast to your neighbor. One has great respect for the silent person. A person of character is a person of wealth. If that person robs, he or she like a crocodile in the middle of the waters. If God gives you children, don't impose on one who has no children. Neither should you decry or brag about having your own children, for there is many a father who has grief and many a mother with children who is less content than another. It is the lonely whom God nurtures while the family man prays for a follower.

10. If you are poor, then serve a person of worth so that your conduct may be well with God. Do not bring up the fact that he was once poor. Do not be arrogant towards him just because you know about his former state. Respect him now for his position of authority. As for fortune, it obeys its own law and that is her will. It is God's gift. It is God who makes him worthy and who protects him while he sleeps, or who can turn away from him.

11. Follow your heart as long as you live. Do more than is required of you. Do not shorten the time of "follow the heart", since that offends the Ka. Don't waste time on daily cares over and beyond providing for your household. When wealth finally comes, then follow your heart. Wealth does no good if you are glum.

12. If you are a wise man, train up a son who will be pleasing to God. If he is straight and takes after you, take good care of him. Do everything that is good for him. He is your son, your Ka begot him. Don't withdraw your heart from him. But an offspring can make trouble. If your son strays and neglects your council and disobeys all that is said, with his mouth spouting evil speech, then punish him for all his talk. God will hate him who crosses you. His guilt was determined in the womb. He who God makes boatless cannot cross the water.

13. If you are a guard in the storehouse, stand or sit rather than leave your post and trespass into someone's else's place. Follow this rule from the first. Never leave your post, even when fatigued. Keen is the face to him who enters announced, and spacious is the seat of him who has been asked to come in. The storehouse has fixed rules. All behaviour is strictly by the rule. Only a God can penetrate the secure warehouse where the rules are followed, even by privileged persons.

14. If you are among the people then gain your supporters by building trust. The trusted man is one who does not speak the first thing that comes to mind; and he will become a leader. A man of means has a good name, and his face is benign. People will praise him even without his knowledge. On the other hand, he whose heart obeys his belly asks for contempt of himself in the place of love. His heart is naked. His body is unanointed. The great hearted is a gift of God. He who is ruled by his appetite belongs to the enemy.

15. Report the thing that you were commissioned to report without error. Give your advice in the high council. If you are fluent in your speech, it will not be hard for you to report. Nor will anyone say of you, "who is he to know this?" As to the authorities, their affairs will fail if they punish you for speaking truth. They should be silent upon hearing the report that you have rendered as you have been told.

16. If you are a man who leads, a man whose authority reaches widely, then you should do perfect things, those which posterity will remember. Don't listen to the words of flatterers or to words that puff you up with pride and vanity.

17. If you are a person who judges, listen carefully to the speech of one who pleads. Don't stop the person from telling you everything that they had planned to tell you. A person in distress wants to pour out his or her heart, even more than they want their case to be won. If you are one who stops a person who is pleading, that person will say "why does he reject my plea?" Of course not all that one pleads for can be granted, but a good hearing soothes the heart. The means for getting a true and clear explanation is to listen with kindness.

18. If you want friendship to endure in the house that you enter, the house of a master, of a brother or of a friend, then in whatever place you enter beware of approaching the women there. Unhappy is the place where this is done. Unwelcome is he who intrudes on them. A thousand men are turned away from their good because of a short moment that is like a dream, and then that moment is followed by death that comes from having known that dream. Anyone who encourages you take advantage of the situation gives you poor advice. When you go to do it, your heart says no. If you are one who fails through the lust of women, then no affair of yours can prosper.

19. If you want to have perfect conduct, to be free from every evil, then above all guard against the vice of greed. Greed is a grievous sickness that has no cure. There is no treatment for it. It embroils fathers, mothers and the brothers of the mother. It parts the wife from the husband. Greed is a compound of all the evils. It is a bundle of all hateful things. That person endures whose rule is righteous, who walks a straight line, for that person will leave a legacy by such behavior. On the other hand, the greedy has no tomb.

20. Do not be greedy in the division of things. Do not covet more than your share. Don't be greedy towards your relatives. A mild person has a greater claim than the harsh one. Poor is the person who forgets his relatives. He is deprived of their company. Even a little bit of what is wanted will turn a quarreler into a friendly person.

21. When you prosper and establish your home, love your wife with ardor. Then fill her belly and clothe her back. Caress her. Give her ointments to soothe her body. Fulfill her wishes for as long as you live. She is a fertile field for her husband. Do not be brutal. Good manners will influence her better than force. Do not contend with her in the courts. Keep her from the need to resort to outside powers. Her eye is her storm when she gazes. It is by such treatment that she will be compelled to stay in your house.

22. Help your friends with things that you have, for you have these things by the grace of God. If you fail to help your friends, one will say you have a selfish Ka. One plans for tomorrow, but you do not know what tomorrow will bring. The right soul is the soul by which one is sustained. If you do praiseworthy deeds your friends will say, "welcome" in your time of need.

23. Don't repeat slander nor should you even listen to it. It is the spouting of the hot bellied. Just report a thing that has been observed, not something that has been heard secondhand. If it is something negligible, don't even say anything. He who is standing before you will recognize your worth. Slander is like a terrible dream against which one covers the face.

24. If you are a man of worth who sits at the council of a leader, concentrate on being excellent. Your silence is much better than boasting. Speak when you know that you have a solution. It is the skilled person who should speak when in council. Speaking is harder than all other work. The one who understands this makes speech a servant.

25. If you are mighty and powerful then gain respect through knowledge and through your gentleness of speech. Don't order things except as it is fitting. The one who provokes others gets into trouble. Don't be haughty lest you be humbled. But also don't be mute lest you be chided. When you answer one who is fuming, turn your face and control yourself. The flame of the hot hearted sweeps across everything. But he who steps gently, his path is a paved road. He who is agitated all day has no happy moments but he who amuses himself all day can't keep his fortune.

26. Do not disturb a great man or distract his attention when he is occupied, trying to understand his task. When he is thus occupied, he strips his body through the love of what he does. Love for the work which they do brings men closer to God. These are the people who succeed in what they do.

27. Teach the great what is useful to them. Be an aide to the great before the people. If you let your knowledge impress your leader, your sustenance from him will then come from his soul. As his favorite's belly is filled, so will your back be clothed and his help will be there to sustain you. For you leader whom you love and who lives by useful knowledge, he in turn will give you good support. Thus will the love of you endure in his belly. He is a soul who loves to listen.

28. If you are an official of high standing, and you are commissioned to satisfy the many, then hold to a straight line. When you speak don't lean to one side or to the other. Beware lest someone complain, saying to the judges, "he has distorted things", and then your very deeds will turn into a judgement of you.

29. If you are angered by a misdeed, then lean toward a man on account of his rightness. Pass over the misdeed and don't remember it, since God was silent to you on the first day on your misdeed.

30. If you are great after having been humble, if you have gained your wealth after having been poor, and then go to town that you know and that knows your former condition, don't put your trust in your newly acquired wealth which has come to you as a gift of God. If you do, one day someone there who is poor may very well overtake you.

31. Accept the authority of your leaders then your house will endure in its wealth. Your rewards will come from the right place. Wretched is he who opposes his leader. One lives as long as he is mild. Baring your arm does not hurt it. Do not plunder your neighbor's house or steal the goods of one that is near you, lest he denounce you before you are even heard. One who is argumentative is a mildless person. If he is also known as an aggressor, then that hostile man will have trouble in the neighborhood.

32. Be circumspect in matters of sexual relations.

33. If you examine the character of a friend, don't ask other people, approach your friend. Deal with him alone, so as not to suffer from his anger. You may argue with him after a little while. You may test his heart in conversation. If what he has seen escapes him, if he does something that annoys you, stay friendly with him and do not attack. Be restrained and don't answer him with hostility. Do not leave him and do not attack him. His time will not fail to come. He cannot escape his fate.

34. Be generous as long as you live. What leaves the storehouse does not return. It is the food in the storehouse that one must share that is coveted. One whose belly is empty becomes an opponent. Therefore, do not have an accuser or an opponent as a neighbor. Your kindness to your neighbors will be a memorial to you for years, after you satisfy their needs.

35. Know your friends and then you prosper. Don't be mean towards your friends. They are like a watered field and greater than any material riches that you may have, for what belongs to one belongs to another. The character of one who is well born should be a profit to him. Good nature is a memorial.

36. Punish firmly and chastise soundly, then repression of crime becomes an example. But punishment except for crime will turn the complainer into an enemy.

37. If you take a wife a good time woman who is joyful and who is well known in the town, if she is fickle and seems to live for the moment, do not reject her. Let her eat. The joyful person brings happiness.

If you listen to my sayings all of your affairs will go forward. Their value resides in their truth. The memory of these sayings goes on in the speech of men and women because of the worth of their precepts. If every word is carried on, they will not perish in this land. If advice is given for the good, the great will speak accordingly. This is a matter of teaching a person to speak to posterity. He or she who hears it becomes a master hearer. It is good to speak to posterity. Posterity will listen.

If an example is set by him or her who leads, he or she will be beneficent forever, his wisdom lasting for all time. The wise person feeds the Ka with what endures, so that he is happy with that person on earth. The wise is known by his or her wisdom. The great is known by his or her good actions. The heart of the wise matches his or her tongue and his or her lips are straight when he or she speaks. The wise have eyes that are made to see and ears that are made to hear what will profit the offspring. The wise person who acts with Maat is free of falsehood and disorder.

Useful is hearing to a son who hears. If hearing enters the hearer, then the hearer becomes a listener. Hearing well is speaking well. Useful is hearing to one who hears. Hearing is better than everything else. It creates good will. How good is it for a son to understand his father's words. That son will reach old age through those words.

He who hears is beloved of God. He whom God hates does not hear. The heart makes of its owner hearer or a non-hearer. Man's heart is his life, prosperity and health. The hearer is one who hears what is said. He who loves to hear is one who acts on what is said. How good is it for a son to listen to his father. How happy is he to whom it is said "Your son, is a master of hearing." The hearer of whom this is said is well endowed indeed and is honored by his father. That hearer's remembrance is in the mouth of the living, those that are on earth and those who will be.

If a man's son accepts his father's words then no plan of his will go wrong. So teach your son to be a hearer, one who will be valued by the officials, one who will guide his speech by what he has been told, one who is regarded as a hearer. This son will excel and his deeds will stand out while failure will follow those who do not hear. The wise wakes up early to his lasting gain while the fool is hard pressed.

The fool who does not hear, he can do nothing at all. He looks at ignorance and sees knowledge. He looks at harmfulness and see usefulness. He does everything that one detests and is blamed for it every day. He lives on the things by which one dies. His food is evil speech. His sort is known to the officials who say, "There goes a living death every day." One ignores the things that he does because of his many daily troubles.

A son who hears is a follower of Heru. It will go well with him when he has heard. When he old and has reached the period where he is venerated, then he will speak likewise to his own children, renewing then the teachings of his father.

Every man teaches as he acts. He will speak to the children so that they will speak to their children. He will set an example and not give offense. So if justice stands firm, your children will live. As to the first child who gets into trouble, when people see it, they will say about the child "that is just like him", and they will also say when they even hear a rumor about the child, "that is just like him too."

To see everyone is to satisfy the many. Any riches that you have are useless without the many. Don't say something and then take it back. Don't put one thing in place of another. Beware of releasing the restraints in you, lest the wise man say, "listen, if you want to endure in the mouth of the hearers, speak after you have mastered the craft." If you speak to good purpose all your affairs will be in place.

Conceal your heart. Control your mouth. Then you will be known among the officials. Be quite exact before your leader. Act so that no one will say to him "he is the son of that one."

Be deliberate when you speak so as to say things that count. Then the officials who listen will say, "how good is the thing that comes from his mouth." Act so that your leader will say of you, "how good is he whom his father has taught. When he came forth from his body, he told him all that was in his mind, and he does even more than he was told."

The good son is the gift of God and exceeds what is told him by his leader. He will do right when his heart is straight. As you succeed me sound in body, a Pharaoh, content with all that was done, may obtain many years of life.

The things that I did on earth were not small. I have had 110 years of life. As a gift of the Pharaoh, I have had honors exceeding those of the ancestors, by doing Maat until the state of veneration.

Is is done, from its beginning to its end, as it was found in the writings of the ancestors and Diety.

EGYPTIAN YOGA THE PHILOSOPHY OF ENLIGHTENMENT

By Dr. Muata Abhaya Ashby

SEMA TAWI MEANS EGYPTIAN YOGA

Most students of yoga are familiar with the yogic traditions of India consider that the Indian texts such as the Bhaṣavad Gita, Mahabharata, Patan-jali Yoḡa Sutras, etc. are the primary and original source of Yoḡic philosophy and teaching. However, upon examination, the teachings currently espoused in all of the major forms of Indian Yoḡa can be found in Ancient Egyptian scriptures, inscribed in papyrus and on temple walls as well as steles, statues, obelisks and other sources.

WHAT IS YOGA?

Yoḡa is the practice of mental, physical and spiritual disciplines which lead to self-control and self-discovery by purifying the mind, body and spirit, so as to discover the deeper spiritual essence which lies within every human being and object in the universe. In essence, the goal of Yoḡa practice is to unite or yoke one's individual consciousness with Universal or Cosmic consciousness. Therefore, Ancient Egyptian religious practice, especially in terms of the rituals and other practices of the Ancient Egyptian Temple system known as Shetaut Neter (the way of the hidden Supreme Being), also known in Ancient times as:

SMAI TAWI

"Egyptian Yoḡa," should as well be considered as universal streams of self-knowledge philosophy which influenced and inspired the great religions and philosophers to this day. In this sense, religion, in its purest form, is also a Yoḡa system, as it seeks to reunite the soul with its true and original source, God. In broad terms, any spiritual movement or discipline that brings one closer to self-knowledge is a "Yoḡic" movement. The main recognized forms of Yoḡa disciplines are:

YOGA OF WISDOM

YOGA OF DEVOTIONAL LOVE

YOGA OF MEDITATION

PHYSICAL POSTURES YOGA

YOGA OF SELFLESS ACTION

TANTRIC YOGA

SERPENT POWER YOGA

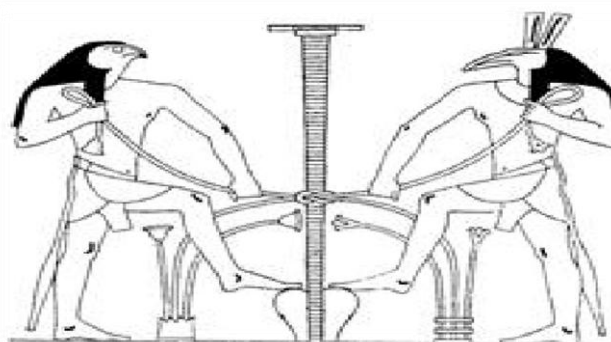
The diagram below shows the relationship between the Yoga disciplines and the path of mystical religion (religion practiced in its three complete steps: 1st receiving the {knowledge}, 2nd practicing the rituals of the Legend {following the teachings of the Legend} and 3rd entering into a mystical experience {becoming one with the central figure of the Legend}).

The disciplines of Yoga fall under five major categories. These are: Yoga of Wisdom, Yoga of Devotional Love, Yoga of Meditation, Tantric Yoga, Yoga of Selfless Action. When these disciplines are practiced in a harmonized manner this practice is called "Integral Yoga." Within these categories there are subsidiary forms which are part of the main disciplines. The emphasis in the Kamitan Asarian (Osirian) Legend is on the Yoga of Wisdom, Yoga of Devotional Love and Yoga of Selfless Action. The important point to remember is that all aspects of Yoga can and should be used in an integral fashion to effect an efficient and harmonized spiritual movement in the practitioner. Therefore, while there may be an area of special emphasis, other elements are bound to become part of the Yoga program as needed. For example, while a Yogī (practitioner of Yoga, aspirant, initiate) may place emphasis on the Yoga of Wisdom, they may also practice Devotional Yoga and Meditation Yoga along with the wisdom studies. So the practice of any discipline that leads to oneness with Supreme Consciousness can be called Yoga. If you study, rationalize and reflect upon the teachings, you are practicing Yoga of Wisdom. If you meditate upon the teachings and your Higher Self, you are practicing Yoga of Meditation. Thus, whether or not you refer to it as such, if you practice rituals which identify you with your spiritual nature, you are practicing, Yoga of Ritual Identification (which is part of the Yoga of Wisdom {Kamitan-Rekh, Indian-Jnana} and the Yoga of Devotional Love {Kamitan-Ushet, Indian-Bhakti} of the Divine). If you develop your physical nature and psychic energy centers, you are practicing Serpent Power (Kamitan-Uraeusor Indian-Kundalini) Yoga, (which is part of Tantric Yoga). If you practice living according to the teachings of ethical behavior and selflessness, you are practicing Yoga of Action, (Kamitan-Maat, Indian-Karma) in daily life. If you practice turning your attention towards the Divine by developing love for the Divine, then it is called Devotional Yoga, or Yoga of Divine Love. The practitioner of Yoga is called a Yogin (male practitioner) or Yogini (female practitioner), or the term "Yogī" may be used to refer to either a female or male practitioner in general terms. One who has attained the culmination of Yoga (union with the Divine) is also called a Yogī. In this manner, Yoga has been developed into many disciplines which may be used in an integral fashion to achieve the same goal: Enlightenment. Therefore, the aspirant is to learn about all of the paths of Yoga and choose those elements which best suit {his/her} personality or practice them all in an integral, balanced way. Enlightenment is the term used to describe the highest level of spiritual awakening. It means attaining such a level of spiritual awareness that one discovers the underlying unity of the entire universe as well as the fact that the source of all creation is the same source from which the innermost Self within every human heart arises.

WHAT IS EGYPTIAN YOGA?

The Term “Egyptian Yoga” and The Philosophy Behind It As previously discussed, Yoga in all of its forms were practiced in Egypt apparently earlier than anywhere else in our history. This point of view is supported by the fact that there is documented scriptural and iconographical evidence of the disciplines of virtuous living, dietary purification, study of the wisdom teachings and their practice in daily life, psychophysical and psycho-spiritual exercises and meditation being practiced in Ancient Egypt, long before the evidence of its existence is detected in India (including the Indus Valley Civilization) or any other early civilization (Sumer, Greece, China, etc.). The teachings of Yoga are at the heart of Pt m Hru. As explained earlier, the word “Yoga” is a Sanskrit term meaning to unite the individual with the Cosmic. The term has been used in certain parts of this book for ease of communication since the word “Yoga” has received wide popularity especially in western countries in recent years. The Ancient Egyptian equivalent term to the Sanskrit word yoga is: “Smai.” Smai means union, and the following determinative terms give it a spiritual significance, at once equating it with the term “Yoga” as it is used in India. When used in conjunction with the Ancient Egyptian symbol which means land, “Ta,” the term “uni-on of the two lands” arises. In Chapter 4 and Chapter 17 of the Pt m Hru, a term “Smai Tawi” is used. It means “Union of the two lands of Egypt,” ergo “Egyptian Yoga.” The two lands refer to the two main districts of the country (North and South). In ancient times, Egypt was divided into two sections or land areas. These were known as Lower and Upper Egypt. In Ancient Egyptian mystical philosophy, the land of Upper Egypt relates to the divinity Heru (Hera), who represents the Higher Self, and the land of Lower Egypt relates to Set, the divinity of the lower self. So Smai Tawi means “the union of the two lands” or the “Union of the lower self with the Higher Self. The lower self relates to that which is negative and uncontrolled in the human mind including worldliness, egoism, ignorance, etc. (Set), while the Higher Self relates to that which is above temptations and is good in the human heart as well as in touch with transcendental consciousness (Hera). Thus, we also have the Ancient Egyptian term Smai Heru-Set, or the union of Heru and Set. So Smai Tawi or Smai Heru-Set are the Ancient Egyptian words which are to be translated as “Egyptian Yoga.” Above: the main symbol of Egyptian Yoga: Sma. The Ancient Egyptian language and symbols provide the first “historical” record of Yoga Philosophy and Religious literature. The hieroglyph Sma, ? “Sema,” represented by the union of two lungs and the trachea, symbolizes that the union of the duality, that is, the Higher Self and lower self, leads to Non-duality, the One, singular consciousness.

The Ancient Egyptians called the disciplines of Yoga in Ancient Egypt by the term “ Smai Tawi.” So what does Smai Tawi mean?



Above left: Smai Heru-Set, Heru and Set join forces to tie up the symbol of Union (Sema –see above). The Sema symbol refers to the Union of Up-per Egypt (Lotus) and Lower Egypt (Papyrus) under one ruler, but also at amore subtle level, it refers to the union of one's Higher Self and lower self (Heru and Set), as well as the control of one's breath (Life Force) through the union (control) of the lungs (breathing orğans). The character of Heru and Set are an integral part of the Pert Em Heru.

The central and most popular character within Ancient Egyptian Religion of Asar is Heru, who is an incarnation of his father, Asar. Asar is killed by his brother Set who, out of greed and demoniac (Setian) tendency, craved to be the ruler of Egypt. With the help of Djehuti, the God of wisdom, Aset, the great mother and Het heru, his consort, Heru prevailed in the battle against Set for the rulership of Kemit (Egypt). Heru's struggle symbolizes the struggle of every human being to regain rulership of the Higher Self and to subdue the lower self.

The most ancient writings in our historical period are from the Ancient Egyptians. These writings are referred to as hieroglyphics. The original name given to these writings by the Ancient Egyptians is Metu Neter, meaning "the writing of God" or Neter Metu or "Divine Speech." These writings were inscribed in temples, coffins and papyrus and contained the teachings in reference to the spiritual nature of the human being and the ways to promote spiritual emancipation, awakening or resurrection. The Ancient Egyptian proverbs presented in this text are translations from the original hieroglyphic scriptures. An example of hieroglyphic text was presented above in the form of the text of Smai Tauu or "Egyptian Yoga." Egyptian Philosophy may be summed up in the following proverbs, which clearly state that the soul is heavenly or divine and that the human being must awaken to the true reality, which is the Spirit, Self.

"Self-knowledge is the basis of true knowledge." "Soul to heaven, body to earth." "Man is to become God-like through a life of virtue and the cultivation of the spirit through scientific knowledge, practice and bodily discipline." "Salvation is accomplished through the efforts of the individual. There is no mediator between man and {his/her} salvation." "Salvation is the freeing of the soul from its bodily fetters, be-coming a God through knowledge and wisdom, controlling the forces of the cosmos instead of being a slave to them, subduing the lower nature and through awakening the Higher Self, ending the cycle of rebirth and dwelling with the Neters who direct and control the Great Plan."

Egyptian Yoga is a revolutionary new way to understand and practice Ancient Egyptian Mysticism, the Ancient Egyptian mystical religion (Shet-autNeter). Egyptian Yoga is what has been commonly referred to by Egyptologists as Egyptian "Religion" or "Mythology," but to think of it as just another set of stories or allegories about a long lost civilization is to completely miss the greatest secret of human existence. What is Yoga? The literal meaning of the word YOGA is to "YOKE" or to "LINK" back. The implication is to link back individual consciousness to its original source, the original essence: Universal Consciousness. In a broad sense Yoga is any process which helps one to achieve liberation or freedom from the bondage to human pain and spiritual ignorance. So whenever you engage in any activity with the goal of promoting the discovery of your true Self, be it studying the wisdom teachings, exercise, fasting, meditation, breath control, rituals, chanting, prayer, etc., you are practicing yoga. If the goal is to help you to discover your essential nature as one with God or the Supreme Being or Consciousness, then it is Yoga. Yoga, in all of its forms as the disciplines of spiritual development, as practiced in Ancient Egypt earlier than anywhere else in history. The ancient scriptures describe how Asar the first king of Ancient Egypt, traveled throughout Asia and Europe establishing civilization and the practice of religion. This partially explains why the teachings of mystical spirituality known as Yoga and Vedanta in India are so similar to the teachings of Shetaut Neter (Ancient Egyptian religion - Egyptian Yoga. This unique perspective from the highest philosophical system which developed in Africa over seven thousand years ago provides a new way to look at life, religion, psychology and the way to spiritual development leading to spiritual Enlightenment. So Egyptian Yoga is not merely a philosophy but a discipline for promoting spiritual evolution in a human being, allowing him or her to discover the ultimate truth, supreme peace and utmost joy which lies within the human heart. These are the true worthwhile goals of life. Anything else is settling for less. It would be like a personality who owns vast riches thinking that he is poor and homeless. Every human being has the potential to discover the greatest treasure of all existence if they apply themselves to the study and practice of the teachings of Yoga with the proper guidance. Sema (?) is the Ancient Egyptian word and symbol meaning union or Yoga. This is the vision of Egyptian Yoga.

THE STUDY OF YOGA

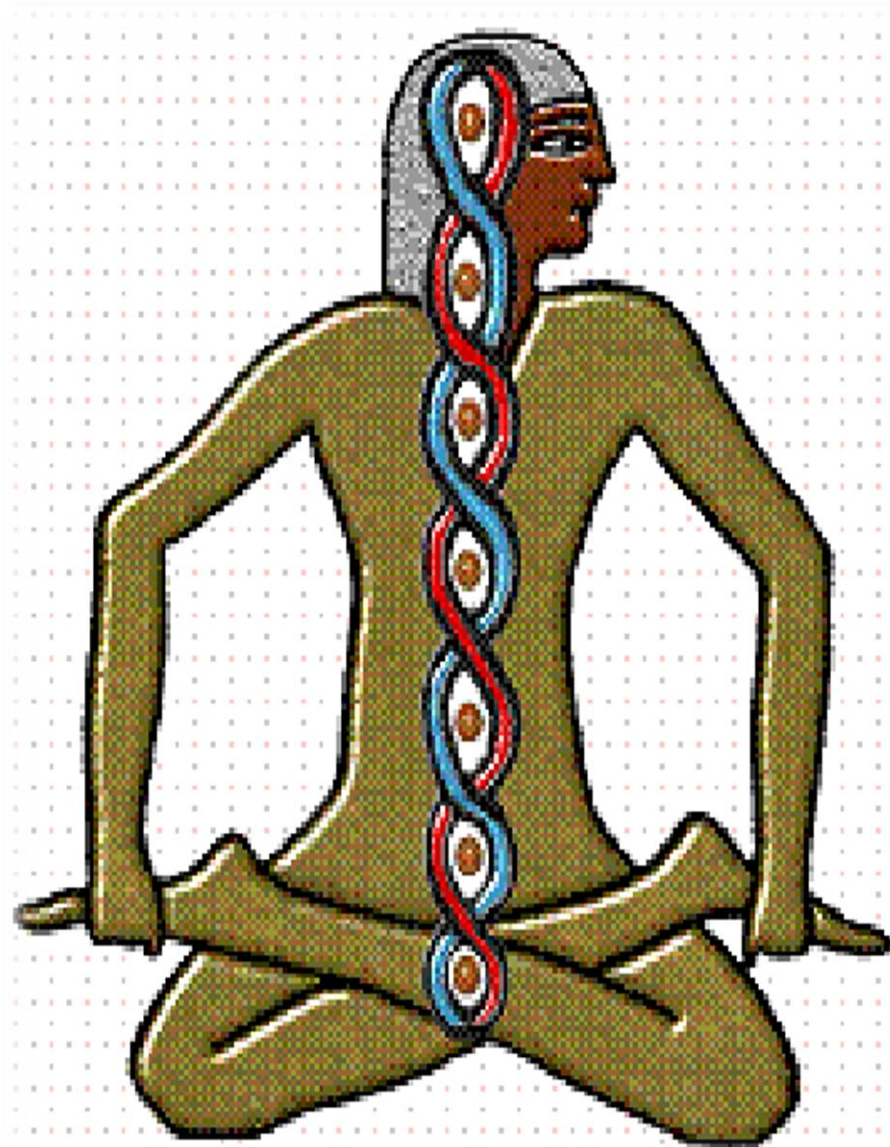
When we look out upon the world, we are often baffled by the multiplicity, which constitutes the human experience. What do we really know about this experience? Many scientific disciplines have developed over the last two hundred years for the purpose of discovering the mysteries of nature, but this search has only engendered new questions about the nature of existence. Yoga is a discipline or way of life designed to promote the physical, mental and spiritual development of the human being. It leads a person to discover the answers to the most important questions of life such as, Who am I? Why am I here? Where am I going? As explained earlier, the literal meaning of the word Yoga is to "Yoke" or to "Link" back, the implication being to link the individual consciousness back to the original source, the original essence, that which transcends all mental and intellectual attempts at comprehension, but which is the essential nature of everything in Creation, termed "Universal Consciousness. While in the strict sense, Yoga may be seen as a separate discipline from religion, yoga and religion have been linked at many points throughout history and continue to be linked even today. In a manner of speaking, Yoga as a discipline may be seen as a non-sectarian transpersonal science or practice to promote spiritual development and harmony of mind and body thorough mental and physical disciplines including meditation, psycho-physical exercises, and performing action with the correct attitude. The teachings which were practiced in the Ancient Egyptian temples were the same ones later intellectually defined into a literary form by the Indian Sages of Vedanta and Yoga. This was discussed in our book Egyptian Yoga: The Philosophy of Enlightenment. The Indian Mysteries of Yoga and Vedanta may therefore be understood as representing an unfolding exposition of the Egyptian Mysteries. The question is how to accomplish these seemingly impossible tasks? How to transform yourself and realize the deepest mysteries of existence? How to discover "Who am I?" This is the mission of Yoga Philosophy and the purpose of yogic practices. Yoga does not seek to convert or impose religious beliefs on any one. Ancient Egypt was the source of civilization and the source of religion and Yoga. Therefore, all systems of mystical spirituality can coexist harmoniously within these teachings when they are correctly understood.

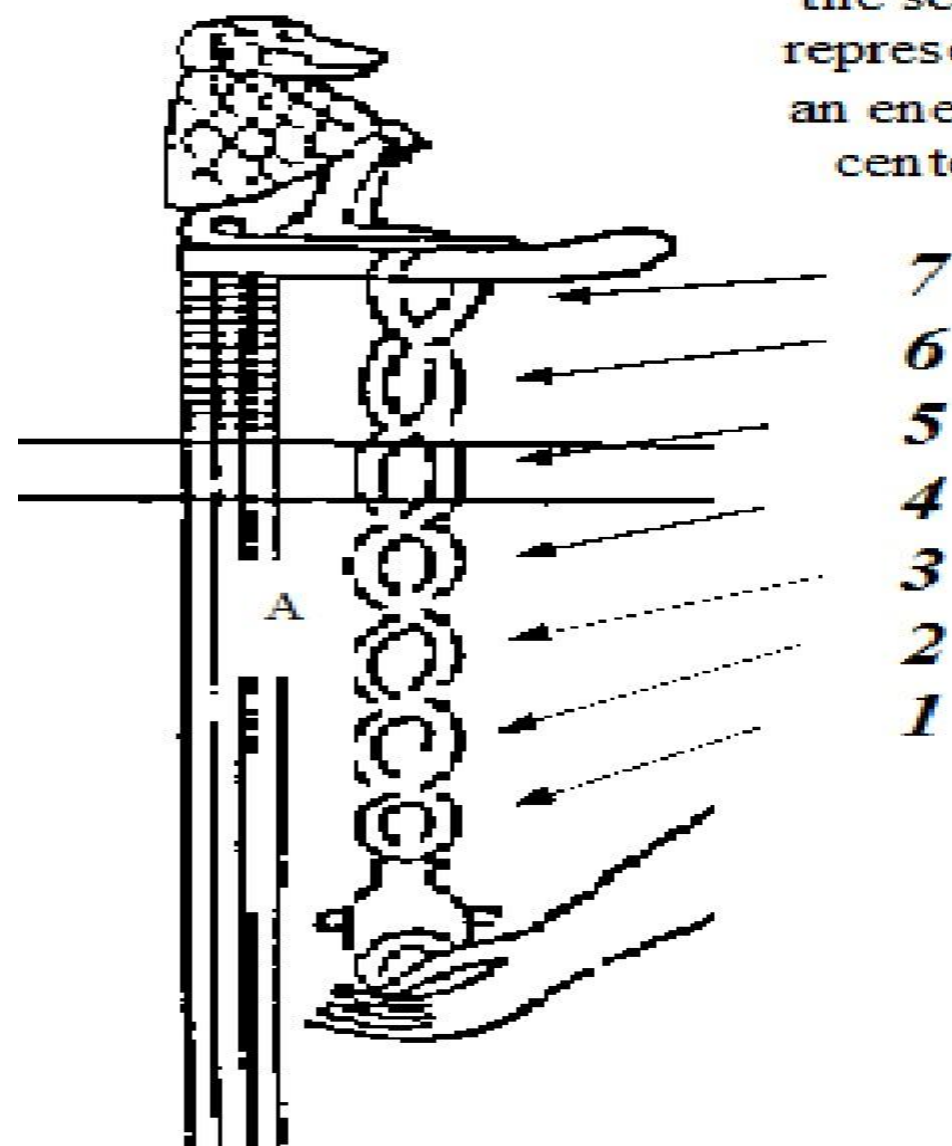
The goal of yoga is to promote integration of the mind-body-spirit complex in order to produce optimal health of the human being. This is accomplished through mental and physical exercises which promote the free flow of spiritual energy by reducing mental complexes caused by ignorance. There are two roads which human beings can follow, one of wisdom and the other of ignorance. The path of the masses is generally the path of ignorance which leads them into negative situations, thoughts and deeds. These in turn lead to ill health and sorrow in life. The other road is based on wisdom and it leads to health, true happiness and enlightenment. The central and most popular character within ancient Egyptian Religion of Asar is Heru who is an incarnation of his father, Asar. Asar is killed by his brother Set who, out of greed and demoniac (Setian) tendency, craves to be the ruler of Egypt. With the help of Djehuti, the God of wisdom, Aset, the great mother and Het heru, his consort, Heru prevails in the battle against Set for the rulership of Egypt. Heru's struggle symbolizes the struggle of every human being to regain rulership of the Higher Self and to subdue the lower self. With this understanding, the land of Egypt is equivalent to the Kingdom/Queendom concept of Christianity. The most ancient writings in our historical period are from the ancient Egyptians. These writings are referred to as hieroglyphics. Also, the most ancient civilization known was the ancient Egyptian civilization. The proof of this lies in the ancient Sphinx which is over 12,000 years old. The original name given to these writings by the ancient Egyptians is MetuNeter, meaning "the writing of God" or NeterMetu or "Divine Speech." These writings were inscribed in temples, coffins and papyruses and contained the teachings in reference to the spiritual nature of the human being and the ways to promote spiritual emancipation, awakening or resurrection. The –Ancient Egyptian Proverbs presented in this text are translations from the original hieroglyphic scriptures. An example of hieroglyphic text is presented on the front cover.

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THE SEVEN POWERS AND ENERGY CENTERS





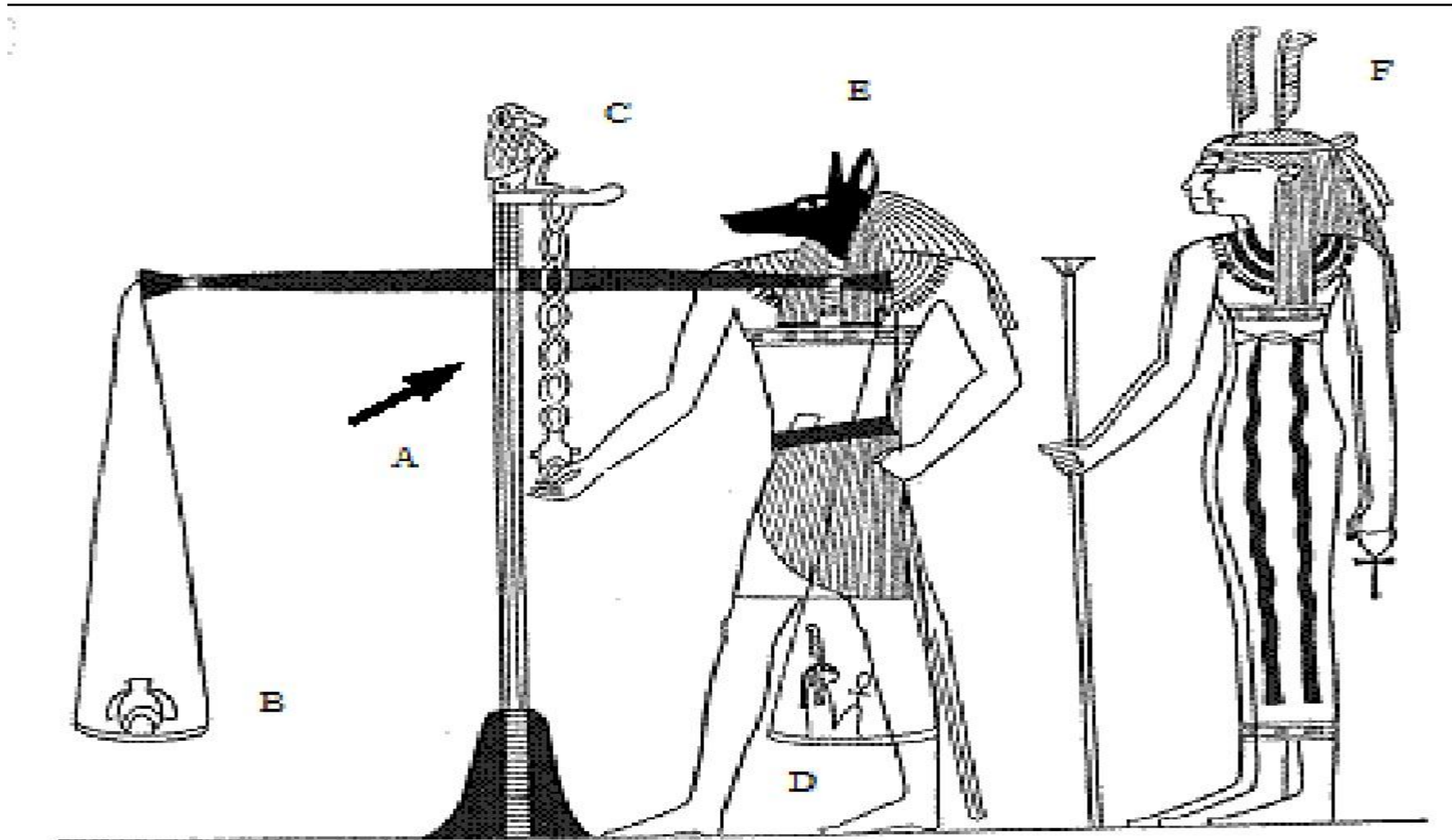
Each ring of
the scale
represents
an energy
center

*The weighing of the heart
of the deceased against
the Feather of Maat.*

*Goddess Maat (F)
presides over the
judgment. Each rung
(Fig. A.) represents a
level (chakras, energy
centers) of evolution of
the heart (consciousness)
(Fig. B.) of the deceased
(initiate) against the
Feather of Maat (D). The
judgment is presided over
by Djehuti (wisdom
faculty of the deceased)
in the form of a Baboon
(C) and Anubis (E).*

*(From the Greenfield
Papyrus)*

In ancient Egypt there existed a concept of seven vortices of energy in the subtle spine called sephk ba ra (seven souls of ra). in India they are called chakras. in the beginning, neter was one, and then through the power of thought, became three (holy trinity); from these three came the uncountable number of neters which through the extension of their consciousness (mental-thought power), created the projection (illusion) which we call creation. these are the souls of ra (heru). the neters sustain and govern creation with their thought-power. there are seven levels of creation (with many sub-levels in each), and there are a total of seven levels of consciousness. the task is then to attune the seven individual energy-



consciousness centers in the human being with the seven powers of the universe (god) through wisdom and virtue. the knowledge of the attainment of wisdom and virtue are encompassed in the 42 precepts of maat which are a multiple of 7, and in the 42 books of hermes (djehuti) which contain the knowledge of the nature of the universe which is also the subject of this volume. The psychic energy centers are located in the spiritual body and runs parallel to the spinal column. The energy centers are 7 centers of expanding levels of consciousness from the base of the spine (physical - animal consciousness - apophis)

to the top (spiritual consciousness) at the crown of the head: uraeus - buto.as in the Indian chakra system, the Egyptian seven powers are related to the seven energy centers of the spine and are linked to the awakening of one's spiritual powers. as one progresses on their spiritual path of evolution, while either purposely employing a spiritual discipline (study and application of spiritual and philosophic scriptures, reflection and meditation) or learning through the process of trial and error, these centers will automatically open, allowing one to experience increasing communion with the higher self: god. the process of raising one's spiritual power may be accomplished by concentration, proper breathing, meditation on the meanings of the symbols and surrendering to the will of the higher self (god). these techniques allow one to transform one's waking personality so that one may discover their innermost self: god. this should be done under the guidance of a qualified teacher (spiritual master, guru, etc.).

***SEPEKH BA RA** (the seven souls of ra) or **sefek hu adjit** (the seven serpent goddesses)*

the subtle body and the energy centers of the human body

the 7 energy centers

the psychic energy centers in the spiritual body are distributed throughout the spine going up from the base to the crown of the head:

THE URAEUS. SEPEKHT

corresponds to the first energy-consciousness center (indian- sanskrit -

"muladhara chakra")

Also known as the shat, it is the root center(chakra) which is located at the base of the spine. It is the level of energy-consciousness we use to manifest (project) our "body" on the physical plane of existence, so that our spirit may be able to have experience in the physical realm. The energies here are concerned with survival issues and in the unbalanced state, manifest as our "task" is to convert this sexual energy into spiritual energy, thereby achieving expanded consciousness in the realms above and beyond the physical. we must develop, raise and master this energy to the 7th energy center, thus becoming one with the universe: god. the mastery of the primal energies is represented by the goddess buto of egypt and goddess kunda-lini of india.

TEKH

corresponds to the second energy-consciousness center (chakra- indian sanskrit:

"swadhishtan chakra")

It is in the area of the organs of procreation where, if controlled by the higher centers, cosmic energy may be absorbed and transmuted to create more than just physical offspring; one may give birth to their untapped creative talents. however, if the individual is psychologically developed to this level only, he or she will be preoccupied with sexual matters.

AB (ob)

corresponds to the third energy-consciousness center (indian sanskrit:

"manipura chakra")

Its location is in the solar plexus. The vital fire which sustains the physical body is located here. This energy center gives one a sense of power and will. meditation on this spot sends sekhem or vital energy (prana, chi) to this center which promotes health by increased digestion and equal distribution of energy through out the body; the effect is physical and emotional balance. This is a pre-requisite for higher spiritual advancement .imbalance or obstruction in this energy center manifests as feelings of inadequacy and powerlessness; one feels incapable of expressing their willpower.

The fourth to the seventh energy-consciousness centers (chakras) represent the evolution of spiritual life, the divine nature which is latent in everyone. the lower energy centers (3-1) represent the life of the lower nature, the animal nature which seeks

survival and supremacy over others and gratification of the senses. Moving from the lower to the higher consciousness represents the second birth, the birth of the spirit.

KHEPER

corresponds to the fourth energy-consciousness center (indian- sanskrit -

"anahata chakra")

Its location is at the heart. This center opens up the possibility of the

"virgin birth"

Which is the spiritual consciousness as opposed to the lower animal consciousness. At this level, your spiritual essence becomes revealed in the caring (expressing love) for others. The kheper or anahata chakra is related to a gland in the body known as the thymus. Being very large in babies, the thymus shrinks as we mature. The thymus is intricately related to the immune system, producing anti bodies to ward off infections. It is not surprising then, that when we are stressed, our immune system weakens and we become ill. If we evaluate ourselves when we become ill, we will find that we usually are involved with self-defeating and self-destructive attitudes and behaviors—overworking, frustration, drugs, alcohol, bad relationships—and are not in a situation to freely give love to our very selves, much less to all humanity. If we are not cautious, we become trapped in this negative way of existence which becomes a vicious cycle. How do we break this cycle? By performing self-less service to others, a very difficult task when we feel as though we are the ones who need to be served. However, we must remember the divine rule (cosmic law): to give is to receive.

SEKHEM

corresponds to the fifth energy-consciousness center (indian- sanskrit -

"vishudhi chakra")

It is the throat chakra, the chakra of

meduneter

(divine speech). This center is involved with our ability to receive love from others—our self-value. Imbalance in this energy center may be expressed as the inability to communicate our needs to people around us and the world at large. Thus, it is linked to illnesses such as hoarseness and sore throats, which usually occur as a result of communication difficulties such as shouting and screaming in an attempt to be heard.

MER

corresponds to the sixth energy-consciousness center (indian- sanskrit -

"ajna chakra")

It is the third eye, the level of intuitive wisdom that does not require "thinking" or the mind processes. "This is the eye of heru, the light of intuitive vision. It is the level of "knowing" something instead of "thinking" we know something. Herein lies the ability to perceive the spirit as well as matter, and to live in both equally.

IKH

corresponds to the seventh energy-consciousness center (indian- sanskrit - *"sahasrara chakra"*) this is the energy-consciousness level where the dualistic mind symbolized by apopis and the

"life giving fire"

(primal energies), becomes united into one whole. This is where apopis is transformed into the uraeus (buto), the highest achievement of all spiritual movement. This consciousness level represents the level of transcendence, where the christ anointing occurs. It is here where the merging of the individual ba (soul) with the absolute reality (the universal ba, heru, ra, asar, ptah, etc.) occurs. The same symbolism is expressed in the idea of the sphinx where in the lion body (lower self) of the sphinx merges with the human head (higher self, god). the sphinx is also a symbol of heru.

below: from the

book of coming forth by day

of kenna*. am-mit- devourer of sinful souls shows the difference between animals (centers 1-3) and those born of the spirit (centers 4-7) by biting the staff of the scale of maat at the point between the third and fourth circles which symbolize the energy centers of the body. maat holds south in her left hand and which is holding the men-at, symbol of union of the male-female or phans. these seven energy centers are also called

"the seven uraeuses".

At right: a drawing from indian kundalini yoga showing the location of the energy centers of the body.

*this particular version of the

"Egyptian book of coming forth by day"

was prepared for initiate kenna. the !kun people of Africa the knowledge of the "life-force" inherent in the human body which was known as ra-buto in Egypt, kundalini in India, chi in china, and qi or ki in Japan, existed in various traditions around the world. The !kun nation of Africa who reside in the Kalahari desert are one of the societies referred to as "bushmen." they possess the knowledge of the inner life-force, and from ancient times, practiced the disciplines to arouse it for the purpose of attaining spiritual evolution. The !kun practitioners describe the classical life force arousal which begins at the pelvic region, moves up the back and rises to the brain, there causing ecstatic and mystical experiences which allow the practitioners to attain expanded states of consciousness known to them as: !kia*. this allows them to better serve their society. as in other nations of africa, the !kun begin by engaging in hours long rituals of dancing (see also the whirling dervishes). the goal is to arouse n/um (life force) which is said to reside in the pit of the stomach (see also lower dantien, energy centers in the body: chakra #3), and when "warmed"*** (aroused), rises from the base of the spine. as with other accounts from around the world, the initial onset of the arousal may be painless or may be attended by the painful movement of energy (not unlike the birth of a child) with such a force that it may challenge the sanity of the individual (see also altered states of consciousness) . this occurrence can understandably cause intense fear (of bodily injury or loss of sanity) which when overcome, allows the release of the spirit into new realms of consciousness (the !kia state). the state of !kia is equal to the state of samadhi in indian yoga and satori in zen meditation. *kiai is also a word of power in china and japan describing the life force which resides in the solar plexus or "lower dantien" region of the body. **see also: "the secret of the philosopher's stone."

THE DIVINE INTENTION OF HERU TO OFFER PA ASHUTAT



But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

{MALACHI 4:2}



In ancient KEMET this posture shows HERU invoking the blessings of PA NETER in the orthodox Islamic world it is called NIYYAH (offering the Hearts intention).

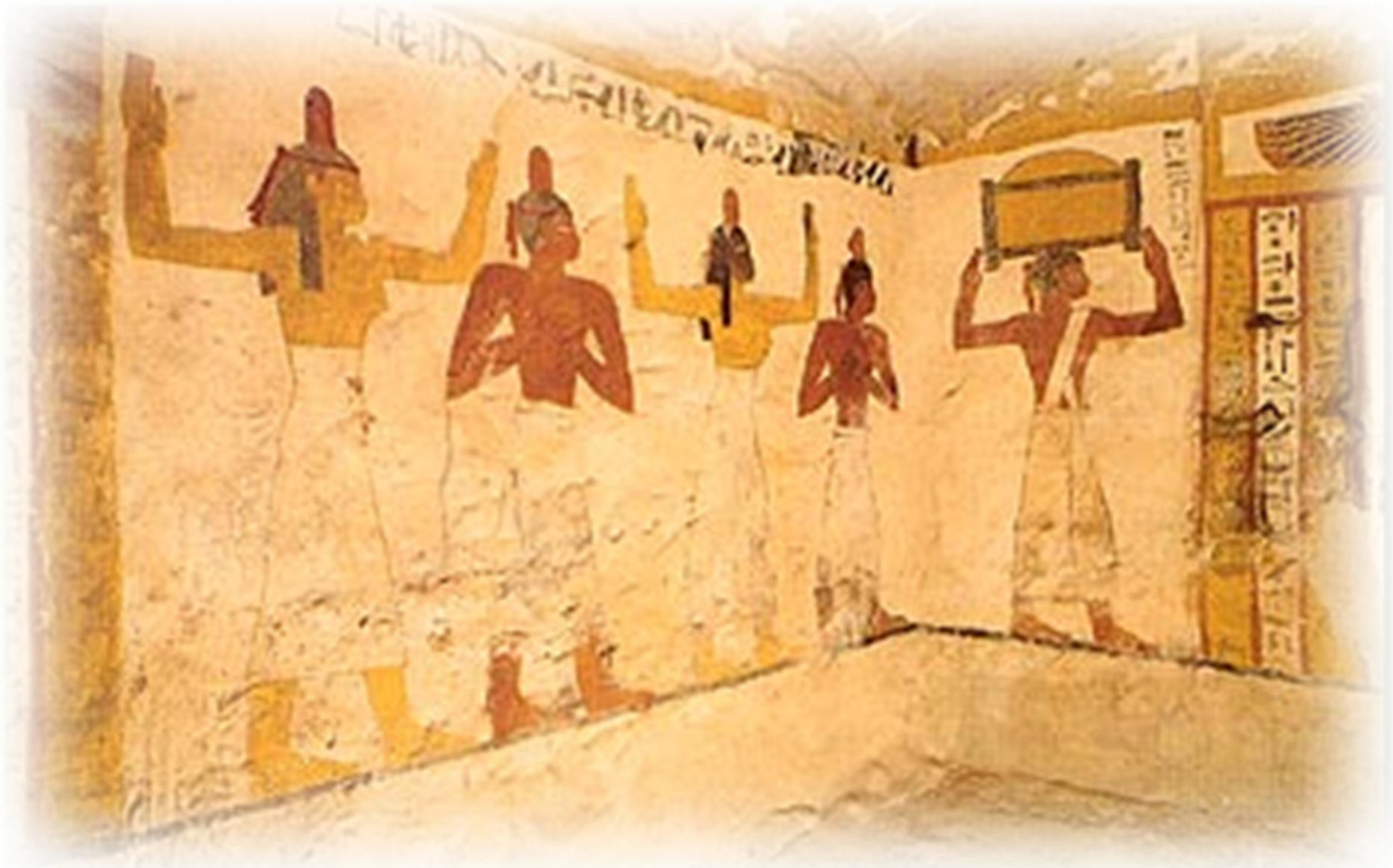
THE DASHUR PYRAMID COMPLEX



Pharaoah Hor Awibra 7 Months Ca. 1760 BC, 13th Dynasty

The above posture has been grossly misunderstood by those whom are held captive under the spell of **W.F.M.** as ("The Grand Hailing Sign of Distress") and those of the arabized version of Islam derived from the **Tomb of PA SHEDU** and the **NOBLE PRECEPTS** of **PTAH HOTEF** as merely chanting **ALLAHU AKBAR!!!!** From **AaH** ("Defender") or "**AaKHU**" ("Protection;") **Ba** ("The Soul of man") **Ra** ("Ruh-Allah/The Spiritual Light of the Heart").....accurately translated as; The latent Powers of Psychic Self Defense invoked to aid the Soul of Man thru the protection and provision of the Spiritual Light of Allah also known as "**Wajh-Allah**" ("The Presence & Face of God; The Inner/Higher Self" of Ones Whole Being)..... see the Grand Quran of Mecca **G.Q.M.**.....{The 2nd Degree; Ayatal Landkmars 112-115}; or **WADJET** ("The Eye of Heru") of ancient kemet..... ("God is the Greatest")and without doubt or contradiction indeed he is "**THE GREAT GOD**" see **K.Q. 94**.....In **MEDU NETER** ("The Language of God") we say: **PA NETER** ("The Most High God") The 1st Order of Divinity we know as ("The Old Time Religion") **ISLAMISM**.....a.k.a. **SHEDU NETER** ("Seuton Gnothi") "**Know Thy Self**" is the manifestation of a **Divine Theocracy of Law**; {Just Divinum/Just Naturale}..... see **M.H.K. Chp 36**; **L.B. Ali**(Introduction). We the **M.A.N.G.** are enforcing Allahs Supreme Laws thru the **Circle of 7 Acts** as delegated thru the **OUR AUTHORITY** at the command of our Holy Prophet El Hajj Sharif Abdul Ali..... Next to the **KEMETIAN ADEPT**..... **Dr. AKHNATON PERT M HRU TUTANKHAMUN BEY**..... Swift Angel #1 is a Ka statue of **Pharaoah Hor Awibra** (13th Dynasty) symbolically exercising the actions of the soul..... "**Yet, There is still more wisdom to be learned by the Moors**"!!!! **N.D.A**

THE TOMB OF ZED-AMUN-EFANKH IN THE BAHARIYA OASIS



The Bahariya Oasis Enjoyed A Golden Age During The 26th Dynasty, Particularly During The Reign Of Ahmose II (570-526 BC)

THE EXALTATION OF HOLY BREATH THRU SHU NETER



“The Neter Shu is “nothing other than the breath of the creator god”. The breath is life itself.”

Shu (Su) was the god of light and air and as such personified the wind and the earth's atmosphere. Shu is the god of sky (in ancient Egypt). **Shu** (pron.: /ʃu:/; meaning "emptiness" and "he who rises up") As the god of light he represented illuminated the primordial darkness and marked the separation between day and night and between the world of the living and the world of the dead. As the god of air, he represented the space between the earth and the heavens, and gave the breath of life to all living creatures. As a god of the wind, sailors invoked him to provide the good wind to power their boats. The clouds were considered to be his bones, and he supported the ladder by which the deceased souls could reach the heavens.

He was generally depicted as a man wearing a headdress composed of ostrich feathers carrying a Was sceptre (representing power) and an Ankh (representing the breath of life). Alternatively, he wore a headdress of a single ostrich feather (like that of Ma'at) which represented the breath of life. Occasionally, he wore a sun disk on his head due to his connection with the sun god. His skin was often painted with an Olive Tone, possibly to represent his connection with Nubia or to emphasise his role in the rebirth of the sun god. He is commonly shown standing on the body of Geb with his arms raised to support Nut. When he is linked with his wife Tefnut, he often appears as a lion and the two were known as the "twin lion gods". Less often he is given the hind parts of a lion and the body and head of a man.

THE ANCIENT CITY OF NEKHEN



Naqada III– Early Dynasty 1 (Ca. 3300– 3000 BC)

It has been stated that this posture is symbolic to the suppression of ones passions & desires for the 1st rung of the **12 STEP LADDER** is **OBEDIANCE** where we learn to **OBEY** the laws of The Great God as revealed thru our Holy Prophet The **Kemetian Adept Master & Servant** of HumanityThe term **OBEY** {OH! BEY} itself implies **O! GOVERNOR** of **THE SELF**, or **O! MAN**..... Whereas we must learn to govern self before governing others. It was thru selfless service that **N.D.A.** obtained the title "**Faithful Moslem**",or the divine attribute "**Abdul**" (Servant) in fact one of the greatest titles to earn in the Mystery Schools was that of Servant this is why our **Circle 7** states: "Man needs a path he is willing to follow and not one wherein he wishes to lead"!!!!..... It has been defined in High Definition according to the Higher dictates of the Deific Will, that we first become good followers in order that we may become great leaders.....Therefore a Master Mind knows that when Allah is leading on then the victory has already been assured. Thus we have been giving the **SQUARE & COMPASS** that we may draw a circle around our passions and desires and keep them within the bounds of righteousness; and thus! Keep our conduct square. The Right Hand above the left is symbolic to {**Right Thinking, Right Willing, Right Reasoning, Right Understanding & Right Remembrance**} of our Holy Covenant and Obligation of Obedience as Children of our Father God Allah provided for by his careBearing Free National Standards principles & power as an Upright, Independent & Fearless Nation of People.....

In the orthodox Islamic world the above posture is known as **Qiyam** ("to stand"upright) from the Arabic word **TAQWIM** meaning : (mould,shape,form,symmetry,constitution) **TAQWAH** it means (Self-Awareness, God Consciousness, inclined toward Righteousness, to be Pious).....It also demonstrates the **YAWM AL QIYAMAH** ("Day of Resurrection") Referred to so often by the orthodox Islamic clergymen.....Little has it been known that each day we arise is a new mile stone in our race to perfection. Every day on this plane made manifest we are unfolding into our highest ideals of The Great God and therefore our judgments' today are not the same tomorrow.....Truth is the only thing that remains the same and changeth not. It is then safe to say that when the mind of the Prince Thinker becomes content with the free thoughts of a God Man the fix will then be solved, and the resurrection shall become a fact thru the Exhuming of a Clean & Pure Nation. Hence According to **SEVA YOGA**:

YAMA & NIYAMA - PART OF THE EIGHT FOLD YOGA PATH OF PATANJALI

Yama and Niyama are the do's and don'ts, or ethical disciplines, which have existed in the human race since the beginning of civilisations. Yama and Niyama are traditional whether one is from the civilisations of the East or the West. By following these traditional precepts, which are closely related in many ways to the Buddhist Eight Fold Path, we work towards individual development of the body, mind, and soul.

Yama - Self Restraint

Yama is the foundation of yoga. It is the first step in the Eightfold Path of Patanjali. Yama tells us what to avoid doing because it would do harm to the individual and that of society. The observance of yama disciplines the five organs of action which are the arms, the legs, mouth, the organs of regeneration, and the organs of excretion. It is natural for the organs of action to control the organs of perception and of the mind. If the mind wishes to bring harm to something but the organ of action refuse, then no harm will be done. Therefore, Yama is said to be the foundation or root of the tree of yoga. By doing asanas alone, without the incorporation of Yama and Niyama, there will be very little advancement upon the spiritual path.

The Five Don'ts of Yoga:

Violence & killing ~ Lying or untruthfulness ~ Stealing & misappropriation ~ Continence & celibacy ~ Greed & selfishness

Niyama - Observance

Niyama is religious observance. It is the second step in the path of the Eightfold Path of Patanjali. The five principles of Niyama control the organs of perception, which are the eyes, the ears, the nose, the tongue and the skin. It consists of purity, both internal and external, contentment, the practice of austerity, the study and learning of religious books, and self-surrender to God.

The five Do's of Yoga:

Purity in thought, deeds, & body ~ Contentment with self ~ Spiritual discipline ~ Spiritual learning ~ Surrender to God

THE TOMB OF AHMOSE



1550–1525 Bc (Conventional Egyptian Chronology) (Disputed) 25 Years In Manetho, 18th Dynasty

The word “*rak’ah*” {circle} which is used in counting the cycles of prayer is derived from the word “*ruku*”. In this posture one demonstrates the physiological geometric equivalent of a 90° Degree Angle forming a Square. This conveys that all corners of our conduct be made **SQUARE** and the actions of our souls are Righteous inclined toward OBEDIANCE in our HUMILITY before The Great God. This is known to Adepts as Squaring the Circle 7; The Uniting of Divinity & Matter 360° “As Above” + 360° “So Below” + 360° “Within” = 1080°..... Q. How humble should Man be? A. As He art Weak and Ignorant. This exercise allows the awakening of the **Seva**, That the **Seven Eyes** of **Allah** may lead to victory!!!! Hence then “**Ra**” (“The Divine Light of Our God / “**Wadjet**”, or 3rd Eye”); “**Ka**” (“The Holy Unity /The Deific will”); & “**AaH**” (“Salvation/”**Tehuti**”, or Divine Mind)..... **Ra Ka AaH**..... “*rak’ah*” means {circle}. But if you were to view the congregation from the Right Angle you would see a “7”..... Behold the Circle 7 Mantra **Aah Tehuti Ra Wadjet Ka**.....{Salvation- Our God-Unity}.

TOMB OF PASHEDU



Tomb Of Pashedu, Servant In The Place Of Truth, Dayr Al-Madina, Reigns Of Seti I And Ramesses II, 13th Cent. B.C.

Above is a Grand display of the ancient origins of prostration as practiced by our ancient ancestors in fact much of the so called **SUNNA** of orthodox islam can be traced back to this particular Tomb and many other chambers, or crypts of the **Kemetian Mystery System**..... The name **PASHEDU** alone is enough to make clear our ancient customs i.e. Our Ancient way of life **SHEDU NETER** ("Know Thy Self"); Therefore we know that when prostration was demonstrated it was simply a **Yogic** exercise to activate the will for Ascension & Self Mastery..... The Sufis of the Islamic world knew this however even they suffered a terrible chastisement for daring to teach the old time religion of Ancient Kemet in the presence of the Ummayyad Chaliphate. Which is why they chose to migrate into exile and create the Grand Chain of **TASAWUFF**. Oh and not to mention many of the founders of the **Order of W.F.M.** studied at the feet of these Eastern Adepts and decided to create there on version of what they consider to be the (European)**Ancient Arabic Order Of The Nobles Of the Mystic Shrine**.....& N.B.C. **Ancient Egyptian Arabic Order Of The Nobles Of the Mystic Shrine**..... Even with all the symbolic **fezs** dawned with the names **Mecca, Mohammed, Moslem, Morocco, Egypt** etc.... including initiation chambers with the Grand **Quran** upon their secret alters Opened to **33rd Sura** Symbolizing the **Amalgamated Confederacy of States 1861** {Assumable Jurisdiction} a shallow grave that has remained the Death Bed of the Moorish Hiram every since. The so called Moorish Grand Master Potentates have failed to return to their post as chief protectors of their 1st religious creed.....The Above posture is known to Muslims as **SAJDAH**, or "Sujud"(The Secret of Prayer) In Muslim tradition **Muhammad Ibn Abdullah** is said to have stated: To be close to Allah, you have to go into *sujood*. "The closest that a servant is to his Lord is when he is in prostration." The more you humble yourself and go into *sujood*, the closer you are getting to Allah; and indeed, He elevates you. Here we enter Allahs Temple of Self Mastery.....

PRAYER OR MEDITATION

(The Word)

The Vedas call it **Sruti** (that which is heard).

The Upanishads call it **Nad** or **Udgīt** (song of the other world).

The Moslems call it **Banġ-I-Asmani** or **Kalma**.

The Gurbani call it **Shabd**.

The Moorish Moslems calls: "**Holy Issa**"

The Zoroastrians call it **Sarosha**.

The Hebrew calls "**The Word**" (was and is **Jehovah**).

There is but one true way and the nearest place to meet the Great God is in the silence of the Heart, the divine ground behind the eyebrows. Knock and the door shall be open/ seek and you will find. But you must be helped by the grace of a Master Soul, one who is adept in the Science of Spirituality. This is the way of the Prophets, Saints, Gurus and all Master Minds. This is true Prayer, meditation and true worship. No middleman, no Priest, Preacher, Rabbi, Iman or others to intercede. An ounce of practice is 360 degrees more valuable than a ton of theory.

Prayer is to meditation as a young boy is to a Master Mind. Although one will unfold into the fruition of the other, one world is by chance, rehearsed rituals, hope and often selfish. While meditation is the use of conscious wisdom of man to the Divine Mind. Prayer is used by those unguided in the science of meditation or until they can find the solitude to do so. Meditation is direct, man's hand (mind) is God's hand (mind) and all is well. Prayers are like pollen blown into the ether from human needs with hopes they may be received somewhere on fertile ground. With Meditation all thoughts form a complete circle of purity, love and peace.

Most congregational prayers are by rituals and forms that are scheduled social pacifiers from man's inhumanity to other men. But if man truly wants to meet the Great God, he must go alone and look within; (Actually, once on this straight path, he will meet the heavenly host of Malchizedek –the White Brotherhood of Prophets, Saints, Sages and Conquerors of the world of manifest). Some congregate for fashion, appearance or to satisfy the required Sabbath. Immediately, the same worshippers are rejoicing while they eat the flesh of the slain, executing (murder) another human or other things that harm. All in the name of the same Lord in which they were just praising. The science of Meditation places one beyond (dissimulation).

By no means is this to negate prayer or the power of prayer. Especially if one knows how to pray. Prayer is the spirit-to-spirit path of communication between the Godchild-Man and his Creator, Father God. The parent and the child have this path, even when the child has strayed. Middlemen usually require sacrificial payment dressed up in fancy words like donation, charity, tithes, cost of initiation or intensives, and contributions to be placed at the altar, shrine or basket of their religion.

Worshippers pay for the words *about* god but not the word *with* God because that word *is* God. When God and Man are one it is then the resurrection of The Great God and Man becomes a fact. Only when his will meets the deific

“Serve no god(s) outside of the self because those gods will surely enslave you again.” He also told the Moors the **“If you are not careful your own brother will enslave you. Your new slave master may just be wearing a Fez like the old master wore.”** Be aware, the god you serve may not be your own.

THE MOORISH AMERICAN ADEPT PRAYER

First The History and Warnings of Prostrations

The Forefathers of the LamuriAsians, known as the Ancient Moabites, are the true and divine founders of the world's first religious Creed for the redemption and Salvation of mankind on earth (MHK 48-6). It must be remembered the very word man means “Thinker.” Of all creatures, man is the only one that grows outward from the roots in his head.

Agēs before the advent of Prophet Mohammed, the ancient Kemetians of the Eden were the first people to prostrate in prayer. Prostration became the original sign of humbleness, respect and subservience from man towards his Creator. Bowing down to earth with knees, hands and head was a symbol of his premeditated return of “ashes to ashes and dust to dust.” Prostration is man way to park the flesh while he journeys inwardly to meet the Great God. Without the hindrances of the body all that is left is for man to return to his natural and divine status. Prayer leads man away from the trappings of his lower self and sustains him on the journey inward to his lofty estate. Through prayer man can receive unseen powers from his Father God as the child receives nourishment from the breast of one mother.

Prostration brings a higher degree in the observance of the National Moorish American Prayer. From this horizontal position there is a revelation of understanding and communicative power that rest dormant in every human; just as adulthood waits in every child. The will of man and his purity of heart are the keys used to perform the Adept Prayer. These keys unlock man's straightway of natural passage from civilization to divinity.

In the higher science in African based Nations the route to the center or heart of man is called the 3rd Eye or The Ajana (See: Chapter-15, The Third Eye). Often referred to as the 6th Chakra, the Ajana is a conscious entrance into the heart where things are made of thought. Meditation is the most secured passageway into this paradise. The Adept is made during the resurrection of the will of man and the will of Allah becomes a fact. Meditation during prostration is conscious fulfillments of this divine bond between man and himself as God.

“Issa” is the name of the first physical man before the fall when he was more God than Human. The true transliteration of Issa is “The Great God.” Issa is the name handed down to every major Prophet from Adam to Ali. This is the Holy name given to the son born to Mary and Joseph and can be found throughout the Holy Qur’an. In this stage he went about the creative and governing business of God. But as Issa began to spend more time in human form and conquering the weaker manifestations until he dumb-down and became “Adam.” Now being “a damn” is not a good thing to be. But because Adam remembered to pray is how he became the first Prophet. The fall of man is when he lost consciousness of himself as God. Man fell because his will to think became too sluggish. This is when the survival of the fittest became a way of life and he developed a carnal nature made of false sensations and gratifications. The holy name of „Issa“ has been weakened in the west with additional attributes e.g. “Issa Allah El” and “Issa El Ali.” The problem here is the attributes „El“ and „Allah“ and „Ali“ are already perfectly incorporated in the holy name “Issa.” This only goes to show finite minds cannot comprehend those things infinite. And this is why anyone can possess the name but it can only be actively used by those with pure hearts. It cannot be used by those who are slaves to sin.

Which Direction Do we Face to Pray?

Be advised: Due to the advent of the last Avatar, Noble Drew Ali, we and the world are in a new era of time NOW! This means another age has past and the consciousness of humans has reached another level towards being himself, the light. It is time to formulate the code of law, religious postulates and plans of rule best suited for this age. The days when men look to serve Allah outside of the self in places, objects, forms and times no longer satisfy their search for truth. "There is no way to Allah from any idol shrine. The Allah I speak about is everywhere; He cannot be compassed with walls, nor hedged about with bounds of any kind" (MHK 10-12). As an example: Today there are more than 1.5 billion Muslims praying towards a rock in the east, five times a day, does not negate to reality only the lost needs directions. The directions of north, east, south and west were devised by man when he lost his way as God. Sura-2; 177 clearly forbid using earthly directions when facing Allah in prayer: **"It is not righteousness that ye turn your faces towards east or west."** The directions of north, east, south and west were devised by carnal man when he lost his straightway as God. The universal Great God is omnipotent and omnipresent and therefore never lost. The Moors must also remember their Prophet taught them the answer to the first question "Who made you?" The answer is "Allah, The Great God." This is to say, no matter where the Holy Fruit falls it still is from the same Divine Tree. So which way do we pray??? Inwardly. The universal Great God is omnipotent and omnipresent and therefore never lost. Muslims are those who submit their will to Allah and Moslems *are* the will of Allah. Moslems do not pray according to the dictates of times, directions, days, rituals and forms.

The Moors must also remember their Prophet taught them the answer to the first question "Who made you?" The answer is "Allah, The Great God." This is to say, no matter where the Holy Fruit falls it still is from the same Divine Tree. So which way do we pray??? Inwardly.

What time do Moslems pray? Moslems are Spirits and created by Allah. They do not follow time because all times are illusions of finite duration and cannot dictate the courses of man. Again throughout his holy instructions The Moorish American born Prophet taught his Nationals "Why need we wait?" (Meaning there is no set time {finite duration} to meet Allah).

Ages before the advent of Prophet Mohammed, the ancient Kemetians of the Eden were the first people to prostrate in prayer. Prostration became the original sign of humbleness, respect and subservience from man towards his Creator. Bowing down to earth with knees, hands and head was a symbol of his premeditated return of ashes to ashes and dust to dust. The conscious purpose of true Prostration is meditation/elevation away from the human body thereby acknowledging „flesh cannot think nor can its bones reason.“ All that is left is to return to his natural divine status.

The majority of „Muslims“ still face a rock in the east to pray. This too is paganism and constitute the worshipper as one still looking for The Great God somewhere outside of the self. Meanwhile all "Moslems" are the will of Allah. They do not pray according to days, time, rituals and forms. These are they whose will has reached the deific will and spend their life perfecting themselves as God. When the last Prophet, Noble Drew Ali, reintroduced the original Islam (Old Time Religion, World's first religious Creed) to the west he taught the Moorish to pray standing on their feet, with their eyes wide open because the nearest place to meet their Creator was, is and forever will be in the heart." All other worships "Outside the place most dearest unto thee" is uncut paganism. Again throughout his holy instructions The Moorish American born Prophet taught his Nationals "Why need we wait? (Meaning there is no set time {time is finite duration} to meet Allah).

Adept Prayer / The Ritual

Prostrating while reciting the Moorish American Prayer can be very effective when sent by the breath. But the Moorish Americans are hereby warned: The performances of prostrations while in enemy territory are strictly forbidden in the world of Islam (Sura 4:102-104). To prostrate in prayer knowing the population of the USA is 99.9% anti-Islamic is unforgivable. This is why Drew Ali taught the Moorish to pray standing on their feet with their eyes open. They will only prostrate in a venue where there is no apparent danger nor are they subject to being overtaken while they are lost in prayer. For those who may have short memories please research the events of 1492 Granada Spain. After being attacked while prostrating during Juma Services, only those Moorish Moslems who survived the massacre were used to begin the new West African Slave Trade. 520 years later the descendants of these Moors compile the denationalized population of NBC sold to the United States. The warning about prostration should be taken in full effect because in 1492 those Moors knew full well Queen Isabella and King Ferdinand were the Christian Rulers of Europe with allegiances with the Turks and Arabs.

Rewards of The Prostrated Adept Prayer

It is the Holy Breath which empowers every word of this prayer. Before citing each line of words one must inhale deeply inhales, hold that breathe for about 7 to 9 seconds then exhale the breath with the words of that especial line. The Holy Breath is what elevates the prayer into the infinite domain.

Find a still uninterrupted area where you can go into silence for self examination. One should sit, as close to the ground (floor) as possible and meditate on the intent of Holy Unity in search for guidance. During meditation one must master all external distractions normally responded by the carnal senses. Once this thought control is at the level of obedience the prostration can began. From the knelling position, with the hands in front of the face, place the thumbs and forefingers touch-to-touch forming a pyramid (See; diagram at top). Place the open-palm pyramid on the floor, followed by the forehead (between the eyebrows) into the center and direct the will inwardly to the Deific Will. Remember, **It is the Holy Breath which empowers every word of this prayer. Before citing each line of words one**

must inhale deeply inhales, hold that breathe for about 7 to 9 seconds then exhale the breath with the words of that especial line. The Holy Breath is what elevates the prayer into the infinite domain. You were summonsing The Great Will during meditation. Now, using She the Holy breath say this prayer as instructed:

O' Allah, The Father of the universe.

O' Allah, The Father of Love.

O' Allah, The Spirit of Truth.

O' Allah, the Spirit of Peace

O' Allah, The Spirit of Freedom

O' Allah, The Spirit of Justice.

O' Allah, You are my protector

O' Allah, You are my Guide

O' Allah, You are my Salvation By Night and By Day

O' Allah, Through Your Holy Prophet

O' Allah, Drew Ali, Amen.

Holy Issa, Holy Issa, Holy Issa

Upon success, tested by your sincerity and purity of heart, you have made a hajj (Pilgrimage) into 3rd Heaven. Third Heaven is the only true Adept Chamber: Belief is 1st Heaven, Faith is 2nd Heaven and you, yourself now in deific life is an Adept. The Moorish inherited these divine rites of passage from their ancient Fathers through Allah's Last Prophet. The Moorish are entitled to their true name of Faithful "Moslem" as a reward for their years in Maafa. Moslem and Adept are other names for God. The Adept Prayer is Perfected Man's journey into the Spirit Self and must be traveled alone. Notice the absence of any middleman, priest, and Grand Hoodwinkers. Now, welcome home Moslems.

Humbly Submitted, Your Brother-In-The Law

Dr. AKHNATON PERT M HRU TUTANKHAMUN BEY, Grand National Chairman, Swift AnEl #1

THE MOORISH ADEPT PRAYER & MANTRA RECITATION IN METU NETER

Y- AaH LaH Ab Nu Heru MakHu NeTeRu

Y- AaH LaH Ab Het Heru

Y- AaH LaH Ma'aT Heru

Y- AaH LaH Hotep Heru

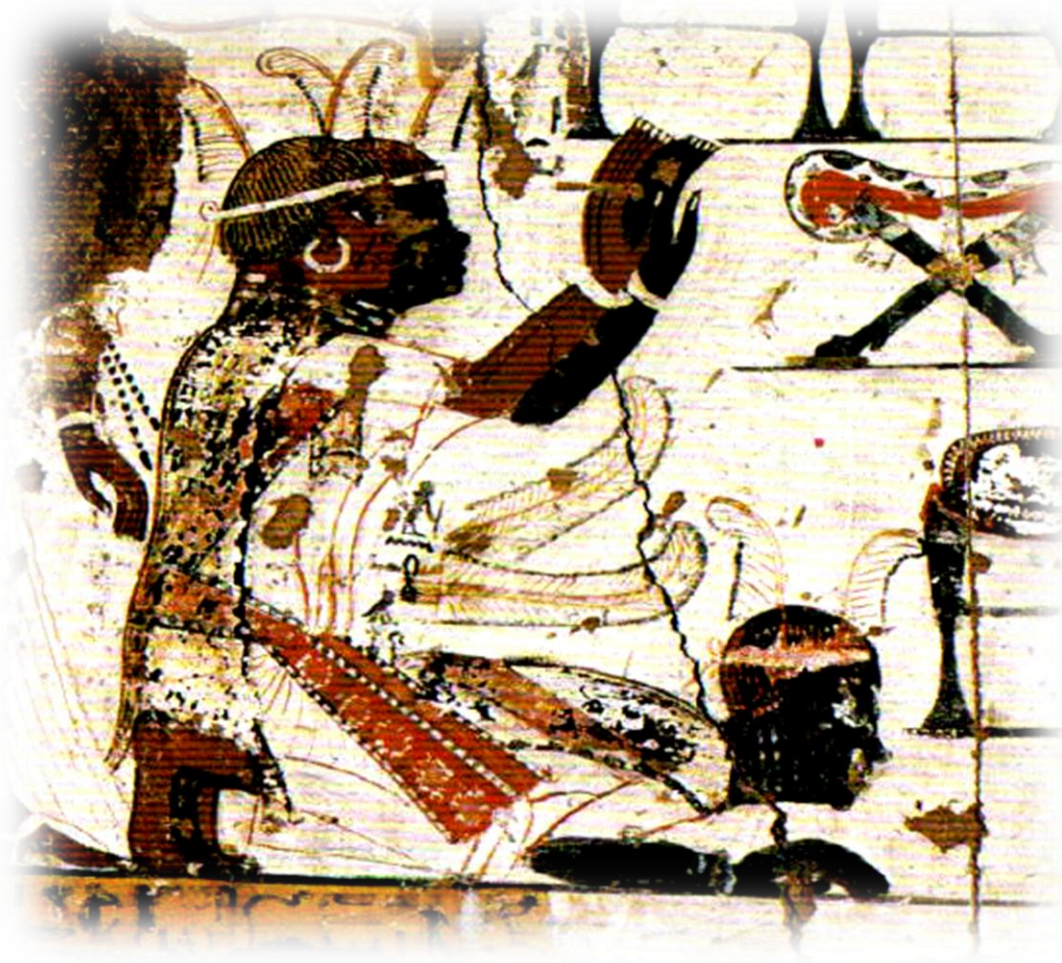
Y- AaH LaH Heru

Y- AaH LaH Ma'aT HeruKhuty

Y- AaH LaH AaH Wadjet Dejhty

Y- AaH LaH Pert Em Sutekh - Pert Em Heru - Ba Meduwy {El hajj Sharif Abdul Ali} El Hedjet Shepses Re Abtu Ali

THE TOMB OF HUY



An Egyptian Official Who Lived During The Reign Of King Tutankhamun (1336-1327 Bc). Thebes, Qurnet Murai

Here we find In front of (1) on top are the words "Princes of Lower Wawat", between (2) and (3) top is the label "Children of the princes of all the foreign lands." The discretely placed label in front of the chest of (1) adds an unusual element of familiarity in naming the individual: "Prince of Miam, Hekanefer." Notice their Sash White Clad attire and the feathers in the headdress as they perform **PA ASHUTAT** does that look familiar. Did not N.D.A. tell us that his mantel represented the Royal Prince? Or perhaps could it be our Holy Prophet manifesting his presence thru His universal MER KA & BA (Merkabah) again???? An intensive for Kemetian/Moorish Adepts; i.e. Master Minds.....To reflect upon.

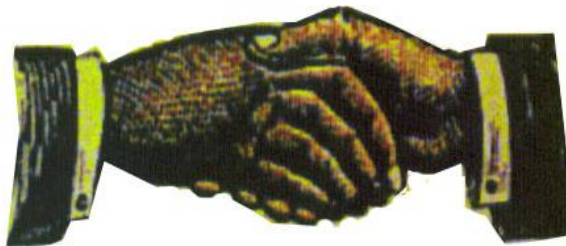
THE TOMB OF SEBEKHOTEP



Egypt, Upper Egypt, Tomb Of Sobekhotep (Thebes)) Date 1400bc (Circa)Period/Culture 18th Dynasty Authority Ruler Thutmose Iv

Here we find the silent brotherhood performing **PA ASHUTAT** as a groupThus! what came to be known as congregational Salawat the Ibadat of **SUNNI** muslims was really derived from **Smai Tawi "Kemetian (Egyptian) Yoga"** . This practice was taught to them by the Kemetian Sage, **DEJHUTY** (Tehuti) he was the first scribe of Ancient Kemet to teach **SHEDU NETER** and translate the Supreme Laws of a Divine Theocracy from the **MEDU NETER** that all men may comprehend.He was also the first to Ascend into 3rd heaven and become the Grand Hierophant who instructs all aspiring Student Adepts unto this very day. **DEJHUTY** means (Divine Mind).

OUR MOORISH GREETING & HAND CLASP OF UNITY CAN ALSO BE TRACED BACK TO ANCIENT KEMET



THE ROYAL DRESS OF THE PRINCES OF KEMET



NURIANA

IF YOU THINK OUR HOLY PROPHET WAS A SHRINER OR A MASON HOLD THAT THOUGHT"!!!!



MASTER QUESTION FOR ADEPTS: WHAT GOVERNMENT DID OUR HOLY PROPHET RECEIVE HIS MANTLE FROM ?????



ANSWER: "AND BACKWARD THROUGH THE AGES MASTER MINDS CAN TRACE THEMSELVES; AND THUS THEY KNOW"!!!!!!

METU NETER

Vol. I

*The Great Oracle of Tehuti
and the Egyptian System of
Spiritual Cultivation*

RA UN NEFER AMEN





METU NETER

Vol. 1

*The Great Oracle of Tehuti
And the Egyptian System
of Spiritual Cultivation*

The author and publishers acknowledge with thanks, first of all, the great devotion shown by Raar Mesh User (Jay Barker). We cannot thank him enough for the long hours, and love that he poured into the rendition of the art work for the deck of cards, the cover design, and the illustrations. A big thanks also goes out to Hrimgalah Amen and Greg Thomas for their editing assistance, to Merisa Amen for her typing assistance, to the priests and priestesses of the Ausar Auset Society who, in testing the Metu Neter oracle, trusted it with their lives.

METU NETER

Vol. 1

The Great Oracle of Tehuti
And The Egyptian System
of Spiritual Cultivation

RA UN NEFER AMEN I

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Author's Preface

The Divine Plan

We live in a world that was created, and is maintained by the *unified* working of a *multiplicity* of agencies.

We live in a world that is composed of a *multiplicity* of entities that are *unified* through a web of interdependence.

In the infancy of his spiritual evolutionary career, Man is unable to perceive the hidden forces and abstract principles that *unify*, the working of the shaping forces of the world, and the entities that make up the world. He creates, therefore, a way of life-systems of religion, science, economics, government, education, family, philosophy, etc. - that is incapable of establishing, and maintaining unity-law, order, peace, harmony-in the world. Thus the world has been plunged, and is sinking deeper, day by day, into the jaws of death.

It is true that he has amassed a great number of facts concerning the workings of nature, and a great collection of ideas concerning religion, and so on, but the possession of a mass of facts, however reliable the facts are, does not constitute the possession of a science, nor does the possession of a collection of ideas about religion, constitute the possession of a religion, for the knowledge contained in these facts regarding nature, and these ideas concerning religion, does not embody the principles that are necessary to unify the facts, and ideas. It is only when the facts concerning nature, or the ideas about religion are linked to each other, and to the whole, that a science, or a religion is formed.

Man's perception of the world, however, cannot change the reality that the world is shaped, and maintained by a unified multiplicity of agencies, and that the world is made up of an infinitude of interdependent entities. This reality has been known to Black and Oriental cultures, and ignored by Westerners as far back as history can take us. The Black nations of antiquity, through the cultivation of the science of inducing the state of waking trance, which enables Man to perceive the working of abstract principles, and the hidden shaping forces of the world, were able to create a way of life-systems of religion, science, philosophy, government,

economics, etc. - that was capable of establishing and maintaining unity, and thus led to the creation of civilization.

Unity, harmony, and order in society cannot be achieved through the making of laws by Man, and the policing of people's behavior. As Man's life on earth is a product of the Supreme Being's creative process, every aspect of Man's life, is therefore, controlled by the divine creative agencies. Unity, and thus, prosperity in society can only be achieved by Man's efforts to intuit the knowledge of how the divine agencies are shaping his life, i.e., to intuit the knowledge of the Divine Plan¹. It follows, logically, that the Divine Plan would contain the knowledge of the unifying principles, of the multiplicity of shaping forces of the world, and of the entities making up the world. Through it, all things, and events in the world were unified. Religion with science with government with philosophy with medicine, and so on. Man with nature with God, etc. It achieved this monumental accomplishment by assigning to each event, force, entity, and idea a place in space (hierarchy, rank), and time. It is the purpose of this book to give the reader a working knowledge of this system. The Divine Plan is presented in this book, not as the museum pieces that are the delight and folly of historians, but as a system to be lived. The jab at historians was thrown, both in jest, and in seriousness. The fun side is dictated by the fact that they have, cumulatively, amassed a great deal of facts on our past, for which we must be grateful. The other side is dictated by the fact that, although most historians of religious subjects know of their lack of first hand experience of the religious phenomena they report on, it does not stop them from arrogating to themselves the aura of authoritativeness in reporting, "explaining," and passing judgments.

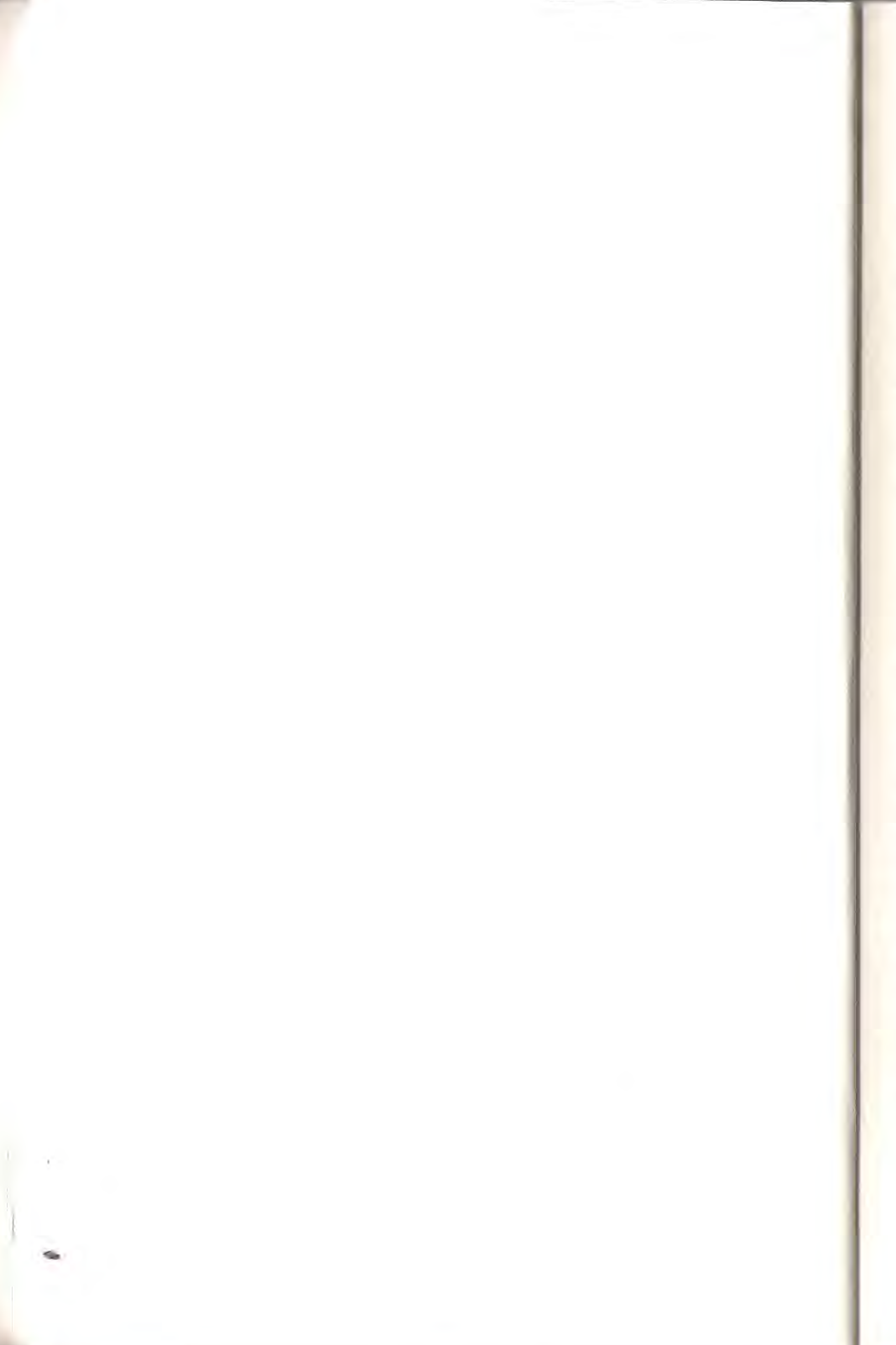
Although, the material in this book has the full support of historical documentation, I am writing foremost as a priest of over 20 years of practice. I am here presenting a practical syncretism of the best that the Kamitic (Ancient Egyptian), the Dravidian (Black India), and the Canaanite (true authors of Kabala) religions have to offer. They were among the six nations that laid the foundation of civilization. But it would be folly on our part to merely document this fact, and to compile and explain a list of who, when, why and what. Would it not be a sign of intelligence, to be more interested in

1. Maat.

the methods employed by them for the creation of civilization, that we may learn and apply them to its recreation? If the religious, and philosophical systems of ancient civilizations were so great, why aren't we practicing them?

Yes! In this volume, one of many as the topics are too broad to be fully explained in one book, I have given the world, the means through which everyone can discover the links between all aspects of life, the means of discovering the Plan-the structural continuum-that the Supreme Being has put in place to enable the events in the world, to unfold in an orderly, and harmonious way. Become the Plan, and let Peace, Prosperity, and Spiritual Realization reign in the world. Hetep!

Ra Un Nefer Amen I, Shekem Ur Shekem of the Ausar Auset Society. Ashem Ur Ashemu of the Shrines of Tau
New York, U.S.A., April 24, 1990



Chapter 1

INTRODUCTION

The world is on a collision course with disaster. Not only from, or because of the threat of nuclear war, but from the massive collapse of its institutions (political, social, economical, religious, spiritual, educational, etc.). It is the combined failure of these institutions, and traditions that is at the root of the widespread decay and stagnation that we are witnessing in just about every nation in the world.

"This state of affairs," a Kamitian (Ancient Egyptian) priest(ess) would say, "is due to 'Lack of Self Knowledge'." This injunction has been quoted often by scholars yet none have given much insight into its true meaning.

In explaining what is 'Knowledge of Self', I ought to begin, it seems most natural, at the beginning. But that would take us into such an abstruse discussion that it makes better sense to start, instead, at a very familiar midpoint.

Let's start with what you are doing this very moment. As your eyes race across these lines I want you to make the effort of becoming aware of the fact that you are involved in two sets of functions. On one hand, you are **making the effort** to keep your attention on the sequence of words as you read on. On the other hand, **without your conscious effort, and awareness**, the meaning of what you are reading is taking shape. These two sets of functions are more apparent in more complex activities. While you need to think of getting up and going somewhere, you need not think of the details of the muscular activities involved in getting up itself. They are taken care of for you. When you type, dance, play an instrument, perform in a sport, drive, write, etc., you can become aware of the fact that some part of your activities is performed without conscious effort.

Now, this dualization of your being into two fundamental sets of functions is the central theme of 'Self Knowledge'. One part of your being is concerned with activities that you have to direct, while the other deals with activities that occur without your attention to them. You may have noticed that I have gone to a little trouble to avoid the popular designations, "voluntary vs. involuntary, or conscious

vs. subconscious" behavior. We will later see why. Let us for now label them "willed," and "automatic" respectively.

It might not surprise you, because you already know, that great performers make poor teachers. Yet, you might be surprised to know that you could not give an accurate description of how you walk, or articulate the words that you speak, etc. You fail for the same reasons that most great performers do as teachers. The performance of the tasks in question is carried out without your attention, and awareness of the intricate details involved. You direct your attention to the desired result and the other part of your being unattended takes care of the execution. In fact as you sit here, this other part is, without your attention, or consent, determining what understanding you are extracting from what you are reading, and at the same time, it is taking care of your breathing, exchanging oxygen for carbon dioxide in your blood, circulating the latter through every cell in your body, probably digesting some food, and getting ready to shut down the part of you that directs activities, that it (the automatic part of being) may have more freedom and energy to do some major repairs on your vehicle while you sleep . . . among many, many other, very complicated things¹.

It should be obvious by now that there exists a vast difference in the knowledge and capabilities between the two parts of our being. While the willed part of our being has to be instructed and is no better in its performance than the quality of the material taught it, the automatic part of being is directed by an omniscient factor, -let's realize that it directed the formation of the physical part of our being the very moment that our progenitor sperm and egg came together.

What if the willed part of our being, instead of learning from the nescient will of others, learned from the omniscient being that directs the automaton within us? I.e., instead of the "limited in knowledge" learning from the "limited in knowledge," learn from the omniscient.

The answers to these questions will provide full insight into the nature of our being, the cultures we have produced, the shaping forces of our history, and explain the causes of the problems besetting mankind, and will also show, definitively, the way to their solutions. It is sufficient to say for now that according to the African spiritual

1. This so-called subconscious mind is the Deity Ra of the Kamitic tradition.

tradition, the automaton within us is in touch with all functions in the world and is capable of manipulating them.

With the proper directions, we will come to see that there are three kinds of people in the world. One type inclines toward relying on the willed part of being for survival and flourishing, the second, on the omniscient intelligence and the automaton, and the third, on an equilibrium of both parts of being. In fact, all cultures fall into one of these categories.

These three categories do not represent distinct types, but stages in the spiritual development of individuals and nations. The first stage corresponds to the polarization in the willed (outer) part of being, the second, in the polarization in the inner, and the third to their equilibration. We can better comprehend this if we paraphrase it as the stages of 1) reliance on the part of being with limited knowledge and capability, 2) reliance on the part of being with infinite knowledge and capability, and 3) the equilibrium between the two. Another paraphrase will explain further. 1) Polarization in learning from outside of ourselves (from someone else), 2) in learning from within ourselves, and 3) an equilibrium of both approaches. Further still, 1) polarization in reliance on externals (tools, machinery, medicines, etc.), 2) polarization in reliance on internals (the power of the spirit), and 3) an equilibrium of both methods.

We can begin to see which cultures shape up to which categories. The 1st type, polarized in the cultivation of the external part of being corresponds fundamentally to Western Man and some Orientals, while the opposite, polarized in the cultivation of the internal, corresponds to the Black race, and some Orientals. Success in the cultivation of both parts has only been truly achieved by the Kamitians (Ancient Egyptians), who, for the record, belong to the Black race.

Now we can understand why, for example, all the fundamental skills and institutions of civilization began with Black nations (Kamit [Ancient Egypt], Sumer, Babylon, Elam, the Harappa Valley civilization, Kush [Ethiopia], Indus Kush [Black India], and Canaan). Because of their people's ability to learn from the internal part of being, with its storehouse of knowledge concerning every secret of the world, they were able to intuit, 6000+ years ago, the knowledge that forms the basis of our civilization (religion, mathematics, geometry, medicine, astronomy, writing, literature, agriculture, metallurgy, government, architecture, painting,

sculpturing, algebra, science, etc.). Because Western man is polarized in the cultivation of the external part of his being, he had to learn these skills from others (Blacks and Orientals) who were able to learn these things intuitively.

This brings us to the critical part of our introductory discourse. Underlying all the functions of the automaton within us is a 'program of order'. The maintenance of our bodily processes in a state of order according to this program, is what we call health. We will come to see that this very same 'program of order'² is in charge of regulating the social behavior of people. Where it finds full expression in the social arena, there is morality, wealth, spirituality, and prosperity. True religion, we will come to see, deals with the techniques of communicating with the director of the automaton within us, in order to gain access to the power, storehouse of information, and the host of shaping factors of our lives.

The world is in the sorry mess that it now finds itself because the dominant culture in the world is that of the external part of being. It is not enough to say that the external part of our being does not know much about creating and maintaining order. For, even if it did, it lacks the ability to generate order in the life of people. Hearing sermons, and reading books (external means) on moral behavior will make you as moral as reading books on healing will heal your illnesses. The most that a book on health, for example, can do is to direct you to some means of directly influencing the automaton. Yet such information must have originated from some person's intuition. The same holds true for religious, moral, and spiritual behavior. All teachings on the subjects originated from the inner part of people's being. If you observe very carefully you will see that in the religions of the dominant cultures today, people are directed outside themselves (to scriptures, sermons from priests, etc.) for moral, and spiritual guidance. In contrast, African, and some Oriental cultures direct their members within themselves (trance) for intuitive guidance for the same ends. The differences are vast. We must recall the fact that the external part of being, however lucid on a subject, lacks the power to direct the processes that shape our behavior, and bodily functions. Now we can fully understand the lack of wisdom in denouncing Westerners as hypocrites for preaching doctrines of such high moral values, while their destructive acts in the world are unparalleled. The

2. This 'program of order' corresponds to Maat.

'inner culture' for accessing the 'program of order' that is the shaping force of a harmonious social life, an essential prerequisite for man's spiritual growth, and the flourishing of all social institutions, has been displaced by the 'outer culture', which is far from equal to the task although it is long on words on the subject of spirituality. A detailed account of the history of this phenomenon is necessary for the understanding and use of the teachings in this book. But first we must get a better grasp of the structure of the subject.

THE HEMISPHERES OF THE BRAIN

During the last forty years or so, the western scientific community has come to realize that the human brain is composed of two parts with diametrically opposed, yet complementary functions. They are known as the left, and the right hemispheres of the brain. To understand this subject, we must realize that underlying all mental activities are two sets of functions, one in charge of relating us, and the variety of things in our environment to each other, and to the whole, and the other function is in charge of separating us and the variety of things in our environment from each other. The latter function, which corresponds to the left hemisphere of the brain enables us, for example, to distinguish between the sounds made in speaking and verbal thinking, that we will be able to speak, and think verbally. The language function of the right hemisphere enables us to unify the words we perceive, into phrases, these into sentences, and so on into larger units, that we will be able to comprehend what has been spoken or thought. The acts of speaking and verbal thinking are processes that occur in a series of steps one at a time. The understanding of what is thought, and said is a process that occurs in one step. Since the acts of speaking, and verbal thinking are processes that occur at separate points in time they are therefore carried out by the left hemisphere, which is in charge of all processes of segregation, and differentiation. Conversely, the act of extracting the significance from a series of related units, which is carried out in one step, is under the jurisdiction of the right hemisphere, which is in charge of all functions of unification, and integration.

In summary, let's note that the left hemisphere of the brain is in charge of noting the differences between things, separating wholes into parts, and enabling us to deal with all sequential phenomena

(wholes presented pieces at a time). This mode of thinking is popularly known as analytical, Cartesian, serial, linear, deductive, segregative, etc. The right side is in charge of noting the similarities between things, and their relation to each other and the whole thus unifying them. This mode of thinking is generally known as synthetical, holistic, congregative, etc. We must also note that the left side of the brain is extroverted and is therefore the means for the 'outer culture' noted above. The right side, is introverted and is the means for the 'inner culture'.

Although both functions are complementary, that is, their equal inputs are needed for every mental activity to be complete, most people have a predominance of one over the other. We all know too well of people who can generate a profusion of words, yet make little sense, or go off on tangents, etc. (too much left, and too little right). On the other hand, we know of people who are not very expressive verbally, - in fact are poor communicators- yet are profound. Critical to this book is the fact that these hemispheric differences are not randomly distributed through society. Men in general are more left-sided than women, and so are members of the White race, in comparison to non-Whites (a well known fact to Western psychologists). We will come to learn that hemispheric differences are one of the main shaping forces of cultural differences, and the historical events that such differences have engendered. In fact, without this concept there can be no science of history, or psychology, or anthropology, or understanding of religion.

The differences in thought patterns between the White and Black races are well known. To prove the point, I will quote from well established scholars. Writing about the Bantus of South Africa, Placid Temples, at the turn of the century states in his *Bantu Philosophy*, that:

This (European) concept of separate beings, of substance (to use the scholastic term again) which find themselves side by side, entirely independent one of another, is foreign to Bantu thought. Bantu hold that created beings preserve a bond one with another, an intimate ontological relationship, comparable with the causal tie which binds creature and Creator . . . Just as Bantu ontology is opposed to the European concept of individuated things, existing in

themselves, isolated from others, so Bantu psychology cannot conceive of man as an individual, as a force existing by itself and apart from its ontological relationships with other living beings and from its connection with animals, or intimate forces around it.

Writing about the same people, Janheinz Jahn, states in *Muntu*:

When we say that the traditional African view of the world is one of extraordinary harmony, then except for the word 'African' every single word in the sentence is both right and wrong. For in the first place the traditional world view is still alive today; secondly it is a question not of a world view in the European sense, since things that are contemplated, experienced and lived are not separable in it; thirdly it can be called extraordinary only in the European sense, while for the African it is entirely commonplace; and fourth, the expression 'harmony' is entirely inadequate, since it does not indicate what parts are being harmonized in what whole. And if we say 'everything' is harmonized, that tells us less than ever.

Jahn then quotes Adebayo Adesanya, a Yoruba writer:

This is not simply a coherence of fact and faith, nor of reason and traditional beliefs, nor of reason and contingent facts, but a coherence or compatibility among all disciplines. A medical theory, e.g., which contradicted a theological conclusion was rejected as absurd and vice versa. This demand of mutual compatibility among all disciplines considered as a system was the main weapon of Yoruba thinking. God might be banished from Greek thought without any harm being done to the logical architecture of it, but this cannot be done in the case of Yoruba. In medieval thought, science could be dismissed at pleasure, but this is impossible in the case of Yoruba thought, since faith and reason are mutually dependent. In modern times, God even has no place in scientific thinking. This was impossible to the Yoruba.

These observations extend to all contemporary Africans as well as ancient. A. A. Barb, writing in the *The Legacy of Egypt* states the following:

Certainly scholars have since provided dictionaries and grammars of the ancient Egyptian language, but that is not enough to grasp the Egyptian way of thinking, so utterly different from our Western logical mind. There is first of all what has been called the multiplicity of approaches: statements (and answers to problems) which to us would seem absolutely contradictory appear side by side and did not in the least disturb the Egyptian, on the contrary, our own logical abstractions would probably have appeared to the Egyptian mind as an impoverishment and falsification of the fullness of significant truth . . . All this would lead--as a modern scholar has put it--to the impossibility of translating Egyptian thoughts into modern language, for the distinctions we cannot avoid making did not exist for the Egyptians.

In speaking of the Greeks and Romans, regarding their ability to comprehend Egyptian beliefs, Wallis Budge, in *The Gods of the Egyptians*, vol. I, states:

The evidence on the subject now available indicates that he [the Greeks] was racially incapable of appreciating the importance of such beliefs to those who held them, and that although, as in the case of the Ptolomies, he was ready to tolerate, and even, for state purposes, to adopt them, it was impossible for him to absorb them into his life.

It is important to note that these observations on the differences in thinking between Whites and Blacks were all made before the appearance of literature concerning the cerebral hemispheres. I could have piled up enough evidence on the subject to fill this book, but the foregoing should prove the point.

The consensus on the differences between these two modes of thinking, is that they each represent, by and of themselves, legitimate approaches, -"schools of thought"- to knowing. On one hand, this belief must be rejected on the ground that as the two are

complementary to each other, they are incomplete by themselves. On the other hand, we will see, as history records, that the evils arising from the unbalanced expressions of the left hemisphere far exceed in destructiveness those of the right hemisphere. While the former is responsible primarily for man's inhumanity to man, and all social disharmony, the latter is responsible for stagnation in physical technology.

The greatest problem arises from the fact that the greatest validators of our actions, i.e., religion, and science, which are intrinsic products of "right-sided" cultures are now used by predominantly "left-sided" cultures in the characteristic fashion of the left hemisphere. Although the left side is totally incapable of truly religious, and scientific thinking, the grafting of its processes onto these subjects has gone unnoticed due, on one hand to ignorance, and on the other, to the military supremacy acquired by Europeans in the last 2000 years. The results have been that "scientific" and "religious" validation has been given to false doctrines, practices, and institutions that now control the cultures of the nations dominating the world, and set the cultural trends for the others. It is important to see how this has come about.

A BRIEF DEFINITION OF RELIGION

An analysis of the word "religion" shows that it is to the right side of the brain what a glove is to the hand. The word is composed of the Latin prefix "re," meaning, "again, back" + "ligare," meaning "tie, bind, fasten," as well as the Indo-European root "leg," meaning "to collect," from whence the Greek "legein," and the Latin "legere," meaning "logic," and "legal." From this we can conclude that the coiners of the word religion applied it to those beliefs and practices aimed at tying people back to something with which they had originally been one, and belong with by natural connectivity. The original oneness is implied by the prefix "re" (back, again), and the natural connectivity is explicit in the root meaning "law, and logic." Right at the outset we can see that in the meaning of the word itself, according to its components, religion was not thought to be opposed to reason and logics, which are the foundations of science, and philosophy. More on this later.

We have seen that the predominant function of the right side of the brain is a unifying, or collecting, or synthesizing one. Religion is

therefore nothing more than one of its organized expressions. Its concern with realities existing beyond the visible is a further proof of its intrinsic relationship to the right hemisphere. We can thus conclude that all efforts by left-sided cultures that are aimed at creating religious doctrines and practices, must produce results off the expected mark. Western religions are good examples. We will see that the Hebraic, and Christian religions are hybrids resulting from the juxtaposition of a left hemispheric thought process upon religious doctrines created by right or balanced hemispheric cultures. The same can be said for Hinduism, and Islam, although they have maintained a greater faithfulness to the fundamental culture upon which they are based.

During the first 2000 years of history (4000 - 2000 B.C.), the only nations that attained to a high degree of civilization were Kamit (Ancient Egypt), Sumer, Babylon, Canaan, Harappa Valley, and Kush (Ethiopia). Although it is well known to all serious historians that all these nations were Black, to this day much effort is being made to hide the fact from the general population. With some it is due to racism. With others it is due to feelings of shame over the fact that throughout the first 4000 years of history (6000 - 1+ B.C.) it is well known that Western people had attained to very little cultural development, as well as the fact that they are indebted to the above Black nations for the foundation of their scientific, religious, and philosophical accomplishments. They repaid these nations by utterly destroying their civilizations, and enslaving their descendants. And with others, it is because they took the traditions of these Black nations, added a few touches here and there to make it more in keeping with some of their social values, and then claimed that the final product was a revelation from God to them.

RELIGION, TRANCE, AND ANCESTORS

As religion concerns itself with the inner realm of being, its main vehicle is the phenomenon of trance. Proficiency in this state, which we will later define, gives one full acquaintance with the metaphysical realm. On one hand, communication with the two classes of entities dwelling therein, - the dead (ancestors), and the spirits administrating natural phenomena (angels, deities)- becomes possible. On the other hand, first hand knowledge of man's metaphysical (higher) vehicles, and the "insperience" of man's true

relation with God, and all other creatures are attained. The central theme of this discourse becomes clear when we take note of the fact that while Westerners believe in the survival of the spirit after death, they have no tradition of "ancestor worship," (i.e., communication with the deceased). Now the reason is clear. It is for lack of a culture of trance working, which is the only means to that end. The same holds true for angels. While Western religions claim belief in their existence, these metaphysical dwellers have been banished, of late, to the pages of the scriptures.

The ability, through trance, to communicate with deceased beings has led Blacks to the greatest understanding of the nature of Man. It has provided us with an inner empirical evidence of the immortality of Man. Immortality is not merely the survival of the spirit, but of one's identity across incarnations. On one hand, because of the pricelessness of the revelation that Man is immortal, and on the other hand, because of the unparalleled guidance that ancestors provide, rituals for communion with the ancestors (so called ancestor worship) play a prominent role in the religion of Black nations. It is instructive to note that the greatest architectural marvels of the ancient civilizations (Kamit, Mohenjo Daro, etc.) were burial shrines. Entire cities were filled with these structures (pyramids, etc.) that surpassed in opulence the dwellings of even the kings. In place of this insight Western scholars could only see what they believed to be the work of megalomaniacal builders.

Only from the ancestors, the "living proof of life after death," could have been learned the observances and practices that lead to immortality (the survival of an individual's identity across incarnations). Such practices and observances became the fundamental doctrines for the spiritual development of men and nations.

Participation in a series of African, and Oriental rituals will reveal to all that women in general can attain to the trance state with greater ease, and power than men. Societies that have a deep appreciation for synthetical thinking and introversion, due to their right-sidedness, or equilibration, cannot fail then to hold in great esteem their women. Just the opposite is found in left-sided societies. It is no wonder then to find that in all Black nations (not led astray by Whites) women, and Goddesses occupy positions, and play roles equalling those of the males. Women in Kamit, and other Black nations of antiquity occupied positions not yet achieved by Western

women to date. As Queen Mothers they determined the transference of the kingship, and legitimized the king; inheritance was through them. That is they held the wealth of the nation. They were priestesses in their own right, and it is a matter of record that the Goddesses whose shrines they were responsible for, commanded greater importance than those of the Gods, in many cases. In contrast we find Western women just beginning to make headway in their struggle for equality, 6000 years behind their Black counterparts. Where is the female Rabbi, Iman, Bishop, etc.?

To summarize, I would like to point to the fact that what I have done is to simply carry to the logical conclusion well known facts regarding the division of the brain's functions. It was not until the early part of the 1950's that western scientists began to understand fully that the higher functions of the human brain were divided between hemispheres.

Teams of surgeons, psychologists, neurologists and biologists discovered that the two hemispheres process information regarding the same things in diametrically opposed, yet complementary ways. Unfortunately, western scientists went on to characterize the separate functions of each hemisphere by wild generalizations. "The left side governs language, scientific thinking, etc.," for example. Even wilder generalizations were given. The left, and the right hemispheres, respectively, were said to differ from each other in that the first is "intellectual, the other intuitive," "intellectual vs. sensuous," "secondary vs. primary" (Freud), "deductive vs. imaginative," "realistic vs. impulsive," "analytic vs. relational," "sequential vs. multiple," "rational vs. intuitive," "discursive vs. iedetic," etc. There is a bit of truth in some of these statements, but they cannot be accepted without due caution, and corrections. We will deal with them in later chapters. It has also been recognized that in some people the functions of the left hemisphere predominate, while in others, those of the right side do. Central to our discourse is the fact that the characteristics of western culture are predominantly the productions of the left hemisphere of the brain while the characteristics of Black and most other Nonwestern cultures are that of the right.

Let's return to the earlier quotation from Placid Temples' book. *"This European concept of separate beings, or substance which find themselves side by side, entirely independent one of another is*

foreign to Bantu (an African group) thought." This observation, which is one of thousands, implicitly, but unequivocally states that something in the European makes them "see," and postulate differences, while something in the Bantu (as with all other Africans, which includes the Ancient Egyptians) makes them see and postulate unity, when viewing the same reality. Again, in the *Legacy of Egypt*, Barb states that although Westerners are now in possession of dictionaries, and grammars of the Egyptian language they are not in a position to understand it because "... the Egyptian way of thinking, so utterly different from our Western 'logical' mind." Again, one has to be obtuse not to see that what Barb refers to as the European 'logical mind' is the predominance of the left side of the brain. Of course the statement must be corrected to syllogistic logic, for the right side has a logical function of its own. Barb concludes by referring to the "impossibility of translating Egyptian thoughts into modern language, for the distinctions we cannot avoid making did not exist for the Egyptians." It begs several questions. Why can't European thinking avoid making distinctions that do not exist for the Egyptians? Or equally valid, why cannot the Egyptians avoid unifying, and synthesizing where Westerners cannot avoid segregating and analyzing? Before we answer these questions let's dispose of the racist statement "modern." It is a tool of the theory of evolutionism that holds that the Black races and their cultural expressions exemplify the primitive phase of mankind, while the White race, represent the more evolved (modern).

The observation made by many scholars concerning the difference in thinking between African people and Westerners can only be intelligently explained by reference to the hemispheres of the brain. If the cultural expressions of the individual nations of an entire race share the same trait, - analytical, for example, it can only be because their thinking is dominated by the left hemisphere. Fortunately we don't have to speculate on the issue for the simple fact that it is well known by professionals in the area. Western scientists have long arrived at the conclusion that western culture is predominantly left-sided, and is now attempting very strongly to introduce into the school system methods that would make more use of the right hemisphere. This has been especially encouraged by the discovery that such educational methods that appeal to the right side of the brain excel greatly over those of the left. "Super learning," "accelerated learning," etc. are the superlatives that are being thrown

around as they are finding that such methods shorten the learning period (2 to 20 times faster), and produce a greater yield in understanding, and retention (500% in the same time span) over the left side. Is this the reason why Black nations were the first to achieve a high level of civilization? We will see that it is. The techniques used in the current "Super learning" systems, are nothing more than a minor fraction of the techniques used in traditional Africa from time immemorial. By pretending that the whole thing is a recent western discovery, and invention, Westerners are dooming themselves to stagnation, again! They need to humbly ask the African people to show them the way.

A study of the literature on brain hemispheres will show that analytical, and segregative thinking are carried out by the left hemisphere, while synthetical thinking is done by the right side. Let's put it another way; the left side is responsible for the differences we make between things. It is the author, for example, of the western attitude of seeing themselves as being separate from nature, and therefore ruining the ecological balance (killing off whole species of animals, polluting the air, soil, etc.); of denying diet a significant role in healing - poisons play a higher role; of racial, and sexual discrimination, and so forth. On the other hand, the ecological mindfulness of most other Nonwestern people, for example, must be attributed to the dominance of the right hemisphere in their thinking; the respect and high regards for their women, is the result of the same function. A most important expression of the right side of the brain, concerns the Nonwestern belief in the indivisibility between all things in the world. Far from being a mere intellectual notion, it is the basis of their entire way of life. Affect one thing, and all others are. The Western Man's response to this is to call it primitive "animism" (fortunately it is just a word, - without objective reality!). But is this not the foundation of religion? To "tie (legion)" "back (re)" the things that have been separated? "Unity" states the Kabala is the foundation of good, while "disunity" is the foundation of evil. Egotism, a failure to experience the interdependence between humans, is a function of the left side, and a major problem that religion sees as a chief obstacle to the spiritual life. We will see that the cure for egotism is the activation of the right side of the brain. We also will see that the religions of Black nations were well acquainted with the dualization (the knowledge of good and evil) of the spirit, and made its unification the foundation of their spiritual tradition. What today the Western man

calls the functions of the hemispheres of the brain, the Kamitian referred to as the Two Truths (Maati), Ta-ui; the Taoist, as the doctrine of Yin and Yang; the Dogons, as the twin Nummo serpents that govern the various aspects of the world.

Finally, we must note that racial differences go beyond the color of the skin, type of hair, skeletal structure, and other physiognomical items. In future chapters we will accumulate all the evidence to show that *there is a cultural unity among all White nations, all Black nations, and all Oriental nations. And that the common factors in each are traceable to the hemisphere of the brain that dominates their thinking, their language, and cultural expressions.* And finally, that since the behavior of nations is a product of this part of their biological make-up they could hardly help the manner in which they created their cultural expressions, and reacted to others, determining thus the events that make up world history. This and only this, I dare say, can establish history, and anthropology as sciences, as well as to put the study of religion on a scientific basis.

CHAPTER 2

THE BLACK FOUNDERS OF CIVILIZATION

In the preceding chapter we saw that one of the main factors that is responsible for the differences in cultural expressions, is the division of the brain into two hemispheres, each with its own peculiar way of thinking. We were able to go beyond the mere listing of the cultural traits of nations, and to catalog them into two fundamental sets, based on the traits of each of the hemispheres of the brain. I.e., if it is not shown why, it is of no use to say that the fundamental traits of Black cultures are the burial of the dead (especially accompanied by grave offerings), and communication with ancestors; high recognition of women (matrilocal marriages, matriarchal inheritance system, etc.), and "female divine powers"; high degree of social stratification; high degree of stratification of the "celestial hierarchy of powers controlling events on earth"; and the involvement of religion in every area of life. We saw how these are all the results of a people's mental output dominated by the side of the brain whose strong point is trance. White culture, which is extroverted (left hemispheric) produced and sustains a culture that (before contact with Blacks) cremated its dead, or exposed them to be eaten by animals, and has a negative attitude toward, and horror of spirits of the dead to this day; holds its women, and "female divine powers" in low esteem (the Christian divine pantheon is made of a Father, a Son, and a ghost, for example); low degree of social stratification and the love of freedom from authority that goes with it (*laissez faire*); separation of religion from all other social institutions (government, education, etc.), and the restriction of the divine to special places, and times (church, Sunday, holidays, etc.); the separation of the divine from healing, and so on. If you can't help thinking this way, it's because the left side of the brain is dominating your thinking.

Keeping these ideas firmly in awareness, let's attempt to establish the racial characteristics of certain nations of antiquity.

The importance of knowing the racial identity of the nations that were the founders of civilization lies in the fact that:

- 1) Religious doctrines, and systems cannot be understood in a vacuum. They cannot be separated from the social environment that produced them. The various components of the religious system of each nation are, for example, ritual vehicles to condition the population to support, or reject particulars of interest or

detriment to the nation. The ritual system of Ausar (Osiris) will always remain a mystery to people who have no understanding of the African Kingship, and the history of the peculiar difficulties that the Kamitians experienced with their kingship. In the same way, people who know little regarding the African Queen mothership, and high priestesship (e.g., the rituals performed with the skeletal remains of deceased kings) will understand little regarding the ritual system of Auset (Isis).

2) The White nations who became the heirs of these civilizations understood only the external aspects (what appealed to the left side of the brain), and distorted the spiritual (internal, right-brained). What passes for the world's major religions are attempts of the left side of the brain to practice what can only be done by the right side. Can you imagine where chemistry would be today if it were in the hands of poets (right-sided function)? Each element would no longer be a complex of exact weight, and electrical behavior, but, "grey clouds," or "wolves," according to the poet's mood. This is what the sons of Eurasia have done to the science of religion. The result is that, with the destruction of the ancient Black founders of civilization some 4000 - 2000 years ago, the world has been plunged into a spiritual dark age, and is sinking ever into that jaw whose fiery tongue flickers with death.

3) *The solution to our problem is the restitution of the science of life that actually gave birth to civilization.* The only way that this can be done is by correlating the spiritual doctrines, and religious practices of the founding civilizations with those of the Black civilizations of today. This is of extreme importance for the simple fact that most students of spiritual culture and esotericism have received their education from western organizations (Rosicrucians, Aryan Hindus, Semitic and European Kabalists, etc.) who have falsely claimed that they are the custodians of the wisdom of the ancients. After going through this book, the reader can decide if this is true. Last, but not least we will come to understand that religion cannot save mankind unless it is allowed to govern all social institutions. All such teachings regarding the lone sage, and individual salvation will be seen to be, on one hand, natural conceptions of the left side of the brain with its isolationist thinking, and on the other, to be impotent as far as being vehicles for the spiritual upliftment of the world. In our study we will see that when the White nations adopted the religious institutions of the Blacks

they allowed only those doctrines that did not interfere, for the most part, with their most cherished social beliefs, whether these were right or wrong. In fact many of the religious myths, and doctrines have their origin in the political competition that arose out of their contacts with Blacks. The extreme manner in which women were humiliated (made the source of all of mankind's suffering, the heavily lopsided adultery laws against them, etc.) in Semitic Asia 4000 years ago, for example, was chiefly due to the fact that the occupation of very high positions of the Black women of Canaan, Sumer, Phoenicia, etc., was a serious challenge to the patriarchal system of the Whites, as it filled the heads of their women with another view of social possibilities. In those days, the White people of Mesopotamia were under the cultural, if not political, domination of Blacks.

Establishing the racial identity of the founders of civilization is a simple matter. Yet, the issue needs to be heavily detailed so that there is no room for doubt. Western writers have tried so hard to hide the fact of the blackness of these civilizations, that their culture is so distorted, and misunderstood, and their descendants, modern day Blacks, have been totally culturally disenfranchised.

THE THREE FUNDAMENTAL RACES OF MANKIND AND THE PRINCIPLE OF GEOGRAPHIC CONTIGUITY

If we put the variations and admixtures aside, then we find that the races of mankind are the White, the Black, and the Yellow/Red (Oriental, which includes the American Indian). When we trace these people back to late prehistoric and early historic times we find that each of these people reside in separate geographic locations; the Oriental in the Northeasternmost part of Asia (and later, America), the Eurasian (White) in the Northwesternmost part of Asia and Northern Europe, and the Blacks, occupying from the Southern parts of Europe, Western and Central Asia, and all of Africa. Within each of these three great geographical divisions of the world we find, in late prehistoric and early historic times (before the great migrations of people), nations speaking related languages, with similar racial characteristics, and cultural patterns. We could say that the Supreme Being made men with certain differences and put them in different parts of the globe. Western historians have used these concepts to discover the kinship and origin of their people after thousand of years of separation.

When it comes to the great Black civilizations, it is a different story. Western historians are always postulating an unproven (and unprovable) geographic origin for them in areas where they have no kin. I.e., they seek the origins of the Sumerians in eastern Asia, when the people who most closely share their racial, and cultural characteristics reside in Africa. They do the same for the Ancient Egyptians. The exact locations of the origin of many of the great White nations of antiquity are unknown, yet no historian has proposed an origin for them in America, or Africa. It is such a natural reflex to search for their origins in the geographic location where all Whites have been known to inhabit since prehistoric times. We must take note of the fact that plants and animals of related characteristics have been thus distributed around the earth.

Trick number two has been to postulate that the "precocious" development of Kamitian (Ancient Egyptian) culture was either the product of an invading "master White 'Semitic' race (the Shemsu Heru)," or the result of the blending of the White and the Black races. First of all, it is important to realize that at work is the racist offshoot ideas of Darwinism. To wit: clearly, Blacks (a primitive race) could not solely, or primarily be responsible for such a culture. Period! Rather than pass in deserved silence the allegation that a White race was responsible for Kamitian civilization, wholly or in part, let's look at some facts. 1) No facts have ever been given to support the allegation, showing that the concept is born solely from the unwillingness to accept the fact that Blacks could have created such a civilization, 2) This alleged master "White race" has no other achievement. Previous or otherwise. They left no traces of civilization anywhere else. At the time when this alleged "dynastic race" is supposed to have come to Kamit (and placed themselves under the military leadership of the Kamitian leader Narmer?!), Eurasia was still in the paleolithic stage (hunter, gatherer, - around 3500 B.C.), while all of North Africa was in the Neolithic, and early agricultural stage, and Kamit had passed into the historical stage. The proposal that they came from Arabia is even worse. At that time Arabia was mostly inhabited by Blacks who were less developed regarding civilization. Thus we are to believe that a people, who achieved nothing at home, came and established civilization in an entirely more advanced area . . . and then vanished, leaving no remains of themselves. No bones, cultural items, likeness of themselves in paintings, sculptures, etc. In reality, the Shemsu Heru, the people who historians have tried to equate

with their hypothetical race, are the very Blacks that are called Nubians.

What can you say of historians who ignore the fact that all the nations in the Northeastern section of Africa at that time were far ahead of Eurasia in the technologies that were chiefly responsible for the development of Kamit, and who prefer to invent a Eurasian cause for the development of Kamitian civilization?

An important part of this argument rests on the false theory that racial contact is a chief cause for the advancement of civilization. Let's look at the facts:

a) The Hyksos occupation of Kamit for 150 years contributed nothing to the progress of Kamitian culture. In fact all historians are in agreement that it retarded it. So did the occupation of Kamit, by the Persians, Greeks, and Romans. In fact, the contact of Whites with the Kamitian culture ended in the destruction of the latter, culturally, and physically. I cannot imagine one single historian who would not agree that the civilizations of Ancient Egypt, Sumer, Indus Valley, and Kush would far surpass anything in the present world had they not been destroyed by Whites. It is a very interesting subject to speculate upon.

b) The same retardation, arrest of progress, and eventual destruction occurred with the mingling of White culture with that of Sumer, Canaan, Phoenicia, Indus Valley.

c) The theory has only held true in the reverse direction, as Western man greatly benefitted from his contact with the ancient Black civilizations.

The point of this detailed look at the issue is not merely to prove historians wrong, but to emphasize the real source of civilization. Today's leading psychologists will tell you that when you have to come up with the solution of a problem for which there are no precedents, it's to the right side of the brain that you have to make your appeal. It is in charge of invention, and creativity. The progress of western science is more one of technological advancement and variation, than of invention without precedents. To this day, no one has explained how the Chinese were able to come so far in science since the end of World War II. They have done in less than 40 years, what normally takes over 150 years for Europeans. We will see that the Chinese is an eminently "right-sided" culture. The ability of the great Black nations to invent civilization, and make such rapid progress must be seen as the result of their advanced techniques for using the right side of the brain. In

fact, Kamit out-distanced Sumer, Canaan, the Indus Valley, and Phoenicia because it adhered closely to a right side methodology of thinking, in which its hieroglyphic system played a pivotal role.

The third ruse used by historians is an insult to their intelligence. It concerns their play with the word Ham. In the Old Testament the races of mankind are classified as descendants of Ham, Shem, and Japheth (the sons of Noah). While it is accepted by all that Japheth corresponds to the European and Northern Asiatics, and Shem to the Semites, there is a great deal of, well, you would have to call it, idiotic talk regarding Ham. Since there are no Oriental people depicted in the paintings and sculptures of Kamit, Greece, and Mesopotamian nations, it is not far fetched to conclude that the compilers of the Old Testament were not familiar with this race. Especially given the fact that they were located so far away. This explains why the Orientals were not included among the races of mankind. Now we know, that the biblical compilers were very well acquainted with Black people,- after all their ancestors were heavily intermarried with them, to say the least. Now if the Semites correspond to Shem, the European to Japheth, then where do we assign the Blacks? Still don't know? Let's modify the question. If Ham does not correspond to the Semites, or the Europeans, or the Orientals, to whom does it correspond? The Old Testament compilers assigned Ham to Ancient Egypt, Canaan, Kush (Ethiopia), and Put (Punt, a nation that was located at the horn of Africa,- modern day Somaliland. The Ancient Egyptians claimed that it was the location of their origin, hence made regular pilgrimages to it. They called it Ta Neter,- Land of God. Incidentally, the people of this area dressed in the same fashion as that of the Egyptians, and their men styled their beard in the same manner as the false beard worn by the Kamitian "Pharaoh." These similarities clearly support the Kamitian claim that they descended not only from this area, but from these people. And through Kush (Ethiopia), Ham relates to the indigenous original inhabitants of Arabia, and Sumer, which last was referred to as Nimrod (ruler of Babel, Erech, and Akkad in the land of Shinear (Sumer)), according to the biblical Table of Nations.

Hebrew scholars claim that the etymology and meaning of the word "Ham" is uncertain (we will see that this is the case with many of the most important words in the Hebrew language, and why). Now the word is actually pronounced "Kam" as it is spelled with the guttural "H," Cheth (Keth). The popular pronunciation with the aspirated H is the product of sloppy scholasticism. It is a

loan word from the Ancient Egyptian language, where it means black. And the Ancient Egyptians called their country Kamit (land of the Blacks), and themselves Kamau (Black people). This can explain why of all races, the Black has been referred to since ancient times by the color of their skin,- "Negroes," from the Latin, "negro" meaning black. If it were natural to do so, we would find that other people would be referred to in a similar manner. Instead all other people of antiquity are referred to by the name of their nation. White people call Blacks black, because the Kamitian people started the whole thing by thus calling themselves. Their paintings and sculptures of themselves testify to the fact that they are of the Black (Negro) race, and so are the words of foreign eyewitnesses. Herodotus, the eminent Greek historian who visited Egypt around 450 B.C. describes the Kamitian people as having "black skins and woolly hair."

In *Eternal Egypt*, Pierre Montet describes the Kamitians (ancient Egyptians) as follow; *"They had clearly defined features, prominent eyes, usually large, almost flat, noses, thickish lips, and somewhat low foreheads. Such were without exception the kings of Egypt at the time of the Old Kingdom. Many individuals presented the same features—for instance Ranefer, who lived during the fifth Dynasty, of whom there are two statues in the Cairo Museum."* It is interesting to note that Montet fails to sum up these characteristics as Black,- especially when he has seen the statue of the priest Ranefer, which is indisputably that of a so called "negro."

So desperate have historians become, that in their attempts to identify Ham with another race (perhaps Martian will qualify) they have classified most Nilotic Blacks, like the Massai, and the Somali, as non-Negroes. Yet, they are Hamitic! Interestingly, the same historians label the same Blacks as Negroes, when they are referring to them during the Egyptian historical period. So how come today they are of the so-called non-black Hamitic, or Nilotic race (note: a race unknown by scientists)? The answer is to be seen in the fact that more and more evidence is pouring in showing that the Ancient Egyptians and the contemporary Negroes of the Sudan (the Galla, Bari, Dinka, Nuer, etc.), and northeastern Africa are linguistically related.

To show that Kamit is ethnically and culturally related to Africa, Frankfort wrote of several of the earlier African prehistoric cultures of the Sudan south of Egypt:

Together they represent the African substratum of Pharaonic civilization, the material counterpart of the affinities between ancient Egyptian and modern Hamitic languages; of the physical resemblances between the ancient Egyptians and the modern Hamites; and the remarkable similarities in mentality between these two groups which makes it possible to understand ancient Egyptian customs and beliefs by reference to modern Hamitic analogies. (*The First Great Civilizations*, p. 46, Jacketta Hawkes).

In the *Symposium on the Peopling of Ancient Egypt and the Deciphering of Meroitic Script*, 28 January, 1974, (Published in 1978 by the UNESCO), Theophile Obenga introduced the irrefutable evidence that the Ancient Egyptian language, and its descendant, the Coptic language used by the Coptic Church, are related to the African languages. He proved the point by giving a substantial list of words that are common in 'meaning as well as grammatical functions' to the Kamitian, Coptic, and modern Negro-African languages. I.e., he used the same principles that proved the unity of the languages that are classified as Indo-European-Iranian.

A very important aspect of the Kamitian language that I am sure Egyptologists must have noted but have kept silent is the widespread occurrence of words that are written in the same manner but differ totally in meaning. They have kept silent about this because it irrefutably ties Kamit to the rest of Africa. For example, the Kamitian word "a-au-au" has the following meanings: grave, tomb; to come; sleep, slumber; to punish, to do harm; to bespatter, to make a charge against; foreign interpreter. In every case, the word is written with the same letters. While the reader distinguishes the meaning from the added hieroglyphic symbolic determinant, the only way that speakers - listeners could do the same would be through variations of intonation and accents. For example, in the Twi language of the Akans of West Africa, "Me ba," means "my son," when the "ba" is accented, and "I (am) going," when the "me" is accented. In the Chinese language (which exhibits the same principle), the word "Shi" means "damp," "stone," "to cause," and "to be" when pronounced in an even pitch, rising pitch, dropping then rising pitch, and dropping pitch, respectively. The only way that Kamitian speakers could use the word "a-au-au" to mean so many things would be by such intonation differences. If we let " ^ " represent the accent, " < , " a drop in pitch, and " > , " a rise, we

would get the following: a-au-au; a-au-au>; a^au-au; a^au-au>; a^au-au<; a-au>-au>; a-au<- au<; a-au<-au>; a;au>-au<, and so on. It must be noted that this phenomenon is widespread in all African languages and is the main problem in the creation of alphabetical systems for recording these languages. This is one of the reasons why the Kamitians never abandoned their hieroglyphic system, - a fact that historians to this day cannot understand (Their chief explanation relies on the racist Darwinist theory of linguistic evolution, which explains hieroglyphic writing as the primitive expression of man's efforts to write.). Incidentally, this linguistic phenomenon is what gives the Oriental, and African dictions their characteristic sing-song pattern. Studies on the hemispheres of the brain have shown that this "melodic" superimposition on speech in relation to meaning is due to the right side of the brain. This ties in with my premise relating the Black and Oriental races to the right side of the brain. This pattern is virtually foreign to the diction of Western man, and poses a great barrier to their learning these languages.

Perhaps the real source of the Hamitic problem is to be sought in Canaan. Thus far it seems that historians are getting away with making it a White, and Semitic nation. The basic argument is that the Old Testament (OT) compilers believed that it was Hamitic because it had extensive economic and cultural dealings with Kamit. Jewish scholars know better. In their later religious texts commenting on the OT we find the following:

"Others say that Ham himself unmanned (castrated) Noah who, awakening from his drunken sleep and understanding what had been done to him, cried: 'Now I cannot beget the fourth son whose children I would have ordered to serve you and your brothers! Therefore it must be Canaan, your first born, who they enslave. And since you have disabled me from doing ugly things in the blackness of night, Canaan's children shall be born ugly and black! Moreover, because you twisted your head around to see my nakedness, your grandchildren's hair shall be twisted into kinks, and their eyes red; again, because your lips jested at my misfortune, theirs shall swell; and because you neglected my nakedness, they shall go naked, and their male members shall be shamefully elongated.' Men of this race are called Negroes; their forefather Canaan

commanded them to love theft and fornication, to be banded together in hatred of their masters and never to tell the truth." This quotation was taken from *Hebrew Myths* by Graves and Patai. It cites the following Jewish religious texts as the original sources: B. Sanhedrin 72a-b, 108b; B. Pesachim 113b; Tanhuma Buber Gen. 49-50; Tanhuma Noah 13, 15; Gen. Rab. 341.

The above is one of many Rabbinical texts created for the purpose of "clearing up" difficult biblical passages. In order to "justify" taking the land of Palestine from its original inhabitants, the Canaanites, Genesis states that Canaan shall bear the curse of perpetual slavery to the Semites, and Europeans for the "sin" committed by his father, Ham. Accordingly, Ham committed an injustice against his father Noah by walking into the latter's tent unknowing of the fact that the latter was drunk (not sinful?), and naked. Later rabbis were uncomfortable with the passage, on one hand, because they could not justify the rationale for charging Ham with a crime, and the punishment, -sentencing his descendant to eternal enslavement, cannot stand up to a common sense of justice. On the other hand, they knew that the story was an adaptation of the well known Middle Eastern mythical theme of the father's castration by his son(s). It occurs with the Greeks in the story of Kronos' castration of his father Uranous in order to usurp his power. The Hebrew version is most likely derived from the Hittite myth (derived from the Hurrians) in which the Supreme God Anu curses his son and cup-bearer Kumarbi, because the latter bit off his genitals (who afterwards rejoiced and laughed as Ham was supposed to have done). I trace their version of the story to the Hittites because the Hebrew people originated ethnically from a mixture of Hittites, Amorites, and Blacks. Their language and religion is an adaptation of the Canaanite tradition, - which is Black. That the Jews got their language, and religion from the Canaanites, and Sumerians (through Babylon) is well documented by historians.

If the preceding is not convincing enough, let's quote from the *Babylonian Talmud* translated, or edited by Rabbi Dr. I. Epstein (*Sanhedrin*, Vol. II, pp. 608-609):

"For when the Africans came to plead against the Jews before Alexander of Macedonia, they said Canaan belongs to us, as it is written, the land of Canaan with the coast

thereof; and Canaan was the ancestors of these people (ourselves)."

Here we find a Jewish Rabbi dealing with historical records of Babylonian historians who were eyewitnesses to the historical life of Canaan, calling its inhabitants "Africans," as the latter called themselves. The event described above occurred around 332 B.C. when Alexander took Palestine away from the Jews, who had initially taken it away from the Canaanites. Incidentally the taking of Palestine from the Canaanites by the Jews is the pivotal theme of the Old Testament, - the Hebrew's quest for a land of their own. Because of the Jewish involvement in the history of Canaan, I cite their references as the most authoritative regarding the racial identity of the people of Canaan. This fact must be extended to embrace Phoenicia which was merely one of the cities of Canaan.

It is very important to take note of the fact that racially speaking the Semitic people originate from the same stock as the European. They were the first of the Eurasians to migrate from the north (around 3000 B.C.) into Western Asia. There they became politically, and culturally subjected to the Blacks (Sumerians, Canaanites/Phoenicians, etc.) who were far ahead of them in civilization. Having adopted the culture, and language of the latter, they practically lost the knowledge of their original tongue, and most of their culture, as has happened to Blacks in America. The main stock of these people must be traced to the Amorites (Martu, Aamu, and Amurru), and Hittites. The Amorites as known from Kamitian paintings (as the Aamu), and other sources are tall, fair, blue-eyed, some are blondes, and others, brown haired. The Hittites appear in history as an essentially White people slightly mixed with Black, and Oriental. As they are depicted in their own sculptures, and Kamitian paintings they cannot be told apart from modern day Persians, and Armenians. The language of the Hittites was related to the Latin, and Celtic, which may account for the guttural element in Semitic speech. Once these people were assimilated culturally by the Blacks of Western Asia, they lost their language, but not their speech articulation pattern, as has happened to Blacks in the West Indies, and America. For certain, we know that the Hebrews were a mixture of Hittites, and Amorites, and Canaanites. In *Ezekiel* 16:3 we read of the Jews saying about themselves, "And say, thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a

Hittite." Why cannot we conclude that the guttural element of Hebraic speech came from the Indo-European language of the Hittites? Additionally, the terms "Hebrew" and "Arab" were derived from their common ancestor Eber, who was the grandson of Arphaxad ('arpsad), who was a direct descendant from Shem. But Arphaxad is a good Indo-Iranian name. I relate it to the Medaeans.

My argument is finally strengthened by the fact that it should strike anyone as a great oddity, that studies of the "Semitic" languages which were written down long before that of the Indo-Europeans, and thus stabilized, have yielded no common parent "before they were separated" as has been done for Indo-European. Before commenting on this, let's take note of the fact that while the languages of the Indo-Europeans, Africans, and Orientals number over a hundred each, with hundreds of dialects, there are, with generous concessions, only three Semitic languages with no more than four dialects. They are 1) Akkadian and its dialects (Babylonian, and Assyrian), 2) Aramaic, and its dialect (Hebrew), and 3) Arabic. The reason for this is that the "Semitic" languages, are really variants of essentially Black languages (of Canaan/Phoenicia). Therefore, any attempt to find the original Semitic language must lead back to Canaan/Phoenicia. In fact this study has been done, but it is suppressed by mere silence on one hand, and on the other, by passing Canaan, and Phoenicia as Semites (Whites). We will see that in their mode of thinking, and therefore in their cultural expression they share everything in common with the rest of Africa.

The conclusion is inescapable. There is no such reality as a Semitic language! What we call Semitic languages, are really dialectical variants of African (Hamitic) languages. Let's quote a highly regarded Jewish author, and professor of Sociology at the University of Toronto. *Ancient Judaism* by Irving M. Zeitlin (Polity Press). On page 19, we read concerning Israel's debt to Canaan:

Canaanite influence on ancient Israel

What the Ras Shamra evidence shows beyond doubt is that the Canaanites did in fact have an influence upon the culture of Israel. The only question is not whether such an influence existed, but rather its nature, and how and when it occurred. Beginning with the biblical literature, it is evident that they are perfected and polished

writings, attesting to the existence of literary traditions going back many centuries. These traditions are neither Mesopotamian nor Egyptian, but Canaanite. Just as the Hebrew language developed from Canaanite, so Hebrew literature built on the Canaanite literary traditions which had crystallized long before the Israelites had become a people. Israel took over norms and techniques of literary expressions that were established in the most ancient Canaanite dialects. We find, first of all, many words common to both the Ugaritic and the biblical literatures. Rosh (head), Shamayim (heaven), Aretz (earth or land) are just a few examples.

And on page 23 we read:

Many contemporary biblical scholars continue to take for granted that the Israelites *borrowed* from the Canaanites *almost everything essential*. - language, elements of religion and knowledge of agriculture. This occurred, scholars believe, as a result of the well-known phenomenon of cultural assimilation. Denying the historicity of the Book of Joshua, where it related that a large number of Canaanite city-states were destroyed together with their inhabitants, these scholars argued that the Joshua narratives are largely fictional. The Israelites did not conquer Canaan in a series of wars, they rather settled gradually in the sparsely populated hill-country, far from the Canaanite centers of power. (Emphasis is mine).

The above material was quoted to show how Western historians have played down, and have sought to conceal the Canaanite origin of Jewish culture. The reason? It is obvious. The Canaanites were Black.

The book of *Joshua* is very important because it contains the fulfillment of Yahweh's promise to give to the descendants of Abraham the land of the Canaanites. Yet, excavations conducted at Tell-es-Sultan, 1951-1957 by the British School of Archeology totally disproves the historicity of a Jewish conquest of Canaan. The

supposed destruction of the walled city of Jericho, leading to the downfall of Canaan was no more than a creation of priests writing during the exile (about 700 years after the alleged event). The only finding of the dig was a group of walled towns dating way before the Israelite period. Some even dated back to 6800 B.C.!

Let's examine one of the most desperate attempts to whiten the Hamites. The Coptic language is classified by White historians as Semitic. Now, what is the Coptic language? The word "Copt" is the Arabic corruption ("Quft") of the Greek word "Aigypotos," or "Aiguptos" from which is derived "Egypt." The Coptic language is the very same language of the Ancient Egyptians with dialectical modifications that survives today in the liturgies of the Coptic (Ethiopian, Kushite, Abyssinian) Christian Church. In fact, it was spoken in Ethiopia for over a thousand years after the fall of the Kamitian kingdom, until the Islamic invasion drove it out of popular use, and into the sanctuary of the Church. So, if Coptic is Semitic, then the ancient Egyptians are Semitic (no one would try this), and so are the Ethiopians. In fact, all biblical scholars make extensive use of the Coptic language to clarify the meaning of "obscure" and "archaic" so called Semitic words, as well as to understand the writings of the Ancient Egyptians. When we study the people of Canaan, and Phoenicia we find that in their fashion of dressing, and picturing their deities they followed the Kamitian pattern so closely that often times, you could not tell one from the other. If historians classify the Coptic language as Semitic in full knowledge that it is the survival of the Ancient Kamitian language, does this not show duplicity at work? But they had to do it on compulsion of the principle that makes a bad lie be followed with the most idiotic of lies. I.e., after having made the Canaanites and Phoenicians white, they had to make the Ancient Egyptian language in its Coptic form Semitic. In all of this we must not lose sight of the biblical table of nations that tells us that Canaan is descended from Kush (Nubia). There is much more evidence that can be given on this point, but that would take us beyond our theme.

According to the biblical table of nations, another descendant of Kush (Nubia) is Sumer (biblical Shinear). We must interpret this as meaning that these people originated in the Sudan from where they migrated to Mesopotamia. My theory is that these were the authors of the Qadan culture, which appeared between Northern Sudan and Southern Egypt from 13,000 and 9000 B.C.

The remains of these Paleolithic Africans include grinding stones, and sickle blades showing that they were already involved in agricultural operations (the earliest on record). This conclusion is supported by the findings of wheatlike and barley pollen in the area. I also contend that these same people, having moved out of Nubia, due to the desiccation of the southern Sahara were also the authors of the Merimden culture (3500 B.C.) in the Egyptian Delta. There they exhibit many of the technologies common to the Qadan, and early Sumerian cultures. It is of interest to see how historians treat the subject of the racial identity of the Sumerians, whom they agree are not of the White, nor Mongolian, nor of the Far Eastern races (What is left for them to be?). In *The First Great Civilizations*, p. 37, the eminent historian Jacquetta Hawkes describes the Sumerians as follows:

Their sculpture suggests that they were round-headed, with large noses slightly convex in profile, and with well-shaped lips of medium breadth.

The description of a nose as "slightly convex" is interesting. Of course she means "not straight," but rounded,- i.e., broad, wide, Negroid! I will let the "well shaped-lips" speak for themselves.

Keeping with the fact that the Sumerians were ethnically and culturally similar to the Dravidians ("original" Black inhabitants of India), I will quote R. S. Tripathi, who in *History Of Ancient India*, p. 15, says about the Dravidians that "*Western Asia is, however, generally supposed to have been their original abode, and the similarity of the Dravidian and Sumerian ethnic types undoubtedly lends some colour to this view.*" And on page 30, speaking of the destruction of the Black civilization of India by the invading Whites (Aryans) he states, "*the Aryans were engaged in struggles with the 'Dasyus' or 'Dasas.' They were carried on with unceasing relentlessness for the two people had strong differences, both racial and cultural. The Aryans were tall and fair, and the Dasyus were dark-skinned and of short stature. Their features were uncouth, being flat-nosed . . . The characteristics indicate that the Dasyus probably belonged to the Dravidian stock.*" It is a shame that we have to do so much detective work to get at the truth of such issues.

The motive for hiding the racial identity of the Sumerians must be found in the fact that they were the source of Semitic culture. They were the first to teach the Semites (Akkadians, later Babylonians, and Assyrians) how to write in their cuneiform script;

mathematics, science, religion, literature, agriculture, and all the other critical elements of civilization. Their religious and secular literature, proverbs, and "Myths" became the main source of Semitic, including Jewish religious scriptures (modified to suit their individual needs.) It seems that Western historians have problems admitting to the world that they received the fundamentals of civilization from Negroes. It is just now that a handful of historians are giving credit to Kamit, and Sumer, what has been dishonestly credited to the Greeks and Hebrews.

The importance of dealing with the subject of the racial identity of the great Black nations who founded civilization in this manner will become more and more evident later in this book. For now let's realize the following:

1. The contemporary major world cultures, religions, and esoteric teachings are adaptations of the cultures of the Black founders of civilization.
2. These adaptations have veiled the true original values and purpose of the original cultures.
3. As a result of the veiling of the true elements of civilization, the world, suffering from the cultural domination of the Western nations, has fallen into a state of decadence, and is verging on the brink of destruction, from nuclear war, and social decay (AIDS, drugs, etc.).
4. The majority of the material floating around as esoteric teachings suffers from the same perversion. We will see, for example, that the vast literature of Kabalistical science as known to date is such a distortion of the original traditions that students of the subject can only but fail to achieve the lofty goals promised by it. Similarly, a great part of the material passing as the spiritual wisdom of India, is in reality the work of the White conquerors of India speculating on the Black tradition which is the true foundation of Hindu culture. As the esoteric tradition in Europe (Rosicrucian, Cabalism, etc.) is based on the above mentioned traditions, it too is in a similar position.

Very few people are aware of the fact that the Kabalistical tradition is in reality a "polytheistic" (syntheistic¹)

1. I will explain this term in a future chapter.

system. The so-called archangels of each sphere of the Tree of Life are exact correlates to the deities in other traditions. In fact, most of them were taken directly from Canaanite sources. Long before the formation of Israel, "El" (Al) was the generic name for the deity in Canaan. We thus find the term combined with others to denote the various aspects of God; AngEl, ArchangEl, MichaEl, RaphaEl, HanaEl, Elohim, YsraEl, etc. In order to have a wisdom (esoteric, "mystical") tradition without seeming to be polytheistic, the Hebrews changed the Canaanite/Phoenician deities into so-called "angEls," virtues, heroes (Euhemerism), and "names of God." Shaddai, which was a Canaanite deity, appears as the name of God (incorrectly rendered "almighty") at the 9th sphere of the Tree of Life; RaphaEl (El heals, not the true meaning) appears, incorrectly, as the angel associated to the 6th sphere and so on.

A careful study of the literature of the Kabala, the Old, and New Testament will reveal that the angels depicted perform most of the functions of the "deities" of other so-called polytheistic cultures. Like Elegba of the Yorubas, for example, Raphael, the "airy" angel is a mediator between God and the prophets (mediums). John² L. McKenzie, S.J.² states in his *Dictionary of the Bible* that, *"the conception of the angels in the Gospels does not advance beyond the OT conception, and in some ways is less imaginative. The angel is still primarily a messenger or a member of the heavenly retinue, and there is not always a sharp distinction between the angel as a personal being and as a personification of the divine word or the divine action."* I highlighted the latter because it forms the most important part of the statement. It is of great importance to find a professor of Judeo-Christian divinity referring to the angels as "personifications of the divine word." The "divine word" is of course a reference to the hekau, mantras, and words of power that are used in other traditions to invoke the angels (deities). This fact underscores one of the greatest shortcomings of Hebrew Kabala. While the Hebrew Kabala conceals, and downplays the fact that angels are to be invoked to possess the spirit of the meditator, in the African tradition, the angels (deities) are openly invoked. They possess the spirit and borrow the bodies of the meditators to heal, counsel, admonish, teach the community, and carry out many other functions. Hebrew Kabalists, obviously limited by the need to avoid the image of practicing "polytheism," which they are indeed practicing, have thus

2. McKenzie joined the faculty of the Divinity School at the University of Chicago in 1965, and is presently a professor at DePaul University, Chicago.

limited, and distorted their understanding of Kabala. In place of guiding the student of Kabala to the mystical experience of the deity (angel) itself in order to comprehend the spheres and the principles of the Tree of Life, they engage the student in a host of intellectual speculations regarding the realities of the metaphysical world.

5. In order to understand the true message of the Black founders of civilization, we have to identify the original tradition and separate it from the contemporary hybrid cultures. This can only be done by making correspondences to the cultures of the nations that are the present day survivors of Kamit, Canaan, Sumer, etc. These are the contemporary African, and Black Indian nations.

THE SOURCE OF THE LIGHT OF THE EAST

While in the past decade, a great deal of progress has been made, at least amongst Black scholars, to document the fact that the Kamitians (the people of ancient Egypt),- authors of the great pharaonic civilization, were Blacks, a great deal remains to be done to show that the authors of the great civilizations of India, Sumer, and Canaan/Phoenicia were also Black. Although the facts have been clearly known by white scholars from time immemorial, there has been a conspiracy to hide it from the world. It is the mere product of the inability of Europeans to cope with the fact that the greatest contributions to the establishment of civilization (religion, science, geometry, algebra, astronomy, mathematics, writing, etc.) were made by the same race that they enslaved and dispersed throughout the Americas.

One of the greatest losses that mankind has suffered from this distortion of history, is the inability to truly understand the great spiritual wisdom of antiquity. Scholars have resorted to all sorts of intellectual speculation about spiritual matters that can only be known through direct experience, and practice. "How else, but through speculation can one discover the true meaning of teachings, and beliefs for which there are either no written records, or that has come down to us shrouded in the veil of allegories, and myths?" One may ask, with apparent justification. But, there is an alternative. Once it is realized that the "wisdom of antiquity" was that of the same Blacks who are today still dwelling in India, Sub-saharan Africa, etc., then the alternative will be made clear. Through one to one correspondences, for example, if I note similarities between the West African Yoruba deity Obatala (Oba Tala), and the Dravidian Goddess Tara, whose mantra is Aum, and the Kamitian Deity Ausar, whose name conceals the mantra Aum, I can test my hypothesis with the existing rituals of Obatala, the Goddess Tara, and the surviving material about Ausar. This work has been done extensively for the past sixteen years by the priests and priestesses of the Ausar Auset Society with the results that a syncretism between all Black civilizations, past and present has been achieved.

Very few people realize that the yoga teachings that are being disseminated throughout the world are fundamentally a creation of Africans. Hinduism as we know it today is a blend of prehistoric Western European religion, with many systems extracted from the original African cultural base.

The earliest evidences of yogic practices date back around 3000 B.C. Figurines of men seated in the Lotus pose, and symbols of Shiva and Shakti,- the main symbols of ancient Black Dravidian spiritual culture were found in the excavated ruins of the two oldest centers of civilization in the Indus Valley; Harappa, and Mohenjo Daro. These cities were neatly laid out with rectangular city blocks, streets crossing each other at right angles, brick houses, public baths with steam heating, underground sewer system, etc. --as early as 3000 B.C.! And they were senselessly destroyed by Whites (the Vedantic Aryans) who invaded them, and conquered the area between 1500 - 800 B.C.

In *The History of Ancient India* (Pub. Motilal Banarsidass, 1967), Rama Shankar Tripathi gives the following descriptions of the Dravidians who have been identified as the originators of the esoteric wisdom of India.

The Dravidians, so called from the Sanskrit term Dravida, were one of the earliest cultured races of India . . . Western Asia is, however, generally supposed to have been their original abode, and the similarity of the Dravidian and Sumerian Ethnic types undoubtedly lends some colour to this view . . . The Dravidians were conversant with the use of metals, and their pottery was of improved type. They knew agriculture, and were perhaps the earliest people to build dams across rivers for irrigation purposes. They constructed houses and fortifications . . . As observed by Dr. L. D. Barnett, Dravidian society was "to some extent matriarchal" . . . They worshiped the Mother Goddess¹ and a host of spirits . . . Presumably, the Dravidians were

1. The Mother Goddess is the synthesis of 10 major Goddesses of India-the Dasha Vidyas. Their words of power were later syncretized to the Yogic system. Aum, for example was the word of power of the Goddess Tara long before it was assimilated into the Yogic system as we know it today.

identical with the "Dasas" or "Dasyus" of the Rigveda.

Of great importance in the above quotation is the reference to the ethnic similarity between the Dravidians, the Sumerians, and the Dasas or Dasyus. Since it is well known from the written Vedantic records that the Dasyus were Black people, and that the Dravidians are black skinned (krishna-tvach)², as we know from the fact that they are still in existence, we must conclude that the Sumerians were black. Tripathi informs us that:

the Dasyus were darked skinned and of short stature. Their features were uncouth, being flat nosed (anasah) . . . These characteristics indicate that the Dasyus probably belonged to the Dravidian stock, then occupying the parts over which the Aryans were seeking to establish their domination. . . . Many of the Dasas became slaves of the conquerors, having been admitted into the society as sudras, but others retired into the jungles and mountain fastness, where we still find their descendants living in primitive conditions.

It is of great interest to learn that the creators of one of the greatest civilizations are today living "in primitive conditions" due to the barbaric act of conquest of others.

Regarding the origin of the system of Yoga, Vivian Worthington states the following in *A History of Yoga*:

We shall see how yoga appeared in the Indus Valley at Harappa and Mohenjo Daro . . . It carried on as Sramanism through the Aryan, Brahminical and Vedic periods. Although fiercely contested and often persecuted by the Brahmins, its main writings, the Upanishads, were later adopted by the Brahminical establishment and tagged on at the end of the Vedas thus changing the whole complexion of Hinduism into its modern form known as Vedanta.

2. Krishna means black.

Regarding the nature of the religion practiced by the inhabitants of pre-Aryan India-the Dravidians-, Worthington states the following:

Although tantra received its philosophical basis from the Vajrayana school of Mahayana Buddhism³, its history is much older and takes us back to the early Sramanic stream of Indian thought. In its active aspect it can be looked on as a modern development of very ancient magical and fertility rites . . . In the excavations at Mohenjo Daro and Harappa can be found traces of the worship of the male principle in the form of the lingam (phallus) and of the female principle in the form of the yoni (vulva). From these early practices developed the Siva-Shakti cult which is so prominent a feature of tantrism. These early tantric practices were suppressed by the Aryans.

Of the whites who came later and destroyed the civilization (the Dravidians, Tripathi (see above) states:

The Aryans were tall and fair . . . The general opinion is that the Indo-Aryans, as also the Avestan Iranians, were a branch of the ancient "Indo-Germanic" (Indo-European) peoples or the Wirots, and before their eastward migration . . . they occupied for long a common habitat, which has been variously located in Central Asia (Max Mueller); . . . This belief rests on grounds of the close similarity between the speech as presented in the Rigveda and the Avestan and the Indo-Germanic tongues.

The Whites imposed a rigid caste (apartheid) system in which the priests (Brahmins) held absolute power, followed by the secular leaders,- kings, military men, etc. (Kshatriyas), followed by the Vaisnas who made up the merchant class, and last the Blacks (the sudras), who could only engage in manual labor (cow-herding, agriculture, etc.). Needless to say that the whites were the only ones who could belong to the two higher caste, and Orientals and

It is not true that Tantra received its philosophy from Buddhism, as its philosophy appears in the Upanishads, which preceded Buddhism.

Mulattos belonged to the third. Intercaste marriage was prohibited. Nevertheless, they occurred. M. M. Kunte, in his book *Vicissitudes of Aryan Civilization in India*, relates:

Intermarriages-between the Aryas and the Shudras, Kolis, and other aborigenes-were frequent. The class of what the Americans contemptuously style Mulattoes, quadroons, and octoroons multiplied.

The new masters also outlawed the religion of the Blacks, as they made their religion the official one of the land. This caused the religion of the Blacks which involved Cosmology, meditation, Deity invocation (predominantly Goddesses), hatha yoga, pranayama, mantra yoga, kundalini yoga, yantras, spiritual initiations, talismanic magic, tantric rituals, etc. to break up into separate practices. Lacking the benefit of carrying on their training, and practice in the organized manner that freedom would have allowed, the priests led individual existences in the safety of the forests. They were the Rishis who had to hide and teach in the forests as they were bitterly persecuted by the Brahmins (Aryan priests). As time went on, several "traditions" emerged as these individual priests varying in degrees of knowledge, and ability, colored the material with their individual insight, temperament, opinions, ignorance, etc.

In *A History of Yoga*, Vivian Worthington informs us that:

The Aryan religion was brutal and materialistic. The caste system was rigid and oppressive, and the Brahmins wielded great power.

The Sramanas, as the yogis and other independent thinkers and teachers were known, were tolerated when the priests were not strong enough to eliminate them, but were hunted down and killed, and driven out of the area where the priests had full control.

It is interesting to note how Vivian Worthington sidesteps the reason for the Brahminical persecution of the Sramanas. Instead of stating that they were persecuted because they were Black, as any historian of ancient India must know, she makes it seem as if their persecution was due to their "independent thinking." She knows very well, as shown in her book, that the Sramanas were practitioners of Yoga, Tantra, so-called Mother Goddess worship, etc. I have given

these quotations to show the depth of racism and deception that exists in the western reporting of history.

The Dravidians (Sramanas, rishis, yogis) succeeded, however, in one thing. By around 872 B.C., they wrote down their cosmological knowledge in the first of the Upanishads which dealt a death blow to the religion of the Whites,- the Vedas. It must be noted that the Vedic Aryan tradition has been totally abandoned in India since then, to this day.

These doctrines, which were interpretations of the prehistoric Dravidian religion gave rise to Samkhya philosophy, Gautama's Bhuddism, and Jainism.

Gautama's Buddhism, which was called the Hinayana (Little vehicle), was not able to transform people's being, because it was lacking in the techniques to achieve its lofty philosophy. So after his death, it was in danger of dissolution as it was kept alive in great measure by his charisma. To ensure its survival, his disciples, against his rules, blended his teachings with the tantric traditions of the Blacks. This aspect of Buddhism, which is called Mahayana (the great vehicle) was able to transform people's being as it is based on the causal psycho-physical principles that control Man's behavior and growth⁴. Gautama's Buddhism is based in part on intellectualism, and on the adherence to a code of conduct which is in reality the effect, and not the cause of spirituality. In other words, it failed because 1) Intellectual activity cannot transform behavior, and 2) It is a confusion of category, and ignorance of psychology and spiritual laws to try to make people good by telling them to behave good. You have to engage them in some activity which, without their conscious effort results in the desired behavior. This latter is the foundation of Tantrism (the Religion of the Blacks, and Mahayana Buddhism, which is based on the Tantras).

Incidentally, it must be noted that as the original Bhuddism (Gautama's Hinayana) was against the practices of Deity invocation (mantric chanting), and was also anti-woman, in conformity with its Aryan parentage, its followers, upon merging it with Goddess based Tantrism, took the mantras that corresponded to the Goddesses and syncretized it with their male Dhyani-Buddhas. For example, the mantra Aum which is the word of power used by Blacks from

4. These are the mantras,- words of power.

prehistory in their invocation of the Goddess Tara, the embodiment of Man's divine perfection on earth, became some 2500 years later, the mantra of the Dhyani-Buddha Vairocana. Similarly, the mantra Hum, of the wisdom Goddess Chinnamasta, became the mantra of the Dhyani-Buddha Aksobhya, and so on. In this manner, Buddhism was able to survive as these mantras gave to their adherents the power to achieve the spiritual virtues that these "Dhyani-Buddhas" represented. Before this, their followers would study the philosophy, aspire to realize the virtues, but fail in their aspirations for the lack of the power to achieve. It is not enough to understand. You must have the power of realization. In addition, this syncretism enabled them to convert many of the Blacks who could now worship their deities in the guise of the Dhyani-Buddhas. This is similar to what Blacks did thousands of years later in Brazil, Cuba, Haiti, etc. They syncretized the African deities with the Christian Saints (which were originally Black Deities. Things come back in strange guises!).

Buddhism, once syncretized with the Black religion as its power base was spread throughout India, and Sri Lanka by the Emperor Ashoka (264-227 B.C.). It then spread to China, 65 AD. In 552 AD the Hindu sage Boddhidharma founded the Chan (Zen) aspect of Buddhism in China; in 747 AD the Hindu Sage Padma Sambhava introduced tantric Buddhism to Tibet; in 1191 AD Eisai founded the Rinzai sect in Japan, and in 1300 AD Dogen founded the Soto Zen sect; around 1500 AD, the tantric Black religion was merged with Islam to give rise to Sufism. From China, India, Tibet, and Japan, this tradition spread to the rest of the Orient. Today those who do not know the history of the yogic tradition, nor understand its inner constitution speak of the "Light of the East" when in reality it is a modification of the Light taken by the Blacks from Nubia into the Tigris, and Indus Valley in prehistoric times. Anyone who takes the time to become acquainted with the pre-Aryan religion of India (e.g., See the *Agni Puranam*, published by the Chowkhamba Sanskrit Series, Varanasi, India) will see that it is the parent of all the fragmentary systems in vogue throughout the Orient. And that is the unfortunate truth. In place of the Dravidian integral system of living, and spiritual development, we are being offered its fragments colored by Aryan speculation into the nature of the spiritual dimension. This latter form of Hinduism-the latest reaction against the Tantric Yogic system of the Blacks of India-is known as Vedanta. It is the form that has been introduced into the West.

We must also note that another factor that has hidden the Black origins of the Tantric Yogic system, has been the fact that it has been presented to the world through translations into the Sanskrit language. And to make matters worse, due credit has never been given to the Black people who created the system. What else is new?

COSMOLOGY AND COSMOGONY

Imagine the following scenario: You have come up on a man busily engaged in constructing something with wood, bricks, cement, etc. He is mixing cement in a kitchen blender, digging holes with a spoon, nailing boards with a rock,- he has already shattered 20, and so on. "Hum," might be your first reaction, "What are you doing?" "Building a house. Isn't it obvious?" the familiar salt. "Right" you nod, "what kind of house?" "Don't know" as he picks up some cement with a fork and pours it into the blender. "Shouldn't you be using the right kind of equipment?" you attempt to bring some sanity into the conversation. "Whadya mean. Can't you see that these are working fine?" "And how!" you quip. "Well let me see your blueprint" "A what?! What is that?" he drops everything and transfixes you with an honest quizzical look.

As you are by now begging for this scenario to end, I will end it. But it is not really the end, as it is a good replica of how most people conduct their lives. Don't be too quick to exempt yourself. By chapter 10 you will be thinking very differently. Due to the lack of knowledge of Self, and the purpose of Life, most people in the world are going about the daily business of living with wrong ideas of what is life, what should be their true goals, how to correctly achieve their goals. There is not the slightest awareness that there ought to be, or that there actually exists a blue-print to guide our steps in life to the true fulfillment of our mission on Earth. Such a blueprint is called a Cosmogony.

Cosmology, the study of Cosmogony has two fundamental goals. First, it provides an ordered and unified (synthetical) view of who and what is God, Man, and the forces that administrate and sustain the world. No understanding of a subject can take place without an ordered and unified presentation of its whole and parts. Second, cosmology (like all blueprints and maps) provides a framework that guides thinking and action through the vast array of seemingly unrelated life situations to the successful identification and attainment of the goal of living. It achieves this by showing how all the events in a person's life are integrally related to his/her destiny.

Through it is revealed the spiritual value of each and every event in a person's life.

With a partial view of Man's identity, and worse no knowledge of his origin and destiny, people go on to create innumerable institutions, life goals and undertakings. What if someone offered proof to the world that all things making up the world are integral and inseparable, functional and structural components of one Being? The unity of all things in the world can be understood by the study of biological entities, as they are based on the same cosmogonical structure (blueprint).

The human body, for example, is made up of thousands of different types of cells numbering in the billions. Yet, they are all parts of one entity. They represent one life, and not billions of separate existences. Although each cell has its own individual need,- The nourishment that one cell receives doesn't take care of the others. Yet, we all know too well what happens when even one cell begins to go its own way,- Cancer! In spite of having individual needs, like all other creatures of this Earth, their activities interrelate to maintain the one being which they collectively compose.

But how do we know that all the cells in the body are integral parts of a whole? The answer is simple. Their interdependence, the harmony and order governing their interaction, and the fact that their individual activities can be shown to add up to the life of the whole they compose. Running through all the disciplines studying living things,- Biology, Physiology, Biochemistry, etc.,- as well as all other sciences are the factors of order, interdependence, relationship, and the integration of seemingly separate things into a whole. It is most interesting to note, that the Western world does not have a fully organized science of the shaping factors of order, harmony, etc. that permeates all sciences. Such a science, known in various degrees of sophistication to most Nonwestern nations is known as Cosmology. The term "cosmology" means the study (logy) of order (cosmos, from the Greek Kos, meaning order). It occurs in such words as Cosmetas, an epithet of the Greek god Zeus, meaning "the orderer;" we also find it in "cosmetics" and mathematics- from the Greek mathematikos. It is easy to see the relationship of the meaning of the term with the subject treated in mathematics. The term's antonym is "Chaos." *Webster's New World Dictionary*, Second College edition, defines it thus: the disorder of formless matter and infinite space, supposed to have existed before the ordered universe. --SYN. see confusion. (underlines mine). Although this fairly common definition clearly

establishes its relation to "cosmos," it has a major flaw. How can there be disorder and confusion in a formless medium? The text is clear that there are two states,- one in which matter is formless (incorrectly equated with disorder), and the other, of a later existence, in which there is order (implied is that here matter is formed, ordered). We must go further and note that the term chaos is of very clever coinage. It is composed of "A," the article of indefiniteness, sandwiched into the term Kos (kAos). To appreciate this fully, we must realize that indefiniteness denotes the absence of form. All forms are ordered, or defined states of substance,- hence "kaos" = formless (undefined) matter. In other words, the *indefinite* article "A" denies the existence of order (*definition*) in the term chaos.

Yet, in all truth, we will see that cosmology, the study of order, must start with the study of Kaos, for the ordered realm is a mirror reflection, according to its own laws, of the nonordered realm.

Keeping the above firmly in mind, it will be easy to see that present day Westerners have perverted the meaning of the words that are kin to "Kos." "Cosmos," is generally defined as the world, and universe; "Cosmogony" as the theory of the genesis and development of the world, and universe; "Macrocasm" as the great world, or universe; and "microcosm," anything that is regarded as a world in miniature; mankind, society, man, etc. What is at work here is the Western polarization in "thingish" thinking about a term that represents an abstract reality. Such thinking has kept Westerners from seeing that the so-called "creation" myths of Blacks are "Mythoscientific" expositions of how to bring order into an area where there is none. *The grand theme of the Cosmological mythoscientific literature of the Black spiritual tradition is the absence of order in the early part of the Man's life. Illnesses, social decay, and wars run rampant as a result. As long as this state exists, prayers, words of power, rituals, science . . . all measures are of no avail.* This is the state that all western nations find themselves in, to date. The bringing of order into the situation is the first prerequisite for the correction of the ills.

The value of these mythoscientific expositions resides in their appeal to the right side of the brain, which uses them as means of creating order in all other situations in our life. This is due to its synthetical ability.

THE TWO GREAT REALMS OF BEING

All potters know that the clay they work with has two fundamental states; its original unformed or unordered state, and the other, which is formed, or ordered into things (pots, frogs, jars, and what have you). The same is true of Reality. All that is real falls into one of two fundamental divisions. By fundamental is meant that there is no possibility of further division. One division corresponds to a mode of reality that is lacking in form, objectivity, definition, etc. We will call this division of "kaos," the Subjective Realm. The other division corresponds to the mode of reality in which energy/matter has been ordered into forms, objects. This division is called the Objective Realm, due to the fact that it is in it that objects (thoughts, emotions, physical things) are found.

The Being that is the synthesis of Life in both realms, is called Neter in the Kamitic tradition. Its conceptualization goes beyond the concept of the Supreme God-head that is used by most spiritual traditions to represent the Supreme Being. All manifestations of itself, through which it creates, and maintains the world, including the God-head (Neb er Tcher, - Lord of the World), are called the Neteru. It is easy to see that this term is the origin of the Latin terms "natura," "neutral," "eternitas (eternity)," etc. Unfortunately, more space cannot be devoted to the subject, but discerning readers will see in the Kamitic notion about the Supreme Being, a deeper understanding than is to be found in other traditions, who limit It to the Subjective Realm.

For our purpose, a useful synonym for the world is "the Objective Realm." In this book the term "Objective" when referring to the World, manifested reality, etc. will always appear capitalized to distinguish our usage from one of its popular denotation, - "impartial, impersonal, unconditioned view, etc." The term, kin to "object," from the prefix "ob," refers to all that has form, and therefore denotes all that is perceptible (mentally, or physically). In the same manner we will qualify the term "Subjective." Excluded is the denotation of "partiality, conditioned view, personal, etc." The term, kin to such terms as "submerged, substrata, substance, etc.," from the prefix "sub," refers to all that is under, therefore, incapable of being perceived.

So, we have two fundamental divisions in the Realm of Being. One which is "submerged," i.e., imperceptible, and the other, perceptible. The imperceptibility of the Subjective Realm is based on the fact that in it, there are no objects. The derivation of the name Objective Realm from the fact that it is the place of objects is obvious. The importance of these concepts will be realized from the consideration of the fact that most people limit their acknowledgement of reality to what is perceptible. Yet, not only is reality not limited to the perceptible (Objective) region, it originates beyond it (in the Subjective Realm).

THE SUBJECTIVE REALM

If there are no things in the Subjective Realm, what then is there? It must be comprehended, first of all, that all the objects making up the world are modifications of an eternally "subsisting" energy/matter. As the term "exists" refers to objectified reality, the term "subsists" must be used to refer to Subjective elements in a homogeneous and unmodified state in the Subjective Realm. It must be understood that where there is absolutely no differentiation, there cannot be perception.

Contrary to the characteristics of Western "scientific" thinking, the modification of this universal underlying substance (Subjective energy/matter) into the set of related things we call the world, does not occur by chance. It is the result of conscious intelligent action. Although imperceptible, lacking form, the Consciousness and Will of Being (Neter) also reside in the Subjective Realm. With full consciousness of itself as Infinite Potential of expression, Neter wills its energy/matter to modify itself as the infinitude of forms manifesting in/as the world (the Objective Realm). Let's note, therefore, that the Creative elements of Being are imperceptible.

Soph and Aur are the Canaanite names given to the "unmanifested undifferentiated energy/matter" in the Subjective Realm. While Soph corresponds to the undifferentiated feminine polarity we designate as matter, Aur (root of aura = light), is the undifferentiated masculine polarity we designate as energy. They are the substance and energy underlying all forms and activities in the world. In the Kamitian tradition the matter side of the Subjective Realm is referred to as "Nu," and the energy polarity, Ra (pronounced Rau, hence aur, aura, radiation, etc.). In the Kamitic

Book of Knowing the Manifestations of Ra, written around 2500 B.C. (although the doctrine is much older), we have:

The words of Nebertcher (Lord of the World) which he spoke after coming into being; I am he who came into being in the form of the "infinite power of manifestation (Khepera)." I became the creator of what came into being. After my coming into being, many were the things which came into being, coming forth from my mouth [words of power]. Not existed heaven (the noumenal division of the Objective Realm), not existed earth (the phenomenal division of the Objective Realm), not had been created the things of the earth, and creeping things in that place. I raised them out of Nu, from the state of inactivity (of energy). Not found I a place to stand wherein. I radiated words of power with my will, I laid a foundation in the law (Maau), and I made all attributes. *I was alone*, for not had I spit out the form of Shu (the thermal, yang principle of the world), not had I emitted Tefnut (the moisture, hydrogenoid, yin principle of the world), not existed another who worked with me. I made a foundation by means of my will, and there came into being the multitude of things . . . I became from God one, Gods three, that is from out of myself . . .

The text continues with the creation of men, and other things in the world through the interaction of Shu (yang) and Tefnut (yin). Besides corroborating what has been said thus far in this chapter, it introduces a very important point that cannot be passed up. Here we have a written confirmation that monotheism existed in ancient Egypt much earlier than the birth of Abraham, and over 1000 years before Akhenaten, and Moses.

In the Bantu (the South African nations) tradition, Subjective matter is "Ntu," in the Yoruba, it is Oladumare, in the Akan of West Africa, it is Nyame, etc.

Let's paraphrase the above by noting that all that was, is, and can ever be, are all modifications of the undifferentiated

energy/matter, and unconditioned consciousness/will of Subjective Being. Therefore all that we have been, now are, and can ever be, are modifications of this original Subjective Being.

We can therefore make the following conclusions about our selves:

1. As the energy/matter, like unmolded clay is undifferentiated (i.e., not restricted to a particular form) it can assume any shape. It's power of attainment is omnipotent. If the energy/matter making up our being is rooted in this energy/matter, we also partake of its omnipotence,- of course, in kind, but not magnitude.
2. As the consciousness/will of Subjective Being is not conditioned by any limitations of energy/matter, as there are no forms there to do so, its potential to will is unlimited. It is therefore omniscient. As our consciousness/will is rooted in the consciousness/will of Subjective Being we also partake in its quality.
3. As there are no limitations of time and space in the Subjective Realm, Being is therefore eternal, and infinite. I.e., omnipresent. We also partake in this quality.

This may seem to fly in the face of experience. But objections are soon dealt with by noting the fact that there are many people with spiritual abilities that are out of the ordinary. And this is one of the chief roles of a cosmogony. It enables you to know what is ahead in the field of human growth. Like a map it guides you to where you haven't been. It keeps you from defining (delimiting, crystallizing) yourself around the present level of mankind's evolutionary attainment, or your growth to date. The defining of Man in terms of the common faculties that mankind has thus far evolved is the chief impediment to further growth.

THE OBJECTIVE REALM

It is not enough to know that the world (Objective reality) is a modification of Subjective Being (Unconditioned consciousness, and undifferentiated energy/matter). We cannot understand our Being, the purpose of Life, and how we should live, unless we have a clear understanding of how and why the Subjective Being creates the world (Objective reality).

Let's begin by recalling the notion that energy/matter in the Subjective Realm is not differentiated into forms (the world).

and that if there are no things to be perceived, then consciousness can only be conscious of being conscious. This state of consciousness can be achieved, and has been achieved by humans, and is called in the Kamitian meditation system, the "Deity" "Tem," "Temu" (negative being), and in the Indus Valley system, samprajnata Sarvikalpa Nirvana (Pure consciousness without objects of consciousness). An indepth look at the subject will show that in the Subjective Realm there can only be one Being. *For there be others, there must be differentiations of the energy/matter into bodies which serve as the means of separating each being from the other.* Infinite and eternal (unwalled by a body) this Being is all one. It is one without a second. As a thought is a differentiation of the energy matter, it isn't even thinking. It has not even the thought "I am conscious." No-things. No needs, no identity. In the Kamitian tradition, Being, on this level, is called the Deity "Amen." Meditate on your being conscious and you will get a glimpse of the fact that what in you is conscious, is itself imperceptible, and concealed." The Subjective Realm, therefore, is the hidden plane of reality where Being dwells. All manifestations are the differentiations of the energy/matter of this level,- the objectification of the substantive basis of all forms.

The reason, therefore, for the creation of the world,- the differentiation of the original energy/matter into things- is to give being experience. The Subjective Realm is Life, the Objective is living. Being vs. Doing. The slightest thought, the faintest feeling already an objectification of energy/matter,- a world in itself.

All alone, without thoughts, without experience,- no me, and you and it . . . Subjective Being creates,- differentiates its energy/matter into-- the world that it may have experience. I like to use the following metaphor although it is crude, and somewhat inaccurate. Imagine yourself all alone suspended somewhere (nowhere?) in a dark bottomless, and surfaceless expanse of water. Drowned to death aren't you? One day you realize that your body is composed of billions of cells. So you transfer your consciousness to several millions of your cells, and suddenly you are no longer alone, and the adventure begins. And suppose you forgot that you are not really the cells. And the drama begins, and goes on until you have been knocked around pretty good by some bacteria, and viruses. And the spiritualization begins.

Yes. All alone without thoughts, feelings, or a second with whom to interact, Subjective Being differentiates a portion of its

infinite energy/matter into an enclosed circle. Within it, it differentiates its energy/matter (Nu/Ra, Soph/Aur) into billions of galaxies, with their trillions of stars, and how many Earths? In many of the latter it fills with people, and transfers it's consciousness into them and . . . the adventure begins. Temporarily, perhaps for a short period of billions of years, the embodied (incarnated) consciousness forgets that it is not really these things within which it dwells on these Earths. Then it tires of the knocks, and the journey back begins. Not until, of course, every single ray of incarnated consciousness has been liberated from its Earthly tomb. Men who have found the way back, and stopped at "the edge," in the Kamitian tradition are called Ausar, in the Indus Valley tradition Boddhisattvas, -they are the only ones who truly deserve the title, Sage.

The mapping of the way down and back is the function of a cosmogony.

The transition from absolute undifferentiation in the Subjective Realm to earthly existence does not proceed in one step. It is a graduated progression designed to maintain a connection- at each and every step- between the qualities of Subjective Being, and the purpose of creating the world. That is to say, that each step¹ toward the manifestation of earthly existence is qualified to maintain an equilibrium between Being, and Doing, Life and Living, the No-thingness of Subjective Being, and the infinite numbers of things of the earthly plane, the infiniteness and eternalness of the Subjective Realm, and the finiteness in time and space of the Objective Realm.

THE COSMOGENESIS OF THE OBJECTIVE REALM

The dual nature of the Subjective Realm (Consciousness/Will and Energy/matter) is the main organizing principle of the Objective Realm, which is divided into two main planes; the Noumenal, and the Phenomenal.

The Noumenal Plane

In this plane is found all metaphysical Objective reality. The spirits of things, thoughts, images, and those metaphysical beings called angels, spirits, etc.

1. Each of these steps is carried out by a Deity.

The Phenomenal Plane

This is the well known plane of physical energy/matter. From gluons to galaxies.

Each of these planes are in turn subdivided.

The Divisions of the Noumenal Plane

1. ATZILUTH: When the undifferentiated energy/matter of the Subjective Realm is acted upon by the divine will, its first manifestation is an objectification of a portion of its substance which maintains its undifferentiated quality. This state of Objective energy/matter is called Atziluth in the Canaanite Kabalistical tradition. In the Kamitic tradition, this plane is under the dominion of the Goddess Nut. Incidentally, Nut is not the "sky Goddess, or Heaven" as held by Egyptologists. "Sky and Heaven" are used as metaphors to convey the fact that what is referred to is not differentiated in space or time. Where does the sky begin? Where does it end? The sky is the emblem of the infinite, the boundless, the eternal. This holds true for all the so called "sky Gods." The fact is that the realities here described, Nu and Nut, can only be contacted by going into the "recesses of the mind." Close your eyes now. Didn't you find yourself looking into what resembles the night sky? Dark and endless. Think about going deeper into it! We will be talking a great deal more about this in the chapters on meditation.

As energy/matter on this plane (Atziluth) is undifferentiated, that is, there is only one "building element" it can give rise to only one entity. This entity is the one vehicle within which dwells all things in the world. It is the World Soul, the "Ba" of the Kamitians, the Yechidah of the Canaanites, the Honhom of the Akan, the first aspect of the Utiwetongo of the Bantu, and the Anandamaya Kosha of Hinduism.

The deity that resides in this division of the spirit is the first manifestation of the Supreme Being. Ausar of the Kamitians, Obatala of the Yorubas, Nyakonpon of the Akan, Tara, and Shiva of Indus Kush etc. The sphere of the Tree of Life is Kether. It is important to realize the connections between the functions of Unification represented by these deities, and the fact that their environment is composed of a single building "element" and that there is only one body, one Being at this level. We will later see that

it is to this plane, and in this body that people's consciousness "ascends" to when experiencing those highest manifestations of trance called samadhi in Hinduism. Because there is only one Being on this plane, it is here that the unity between all things is inherently experienced,- I.e., one experiences that all things and events in the world are one, as one experiences that all of our bodily members are parts of our body.

2. **BRIAH** is the Canaanite name given to the second level of energy/matter densification. Here there are two "building elements" which allow for the creation of two bodies. The universal Spirit, Ba, in the level above, dualizes itself to give rise to two universal spirits within itself. One is the organ system through which it wills manifestations to be. This part of the spirit is called the Khu by the Kamitians, and Chiah by the Canaanites. Herein dwells Chokmah, the second sphere of the Tree, and the Wisdom Deities, Tehuti of the Kamitians, Ifa of the Yoruba, Odomankoma of the Akan, Chinnamasta of Indus Kush, etc.

The other spiritual vehicle is the organ system wherein resides the "seeds" of the individual forces that are responsible for the actualization of the types of things that are willed to be manifested by the second sphere. This part of the spirit is called the Shekem by the Kamitians, and Shekinah by the Canaanites. Herein resides Binah, the third sphere of the Tree of Life, and the Deities Seker(t) of the Kamitians, Kali of Indus Kush, Babalu Aye of the Yorubas, Kalunga of the Bantus, etc.

These two, the second and third divisions of the Spirit (in the World, as in Man), the Will, and the Power part of the spirit interact with each other in the manner of "creative organs" to bring into manifestation, and to affect all things, and events in/as the world. Together with the first division of the spirit, the Ba, they form the great Divine Trinity, which in the Kabalistical tradition of Canaan is called the Neshamah.

The Great Divine Trinity:

1 **The Ba (Yechidah):** The World Soul in which all things dwell as integral parts of the One Divine Being.

2 **The Khu (Chiah):** The Universal Divine Will which initiates the manifestation of each thing, and event. It appoints to each thing its place in time and space.

3 **The Shekhem (Shekinah):** The Universal Power which carries to physical manifestation the dictates of the Universal Divine Will through its 50 units of power,- the Beni Alohim, or the 50 Gates of Binah, as they are called in the Canaanite Kabbalistical tradition; and the 50 Oarsmen of the boat of Ausar in the Sirius star, as they are called in the Kamitian system; or the 50 Garlands, or skulls of the necklace of Kali as they are called in Indus Kush; or the 50 matrikas (wombs, little mothers) of the body of the Great Mother Kundalini, or Kundala.

3. **THE UPPER YETZIRAH** is the third level in the graduated densification of energy/matter toward physical manifestation. Each of the two "building elements" of the preceding stratum, Briah, divide themselves to create four "building elements," which enable the manifestations of *four great spiritual bodies*. Although they are all referred by one common name, they are the *spirits of the four great kingdoms on earth*,- the Mineral, Vegetal, Animal, and Human. Each of these spiritual vehicles serves as the unifying body for all of its members. When a person is able to bring his/her consciousness to this level, the experience of oneness with all other humans is achieved, for the fact that we are all integral parts of the Whole represented by the spirit of the Human Kingdom in the plane of Yetzirah. The division of the spirit at this level is called the Ab by the Kamitians, Upper Ruach by the Canaanites, Okra or Nkra by the Akans, Utiwemuntu by the Bantu, etc. In addition, this part of the spirit links the "thinking principles" in Man with the "four-fold" organizing principles in the world, serving thus as an intuitive means of discovering the four-fold organizations in nature.

Herein reside the fourth, fifth, and sixth spheres of the Tree with their respective Deities. Because of their presence, this part of the spirit provides order in the manifestation of events in the world.

4. **THE LOWER YETZIRAH** is the Canaanite name for the fourth stratum of energy/matter differentiation of the Objective plane. Herein dwells the 7th sphere of the Tree, in relation to which the four building "elements" of the preceding plane are divided into eight building elements, and spiritual vehicles which serve as the "Families" classification set of species. These, in relation to the species creating sphere,- Hod, are further divided into 16, 32, 64,

and 256 sets of spiritual vehicles². These latter "elements" contain the programs, or patterns, upon which are based the species of things or events in the world. Also found here is the ninth sphere in relation to which is generated the vehicle that defines each thing, or event as an individuated spiritual existence. This individuated spirit is called a "Ka" in the Kamitian tradition. The division of the spirit that contains all of these spheres (7th, 8th, and 9th) with their respective Deities is called the Sahu by the Kamitians, the Lower Ruach by the Canaanites, the Amandhla by the Bantu, and the Iye by the Yoruba.

The Phenomenal Plane

5. ASHIAH is the name given to the fifth and lower stratum of the organization of the Objective plane. At its densest point, it involves the physical molecules, and on the subtlest, it is made up of energies and substances that have to be classed as physical, yet are subtler than anything thus found by western scientists. This subtle aspect of Ashiah is called in the occult tradition of Europe the Astral Light. In the Astral division of Ashiah dwells the sixth division of the spirit which was called the Khaibit by the Kamitians, the Nephesh by the Canaanites, the Ojiji by the Yorubas, the Sumsum by the Akans, the Pranayama Kosha, or Linga Sarira by the Hindus, the Isitunsi by the Bantu, and the Astral body, or etheric double of European occultism. This part of the spirit is the "life vehicle" of the physical body. It is that which makes a person "live" on Earth. It is the seat of all physical forces, sensations, desires, emotions, and motivations of the person. I.e., all psychical and physical movement. It is that which breathes and lives on oxygen within the physical existences. Without this part of the spirit, physical bodies are nothing but lifeless shells. The Astral division of the spirit is under the jurisdiction of the Deities Ra, and Geb of the Kamitian tradition, and the Kundalini force of Indus Kush.

In the lower half of Ashiah, where we find the atomic, and molecular organization of physical matter. The part of the spirit dwelling on this plane is the well known physical body, which is called the Khab by the Kamitians, and Guph by the Canaanites. It must be noted that in traditional African metaphysics there is no distinction made between the physical, and Man's higher bodies.

2. These organizing factors are the basis of the units composing oracles.

I.e., the physical body is considered an integral part of the spirit, - its densest component.

The failure to realize that Man has seven, and not one body, and that all things have a spirit, is one of the major causes of people's stagnation, and errors - both in thought and action. An integral summary of the above will further elucidate the purpose of each division of the spirit, and their relation to each other and the whole.

1st division of the spirit: The *seat of Consciousness and Identity*. The true ego of Being.

2nd and 3rd divisions: The *creative organs of Being*. The Will, and the Spiritual realization power, respectively. Note that while the Will is the faculty of potential action, the Spiritual Power is the vehicle for the actualization of the actions.

4th division: The *administrative organs of Being*. Once the manifestations are set in motion by the three preceding faculties, the fourth division of the spirit programs them with the "laws" that will enable them to achieve their respective goals without violating each other's sphere of interest, as all manifestations occur for the sake of the One Being of which they are parts, and not for, and of themselves.

5th division: The *specializing organs of Being*. It is here that manifestations acquire the spiritual qualities that will distinguish them into families, and separate existences.

6th division: The *motive power of Being*. It is here that each manifested thing receives its breath of life (if "living"), or electromagnetic motive force (if "non-living") to enable it to act upon the physical plane.

7th division: It is here that each manifestation is finally segregated into an *individual existence*. This is achieved by receiving a physical body which separates each thing in time and space.

THE STEP BY STEP MANIFESTATION OF SUBJECTIVE BEING

The First Manifestation

The very first differentiation of energy/matter which in the Subjective Realm subsists as a homogeneous and undifferentiated vibration-'ng(K)'-is carried out by Neter's projection of the sound 'Au' into it. It creates the first manifestation, in which

consciousness looks back into the Subjective Realm and becomes aware of its original and true essential qualities; that it is eternal and infinite, i.e., temporally and spatially unlimited. In popular literature, this quality of Subjective Being is called "Omnipresence." It must be noted that the "Om" in the word is derived from the heka (mantra, word of power) "Aung" that was formed when Subjective Being projected the sound "Au" into the midst of the undifferentiated energy/matter vibrating as the homogeneous sound "ng(k)." This sound incidentally, is hieroglyphically represented by the so called Aunk cross. This sound, in the Indus Valley tradition is called "Nada," which is kin to the Spanish term "nada" which holds the same meaning,- "nothing." I write it "ng(k)" to signal that it could be rendered either as "ng," or "nk" because "k," and "g" are variant sounds of the same diction principle. Where "k" is used in one language, "g" takes it place in cognate terms. E.g., the English "know," the Greek "Gnosis," and the Sanskrit "Gnana" (variant of Jnana, Ajna).

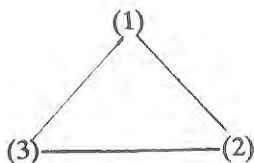
The Second Manifestation

Neter projects the sound "Hu" into the undifferentiated "ng(K)" and gives rise to the second manifestation. It too looks back to the Subjective Realm, and becomes aware of another of its essential qualities. Here Subjective Being, dwelling in the Objective Realm becomes aware of the fact that as its energy/matter is essentially unconditioned, and undifferentiated it (Being) can will it to assume any conceivable form. This aspect of the knowledge of Self is the basis of Omniscience (infinite knowledge,- Omni, infinite, science, to know).

The Third Manifestation

Neter projects the sound "Kri" into the undifferentiated "ng(k)" and gives rise to the third manifestation. It too looks back into the Subjective Realm and becomes aware of another of its essential qualities. It becomes aware that as its energy/matter is essentially unconditioned and undifferentiated, it (the energy/matter) can realize anything that is willed for it to become. Thus Subjective Being realizes that it is unlimited power of creativity. I.e., it is Omnipotent.

Thus the first three objectifications of Subjective Being is the awareness of its true nature. These three objectifications of the essential attributes of Subjective Being forms the first three spheres of a cosmogonical diagram known as the Tree of Life.



Subjective Being acts through the second and third manifestations,- the infinite Will, and the Unlimited creative power to give rise to the next set of three manifestations. We must note that up to this point, all that has been brought forth is the knowledge of Self, and the creative vehicles of Neter.

The fourth Manifestation

Neter projects the sound 'Shri' into the Nada ("ng(k)") to give rise to the fourth manifestation. For the first time, Neter turns its attention to the things that are to be made. In respect to the making of things, its first act is to look, again into the Subjective Realm, the source of its Being, from which it realizes that all things will be modifications of the One Being, -the one consciousness, and the one energy/matter rooted in the Subjective Realm. This first thought about things, will therefore be the ruling principle of their existence. This fact is later elaborated into the principles of Law, Order, and Love (Maat),- the guarantors of Oneness in the lower world.

The Fifth Manifestation

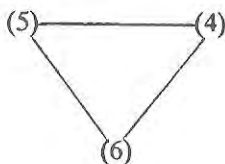
Neter projects the sound 'Hlri' into the Nada to give rise to the fifth manifestation. Thoughts are once more about things. This time, for the first time, Neter looks outward to the world to come, and focuses on the requirements for experience. Where there is Oneness, there is aloneness, and no experience. No living. Thus, in order to live, the one Being must be "broken" into myriads of beings. The underlying substance of all forms, which sounded to the homogeneous "Ng," of "Nk," must scintillate in all colors of the sound

spectrum. So, Neter becomes aware of the fact that the existence of the world depends on their being differences and opposition. It here guarantees them.

The Sixth Manifestation

Neter projects the sound 'Hri' into the Nada to give rise to the sixth manifestation. Neter looks, first back into the Subjective Realm, and next, outward, and becomes aware that a balance must exist between, the principle of oneness of the fourth manifestation, and that of opposition of the fifth. It realizes that to live safely and effectively it must be in the world, but not of it. Or, Be of the Subjective, but not in it. This is the foundation of the Law of Equilibrium.

What has now been brought forth are the Laws that will govern the earthly manifestations of Neter. Three more spheres have now been added to the Tree of Life.



Acting through its creative vehicles, the second and third spheres, according to the laws carried out through the fourth to sixth manifestations, Neter creates the next set of three manifestations.

The Seventh Manifestation

Neter projects the sound 'Kli' into the infinite ocean of undifferentiated energy/matter to give rise to the seventh manifestation. Looking backward at the Subjective Realm, through the fourth, and previous manifestations it realizes that beyond the external differences between things there must be an emphasis of their interdependence, and relation,- i.e., a recognition of their oneness in the midst of their differences. This fact is later elaborated into the grouping of things by families. It gives rise to metaphor and harmony.

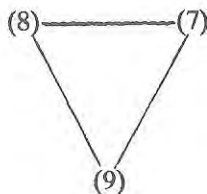
The Eighth Manifestation

Neter projects the sound 'Ai' into the infinite no-thingness to give rise to the eighth manifestation. Like the fifth, it looks forward into the world emphasizing the differences between things by focusing on their external differences. The groupings of the preceding sphere are broken into pieces. Here are created the species of things.

The Ninth Manifestation

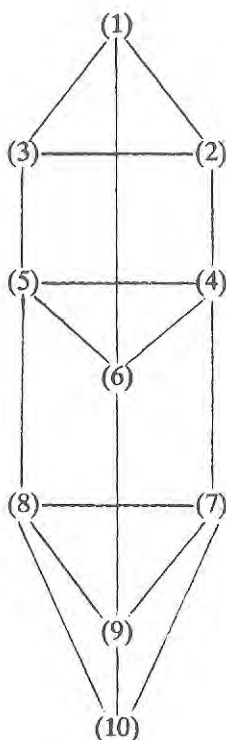
Neter projects the sound 'Va' into the infinite (surfaceless, bottomless) Waters of Life,- "Ng(k)," Nada, undifferentiated energy/matter to give rise to the ninth manifestation. Acting on 'Ngk', "Va" creates a mirror-like watery manifestation that captures (reflects) all that is exposed to it. It thus integrates all of the preceding manifestations that they may each play their respective role in the generation of individual physical existences. The ninth manifestation is known as the "Mother of all Living things." It gathers the physical elements and forces, and coordinates the forces of the other eight manifestations to give rise to physical things. Although the physical plane is considered the tenth manifestation, the Kamitian Tree of Life, correctly, limits the spheres to nine, as the 10th sphere is an effect, while the preceding nine are parts of the causative mechanism. The Tree of Life, in the Kamitian tradition is considered under various headings. One of them is the Paut Neteru.

Thus does the Subjective Being proceed from No-thingness to physical thingness. Nine emanations integrate its sphere of Being, "0," with its sphere of Living, "10."



THE PAUT NETERU (TREE OF LIFE)

(0)



The greatest error that can be made at this point is to interpret the above diagram as an arbitrarily created conceptual, or theoretical explanation of the ordering system underlying physical reality. It represents the nine emanations that are the shaping factors of all physical structures, and events. They underlie, direct, and integrate all physical realities,- from the subtlest sub-electronic forces, to the complex of galaxies, to the organ systems making up the physical body of Man . . . from the most primitive instinct of a slime mold to the most divine manifestation in the spirit of Man. They are what the Kamitians called the Neteru; Yorubas call, the Orishas, and Westerners have translated as deities, Archangels, angels, etc.

It is very important to understand, that contrary to popular opinion, cosmology does not attempt to explain how physical things, on the atomic and molecular levels, come into being. It concentrates on the coming into being of the metaphysical factors that will function as the vehicles through which the physical things will come into existence, as well as the means of regulating their structural and functional components, hence external behavior. In other words, a cosmogony deals with the "generation" (from "gonus") of a "system." Properly understood, the terms "System" and "Cosmos" are synonymous; an assemblage, or combination of things, or parts working in unity, as a whole, cooperating to carry out the same function, to achieve the same goal, etc.

It was said that the emanations, one to nine, are the parts of a "system" through which Subjective Being, - represented by zero (the absence of things, but not of Being) creates, and administrates physical reality, "10." These nine "DEITIES" - The PAUT NETERU- compose the "organs systems" making up the spiritual bodies of all physical things. They link them with their source of being and subsistence, and direct their functions. African religion, better comprehended as a Way of Life, is based on the understanding of the functioning of these nine metaphysical vessels of creation, and administration. As they are shaping and governing functions, their activities carry the force of law. For example, you wouldn't attempt to feed on hay because the functions that govern your digestive mechanism can't digest it. It is in this manner that the attributes of the Deities (Neteru, Orishas, etc.) represent the laws governing our lives on Earth. Observance of these laws, allows them to fully bring forth their powers through our being. According to our chronological, age, state of health, and level of spiritual development, the manifestation of these "powers" will range from our basest urges, to the commonly evolved "mental abilities," to the psychical abilities held by a few, to the attainment of divine perfection, i.e., Man-Godhood on Earth.

Now we can fully take up the question of Monotheism versus Polytheism. for the longest time Westerners have held 1) that Monotheism -the belief that there is only one God- is superior to Polytheism -the belief in more than one God. 2) that Monotheism first appeared in the world with the Hebrews, and that 3) Monotheism represents a higher evolutionary understanding of divine reality than Polytheism. The latter was explicitly, or implicitly

cited as evidence for the supposed low level of evolutionary attainment of Blacks. If you read between the lines, you will see that all that in historical, anthropological, and other literature is referred to as "modern, progressive, evolved, etc.," correspond to Western cultural expressions. And what is referred to as "primitive, unevolved, etc.," correspond to Nonwestern cultural expressions.

First of all, the above shows clearly that the religion of Blacks cannot be classified as polytheistic, nor as monotheistic, as these terms are commonly understood. From the earliest appearance of Western man on the historical scene (2500 B.C.), until the end of the nineteenth century A.D., his thinking and perception of reality for the most part can be described as "linear." That is to say that all manifestations are the result of "single things acting upon single things." As western science took a turn for the better toward the end of the nineteenth century A.D., it began to become more and more apparent that all manifestations in the world were the expression of multiple things coordinating their functions. This "new" insight received the names of Gestalt theory, Field theory, Systems theory, and dethroned the belief, and expectation of finding any thing that was not composed of a multiplicity of co-acting components. It ushered in the host of "fantastic" scientific technologies that make up today's world,- computers, rockets, bioengineering, etc. A study of all of these "new" Systems theories will show that they are all pale versions of the "Systems theories" (Cosmogonies) developed by Nonwesterners in antiquity, and contemporary Africa.

The question is begging. Why did it take Westerners so long -at least 6000 years behind Blacks- to arrive at this realization? In previous chapters we detailed the facts concerning Western man's polarization in the left hemisphere of the brain. Now this part of the brain is only capable of linking sequentially following units. I.e., it is incapable of "Systems thinking." That is a task that belongs to the right side of the brain with its unlimited integrative capability. Western people would look, for example, at seven integrated sets of one to one relationships and see seven separate sets of one to one relationships. On the other hand, Blacks, and Orientals will see one set of seven integrated subsets of one to one relationships. Polarized in the segregative part of the brain, Westerners could not integrate the host of deities of the Black pantheon. They just couldn't see how the many were integral parts of the One. This stuff about co-acting multiple factors shaping and determining each and every physical entity was way beyond them.

So they described our religious practice as "polytheistic." We must reject it for obvious reasons. And since the term Monotheism fails to convey the reality that the One God functions (lives) through a plurality of integral parts, it too must be rejected. In this book, I will use my coinages, "Systheism," and "Syntheism." Both "syn," and "sys" are variants of the same prefix carrying the basic meaning of a "whole compounded of several parts." Sys is the root of System, and syn, that of Synthesis,- both analogous terms.

It was said that the nine emanations direct the behavior of physical things. In the case of humans, this depends on our living in harmony with the laws governing the functioning of the deities. This is due to man's freedom of will to determine the quality of his destiny. Other creatures, not possessing this faculty of free will are obligated to follow. In future chapters we will see how Nonwesterners, in following the laws of these emanations operating within their being, achieve personal and social harmony by living a unitary, or systematic life, while Westerners, in spite of the claim that they believe in one God, live polytheistically, that is, a way of life in which the various personal and social interests are not integrated. *Universal in lip-service, pluriversal in living.*

It must be understood that the greatest evil in life, as understood by Blacks, was the lack of integration in thinking; lack of integration between beliefs, feelings, and actions; between the various social interests, etc. Integration in these areas was achieved through their cosmogony and its application to daily living, and spiritual practices. Our religion had to be integrable with science, government, economics, medicine, education, and every human institution. It had to integrate all areas of our lives. This idea of Unitarianism, extremely important and highly elevated in our culture, was reinterpreted by Westerners (Europeans, and Semites) when they adopted our culture, according to their "thingish" way of thinking. By thingish thinking is meant the reduction of abstract realities to sense perceptions. While "one" denotes "singularity" (one apple, one book, etc.), "Unity" denotes the *abstract tie* between a plurality of things. Thus the belief in, and living as the "Unitarian" God was reduced to the belief in the one God, and the disintegrative way of living. Once more we must see that this "thingish," or materialistic way of thinking belongs to the left side of the brain. Relational thinking, which is needed to understand the Black understanding of God and religion, is the property of the right side of the brain.

Once the true nature, purpose, and functions of a cosmogony is fully understood it will be realized that it is to religion and all life "sciences," what mathematics is to science, and the periodical table of elements is to chemistry,- and more. The great strides in progress made by Western scientists with the appearance of their "Systems theories," which made their prior progress look seemingly slow by comparison, must be equated with the great strides in progress made by Blacks when they were founding civilization, while Westerners at the time were still in the paleolithic situation.

AN ANALYSIS OF THE COSMOGONICAL SYSTEM

THE FIRST ACT OF MANIFESTATION

THE SUPREME BEING BRINGS ITSELF OUT OF THE SUBJECTIVE STATE

Before creation can begin, the Supreme Being must first make objective its qualities of Being ("Sphere" 0). Note that in the Subjective state there cannot even be so much as a single thought. The very first manifestation of a thought is already a process of objectification. The only consciousness that there is, is that of "consciousness being aware that it is conscious." Creation, then is preceded by a process whereby the Supreme Being brings itself into manifestation.

The first act of manifestation, which corresponds to the first sphere of the Tree of Life, Kether, is the Supreme Being's identification with the unlimited potential, and unlimited presence in space (infiniteness), and time (eternalness) of the Subjective Realm. I.e., The Supreme Being brings forth the awareness that its identity is the capability of being whatever it chooses to be, and that it is immortal, and eternal.

THE SECOND ACT OF MANIFESTATION

THE SUPREME BEING BRINGS FORTH ITS CREATIVE FACULTIES

The second act of manifestation is the Supreme Being's bringing forth of its creative faculties. These are the Will, and its Spiritual Power.

The Divine Will, the second sphere of the Tree of Life, is the faculty that indicates what will take place, and is thus the initiator of creative events. At this level, there is the awareness that as the energy/matter from which all things are made is an eternal and

infinite continuum, no part of it can have a separate existence in time or space. Therefore, all things are parts of the whole and are related to, and interdependent upon each other. From another perspective, this states that no thing has a quality in itself. That qualities are the result of a thing's relationship to the whole, and to other things. As we shall see later in this book, that the intuitive and automatic operation of this principle in Man's thinking is the foundation of wisdom. The creative faculty of the Supreme Being at the second sphere is therefore the Divine Wisdom. It is omniscient. It is also realized that the will is infinite in its potential to initiate activities, as the energy/matter which will carry them out is essentially unlimited.

The Spiritual Power, the third Sphere, like the second sphere, looks back to the Subjective Realm, and the essential state of Being and realizes that as the energy/matter that is the basis of all creations is essentially unlimited, there are no limitations to its ability to carry out what is willed by the second sphere. It is the Divine Omnipotence. Note that the Will is the potential, while the spiritual power is the actualizer or producer of the effect in the world.

THE SIX ACTS OF CREATION

Now that the Supreme Being has brought itself and its creative faculties out of the Subjective Realm, the process of creation can begin. But before the physical creatures can be created, there is a need for the creation of a metaphysical system of government or directors, and metaphysical entities that will carry out the work of administering the physical world.

THE CREATION OF THE CELESTIAL GOVERNMENT

THE FIRST ACT OF CREATION

The first act of creation, which corresponds to the 4th sphere of the Tree of Life, is the framing of the laws reflecting the workings of the forces of the third sphere. These forces are deployed through a structure that allocates to all things its place in time, and space for the purpose of maintaining order in the world. The Tree of Life, the canons of Divine Laws, the Cosmogonies,

Mandalas etc. are all representations of this grand structure. It corresponds to the fourth sphere of the Tree.

It is important to realize that "order" is not merely "a fixed plan," or "a regular series," or "a law of arrangement," etc. Where there is no more than one entity there can be no order. And where a number of things are not related or interdependent, there is, implicitly no order, or the possibility thereof. *"Order" is essentially dependent on the existence of the interdependence (oneness) between things.* It is the means of safeguarding their mutual dependence. The full import of this will be realized when full consideration is given to the fact that the goal of creation is the division of a whole (the one energy/matter) into an infinitude of parts (things).

THE SECOND ACT OF CREATION

Next is created the means of enforcing Order (the 5th sphere). No thing can encroach upon another. Yet, although things are protected, the chief interest is the preservation of the whole.

THE THIRD ACT OF CREATION

Next is created the faculty through which the metaphysical workers will be coordinated in their activities to bring forth and administrate the physical creatures. This is the work of the 6th sphere. The work of coordination is based upon the Canon of the 4th sphere. Its application to specific situations is communicated to the 6th sphere by the second sphere.

THE CREATION OF THE CELESTIAL WORKERS

Now that the means of establishing and maintaining order are in place the Supreme Being proceeds to create the faculties/Deities that are directly in charge of the work of creating the physical entities.

THE FOURTH ACT OF CREATION

Next is created the faculty through which the designs of the various species of beings will take place. What is actually achieved at this point, the 7th sphere, is an image of the type of thing that is to be created. E.g., the species tiger. The emphasis of our

understanding must be placed on the "ordering" function of images. When we imagine something, although we may not realize it, we are organizing the shaping forces of things, or events to a defined objective. The imaginative faculty takes the set of forces governing a particular set of events or things and organizes it into a concrete objective (image). It is the great "celestial designer", inventor, artist, Goddess of beauty, harmony, etc.

THE FIFTH ACT OF CREATION

In the preceding stage, we arrived at the design of the species of things. But as we know, species are broken down into individual existences. This faculty, the 8th sphere, has the task of making the distinctions that will distinguish each member of a species from another, by creating variations amongst the parts of things, and events.

THE SIXTH ACT OF CREATION

The next faculty created, the 9th sphere, uses all of the preceding shaping factors to make a vehicle that will serve to coordinate physical energy matter into the physical thing or event. This vehicle is the soul of the individual thing or event. In the Kamitic tradition it is called the "Ka," and in the Hindu tradition, the "Jivan Atma." Because this faculty is directly in charge of the organization of physical energy/matter into the creature, it is referred to as "the Mother Goddess creator of all the living, and of the Earth" (Auset, Yemaya, Nana Esse etc.).

The preceding exposition of the creative process is one of the best examples of the claim by kabalists that the mythologies and religious scriptures of nations cannot be fully understood without the knowledge of Kabala. The above six acts, or stages of creation correspond to the original and true understanding that was misrepresented by the biblical version, as the *"six days of creation."* We must also note that in mythological symbolism, the will (2nd sphere) is personified as a male, and the spiritual power (3rd sphere), as a female. This is to be understood by the fact that we are free to express our will to do something at anytime in the same manner that a male is always ready to impregnate a female. Our spiritual power, however, is only receptive to being impregnated at fixed recurring points in a cycle. E.g., women can only be

impregnated at the midpoint between menstruations. Thus we can paraphrase the second act of manifestation-the Supreme Being's bringing forth of its creative faculties- as the Supreme Being's bringing forth of its 'generative organs'. And because Man is made in the creative likeness of God, (Genesis 1:26), i.e., with the same creative faculties, Genesis 1:27 informs us that "God created man in his own image, in the image of God he created him; *male and female* he created them" (emphasis mine). There are many factors that prove that the "male and female" correspond to the Divine Will (2nd sphere), and the Divine spiritual power (sphere 3).

In the original Hebraic version of the bible, the word translated as God is "ALHM" ("Elohim"). This word is composed of "El," the Canaanite name for God, and "Him," a suffix indicating plurality. This is why the God speaking at Genesis 1:26 says "let *us* make Man in *our* image, in *our* likeness." The author of this text has simply personified the two creative faculties of God.

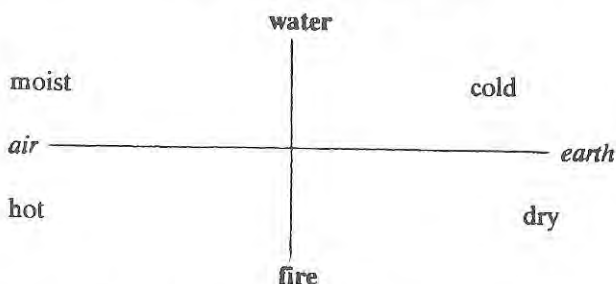
AN ANALYSIS OF THE PROCESS OF CREATION

The Creative Activity of the fourth sphere

According to the Tree of Life cosmogonical system, the act of creation is carried out by the first sphere, using its two creative faculties (spheres 2 and 3). The first act of creation, which occurs at the fourth sphere, is the framing of the law embodying the activities of the set of metaphysical forces of the third sphere, which act as the structural framework upon which is built the physical world and each thing in the world. It would be appropriate, according to the demands of the order for presenting the details of cosmology, to embark at this point upon an explanation of the blueprint of the entire physical realm. Such a task requires certain supportive information that cannot be given at this time in the discourse. I will therefore explain the blueprint of creation through one of its minor applications. Let's consider the creation of the animal kingdom.

Animals, like all other members of the world-spirits, deities, humans, vegetables, and minerals- are modifications of the universal energy/matter and pure consciousness of the Subjective Realm. This oneness of origin, we said earlier, is the basis of order. According to the cosmogonical forces operating in the third sphere, and framed into law at the fourth sphere, all animals are parts of a circle of manifestation that encompasses all modes of forces making up living beings. When the universal Subjective energy/matter

differentiates itself to bring forth living things, it dualizes itself into two modes of energy. For the sake of simplicity I will for now simplify the explanation by skipping certain steps and details, and state that one of the forces is the source of the thermal (heat) factor (Shu) that determines the level of biochemical activities. The other force is the source of the hydration (water) factor (Tefnut) which represents the universal medium in which all living things dwell¹. The upper and lower boundaries of the thermal factor for specific living forms are relatively denoted as "hot," and "cold." The upper and lower boundaries of the hydration of bodies are denoted as "moist," and "dry." Meditation on the subject will show that all biological activities can be reduced and explained by these two modalities². The interaction of these two factors produces the four modalities underlying all manifestations in the world. They have been symbolized as the four elements of Alchemy.



1. Water is cold and moist; Water accumulates in bodies as they cool down.
2. As bodies begin to heat up, and have not yet lost their humidity, they are metaphorized as "air" (hot & moist).
3. When the temperature rises to the upper range, and bodies lose their humidity, they are metaphorized as "fire" (hot & dry).
4. When they begin to cool down, but have not yet regained their moisture, they are metaphorized as "earth" (cold & dry).

All bodies go through these changes daily with the rise and fall of temperature that follows the sun. The same happens during the course of the year. Besides being applicable to the cyclical changes that life forms go through, these four "elements" are also used as classification sets for the four fundamental types of all

-
1. The life dwelling in each cell making up all living things actually lives in water.
 2. This is the basis of Chinese medical theory.

manifestations. Thus there are four fundamental types or "temperaments (temperature types)" of animals, vegetables, minerals, and humans. Applied to the types of animals we get the following:

Ferocious

Predators: Fiery (hot/dry); tigers, lions, etc. Carnivores.

Non-predators: Airy (hot/moist); rhinoceros, elephants, etc.

Vegetarians.

Non-ferocious

Passive: Watery (cold/moist); sheep, doves, etc. vegetarians.

Non-passive: Earthy (cold/dry); hyenas, jackals, buzzards.

Scavengers, Omnivores.

To summarize, in the creation of animals, what is achieved at the fourth sphere is the creation of the four "temperaments" of the animal kingdom. As each of these symbols of temperaments (the elements) ties a vast number of types of beings together, across lines of genre and kingdoms, the activity of the 4th sphere is of a *synthetical* and *analogical* nature.

The Creative Activities of the Fifth Sphere

The next step in the creative process, which occurs in the fifth sphere, is the separation of the beings of each temperamental set. As they are held together through the "*analogs*" of the 4th sphere, their separation (lysis) is called "*analysis*." We will later have a full discussion on the incorrect views that are popularly held about this mental process, as well as its opposite- synthesis. Here at the 5th sphere, fiery animals are analyzed into the various genre of predators (feline - the general class for all types of cats; canine, etc.). The same is done for the other temperaments.

The Creative Activity of the Seventh Sphere

We must pay particular attention to the fact that the creative acts of the 4th and 5th spheres are on the abstract plane. Images cannot be formed of "fiery" or "earthy" animals, or plants, etc. Neither can they be formed of "felines" or "bovines." It is at the 7th sphere that we arrive at the images of the members of the

general sets of creatures. In place of felines, for example, now we have tigers, angoras, leopards, etc.

The Creative Activity of the Eighth Sphere

In the 8th sphere, dogs, horses, tigers, etc. are distinguished into specific dogs, etc. Here we get the distinctions that set Lassie apart from the collie matrix created in the 7th sphere.

We can summarize the process of creation in a most far reaching manner which will greatly reward the reader's efforts to memorize and understand:

Sphere Cosmogonical Correspondence

0	According to my unlimited potential of Being (unlimited resources)
1	<i>I, God, (or Man, the likeness of God!)</i>
2	<i>Will</i>
3	<i>Make (with my spiritual power)</i>
4	According to the divine blueprint (Laws)
5	which will be enforced
6	assisted by a centrally located coordinator
7	assisted by a designer (imagery)
8	assisted by a technician
9	<i>through my divine womb</i>
10	<i>a world, worldly events, etc.</i>

And

0	The infinite
1	Manifests its Self, and
2,3	its creative faculties, and
4,5,6	Makes a celestial government, to administrate
7,8,9	the celestial workers which will shape
10	the world.

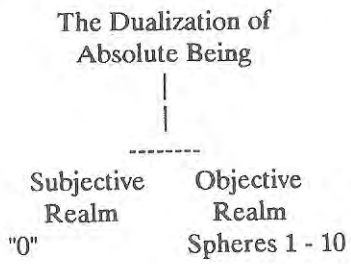
And

0	No things, which implies
1	Unity
2,3	makes

- 10 an infinitude of things
- which are in unity
- 4 through a set of reciprocal, and interdependent
- factors.
- 5 Which relations are enforced
- 6 and maintained through coordination of
- 7,8,9 the celestial workers.

THE DUALITY PRINCIPLE IN COSMOGONY

Let's recall the fact that the entire expanse of reality can be divided into two all-comprehensive divisions: the Subjective and the Objective Realms. The Subjective Realm corresponds to the Supreme Being's essential or unmodified nature, while the Objective corresponds to its conditioned or modified nature. I.e., the infinite, eternal source of all things, versus the infinite, time conditioned plane wherein things dwell. Whatever was, is, and shall be must fall into one of these two, all-comprehensive categories. Thus, at the most fundamental level of classification, we find an indivisible duality of Being. By indivisible duality (usually contracted to "individuality"), it is obviously meant that the two modes of being are complementary halves.



This duality manifests itself in all areas, and on all levels of being as a major organizing force. In order to understand God, ourselves, the world, and life, we must be able to identify, understand, and live in harmony with the dualizing shaping forces of Life.

In the Subjective Realm the duality manifests itself, on one hand, as Consciousness/Will (two polarities of the same reality), and on the other, as energy/matter. The former is referred to in the Kabalistical tradition as Ain, and Amen in the Kamitian. The latter

is Soph, and Nu/Nut in the Kabalistical, and the Kamitian traditions respectively.

The Dualization of Subjective Being

Consciousness
Will
Ain
Amen

Matter
Energy
Soph
Nu/Nut

The Dualization of Objective Being

In the Objective Realm we also have two fundamental divisions. The noumenal or metaphysical planes wherein dwell the Deities (spheres 1 - 9), on one hand, and on the other, the phenomenal or physical realm (sphere 10).

In order to make this information useful in our daily lives we must first note that both the Subjective and Objective Realms are *indivisible halves* of Absolute Being. We saw that without the Objective Realm, with all of its limitations, the Supreme Being cannot have experience. This enables us to reject such pseudo spiritual teachings that deny the validity of objective existence, with its phenomenal manifestations. They are there to give the Supreme Being experience.

What is important, missed by the pseudo sages, is the maintenance of the equilibrium between the dualities on their respective levels. The *Doctrine of Equilibrium*, we will see, is the major theme of cosmology, The Tree of Life, and of Living. These two fundamental divisions of our Being, the Subjective and Objective factors reside in our being as primordial driving forces. The failure to satisfy either of them, as the Subjective is denied in the West, and the Objective, by Hinduism (Aryanized yogic philosophy), leads to serious problems in life.

THE COMPLEMENTARY DUALITIES ON THE TREE OF LIFE

In order to use the Tree of Life as a means of ordering our thinking and our living, it is necessary to understand the complementary relations between certain sets of spheres.

The 0 - 10 Complementary Relation

0 and sphere 10 obviously represent the two extreme polarities of the expanse of reality. They stand in relation to each other as

<u>SOURCE</u>	<u>GOAL</u>
infinite potential	infinite beings
explicit oneness	implicit oneness
freedom	limitation
NU	Geb

The 1- 9 Complementary Relation

While sphere 1 looks back to the Subjective Realm and identifies with the infinite potential of being of the unstructured energy/matter, sphere 9, as the soul of the individual physical creations identifies with each physical being. We shall later see that this duality is the basis of individuation of human consciousness into Self and Person, or Higher and lower Selves, or Alter Ego and Ego, Selflessness and selfishness that has not escaped the attention of many spiritualists, and psychologists. In the Kamitic tradition, it is the well known complement of Ausar and Auset (Osiris and Isis).

The 2 - 8 Complementary Relation

While sphere 2 (the wisdom faculty) is concerned with the interdependence and relationships (unity) between things, and their place in time and space, sphere 8 (the linear logical faculty) is concerned with creating differentiations (disunity) between members of the same species, by varying their parts. The former is integrative while the latter is segregative. In addition, the thought processes of sphere 2 are purely abstract, while that of sphere 8 is concrete.

The 3 - 7 Complementary Relation

The subtle particles (atoms, electrons, etc.) making up all things are in a state of constant vibration, western science informs us. And all vibrations generate sound waves in one medium or another. We can paraphrase the foregoing by stating that sound waves underlie the structure of all things and events. This has been known by African spiritual scientists since prehistoric times, who have taught that the third sphere is the vehicle from where is generated the sound waves that underlie (create, maintain, and destroy) the structure of all things and events in the world. These sounds are the words of power (mantras, hekau, etc.) of spiritual cultures. Words of power have a special relationship with the faculty of imagination (the 7th sphere). As anyone who has successfully worked on mantras knows, chanting them results in the filling of the sphere of awareness with a certain set of images that are specific to each mantra. In other words, before these special sound waves can effect their desired objectives, they must be translated into the images that literally serve as matrices for the physical manifestations. This relationship between the 3rd and 7th spheres, has led dabblers into the esoteric to mistakenly believe that the imagination, unaided by words of power, can effect changes in the physical plane. "Nurture a clear image of what you want with faith, and in time you will have it," many books have told us. The half truth in this belief is the reason it works only some of the time. The truth regarding magic, success, and failure is a very simple one. *All events, talents, etc. in a person's life are created by the sound waves (mantras, hekau, words of power) that are in an active state.* Where these sound wave forms are in a latent state, then there will be the absence of the talents that they govern. The nurturing of an image without awakening its associated sound wave, is like trying to incubate an unfertilized egg. The subject is a rich one, and we will return to it many times in the course of this book.

The 4 - 6 Complementary Relation

We have seen that the fourth sphere corresponds to the blueprint upon which the world and all physical events are built. The sixth sphere corresponds to the faculty that governs the metaphysical beings (spheres 7, 8, and 9) that are in charge of creating physical reality, and maintaining order within it, according to the blueprint of the fourth sphere.

The 5th Sphere

The Tree of Life shows that the creative process of the world is based on a plan in which all the things in the world are modifications of one and the same material substance and Being. Although they are different in their needs, mode of existence, and appearance, they are all parts of *One Whole*. The equilibrium between this oneness at the top and difference on the bottom, must be maintained. This is the function of the fifth sphere. In order to carry out this mediating role, the 5th sphere must be unrelated to all others. It is thus posited at the exact center of the entire span of reality (0,1,2,3,4) 5 (6,7,8,9,10).

THE COSMOLOGICAL VIEW OF MAN

OR

THE SPIRITUAL ANATOMY OF MAN

Everything stated thus far regarding cosmology is of no value, unless it can be translated into a means of giving Man an understanding of Self and serve as a guide to correct living. "Self Knowledge," it will be seen, is the beginning and end of all knowledge.

Who and what is man can only be understood by reference to the purpose of the creation of the world. Earlier we learned that the essential state of the Supreme Being is one in which Its energy/matter is not differentiated into things. Hence, God lacks experience in Its essential state. God modifies Its essence into the World as the means through which to have experience. *Although there is an infinitude of creatures making up the world, only one of them was created for the express purpose of serving as the vehicle through which God can transfer Its consciousness into, and realize the fullness of its Being. This creature is Man.* The knowledge of this spiritual fact has been expressed in many of the scriptures of the world. In the Kamitian (Ancient Egyptian) scripture, *The Book of Knowing the Manifestations of Ra* (about 2800 B.C.), we come across the following statements regarding Ausar, who is the symbol of the man, or woman who has completed his/her spiritual growth, enabling God to manifest Itself in the world through him, or her:

I produced myself from primeval matter. My name is Ausars, (from) the primeval matter of primeval matter. I have succeeded in all that I have willed on earth . . . I was alone, not born were they. Not had I spit, in the form of Shu, not had I emitted Tefnut. I brought through my mouth, my own name, that is to say a word of power, and I, even I, came into being in the forms of the infinite power of being (Khepera) . . .

The same awareness is expressed in *Genesis* 1:26, which states that God makes Man in *their* own likeness. Or, as was earlier stated in this book;

The Supreme Being (and Man). 0
through Its creative organs. 1 - 9 (Paut Neteru, Deities)
creates physical realities. 10th sphere.

While the above makes a great deal of sense from a spiritual philosophical standpoint, it flies in the face of Man's common experience. If Man is made in the likeness of God, then why is this fact not evident in our daily experience? The answer is a simple one. Mankind as a whole has not completed its evolution (growth). In the same way that a three year old has the faculties of an adult in a latent state, so do the majority of people today, have their divine faculties in a dormant state. The various stages, and goal of our evolution (growth process) are shown by the Tree of Life.

We are born with spheres 10 (our physical body with its animating spirit) and 9 (the personality division of our spirit, and learning faculty) in an awakened state, and we develop from the bottom up. All of the other faculties, represented by spheres 8 to 1 are in a dormant state. In the same way that the development of our physical faculties is cued to our chronological age, so is the development of our spiritual faculties. The first 28 years of our life is spent awakening and developing the 8th and 7th spheres. These are our syllogistic logical and inventive/artistic faculties respectively. The 8th and 7th spheres, which as we saw in previous chapters, correspond to the "celestial workers," and are, therefore, the faculties that we utilize primarily in making a living (Sphere 8 = technologies, commerce, etc. Sphere 7 = scientific, and artistic invention). If the social order is enlightened, the following 21 years are devoted to the awakening of our moral and mental abstractive faculties. It will seem strange to most people to hear that the moral faculties in Man are not developed until after the 28th year of life. Yet, this is supported by conventional wisdom. What do you think will happen if the police and the armed forces in America or most nations were to be disbanded? The answer can be inferred from previous riot situations in which many otherwise "law abiding" persons have been seen, always to their dismay, in the act of stealing and vandalism. Unfortunately, most societies lack the knowledge of how to spiritually cultivate their citizens, so that the majority fails to

develop the moral part of their spirit (spheres 6, 5, and 4). We will later see that there are a great number of behavioral expressions of an immoral nature that the majority of people in the world is incapable of recognizing as such. Take for instance, the act of smoking tobacco in public which forces others to inhale gases that are well known poisons. Before the discovery of DDT, tobacco was one of the major insecticides. While you would not be permitted to even slap strangers, you are permitted to poison them in socially acceptable ways. This is one of innumerable examples of the inability of the majority of people to think on an abstract level (spheres 4, 5, & 6). They only recognize as immoral those specific examples of immorality that have been pointed out to them. On their own they cannot see that forcing others, children even, to inhale tobacco smoke is even more immoral than, let's say, slapping a stranger. If an individual is able to develop these moral faculties (spheres 4, 5, and 6), he becomes a candidate to develop the divine faculties. When an individual develops the faculty of the 3rd sphere he/she has the ability to influence events in the environment through the use of words of power. I.e., the person shares in the omnipotence of the Supreme Being, although not in the same magnitude. The second sphere faculty enables the person to intuitively understand all of life's situations. This is wisdom or omniscience. The development of the first sphere enables Man to experience the fact that his person, and that of all others, are parts of one Being. For example: Although a person's physical body is made up of billions of cells (individual creatures), it is experienced as one creature. This experience of oneness is beyond the intellectual understanding of oneness that most people hold in common. Before we can embark on a full explanation of the differences between the various stages of Man's development, we must have a full understanding of the faculties making up his spirit.

THE TREE OF LIFE AS A GUIDE TO MAN'S SPIRIT OR "MIND"

We have seen that mankind (certainly 99% of the people) has not completed its evolution. We cannot therefore understand Man by merely studying the behavior of Man through the ages. It is like arriving at conclusions about adults through the study of children. In the same way that we know that there are potentials residing in children waiting to be awakened, at the time appointed by the biological growth process, by studying adults, we know that there

are potentials in mankind, and what they are by the study of people who have evolved beyond the present level of human evolution (Sages). We also know of others, although not more evolved, who have revealed faculties not yet awakened in the majority of people (mediums, psychics, etc.). To understand Man, we must therefore begin by analyzing the faculties and behavior of those people -Sages- who have completed their evolution. We will see that all of Man's faculties can be catalogued in one of the spheres of the Tree of Life.

SPHERE FACULTY OF MAN'S SPIRIT

0 It has already been said that Man's true essential and original Being is composed of an energy/matter that is devoid of limitations. Hence, the cipher "0" symbolizes the absence of conditionings, and limitations characterizing the essential state of energy/matter, which can neither be created nor destroyed, as we know well from western science.

1 The first sphere corresponds to Man's *Self-identity*. As we are speaking of the perfected (fully evolved) Man, Her identity is with "0" (with the fact that the root, and essence of Her Being is unconditioned, and unlimited in its creative capacity). In other words, there is no identification with any personality complex that is characterized by specific human preferences (likes, dislikes, inclinations), abilities or inabilities, etc. At this level the Self-identity rises beyond sexual class, race, occupation, nationality, etc. There are no conditioned reflex patterns in the spirit that can force the individual to respond in a determined manner. In everyday life this means that the person will not be controlled by conditioned responses. He will be totally free of the control by likes, dislikes, loves, hatreds, fear, anger, and the whole host of emotions, and desires. As each personality type is a pattern of conditioned ways of thinking and emotional responses to given situations, the individual who has attained to the realization of her essential nature (0, and sphere 1) is able to change personalities as changing situations demand. Here, the Self identifies with the unstructured state of Subjective energy/matter composing the spirit at the 1st sphere level--the Ba. In the Kamitic tradition, an individual who has attained to this level of development is called an Ausar.

The ability to manifest any personality is of utmost importance. An individual succeeds when the demands and challenges of life are to be met by his *natal personality* traits. A fiery person will carry the moment if a situation demands courage, zeal, rashness, etc. But life's challenges will not always come to the fiery person through a fiery window. What would such a person do when challenges demand patience, calmness, following, etc? If the person identifies not with his natal fiery personality, but with the evolved higher *Ausarian nature*, then he will be able to assume the personality type that can best meet the situation of the moment. In other words, the individual will go through life without any limitations imposed on his Self image. This is the state of *The Great Liberation* sought by all sojourners on the spiritual path. It is obvious that what most people in the world identify as their self is not the first sphere of the Tree of Life.

- 2 The second sphere of the Tree of Life corresponds to the Will of God and of the evolved Man. In Chapter 6 we learned that all of creation is the differentiation of one and the same eternal and infinite energy/matter. Even Man's Being is an individualization of the Being of God. It follows then, that as all things are integral parts of one Being encompassing the world, *everything that a person wills to achieve must be in harmony with the Will of the whole (God). The ability to intuit the Will of God is, according to spiritual tradition, Wisdom.* We will have a great deal more to say about this. What is important here is to understand that with the fully evolved individual, what is willed is not based on personal needs or wants. The person will intuit from God the what, when, how, and why of events that are to take place in people's lives. It is the only way in which all human actions can be in harmony with each other, leading thus to peace, and prosperity. The other implication of the unlimited potential of the energy/matter that is the source of all things, is the fact that as there is no limit to what it can bring forth, there is no limit to what Man can will. One of the greatest causes of human failure is the imposition of limitations on what we can achieve in the world.
3. The third sphere of the Tree of Life corresponds to the spiritual power of God, and of the evolved Man. This is the vehicle that carries out all that is willed at the second

sphere. We must recall the fact that *the will* is nothing more than what the word denotes in everyday speech. When a person says "I will do so and so," she is expressing a possibility. Its realization depends on the means, or the power to carry the potential into actuality. We will later see how the common error of taking the will for a faculty of power is a major cause of people's failures in life. The actualizer of what is possible is the third sphere of the Tree. Residing in this sphere are 50 creative forces that are in charge of all manifestations in the world. Each one of these forces has its own specific vibratory wave and rate, and can be evoked (literally "called out") into creative activity by chanting in a state of trance. They are the "matrikas" (matrices) or "little mothers" of the Kundalini Tantric Yoga tradition of Indus Kush; the 50 oarsmen who propel the boat of Ausar; the 50 gates of life and death of Binah, -the third sphere of the Tree; the 50 Beni Aelohim (Sons of God(s) which reside in the third sphere; the 50 skulls making up the necklace of the Great Black Mother, or Kundala of the Indus Kush; and most revealing, it corresponds to the 50 single sound units making up the Kundalini (Life-Force, Ra) body in God and Man. They are the basis of all mantras or hekau (words of power). We shall see later that they are the divine forces that western historians and theologians have translated as "the Gods" of the various religions of Black people. Arthur Avalon in the *Serpent Power* states:

Each man is Shiva (a deity,-Ausar), and can attain his power to the degree of his ability to consciously realize himself as such. For various purposes the Devata (deities) are invoked. Mantra (a word of power) and Devata are one and the same . . . By practice (japa) with the mantra the presence of the Devata is invoked. Japa or repetition of the mantra is compared to the action of a man shaking a sleeper to wake him up.

The biblical claim that "Man is made in the likeness of God," is substantiated by the fact that these 50 powers, which are the sources of all events and things in the world, are shared by both God and Man. The latter, of course,

expresses these powers to a much lesser degree. As I said earlier, God and Man, like the Ocean and a drop of water, have the same creative qualities (forces), but differ quantitatively in the expression of these qualities. It must be kept in mind, however, that for the majority of people in the world this faculty with its vast powers is dormant. Its awakening is the subject of Kundalini Yoga, the 12 Hours of the Night initiation ritual of the Ra theology of Kamit, etc.

4. The fourth sphere of the Tree of Life corresponds to the seat of Man's intuitive sense of law and order. To fully understand Man's behavior *we must abandon the belief that law and order in the human world is dependent on the framing, and enforcement of rules by men.* It takes little to see that there are natural forces regulating all natural events in the world, as well as in Man's biological makeup. These forces have their seat in the fourth sphere (in the 4th division of the spirit of God and Man--the Ab) of the Tree of Life. When an individual evolves to this level, its ordering influence is extended to the mental operations of the individual. The result is instinctive emotional order (moral behavior) and intuitive cosmologically ordered thinking. Cosmo-logical thinking, which is beyond and superior to syllogistic logic, is based on the ability to intuitively perceive the abstract general class (whole) to which the specific issues of life belong. Let's illustrate this principle. As the majority of people in the world have not yet evolved this faculty, they are unable to intuit (learn from within) all of the specific manifestations of the general class "morality." All of their moral notions are extutied (learned from the outside- i.e., from others). Such a person, for example, may believe himself to be moral because he would not steal, beat up on others, or even pour a non-lethal dose of arsenic into someone's drink. Yet, he fails to see the immorality of poisoning the body of those he smokes around, making others pay for his medical bills (medicaid, and medicare) for illnesses induced by such purposeless and irresponsible acts as smoking, or self poisoning by eating artificially colored, preserved, and flavored foods, etc. Able to think only on a concrete level, such people can only identify specific instances of immorality that have been pointed out to them by their instructors and society. It is easy to see how the majority of the problems in the world

arise. A government claims that the citizens don't have the right over their bodies, when it comes to taking unproven medicines for deadly illnesses (laetrile for cancer, etc.), yet it gives the citizens the right to poison themselves with tobacco, devastate themselves and each other through alcohol, and so forth. There is a very far reaching and subtle principle at work here. The ability to perceive abstractions enables an individual to connect and unify events and things that may differ widely in form and external appearance. It enables the person, as shown above, to see that the introduction of non-fatal amounts of tobacco into another's body is no different from lacing someone's food with non-fatal doses of arsenic. In both cases the deadly cumulative effect is the same. As this faculty enables us to see through the differences between people, it is the intuitive intellectual basis of Love. This faculty in Man's spirit is symbolized in the Kamitic tradition by the Goddess of Law and Order, Maat. As the foundation of Love, which is the source of wealth, it is the Goddess Lakshmi, or Shri Deva of Indus Kush. Wealth, according to spiritual tradition results from the pooling of human resources in a harmonious, peaceful and cooperative manner. That this faculty is not developed in the majority of people in the world should be clear from the above examples. If anyone takes exception to the statement that the majority of the people cannot yet intuit moral principles, let him ponder on what would happen if the police in any major western nation were to be abolished. Would anyone be surprised to find that many people hitherto thought of as moral would be engaged in criminal activities? Have we not seen this exact type of event take place every time there was a riot, natural disaster, etc.? The mental application that ties *externally unrelated species* through an abstraction is called "*synthesis*." It must be noted that the popular use of the term synthesis is incorrect. There is a common misunderstanding of the mental application that the term denotes.

5. The fifth sphere of the Tree of Life is the seat of Man's analytical faculty. As with "synthesis" the popular conception of the meaning of the term "analysis" is mistaken. In an earlier chapter it was observed that the term was literally composed of "analog" + "lysis." I.e., to separate (lysis) through analogs, which are abstractions. It

is the opposite of synthesis. Analysis separates, through abstractions, 1) things which on a concrete level may be members of the same species, or 2) establishes abstract differences between even more abstract categories. We must recall the example given in which the 5th sphere separates the abstract category "ferocious predators" into the lower abstract categories "feline," "canine," etc. We shall have occasion to see how the definitions of synthesis, and analysis that are given in this book are the only means of distinguishing such sciences as Chinese or African medicine from western medicine.

One of the most important principles that the Tree of Life has provided to Sages is the fact that the ability of an individual to be just depends on the faculties of analysis and synthesis as they have been explained in this book. On one hand, individuals cannot truly be held morally accountable for their deeds, until they have evolved the 4th (synthetical) sphere within their spirit, as this is the seat for intuiting moral behavior. Now the 5th sphere is the faculty through which Man is able to intuitively understand and apply the correct application of the principles of *Justice*. *It is essentially based on the individual's capacity to separate his Self from his person, thus making it possible to invoke upon his person the punishments, constraints, and regulations that he would place on others.* It does not take much to see that all over the world these are applied unequally. This inequality is the major cause of wars and conflicts in society. In a future chapter when we deal with the astrological symbolisms of the Tree, we will see and understand why the 5th sphere corresponds to the planet of violence and war - Mars. The fact that the greatest threat to the flourishing and survival of mankind is war, is proof of the fact that this faculty is not awakened in the majority of people, including those in leading positions.

6. The sixth sphere of the Tree of Life is the most important of all the spheres. It is the faculty where the *equilibrium* of Man's being is established. All references to the *Golden Mean, to being centered, of being in the world but not of it*, refer to this sphere. When we consider the fact that the Supreme Being in Its essential state, has no other beings with which to interact, then we can understand why It must create the world, which is a diversification of Its Being. Life

on Earth, then, is a process in which *unity* governs the internal and higher levels of *organization*, and *diversity* governs the external and lower levels of *expression*. When our consciousness is established in the 6th sphere, we are able to maintain the equilibrium between the forces that unite us internally to the world and each other, and the forces that separate us externally. It also enables us to maintain the equilibrium between our higher true Self and our lower personality that unevolved people mistake as their self (identity). There are many factors in the world that demand this ability.

Most people are caught in the quandary of knowing, on one hand, that all men are integral parts of one whole, yet on the other hand, do not know how to acknowledge that oneness in action, because of their need to defend themselves against others whose attitudes to life are in violation of the oneness of life. The 6th sphere intuitively (teaches from within) Man how to accomplish this task in all of its manifestations. *As most men have not yet completed their evolution, there cannot be total expression of unity amongst them.* It is important to realize that people are not going to manifest behavior without the necessary intuitive guidance from their spirit. The shaping forces of unity in Man's spirit (spheres 4 and up) are still dormant. Their awakening and functioning are in mankind's evolutionary future.

In the same manner, the way people live must reflect an equilibrium between their current level of growth, and the spiritual goal they are seeking (and are being pulled toward! More on this later). It's a question of genuinely acknowledging our limitations as a temporary point in our growth, as opposed to a finite and essential quality of our spirit. Accepting our temporary limitations within the process of growing toward our divine essential nature, will keep us from such pitiful acts like those made by many who felt that their innate divine nature would protect them while picking up rattle snakes, etc. On the other hand, it will keep us from defining ourselves around our failures in life.

The failure to understand this principle of equilibrium is the reason for the erroneous beliefs held by many Aryanized Yogis (Vedantins) to the effect that life on Earth is without merit. Like the Western crass materialists, who reject all

that is not of the physical plane, many Yogis have erred, but in the opposite direction. Since many problems in the world can be traced to the absence of this faculty, it is safe to conclude that most people in the world have not yet evolved it.

7. The 7th sphere of the Tree of Life corresponds to the faculty of imagination. At last we are on familiar ground. Although it is not fully evolved, as we shall see, most people in the world have developed it to a high degree. The role played by the imagination in artistic creativity is well known, as well as its role in the coordination of details into a whole. While this latter function might seem to overlap with the synthetical function of the 4th sphere, we must take note of the fact that while synthesis deals with abstractions, the 7th sphere deals with concrete thoughts. It is "*congregative*" rather than synthetical. Art, as well as scientific invention, over which it has dominion involves the coordination, and special arrangement of forms based on their external components. Whereas synthesis uses a symbol, "fire" for example, to bring together all specifics that share in its expansive, violent, centrifugal, and rising nature, the congregative thinking of the artistic faculty seeks to bring together fiery things with watery, with earthy, etc. into an aesthetic and harmonious arrangement. Put more familiarly, its function is to coordinate different forms, different tones, and harmonies into musical compositions; different shapes and colors into paintings, etc. In other words, while synthesis *groups* together species that are different outwardly, but similar inwardly, congregative thinking *assembles a whole* by *coordinating* species that are outwardly, and perhaps inwardly different. While synthesis classifies, thus giving order to thinking, Congregative thinking builds wholes out of parts.

The highest function of the imaginative faculty is to be seen in its, not so well known, control over our physiological and psychological processes. Western science has extensively documented the use of the imagination in the cure of diseases, the cultivation of behavior, and performance. Many athletes and artists have perfected their performances through imagery. Its power can be extended beyond our own persons to influence other people, and to help shape events as well. But we must recall what was said in an

earlier chapter. Such uses of the imagination are limited to coordinating the activities that have already been initiated in the third sphere of the Tree of Life. Failing to understand that the imagination is a coordinator of subtle physical forces, and not a "creative faculty," despite its popular reputation as such, many so-called experts in esoteric matters have erroneously recommended its use for the solution of all problems in life. We shall later see the great role it plays in life as part of the team of spheres that are in charge of the creative process.

- 8 The 8th sphere of the Tree of Life is the exact opposite of the 7th. While the latter coordinates parts to build wholes, the 8th sphere separates wholes into their parts. To illustrate: The 7th sphere takes the different components of language (nouns, verbs, adjectives, etc.) and assembles them into meaningful units (sentences, paragraphs, stories, etc.). Oppositely, the 8th sphere will focus on each component, the nouns, the verbs, etc. in isolation from each other, and the whole, in order to study some aspect of them (definition, part of speech, etc.). While the 7th sphere deals with how each component works with the others to create a workable and meaningful whole, the 8th sphere deals with *the specific identifying characteristic of each member of a species.*

These two faculties make very important contributions to the nature of society. The 7th sphere is not only responsible for people's ability to work harmoniously, it recognizes the fact that the creation of complex wholes cannot be achieved without the element of differences between the parts. You can't have a painting with one type of shape and one color, or a musical composition with one type of tone and one type of rhythm. In the same way, the world requires the vast diversity of ethnic, and cultural elements in order to achieve prosperity. On the other hand, the 8th sphere focuses on the external and superficial differences between people (racial, ethnic, sex, age, etc.) and things, and segregates them accordingly. Although there is a legitimate function for the segregative thinking of the 8th sphere, we will see that due to the lack of input into peoples' thinking from the higher faculties (spheres 6 to 0), the 8th sphere is the chief architect of Man's social ills.

9. The ninth sphere is the faculty that governs Man's learning during the early part of life. As this sphere is part of the lower divisions of Man's spirit, it corresponds to His spiritual infancy. A person's learning, therefore, comes from the outside, i.e., from other people and creatures. All acts of learning involve imitation and following. And given the immaturity of this level of being, such imitation is indiscriminate. This applies to all educational experiences, from the cradle to post-graduate; from the streets to the academic halls; secular or spiritual. It is *indiscriminate imitation* that makes professional scientists swear by the "scientific facts" of their days that are later on proven to be no more than false theories. Peoples' adherence to traditions and customs, whether these are secular, "scientific," religious, cultural, etc. comes about in the same way. The danger inherent in this mode of learning is clear, yet it cannot be avoided.

This sphere is also the seat of memory, which is essential to learning. There are two very important facts concerning memory that must be understood. One is the fact that nothing that has been experienced is ever forgotten, no matter how out of view, or difficult to recall it may be. The other is that, many of our stored memories, especially, those that are difficult to recall, because of psychological suppression, exert powerful influences in shaping our beliefs and behavior. Given the fact that these types of memories (patterns for imitation) are stored in the infancy of our spirituality, they are illogical, and irrational in their makeup. Contributing to this irrationality is the characteristic mode of functioning of this faculty. Not only does it store experiences, it associates them on the basis of external qualities. Unfortunately, external qualities which serve well for identity tagging purposes (naming, definitions, etc.) do not contribute much to meaning. However, when we are trying to understand, memory (the 9th sphere) throws up associated items linked through their external qualities. As a result, most people misunderstand more than they understand. We will later see the full implications of this concept when we deal with the fact that the majority of people who, due to the fact that the faculty of Self-identity - the first sphere- is unevolved (dormant), assemble their self-identity out of the memories of experiences that are stored

in the 9th sphere. It amounts to "I am these failures, and successes as my memory informs me."

10 The tenth sphere corresponds to two sets of principles in Man. Her sensory and physical bodies.

10a The sensory body is the seat of our faculties of perception, sensual cravings and expression (sexual desire, appetite, seeing, hearing, emotions, etc.). A study of human behavior based on the principles of spiritual science will reveal that there is *a qualitative connection* between the types of desires, types of emotions, and modes of perception dominating an individual's personality. These patterns of sensory mechanisms are integrated in the conception of "temperamental classes." The various sets reflect the order established in the 4th sphere of the Tree of Life. Thus, humans are classified as "fiery," "watery," "earthy," and "airy." These are metaphors for the various types of human classes according to their metabolic differences. "Fiery" people are "hot and dry" -that is to say- of a high catabolic activity, which places their body heat in the higher ranges. This increases the rate of their physical and psychological activities. They are lively, impatient, easy to anger, zealous, prone to acute illnesses, etc. "Watery" people are just the opposite. They are "cold and moist." We will detail this principle of temperamental ("temperature") classifications later on.

10b The lower part of the 10th sphere corresponds to the physical body, which is the vehicle that allows Man, who as we have seen, is a metaphysical being, to communicate with, and act in the physical world. It is also the means through which the attainment of the illusion of being separate existences takes place. All things are differentiations and structuralizations of one infinite continuum of energy/matter. While their essential unity is maintained in the higher metaphysical regions, their sense of separateness is effected through the physical state of energy/matter.

A COMPARATIVE ANALYSIS OF MAN'S COMPLEMENTARY FACULTIES

In order to use the Tree of Life as a means of ordering our thinking and our living, it is necessary to understand the complementary relationships between certain sets of spheres. We

will recall that in chapter 6, the spheres of the Tree were arranged in sets of complementary spheres; 0-10, 1-9; 2-8; 3-7; 4-6; and 5 by itself. A function of this *a priori* duality principle is that it holds the key to how people substitute the higher principles for the lower ones during the early part of their evolution. In place of 0 and 1, they identify with 10 and 9, etc. The best way to understand these principles is to view them within the perspective of *the five principles governing Man's life*. Correlating to the Tree we get the following:

The Five Principles Governing Man's Life

	Prin- ciples	Spheres	Meaning
1.	Peace	0,10	The ultimate <i>Why</i> behind all actions. The emotional/pleasure factor in life.
2.	Self	1,9	<i>What</i> Man thinks He is.
3.	Will	2,8	<i>What</i> Man thinks He can achieve.
4.	Power	3,7	<i>How</i> Man achieves Her goals.
5.	Laws	4,6,5	Man's relationship to God, other men and the world.

The Why Behind Man's Actions

"0," Our Essential Nature vs. the 10th Sphere

In whatever way they have defined it, whether they have articulated their view of it or not, underlying all human endeavors is the quest for *happiness*. But what is it? While philosophers and psychologists have vexed themselves for ages seeking an answer, the Tree of Life, with its marvelous thought ordering functions guides us swiftly and easily to the answer. All things and events originate from the primordial energy/matter (the Subjective Realm, "0") which we know by now, is a substance devoid of forms, structures, etc. This is due to the fact that its energy is in a state of perfect stability or serenity. *Movement comes into being at the demand of Time*. Time is the ordered (rhythmic) apportioning of things, their place for manifesting and expressing themselves, given the fact that no two things can occupy the same space at the same time. As matter in the Subjective Realm has not been structured into things, there is no

need or justification for time. This state of serenity or peace is the master and primordial energetic configuration of our spirit. In the Kamitic tradition it was called *Hetep*. What we want and need most is peace. To achieve it we must return the focus of our consciousness to "0"--the Subjective Realm. This condition is the highest goal of meditation. It is the state of *Hetep* of the Kamitic tradition; *Samadhi Sarvikalpa Nirvana*, in the Hindu; *Satori*, in the Zen Buddhist, and so forth. It is not a serenity that depends on outward conditions, such as the amount of money, weapons, the state of our love life, etc. Neither is it the "fleeing" from the cares and troubles of the world. Granted that returning consciousness to the Subjective Realm, its original level, enables Man to go through life with an unassailable and independent calmness. But along with this achievement there is the knowledge that one has also contacted the root of all divine power. Implicit in people's quest for happiness is not only the urge for emotional gratification, there is also an urge for security. *And there is nothing that can give one more security than the acquisition of divine power.*

But as shown earlier, the return of consciousness to "0" is the last step in our evolution. We are born with only the 9th and 10th spheres active. That the 10th sphere is complementary to "0" means that they are the ultimate motivators of our actions. As 0 is dormant in the infancy of our spiritual evolution, there is no intuitive or instinctive influence urging the person to attain peace by the withdrawal of consciousness into the higher part of being. All urges in people's lives at this point in evolution originate from the 10th sphere, which we learned is the seat of desires, passions, emotions, etc. As this sphere is also our vehicle for communicating with the physical world, all emotions, and desires are stimulated by information streaming in from the external world. Gratifying desires, and emotional drives depend then on externals which are under very limited control of the individual at this point in his evolution. Happiness to people at this stage of growth, then, is the gratification of emotions, and desires which are dependent on achieving, or manipulating externals. Getting a job, having someone's love or acceptance, having wealth, fulfilling the necessities of life, indulging the cravings for food, sex, etc. All emotions and desires are in reality states of tension and disequilibrium of the energies of the spirit. All responses to our emotions and desires are attempts to resolve the tensions that they represent. Unevolved Man strives to return these energies to their original state of balance and serenity by gratifying the external stimuli that activated them. One

day we will all, like Sages have done, realize that the spirit's energies can only attain their equilibrium and serenity by being elevated to their original primordial level of being in the Subjective Realm. While the gratification of emotions and desires can bring only temporary joy, elevating our consciousness to the highest part of our being gives eternal peace. This is true happiness. The value of this reality can be appreciated when we recall to mind the individuals who, in spite of having acquired great wealth and fame, ended by destroying their lives, either through an overt suicidal act, or indirectly through living a very self destructive life. The reason for this is that the 10th sphere is the animal division of Man's spirit. It is called the Khaibit in the Kamitic spiritual tradition; Nephesh and Nachash in the Canaanite Kabalistical; Umzimba, in the Zulu; Ojiji, in the Yoruba; and Pranayama Kosha and Linga Sarira, in the Hindu. It is the blind principle that tempted the woman Aisha, who in turn tempted the man Aish¹ and caused, according to the Hebraic tradition, the "Fall of Man." It is unfortunate that so many bible scholars have debated for centuries whether serpents at one time or another were able to speak to people. The fact is that in the Kamitic spiritual system, which is the source of most of the Hebraic tradition, the hieroglyphic symbol for this part of the spirit is a serpent (Apep, Nak, from whence Nachash,- the "serpent" that spoke to the woman in the Garden of Eden). This part of the spirit is composed of subtle electromagnetic energies that have the function of animating Man's life, especially the physical body. Hence, the name "animal spirit," or "anima and animus," as it was called in the Latin spiritual tradition. Our modern use of the term "animal" to denote the creatures that are thus identified is an example of muddled thinking. All things in this world are infused with this animating spirit. This agrees with the law of physics which states that all things are in a state of motion. The creatures that we call animals are simply those that allow the greatest expression to this universal principle. But it is of utmost importance to know that all things, minerals, vegetals, and humans are ensouled by this animal, or animating spirit. To follow one's feelings, and desires . . . to do it because you like it, and so on, is to identify with the animal part of being. And as anyone would expect, to allow oneself to be led by an animal can lead only to disastrous

1. Few readers of the bible know that according to the original Hebraic version of the bible, the characters that took part in the Fall of Man scene were not Eve, and Adam, but Aisha, and Aish. A study of Kabala reveals that the so-called woman, and man were in reality symbols of parts (the intellectual) of Man's spirit.

results. One's emotions, cravings, and desires can never be guides to living, and to what is correct. This explains the violence and irrationality that so controls the life of the majority of people in the world. *The goal of spiritual culture is to lead Man to the realization that the happiness -resolution of spiritual tensions- that He seeks through worldly achievements, or direct sensual indulgence can only be satisfied by returning consciousness to the level of being that is the only and legitimate place of equipoise of the energies of His being.* Life on earth is by necessity an unending ebb and flow of tension and relaxation. It is an expression of movement, rhythm, and music. But we cannot let the blind tensions be our guides. We can never abolish them, but we need not allow our consciousness, the essence of our Self, to dwell in their place of manifestation. It is to eat very low off the Tree.

Man's Self-Identity

The First Sphere vs the Ninth Sphere

Our Self vs Our Person

We have already seen that Man's identity belongs at the first sphere. When an individual says "I am so and so," this "so and so" must equate with *"the likeness of God,"* which according to the Old Testament, Man has been made. As this sphere identifies with the unstructured primordial energy/matter which can thus become anything, so is Man's potential of becoming unlimited.

Yet we must remember that the purpose of manifested Life is to bring about a reality of *unity in the midst of diversity.* One essence appearing to be an infinitude of separate beings. Thus Man, like God, and all of creation is an *individual.* The term is made up of "indivisible + dual," therefore denoting a reality which contains elements that are separate yet cannot be separated. Thus, properly understood, the term "individual" cannot be confined to denoting Man, but must be applied to God, and all things in/as the world. These dual elements making up Man's being are the results of the unifying action of 0 and the 1st sphere, and the separating action of the 10th and 9th spheres. In this book we will establish the convention of equating the higher part of our being, our true identity with the term "Self," and the lower part of our being, where we establish a temporary identity reference point, with the term "person."

We are born with only the 9th and 10th spheres in an awakened state. It will be a long time before we evolve to the point where the faculty of our 1st sphere will inform us intuitively of our true Self. Thus we begin life equating the information acquired through our 9th sphere with our self. The 9th sphere, which is the seat of learning of the lower part of the spirit, learns from the 10th sphere only of our separateness from other beings. This is in direct opposition to what the 1st sphere intuitus us. It also identifies with the specific pattern of emotional (energy) inclinations (fiery or earthy temperament, etc.) that the animal spirit of each person accentuates. Thus the person believes that he or she is a shy or brave person, and so on. It also stores the memories of our experiences, and through its associative (but arational) function, assembles a "belief system" of our capabilities and limitations. These *three* fundamental factors- our sense of separateness, identification with a limited expression of our emotional capability (i.e., with our temperament), and with the history of our accomplishments and failures- are the major building elements of what most people falsely call their Self. As this lower part of being is a legitimate point in our evolutionary process, it must have an appropriate label. This is the term "person." It is derived from two Latin words. "Per" which means "through," and "sona," which means "sound." It literally denotes something "*through* which a *sound* is made." The understanding of this point is to be found in the science of mantras. Anyone who has worked extensively with mantras may have verified the fact that what we call personalities are effects of sound complexes. For example, the sound (mantra) "Kling," taken into trance often and long enough will generate an artistic, peaceful, and amative personality in an individual of a different personality. The sound "Hring" will transform a shy, yielding, follower into a courageous and fearless leader. In future chapters we will also see that these words of power are also the forces of nature that Westerners have translated as "deities." Correlating this with the previous observation leads to the understanding of why in many African traditions, many people claim to be the incarnation of a Deity. We will later see that each of the spheres of the Tree of Life represents one of nine personalities ("Deities") that Man must learn to invoke at any given moment to meet the changing demands of life. In addition, they are each the "steps" of our evolutionary ladder.

It is important to realize that Man's placement of His identity in the 9th sphere, thus equating Himself with a lower part of his being, is the second master cause of all of mankind's problems

(the first master cause is his being controlled by his animal spirit). The unity that must exist between people in order for there to be peace and prosperity for all, can only come about by the leadership of the world resting in the hands of people who have evolved the first sphere, which is the natural faculty of unity.

The Will

The Second Sphere vs the Eighth Sphere

The will is the faculty through which we express our future undertakings and actions. What we will to achieve is ultimately determined by our self-identity. We saw that our true self-identity belongs at the 1st sphere, and shares the same qualities of the Supreme Being. In reality, Man's true self is one with God, qualitatively. Similarly, Man's will belongs to God. It shares thus in the omniscience of the will of God. The principal underlying determinant of success is not "having a firm will" or "thinking positively," as "mind experts" will have us believe. It comes from Man's ability to intuit God's will. The ability to do so resides in the 2nd sphere of the Tree of Life. An individual who has evolved to this level of being is able to unite her personal will with that of God. In other words, the person seeks to be guided by God's will in all undertakings in life. Since all of the person's actions is guided by God, success is always the outcome². In addition, all actions are always in harmony with all other events in the world, given the fact that God's will is a reflection of its Self-identity, which is the sphere of unity (sphere one). This is the opposite to the common experience in which people's actions and attempts to solve problems, result in new and even worse problems (the Hydra serpent of Greek mythology that sprouted two heads for each one that was severed³). But the faculty of the second sphere belongs to the higher division of Man's spirit and, therefore, to the evolutionary future of the majority of people in the world. It has only been manifested by a few Sages.

When most people express their will to achieve a particular goal, lacking the input from the 2nd sphere, they take their cue from

2. From the spiritual standpoint, success is not in reality the accomplishment of one's goal, but the spiritual upliftment,- increase in knowledge, and power- derived from the undertaking.

3. This is a symbol of Sebek, the 8th sphere.

the 9th and the 8th spheres. The 9th sphere, the seat of their personality, informs them, basically, that they are limited in their potential of being and separate from all other beings. The superficial and segregative thinking of the 8th sphere hides the connection between the things that people think about. This results in a limited view of what can be achieved, and causes most undertakings to end in conflict with other events in the world. Meditation on the subject will reveal that most of what people achieve in the world is at the expense of something else in their life or that of others. This is the master source of all the personal and group conflicts in the world. In the same manner that the lower principle that unevolved Man identifies with as his self (the 9th sphere) is not his true self, neither is the 8th sphere Man's true will. What most people call their will are really their desires, hopes, and wishes masquerading as such.

Man's Power

The Third Sphere vs. the Seventh Sphere

We learned earlier that when an individual develops the faculty of the 3rd sphere, she has the ability to influence events in the environment through the use of words of power. I.e., the person shares in the omnipotence of the Supreme Being, although not in the same magnitude. The difference between this faculty and the seventh sphere, which is the faculty of the imagination, is that while the 3rd sphere is able to create effects in the environment even when the materials and circumstances to enable them do not yet exist, are in opposition to it, the 7th sphere can only coordinate the shaping forces that already exist, and are not in opposition to it. Unfortunately, the "gurus" of the "achieve your goals through creative 'imaging'" school do not know this fact. "All that you have to do is to imagine your goals. See yourself the way you want to be. Doing the things you want to achieve, etc., and you will achieve your goal." This process works only by reorganizing and coordinating the wayward shaping forces of a particular event.

The 4th Sphere vs. the 8th Sphere

The next major determinant of the quality of Man's life depends on *what He believes is real*. Whether they have articulated it or not, everyone operates from certain ideas regarding what is real and what isn't. The exposition of Cosmology in this book has shown us that reality encompasses a range of states of energy/matter from the unformed, hence imperceptible, to the finite and restrictive physical matter that we are well acquainted with. And all things are none other than divisions within this infinite and eternal substance, hence, essentially one in being. And that *all "beings" are in reality the percolation of one original consciousness through each separate form in the world*. Imagine sunlight flowing through glasses of different colors. The same colorless light will come out yellow, through one, red through the other, and so on. In each case it will have different qualities and limitations, yet they are all separate expressions of the same entity. In addition, it is important to realize that there is no separation, cannot be any separation between the whole (holy!) light entering the glass and the light fragment (of a particular color, wave length, etc.) leaving the glass on the other side. This is the message, stripped of poetry, of the Tree of Life. The message originates in the second sphere, and is codified in the fourth. People who have evolved to the 4th sphere are able to intuit the cosmological principles that give order to existence. They are thus able to create systems to integrate the lives of people with each other, the environment and God (i.e., religion, morality, etc.); systems or ways of life that integrate the various affectors of health, etc. This integrative (synthetical) ability, we must remember, depends on the 4th sphere faculty's capacity to think abstractly. Unfortunately, this faculty is also in the evolutionary future of most people.

Unevolved people are therefore forced to process their information about life through the surface thinking, and external form-limited faculty of the 8th sphere. They cannot, therefore, avoid segregating things that belong together. This faculty is the author of biases and segregation by race, religion, sex, age, etc. It separates medicine from nutritional science, religion from science, government from religion, etc.

In addition, whereas the 4th sphere is informed from within and above (i.e., the divine omniscience), the 8th sphere is informed from the physical plane. It is limited then to 1/10th of the Objective

Realm and is totally excluded from the Subjective. Thus limited, the unevolved Man, regardless of how well educated, whether in science, morality, health, religion, etc. is not truly able to apply the higher teachings efficiently in life. He can only see the external and lower side of religion. To Him, it is a system of worship and adoration of God. Morality is limited to the specific acts that have been pointed out to be immoral or those acts that are not condemned by enough people in a society. So limited is his thinking to surface and external appearances that he cannot see that there is no biological or physiological or spiritual support for homosexual sex, for example. We can go on.

Fundamentally related to the functions of the 4th sphere are those of the 6th, which is the seat of our ability to live according to the principles of cosmogony (innate order) residing in our spirit. This faculty which is also in the evolutionary future of most people enables people to intuitively and instinctively live according to divine laws, as opposed to the tyrannical influence that the 10th sphere (seat of emotions, etc.) exerts upon the 9th sphere (Man's person). The same is true of the 5th sphere. It is the source of a Judicial system based on the divine laws codified in the 4th sphere. Its acts of punishment are for the reestablishment of equilibrium in the world, as opposed to the disorder spreading acts of revenge that the 10th sphere motivates.

Chapter 8

A COSMOLOGICAL GUIDE TO THE THREE TYPES OF MEN

INTRODUCTION

That there are in this world, people of widely differing mental, moral, and spiritual abilities we must all agree. We will see that the similarities and differences between people, when sorted, arrange themselves into three fundamental types of Men. In the Taoist tradition of China, for example, we find that people are classified as the masses, superior men, and Sages.

The division of people into three types, is based on the various stages in human evolution. In an earlier chapter it was said that Man's spirit is not a single body. It consists of seven divisions or levels, which include the physical body as its lowest and densest portion.

A brief look at the subject, from this perspective, will reveal the following outline of the various types of people.

1. People who are controlled by their emotional and sensuous being (10th sphere). And who only "know" what they are taught by others (spheres 7 - 9), and whose mental perception is limited to the external and concrete side of things. Because of this their lives are full of contradictions. I.e., they are devoid of "understanding." As this type of Man has not risen above the 5th division of the spirit (the Sahu),- counting from the bottom-we shall refer to him as "Sahu Man." Recall that the Sahu is the 5th division of the spirit. The "masses" or "inferior men" of Chinese Taoism correspond to this level.
2. People who are able to rise above the influence of their emotional and sensuous being. And although their "knowledge" is only limited to what they are taught, they are able to understand-think abstractly about-the subjects that are taught to them. This is due to the fact that their mental faculties (spheres 4 - 6) are able to perceive the abstractions that underlie physical events. This enables them to avoid the contradictions (falsities) that beset the previous type of man. As the soul qualities of this type of Man originates in the Ab part of the spirit, we shall refer to him as the "Ab

Man." They correspond to the "superior men" of Chinese Taoism.

3. People who are able to intuit the knowledge needed to avoid and solve all the problems that can face Man. They also possess the ability to achieve such goals (influence physical events) by manipulating their spiritual power through the use of hekau and visualization. As this type of Man has completed his/her evolution we shall refer to him as "an Ausar."

Each of these three types of people represents a stage in Man's evolution. Let's take a more detailed look at the subject.

The most important factor that determines a person's behavior is his level of consciousness. It will determine her level of perception, which in turn will determine what she knows or believes, and her attitude toward her emotions and sensual appetites.

When our consciousness is focused in the Sahu part of the spirit and below (the animal spirit--Khaibit) our mental perception is limited to the external side of things. We are able to recognize concrete specifics but not the abstract principles from which they are generated. For example, the abstract perceptive ability of an Ausar Man (fully evolved person) reveals that there is no such thing as "a medicine" or "a poison." All substances can be used medicinally or toxically according to their dosage. There is a level above which arsenic will poison, and below which, it will heal. Although we all know this from our experiences with vaccines, very few people are able to arrive at the above conclusion regarding "medicines" and "poisons." The point to be emphasized here is that there are no concrete realities called "medicines" or "poisons." There exist "medicinal relations" and "toxic relations." But, Sahu people are not able to properly understand such abstract entities, so they lower them to their level of perception. They cannot help but think in terms of "this medicine" and "that poison," etc. The result is that they fail to avail themselves of the healing potential of the things in their environment that are intoxicating them¹! I.e., the very pesticide that added to the crops gives us cancer, is the best remedy against the very cancer it causes. Hundreds of examples of this belief in the existence of non-existing realities can be given. It is one of the major causes of problems in the world.

1. Every environmental poison can be antidoted by homoeopathically preparing them into a medicine.

A very important question is raised by the foregoing. If Sahu Man believes that there are such things as medicines and poisons, when they don't in fact exist, it cannot be said that he has *knowledge*. What he does have is the *belief* that the information that he has received is factual. When we fully examine this issue and see that this is the rule with Sahu Man, we will arrive at the conclusion that he is incapable of "knowing." There is a general confusion of "knowing" with "believing," and acquiring "knowledge" vs. acquiring "information." Beliefs are what the Sahu Man has. Because the faculties of inner (abstract) perception is dormant in the Sahu man, he is unable to intuit (learn from within his spirit) the nature of things, and must therefore learn from outside of his being. All of his beliefs are shaped by what he has been taught by others or what his senses report to him. He has no way of knowing whether what he has been informed about is true or false, as truth or falsehood can only be determined by the knowledge of the relation between parts with each other and the whole. As a result, he falls into a host of contradictions.

When our consciousness is raised to the Ab level of the spirit, we are able to understand and significantly function with such relations as explained above. All of the contradictions and our vulnerability to falsehoods are thus avoided. At this level, however, we are still not able to intuit for ourselves these abstract relations, although we are able to fully understand them and live accordingly.

The ability to intuit the abstract relations between things, and the whole to which they belong, is a function of the second division of the spirit -the Khu. This mental function is the true constituent of wisdom and knowledge.

These three levels of Man's being are stages in his evolutionary growth. We must therefore look at it from this perspective.

Stage I of Man's Evolution

Sahu Man

Although the Sahu is the 5th division of the spirit, we are here coining the label "Sahu Man" to refer to people who's behavior is dominated by the 6th division of the spirit (the Khaibit, sphere 10) and the 5th division (Sahu--spheres 7, 8, & 9).

When we are born, our consciousness is focused in the 6th division of the spirit, and the 9th sphere of the 5th division of the

spirit. The 6th division (10th sphere of the Tree) is the animal part of the spirit, which is the source of the sensuous behavior that dominates the early part of Man's life (first 28 years) and its entirety unless it is brought under control through spiritual practices (rites of passage, Bar Mitzvah, etc.). The ninth sphere is the faculty that makes it possible for us to learn. As we know well, the early part of Man's learning career is characterized by indiscriminate imitation. This influence comes from the 9th sphere. Rather than "knowing," Man at this level "believes" what is perceived through the senses and the ideas communicated from others. His thinking is limited to the concrete and external side of reality, as the faculties for perceiving the abstractions underlying physical realities are dormant at this stage. Examples of indiscriminate imitation are numerous. Anyone who exercises discrimination in adopting other people's practices would not wear high heel shoes, eat the host of refined foods (white sugar, white flour products, white rice, etc.), or abuse alcohol, smoke tobacco, do drugs, etc.

From the 7th year of life on, the faculties of the 7th and 8th spheres achieve their full state of awakening, although it will take another 21 years to develop them fully. If the person functions more out of the left hemisphere of the brain, the 8th sphere will dominate the mental character of the person. An inclination to the right hemisphere of the brain will result in the predominance of the 7th sphere.

The 8th sphere corresponds to Man's ability to give "concrete verbal" form to his feelings, beliefs and knowledge². It is our faculty for separating things from each other, and parts from the whole to which they belong, through the act of defining, describing and naming. We saw earlier how this faculty, due to its inability to perceive the abstract relations between things and parts and their whole, creates such false "concrete" categories as "medicines" and "poisons." If studies were to be conducted on this premise, they will show that western education is predominantly a process of providing definitions, descriptions and names. The problem is aggravated by the fact that, besides the creation of false distinctions, it thus deludes the person into believing in the existence of things that don't exist. E.g., once we understand the above we will understand that poisons and medicines do not exist. We are forced to think relationally.

2. Therefore, the enlightenment achieved at the second sphere-eight stage of meditation-may be distorted by the person's 8th sphere deficiencies (impoverished conceptual bank, poor vocabulary, inadequate belief system, etc.).

This is the reason, for example, why western societies, which function predominantly through the 8th sphere--the lower portion of the left side of the brain--cannot conceive of a female Pope, a female Rabbi, and are obsessed with segregation in all things. Not only are differences made between the sexes, races and nationalities but in the sciences as well. Until the 1950's psychiatrists knew virtually nothing about the physiology and biochemistry of the brain; physicians to this day know virtually nothing about nutrition and so on. They cannot help confusing the exclusiveness of the definitions of "healing" and "nurturing" with the actual healing and nurturing processes themselves which are never nor cannot ever be separated from each other.

The 7th sphere corresponds to Man's ability to coordinate things based on their external forms. Colors, shapes, rhythms, people, etc. are arranged into aesthetic or functional wholes. This is our faculty for artistic and scientific invention. Although this faculty brings things together based on their differences and makes them work harmoniously together, like the 8th sphere, it is still limited to the perception of externals. As a result, the criterion for the value of its creations is based on their impact on the animal spirit (gratification of the senses). There is no real concern with the healing and consciousness altering functions of music and art³, for example.

As the animal spirit--the Khaibit--is the first and oldest part of the spirit to be awakened, it dominates the Sahu. In learning (9th sphere function), the immature person inclines toward imitating those behaviors that cater to his sensuous and emotional being. The prowess of the 8th or 7th spheres is mostly used to rationalize or gratify the influences from the animal spirit, respectively.

The behavior of Man during the 1st stage of his development can be summed up as one in which he is dominated by 1) the urge to gratify the sensuous (emotions, appetites, desires) part of being, 2) the urge to use the mental faculties to rationalize the gratification of the sensuous expressions, 3) the inability to know. He can only be "informed." And can only "believe" what he is taught or what he can perceive through the senses. 4) His mental perceptions are limited to the concrete and external side of things. As the highest division of the spirit that this person attains to is the Sahu, we refer to him in this book as the "Sahu Man."

3. In the branch of science called Kinesiology is clearly shown how images, musical forms, etc. affect peoples health.

The Ab Man

If the society in which the person lives knows how to spiritually develop its citizens, they will begin to develop the 4th division of their spirit (the Ab) by around the 28th year of life. Unfortunately, this is not the case with the majority of nations in the world. When our consciousness is raised to the Ab part of the spirit, a reversal in the relationship between our intellect and emotions takes place. In opposition to Sahu Man, in whom the intellect is subordinated to serve the sensuous part of being, with the Ab Man the Self uses the intellect to subjugate the sensuous division of the spirit. The faculties of this part of the spirit- spheres 4, 5 and 6- we will remember, correspond to the "Celestial government." The 4th and 5th spheres possess the ability to perceive the abstract principles underlying and uniting things and events in the world. They thus enable the person to transcend the divisive emotions and mental functions of the lower parts of the spirit (spheres 7 - 10). The sixth sphere corresponds to Man's personal will. Although a great deal has been written about the will, we will see that there are a lot of misunderstandings concerning it. The common beliefs held by Sahu men that the will is "the power of choosing the course of one's destiny," that it is the expression of one's wishes or desires, etc. are full of flaws. Since most people's "choices" and wishes are primarily underlaid by their emotions and sensuous feelings, it cannot be argued that their will is at work in such instances. Essential to the definition of the will, therefore, is a choice of action that is on one hand, free of emotional and sensuous motivations, and on the other, based on knowledge or beliefs. The faculty that enables us such an expression resides in the 6th sphere of the Tree. Although it does have the freedom to decide on a destiny course, this is not the major function of the personal will⁴. It is the freedom to choose to live for the gratification of the lower divisions of the spirit, especially the 6th division or according to the divine laws governing the higher/true part of one's being. When the person realizes that he or she does not have to obey the emotional nature, and lives according to truth,

4. If Man is made in the likeness of God, He must therefore possess the same attribute of free will as God. In fact this faculty is what separates Man from all other creatures on earth. It is his ability to step outside of the instinctive automatic reflexes that guides his lower nature.

then the will is being exercised. The true function of the will, then, is to deny the animal division of the spirit (source of our sensual and emotional expressions) its control over the life of the individual.

Another important fact concerning the will is its dependence, not on power, but on abstract intellectual *insight*. In a previous chapter we saw that the sixth sphere corresponds to the Kamitic Deity Heru, whose actions are judged by the 4th sphere, Maat. This translates into the western verbal mode of thinking, by saying that the will (Heru) depends primarily on mental synthesis (Maat). It is very interesting to note that the word Maat is kin to Maa (to see, hence, insight), and it (the 4th sphere) is diagonally opposite the 8th sphere which expresses thoughts in verbal form. In other words, at the 8th sphere, the Self is informed by verbal thoughts, while at the 4th sphere it is informed by thoughts that are seen⁵. To know a definition--8th sphere function--is not to know the thing or event defined. It is "hearsay," when on one hand a dictionary gives us the definition "poison, n 1. a liquid, solid or gaseous substance which has an inherent property that tends to destroy life or impair health," and on the other hand our experience shows us that such substances as arsenic, the venoms of snakes, bees, spiders can be used either to destroy life or to cure illnesses in relationship to their dosage. In the future chapters on meditation we will focus at length on this delusive effect of verbal thoughts. While we can easily be deluded by definitions and names as their contents are heard and not seen, it is the opposite with visual thoughts.

Unable to function through the 4th sphere, Western scholars have always believed that the visual thought--hieroglyphic--system of Kamit communicated mainly, and only, concrete thoughts. In an earlier chapter I showed how the ancients used the image of "fire" as a synthetical symbol to serve as a common category for diverse things and events that share its centrifugal, rising, expansive and exciting qualities. It becomes the common set for classifying and abstractly uniting courageous men, ferocious predators, the summer season, acute febrile diseases, hot and pungent plants (cayenne pepper, mustard, etc.)⁶, etc.. Knowledge of the characteristics of fire or anyone of the analogies will provide insight

5. Images of the Sesh Metut Neter.

6. Unfortunately for the west, Plato and other Greek philosophers could not get beyond the elemental concrete fire that cooks our food. This use of fire as an abstract symbol illustrates the foundation of the Chinese, African, and Homeopathic medical systems.

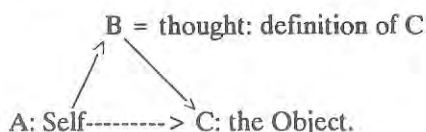
into the others. This is the essential means through which the Cosmo-logical or Kabalistical system of correspondences yields to the Cosmo-logician's insight into all things. All things are subsumed under one of 4 essential universal categories through the 4th sphere's ability to see analogies. Readers desiring to acquire a magnificent working knowledge of this sphere should study the Taoist and Five Elements principles of Chinese medicine. The synthetical or abstract unifying functions of Kamitic hieroglyphs is thoroughly shown in part 3 of this book in the section dealing with the Metu Neter oracle.

Stage III of Man's Evolution

The Ba Man

Once the faculties of the Ab division of the spirit are perfected, the person is able to move on to raising her consciousness to the divisions of the spirit wherein dwell Man's God-like faculties. The third division of the spirit -the Shekem- enables the person to influence the course of physical events through the use of words of power (mantras, hekau). These powers cannot be used as long as the person is under the control of emotions and appetites, as the words of power work through the latter. When consciousness rises to the Khu division of the spirit, the person acquires wisdom and the power to learn from within his spirit. Again we arrive at a block upon which most men have stumbled. Their definition of wisdom as erudition, sagacity, discernment, insight and so on is either false or tells us nothing about it. The well read student of spiritual science would most likely be acquainted with the common description of meditation as a process of "emptying the mind of thoughts." The reason for this is rooted in what was said of the faculties of the Sahu and the animal division of the spirit. As long as there are thoughts embodying the definitions (hearsay) that we have been taught, supposedly telling us what things are and are not--"Man is a rational animal." "He ascended from the apes." "Foods have nothing to do with healing," etc.--we can never truly arrive at the knowledge of reality. All that we can ever know are the symbols--the verbal or visual thoughts--that interpose themselves between us and the reality we are trying to know. There is a point of adeptship in meditation where we are able to elevate the *focus of our consciousness* above the sphere of thought manifestations. In the absence of thoughts,

consciousness is able then to directly perceive the reality it is trying to know.



In the above diagram, AB corresponds to the perception of the thought-the symbol representing C, i.e., its definition or description. If we do not suppress the "AB" manifestation, everytime we want to know "C," the reality itself, what we get is "B"-a stand in for C. We will always be trapped, as "B" could be false, or if correct, it can never fully embody the reality of C. At best, definitions and descriptions provide no more insight than that received by the three blind men who felt, each, a part of an elephant and concluded-the first, that it was a tree trunk (he felt a leg), the second, that it was a wall (he felt the stomach), and the third, that it was a snake (he felt the trunk). The "AC" line corresponds to the direct perception of the object that enables one to see the reality itself, without symbols (thoughts) interposing themselves and distorting the perception of reality.

Knowledge, then, is achieved by the direct perception of reality. It is an act of understanding without the use of thoughts. The reader should take time out from time to time to engage in the practice of suppressing the process of thought formation. It will be discovered that thinking is a process of giving verbal form to a reality that is already known but lacks verbal form. Of course you are well aware of the countless times in which you knew a fact--a person's name, an answer to a question, a telephone number--but couldn't reclothe it in verbal form. You know it but are not in-formed at the time! These are extremely far-reaching points to be pursued in the chapters on meditation. The ability to suspend thinking, enables the omniscience that Man shares with God--in truth, God's knowledge--to manifest itself through the 2nd sphere. When this knowledge embodies a directive for Man's actions, then it becomes the true will that must be followed.

The focusing of consciousness in the Ba, the highest division of the spirit, enables the person to realize that his Self is one and the same as that dwelling in all things, as well as being one with God. One becomes, then, an Ausar.

We shall now turn our attention to how the three types of men, according to the faculties shaping their behavior express themselves in the areas of self knowledge, religion, government, economics, and education.

Knowledge of Self vs. Beliefs regarding Self

One of the most important teachings to come out of Kamit is that Man must place the utmost importance in the quest of knowing his Self. The unsuspecting might believe that the acquiring of knowledge of Self is a simple act of studying the appropriate literature. But we have already seen in the earlier part of this chapter that the Sahu Man is incapable of acquiring knowledge, which depends on the second division of the spirit, which is awakened and developed in the Ausar Man. Unless we experience our "true self," we can only believe what we are taught. We have already pointed out that although the spiritual traditions of most nations are in agreement that Man is made in the likeness of God--i.e., that God and Man share the same essential qualities of being--there is nothing in the experience of the person who has not evolved above the 4th sphere to give evidence to this "fact." The evolved Man directly experiences--knows--his divinity in the same manner that we all experience our arms, legs, etc. Intellection is neither required or useful. It is obvious then that we cannot teach Self knowledge in this, or any other book. We can only provide information regarding it, and the steps toward its realization. A classical technique for the direct experience of Self has been preserved by the tantric Buddhists of Tibet⁷ in the Great Tar Lam Yoga (Path Without Form), or the Mahamudra Yoga (The Yoga of the Simultaneously-born Great Symbol) as it is known in India⁸. The yogi assumes a cultivated posture that guarantees full relaxation, and the unimpeded flow of energy. He then engages in a special form of deep diaphragmatic breathing--pot shaped breathing--which withdraws the focal point of consciousness from the senses, and induces a state of trance characterized by a state in which the mental wakefulness is as much as 50 times the norm, yet the person is asleep to the physical world or fully detached from it. In this state the

7. It must always be kept in mind that the wisdom tradition of Tibet was taught to them by the Blacks of India--the Dravidians.

8. Tibetan Yoga And Secret Doctrines, Edited by W. Y. Evans-Wentz, Oxford University Press, 1958

meditator assumes an attitude of complete indifference to the thoughts that enter and leave the sphere of awareness. There is no attempt to engage in thinking--organizing thoughts to a meaningful end--or following up thoughts, and ideas that present themselves. This meditation process leads to several experiences.

1. There is the clear experience that:

- a. There is an entity that is conscious of the thoughts. Although this entity can perceive, it cannot be perceived.
- b. The thoughts come and go independent of the entity that is perceiving them. This fact, which we have all experienced is magnified by our inability to suppress thoughts by merely willing it, or by those situations when we are trying to recall well known things to memory and can't.
- c. The realization that the rate at which thoughts manifest, the manner in which they are organized (analytically, synthetically, etc.), and the dependence of their contents (concrete, or abstract thoughts) on the breathing (the spirit!)⁹, leads to the knowledge that thought activity is processed by the spirit ("mind"), and not by the will.

Now, this entity that sees, hears, smells, tastes and feels, yet, cannot itself be perceived, is the Self. And the goal of the Yoga of the Simultaneously-born Great Symbol--the Mahamudra--is to clearly separate the "Seer" from the objects of perception, and the formative basis of objects of perception (the spirit, "mind"). The great problem in life, the great impediment to Self knowledge is the general misperception that one is one's body, feelings, mind, etc. Once it is clear that thoughts rise into one's sphere of awareness independent of oneself, it is then impossible to identify with the host of thoughts that profess to describe, or define our being; "I am shy," "strong," "sick," etc. And once it is clear that thoughts arise from our bodies (various divisions of our spirit), it becomes impossible to identify our spirit as our Self. We realize that that which is conscious cannot be perceived itself because it is immaterial--our Self. These experiences have many implications for our day to day existence.

9. In reality the thoughts themselves do not change. The manipulation of the breath (spirit) causes the focal point of consciousness to be transferred from one division of the spirit to another.

When there is Self-knowledge there is the direct experience that the essence of one's being is unconditioned, therefore, one's true Self lacks predetermined automatic behavioral response patterns. There are no automatic thought and emotional reflexes to impel or compel us to act in predetermined ways, because our consciousness is focused, then, in the Subjective Realm where the energy/matter that is the basis of all creation is undifferentiated, infinite and eternal. This is the foundation of the meaning of the statement that Man is the likeness of God.

When there is knowledge of Self, there is also the direct experience that for one to incarnate to experience earthly life for its own sake, or to enjoy and suffer for the sake of one's person, in the end makes no sense- especially if life is limited to one life-span. The evolved Man ostensibly experiences that his spirit and physical body are not personal properties. Not only is Man made in the likeness of God, but his life belongs to God. Man has been given the same qualities--same kind of powers--because it is God's intention, and sole purpose in making Man, to use his spirit and body in order to enter and live in his creation. This is the true meaning of the "Glory being done on Earth, as it is done in Heaven." These divine powers are not for the purpose of occult, psychic display, or for the magical accomplishment of our earthly desires, but for the furthering of God's divine plan.

If our true self is the likeness of God, then what must we call that part or those parts of our being that in the early part of our evolution we identify with, but are not the likeness of God? The term "person," coined for this purpose, which literally means "through" (per), and "sound" (son, sona), implies that a part of our being serves to convey (per) a sound (sona). This insight, which is totally alien to Westerners, would make full sense to a present day Dravidian¹⁰, or to an ancient Kamitian, as it is a common practice in their religion to teach people how to manifest any personality type through the use of words of power (metaphysical sound technology). Why would a word that is compounded of *sound* + *through* be used to indicate people's "self-image"? Skeptics must ponder this question; see if they can come up with an alternative answer. St John's words are even more provocative. He states in the New Testament of the Christian Bible, that "In the beginning was the Word, and the word was God, and that the word became flesh and came to dwell among Men." Putting aside the argument that this

10. The Dravidians are the Blacks who authored the Yogic, and tantric tradition.

"word" is Jesus, we must ask why is he being equated with "a word that is God, and enters flesh?." As for the word being Jesus, there is nothing that he has done that had not been done and taught by Sages before and after him. In fact others have done more, and have given the world a better spiritual system. That is another story that we must leave alone, for there is no space, nor interest here to go into the questions surrounding the veracity of his existence; the fact that many of the teachings--the Sermon on the Mount, for example--credited to him are thousands of years older than he, and so forth. What is of greatest importance is the fact that in the midst of the attempts to render Jesus a unique individual--the one and only Son of God--the authors slip and make Jesus state that all Men will do greater things, in reference to the miracles which were supposed to be the evidence of his divinity, thus revealing the divinity in all men; the third sphere of the Tree of Life in this case.

John was not the only one, or the first to equate "the word" with "God," a fact that has gone without comment from biblical scholars. Faithful to the tantric tradition of the Blacks of India, in the translation of their sacred scriptures, Arthur Avalon in the *Serpent Power* states:

Each man is Shiva (a deity,-Ausar), and can attain his power to the degree of his ability to consciously realize himself as such. For various purposes the Devata (deities) are invoked. Mantra (a word of power) and Devata are one and the same . . . By practice (japa) with the mantra the presence of the Devata is invoked. Japa or repetition of the mantra is compared to the action of a man shaking a sleeper to wake him up.

When a word of power (deity) is awakened and becomes functional in our "psyche," we manifest the personality expression that belongs to that particular deity/mantra. Along with its personality traits, we gain possession of its talents and occult powers. We shall see in future chapters that each of the so-called human mental functions and talents are in reality the expression of the deities. Once this is understood, then it will be clear that the ancients and Africans do not "anthropomorphize their Gods." It is the other way around. That the Gods resemble Man is because Man is made in the likeness of God and the host of metaphysical intelligences (Gods) that It has created through which to make and administer the world.

That we can take on any of the personality types through the manipulation of mantras (words of power) is the logical conclusion of the fact that we are made in the likeness of God. Our true Self is no-things, hence capable of assuming any personality type, of knowing, and accomplishing all things,--through time. It is of interest to note that while the common western belief that each Man has a personality, the Kamitic tradition states that each Man has, in addition to his Self, seven personalities- Kau (the plural of Ka, the Kamitic word for the person and personality), and must learn to give full expression to all of them; just not the *natal personality* that dominates the early part of our incarnation.

Religion

An analysis of the word "religion" shows that it is composed of the Latin prefix "re," meaning, "again, back" + "ligare," meaning "tie, bind, fasten." From the preceding we have seen that the Sahu man, because he has not evolved above the 7th sphere, is incapable of intuiting the "ties" between things. Thus, he is the Man that is in need of religious instruction to tie, bind, or fasten him back to something with which he had originally been one, and belonged to by natural connectivity. The original oneness is implied by the prefix "re" (back, again). It is important to note that the word "Yoga" also bears a similar meaning--"to yoke," "to unite"-- although it lacks the meaning component of the prefix for "again." The things he has lost his oneness with are the Supreme Being, other men, other creatures, and all other things in/as the world. It also signifies the inability to unite the will with the spirit at will. As he identifies with his physical body (E.g., when it dies he thinks he has died, when it is sick he thinks he is sick, etc.) he believes that he is a separate existence, and thus looks out for himself at the expense of the whole. Just the opposite is true for the Ausar Man. As he has developed the 1st sphere of the Tree of Life he does not need religious instruction, as it is the natural function of this faculty to intuit and establish unity amongst all things in/as the world. He is already "tied, bound, fastened" as a natural essence of his being. What is already tied cannot be, nor need be "re-tied."

The term "religion" is also related to the Indo-European root "leg," meaning "to collect," from whence the Greek "legein," and the Latin "legere," meaning "logic," and "legal (law)." The men who coined the word therefore had in mind that it is a system to "collect, or unite things that belong together by logic, and natural law (hence, it is

scientific)." Once more, it is clear that it is the Sahu Man who is in need of instructions regarding the legitimate and logical ties between things. As the fourth sphere of the Tree is the faculty wherein is understood the laws that govern and connect things and events, Ab men, who have developed this faculty are truly able to practice religion.

Unfortunately, the issue is not confined to the education of Sahu Man in religious matters. As religion is a natural product and function of the higher faculties 0 - 6, it can only be truly practiced by people who have brought forth these faculties. When it is taught to Sahu Men, they cannot help but bring it down to their level of perception. If the first and 4th spheres within one are dormant, the most that one can achieve is the *belief* in the teachings regarding the oneness underlying all events, as opposed to the actual knowledge of it. The experience, and thus the capacity to live according to the shaping forces of unity is lacking. This is the reason for the fact that there are so many bigots, haters, and segregationists in high religious places. They comprehend the doctrine of oneness, but find it impossible to live it, earning thus the smear of hypocrisy. In reality they are not. There is nothing inside of them that can respond to the religious values on their true level. The light shines in the darkness, which fails to comprehend it.

When we consider the fact that the Sahu Man is dominated by mental faculties that cannot perceive the unity between things, then it is easy to see how his attempt to practice religion is full of fatal contradictions. Despite religion's central theme of unity, we find him invoking God to aid him in vanquishing his "enemies;" claiming that God has given him the right to enslave the generations of Ham (Black people); claiming that women cannot hold the highest religious offices, etc.

The fact that Sahu Man is unable to truly understand abstract categories shows up in his misunderstanding of the term "God." To him, the term "God" represents a concrete entity, hence his use of the term as a proper noun. In the African tradition, the term is an abstract relational category. Like the terms "governor," "president," etc., it denotes all that "presides" or has dominion over a sphere of activity. The African scholar, therefore, has no problem in understanding that a Supreme God (presider) can create and administer the world through a number of agencies to whom have been delegated dominion or presidency or governorship or godship over specific spheres of activities. This is no different from the hierarchical administration of the physiological functions of our

bodies, or of the government of a nation, business, etc. Once we understand the categorical relational abstractness of the term "God," then we are in a position to understand how Man and God are of the same category of being, and that *so-called polytheism is in reality a Systheism; that is, a whole (Supreme God) compounded of several integral parts (gods) acting in concert with each other to fulfill the will of the Whole.* But the Sahu faculties (spheres 7 - 9) cannot perceive the connection between things, and fails, thus, to see the unity between "the gods" with each other, and with the Supreme God. As they close their minds at the outset to all teachings that expound the deities, they fail to avail themselves of the assistance that such knowledge can bring to them. Imagine a person who believes that all of his problems must be solved by the Supreme leader--the president--of the country. When Sahu Man sees Ausar men healing and affecting nature through the power of their spirit (3rd sphere) he then talks ignorantly, but fluently of course, about "miracles," "the supernatural," "spiritual gifts," "only Son of God," etc.

If the etymological and semantical structure of the word "religion" shows that the term denotes a system for tying back, reuniting elements that lawfully belong together, then what can we say for Sahu Man's definition of the term. There is nothing in the semantical structure of the word that directly supports its being defined as "an expression of the belief in and reverence for an eternal being that creates and controls the destiny of the world." It cannot be argued that this is a description of an important aspect of religious expression, but it is not the definition of the word itself. History has shown quite well that men have found it extremely easy to profess their faith in the existence and power of God, to feel a great reverence, and devotion to God, while actively nurturing their sense of disunity from other men and other departments of nature. What would the course of history be, had the world religions placed into the foreground the unifying--yogic, yoking, at-onement--principle that is essential to the definition of religion? Let's remember that this unity cannot be achieved by the intellectual assimilation of the appropriate literature, but by the spiritual practices that result in the raising of one's consciousness to the higher divisions of our spirit. Consequently, we must also change our outlook regarding the process of worshiping. While Sahu Man's worship is an act of veneration, love and admiration for the Deity, the Ab and Ba Men add to this, the cultivation of the moral virtues, and spiritual practices that culminate in the elevation of

consciousness to the higher parts of the spirit wherein dwell the faculties that Man shares in common with God. No one can be saved by living a sinful life, breaking the laws of nature, then begging God for forgiveness. Nothing short of living a God-like life will do.

Regarding the scriptures, we are told that they were acquired through the divine inspiration of particular men. Once we have acquired true knowledge of Self, we will know that all Men are capable of intuiting divine wisdom through the agency of the second division of their spirit (the Khu and 2nd sphere), once they have awakened and developed this faculty. But Sahu man lives with the impression that the reception of scriptural information is a phenomenon that is limited to a very few men of the past. Can anything be more absurd? Spiritual guidance is to be found outside of his self, he believes. So he does not strive to contact the source of wisdom within himself. Imagine what the world would be like, if most men, during the past 6000 years, were striving to perfect themselves in order to manifest the wisdom, and spiritual power that lies within them. It is interesting to note that the religion of African people, from ancient Egypt to the present sub-Saharan cultures, is characterized by the practice by priests and priestesses of going into trance to contact the source of wisdom to guide people, and the source of spiritual power in order to assure success in the events of life. We shall have a great deal more to say about this later.

A major theme that we find in some religions revolve around the issue of Man's salvation from "a power of evil." As such religions are essentially aimed at, and are the products of Sahu Man, both, the power of evil that Man must be saved from, and God upon whom the salvation depends, are conceived as being separate from Man. In the African traditions, especially those of Kamit, Indus Kush, and Canaan we find the teaching that Man's failure to control the lower part of his being is the source of all of his problems. His salvation does not depend on claiming belief in a divinity, nor membership in a religious system, nor from the intervention of some entity outside of himself. It depends on his elevation and establishment of his consciousness in the higher part of his spirit which is the likeness of the Supreme Being. Instead of a religion of an essentially sinful, ignorant, and impotent being who cannot transcend these character traits, and must thus remain so and seek the assistance of a divine being, the African tradition encourages the individual to strive daily toward manifesting his higher nature. In the Sahu type religion, the Man must succumb to sinful behavior with the hope that he will be somehow forgiven. His sins are excused as

the work of something separate from and outside of his being--Satan. But research into the subject will reveal that the Satan of the Christian religion is a perversion of the Kamitic symbol "Set" that depicts the expression of the combined behavior of Man's rational and artistic faculties in the service of his sensuous nature. The segregative way of thinking, the perception limited to externals, and the domination by the sensuous nature which characterize the behavior of Sahu Man, are the irreligious factors, verily, that Man must be saved from. All moral decrees are aimed at them. And all fire and brimstone dooms day, waiting in ambush of the wayward soul, as taught by some religions, find their rationale, if not justification, in the fact that Sahu Man only understands the language of the animal part of the spirit. Emotions (affection, kindness, fear, pain, etc.) are, ultimately, the coercers and persuaders of his behavior.

Once we understand the true nature of Man's spirit--that it is made up of seven divisions--it will be plain to see that a true religion can only be a system that aims at raising Man's focus of consciousness to the higher divisions of his spirit to allow him to function in a God-like manner. Not only are the religions aimed at Sahu Man lacking in this perspective, they even lack words for the various parts of the spirit, let alone know that it is a composite entity that contains both the saving and damning parts of Man's being. But things have gotten even worse. With each passing day, we find more and more Sahu people assuming the role of leadership in religious matters and in the world.

Economics

Economics deals with how people can best share the natural resources of the earth, the human resources (labor, skills) for mobilizing the earthly resources, and the rewards of their labor. It is important to note that the Sahu Men, who are today in control of the economy of the world, classify it as a science, as opposed to a system of ethics. When Ab and Ba Men are in control of the economy of a society, the sense of oneness (unity, 'ligion) between men, and between man and nature are the dominant principles. All efforts are made to make sure that the wealth is distributed in proportion to peoples' efforts, skills, and social (spiritual) responsibility. It is not surprising that the western world, which is built around Sahu principles, would invent an economic device that would enable

wealth to be concentrated in the hands of certain individuals in total contravention to the ethics of fairness. This device is the prime use to which money has been put. Basically, it is created out of nothing (simply printed), made available to an elite circle--many of whom control its very creation--who in turn use it to acquire ownership over the lion's share of the natural resources, the means of production and the vehicles of violence, in order to impose their will on others. That it is an extremely efficient and successful means of mobilizing human resources cannot be denied. But the absence of moral restraints, which gives the highest priorities to turning a profit, results in the fouling of the earth, the waste of precious natural resources, the waste of the world's genius and lives, in the extravagant pursuit of trivia. 75% plus of manufactured goods is not only unnecessary, it is waste of natural resources that will be sorely missed in decades to come. All those trivial plastic products, for example, divert materials from which drugs can be manufactured. All the human efforts expended in the mastery of manufacturing, marketing, etc. of these trivial things are at the expense of the time and energy needed for the moral and spiritual development of the citizens of the world. The result is that police states are becoming more and more necessary for the maintenance of order, due to the moral vacuum that has been created.

Government

When consciousness rises to the Ab or higher levels of the spirit, it understands that the purpose of government is to coordinate the various self interests amongst the individuals making up a nation, to promote the equilibrium between the needs of the individual and of the group. The only means of achieving these ends is religion (as the semantics of the term shows, its purpose is to re-unite). It is the working of the segregative mental functions of the faculties of the Sahu and Khaibit (animal spirit) that are responsible for the selfishness (segregativeness) that characterizes the governmental systems of Sahu Men. Their governmental systems are primarily means of securing and protecting the economic advantages, and privileges of the "elite." As this cannot be done in the presence of a true religion, then the latter must be banished from government. Law and order must come, then, from the use of force. Incidentally, this, like all fallacies¹¹, is a lost cause. There will never be enough

11. All evils have their built in self destructive mechanisms!

money, for the hiring of enough law enforcement people, many of whom are crooked themselves, and for the achievement of a significant level of social order. It cannot be policed, nor forced into being. The shaping forces of law and order must emanate from within people's spirit. To separate government from religion is to betray not only the incapacity to govern, but the total ignorance of the meaning of the word and the subject. In the social correspondences of the Tree of Life system, the king is represented by the sixth sphere. It is located in the very center of the Tree in order to carry out its coordinating function. In the Kamitic tradition, it is Heru (Shango, in the Yoruba) who must defeat Set--the creator of a governmental system in which the lower intellect's (spheres 7-9) main function is to rationalize the sensual and emotional gratification of the animal spirit (sphere 10).

Education

The men who coined the term "education" to denote the process of training, had in mind a procedure in which something is being "lead, or drawn out," as the etymology of the word shows; from "educere" <e- out + ducere, to lead, draw, bring>. It is obvious that there is nothing in Sahu Men's common understanding of the term education that relates to the process it symbolizes. Western education does not "draw out," but seeks to put something into the minds of people. In contrast, the Kamitic system of education focused on drawing out of the spirit its dormant talents and spiritual powers. Unlike Western education which seeks to teach people to make better things, the African traditional educational system aims at making better people. This will explain the low interest, hence low output of technological wizardry of Africans. That they are fully capable of rising to the challenge is more than proven by the great contributions that they have made to civilization, especially in laying down its foundations.

The Spiritual Cultivation of Man

At the very beginning, I must call the reader's attention to the fact that I am using the concept of "spiritual cultivation" as an alternative to the concepts of "religion" and "religious systems." This is made necessary by the common misconceptions that surround the two latter terms. Of these, one of the most important misconceptions is the belief that all groups of people have a religious consciousness, and the other, is the belief that under the surface of the differences between religious systems that they are all essentially the same, or at least aspire to the same goal, or ultimately worship the same God. The falsehood of these beliefs will be proven as the material of this chapter and subsequent ones unfold. The key is provided when we consider the fact that we can evaluate all religions, or people's claim of having it, by their degree of spiritual growth.

What is spiritual culture, its chief methods, and goal are defined by the essential nature of Man, which we saw is the "likeness of God." When Man is born, his consciousness is confined to the three lower divisions of his spirit--the physical, animal, and concrete intellectual (Sahu) divisions of the spirit. As these irrational and divisive faculties are the only guides to his consciousness and will, his behavior is subject to error. This is the cause of all that is wrong in the world. Spiritual culture, then, is a system that methodically leads Man's consciousness to the higher parts of his being, wherein dwell those faculties that contain the essence of God's attributes. In short, its goal is to raise his consciousness and spiritual power. The acquirement of wisdom--the intuitive knowledge that frees Man from errors-- and the spiritual power to achieve his will--making criminal acts unnecessary--is the result of achieving the goal of spiritual cultivation. We can already begin to see that not all religions share this understanding and this goal. For some, Man is essentially a sinner--i.e., confined to his animal spirit and concrete intellect--and can therefore only be saved by the intervention of a saviour outside of himself, or can only be kept from doing wrong by threats of a doomsday, or eternal damnation that awaits the sinner. In the traditions of Kamit, Canaan (its Kabalistical teachings), and Black (Dravidian) India, Man's salvation can only be achieved by the elevation of his consciousness to the higher part of his being, and the

increase of his spiritual power that he may be free of the limitations of the physical world. Ignorance and impotence are the father and mother, respectively, of all evils in the world.

The exact manner in which the spiritual cultivation of Man is to be undertaken--the schedule and the method--is shown, once more, by the Tree of Life and the metaphorein (incorrectly called myth) of Ausar, which, incidentally, is the oldest recorded initiation doctrine known to Mankind. I have adapted the Greek term "metapherein" to "metaphorein" to coin a new term to be used in place of the term "myth." The distinction cannot be encapsulated by a mere definition. As you read through the following chapters you will realize that these stories don't fit neatly into the category of allegories, neither do they bear much similarity to the myths of Rome, Greece, the Middle East, etc. When they are related to the Tree of Life, and to its related initiation and meditation systems, they will be seen to be poetically rendered, spiritual, scientific principles. According to the story, in the most ancient of times a Kamitic king named Ausar discovered the method of raising his consciousness to the highest division of his spirit, and increasing his spiritual power to its highest potential (spheres 0, 1, 2, and 3). As a result he was able to bring civilization--a spiritually controlled way of life--to the people, with its accompanying social harmony, peace, and prosperity. The reader must recall what was said in previous chapters regarding the Ba, or Ausar Man. Order in the land was maintained by a system that effectively developed the moral faculties in people, and by allowing only such men and women who had developed their moral faculties (spheres 4, 5, and 6) to hold positions of government.

It wasn't long before his youngest brother, Set--symbol of the dedication of our intellectual faculties (logical and artistic) to the service of the sensuous, and emotional nature--became jealous of all the adulation and homage paid to Ausar. Driven by his lust for power, and the rebelliousness of the animal spirit against the order and laws imposed by Ausar, Set, with the assistance of a confederacy of no-gooders (the Sebau, from Sebek, Deity of the 8th sphere), killed Ausar. They then hacked his body into fourteen pieces, and scattered them all over the land. It is said that a shrine to a Deity emerged at each place where a part of his body fell. Those with understanding will grasp what is implied regarding "polytheism." With Ausar out of the way, Set usurped the Kingship, and proceeded to terrorize the world. He created the first empire--rule of a foreign power over others--and replaced the system of maintaining social

order through moral cultivation with a policing system; as symbolized by the fragmenting of the body of Ausar into pieces, he separated religion from the state, education, separated God from nature, from Man, separated spirit from physical matter, the divine from the mundane--in short, he instituted an insidious system of dividing and segregating all things and people from each other and the whole. In short, he alienated Man from God, the world, and himself. Set's rule, of course, is that of all Sahu men, on the social level, and the rule of the faculties of the animal spirit and Sahu (spheres 7, 8, and 9) parts of the spirit in all men.

Everyone, Deities included, feared him. He was invincible in war and violence, which were his chief means of settling differences, as well as the objects of his worship. No one opposed him. Many even basked in the material pleasures with which he bought them off--all except Ausar's two youngest sisters--Auset and Nebt-Het (9th and 7th spheres, respectively). They searched for, and found the dismembered parts of Ausar's body, reunited them, wrapped the body in white linen (as a mummy), and buried his body at the bottom of the river. They set for his protection, the great serpent Kematef (Kundalini).

Some say that with the words of power given to her by Tehuti, others say that with Ausar's choicest part, she immaculately conceived a son--Heru--to Ausar, who as a legitimate heir to the throne could challenge Set, who had usurped it. And as in the Christian myth, which was copied from the Ausarian metaphorein thousands of years later, Set, hearing about the birth of a king who would challenge his reign and save the kingdom, sent his agents out to find and kill the child. But Auset was able to elude them and raise Heru to manhood.

Grown into full manhood, he engaged Set in a series of battles that lasted for hundreds of years. Victory slipped in and out of the hands of each combatant. But this stalemate was a victory to Set, for as long as morality and spirituality did not rule the world, he was achieving his goal.

Eventually Heru learned of the existence of a Deity that Set could not bother, who remained aloof of the events going on in the world. This Deity, Tehuti, it was written, was the only one that could guide Heru to a sure victory over Set. Heru sought his guidance, and was thus able to defeat Set. It was not accomplished militarily, but in the court of law, where Set was tricked into accepting the very laws that he had devised to enslave others--"maintaining law and order," he called it. As one of Set's strong points was

communication (Sebek--the 8th sphere was his main component), his penalty was to serve as the wind that propels the boat of Ausar--i.e., to disseminate the wisdom of Ausar throughout the worlds.

The kingdom of Neter (God) was now reestablished with Heru as the king, but guided by Ausar, whom he "reawakened," or "resuscitated," from time to time. This can only be understood by taking note of the fact that it describes the foundation of the African system of divine kingship. At prescribed times, rituals are performed by the African kings (Heru) and their royal priesthood to communicate with the spirits of the deceased kings (the Ausars) in order to receive their advice. This type of ritual is incorrectly called by Western scholars "ancestor worship." It must be called *Ancestor communication rituals*.

The meaning of the Ausarian metaphorein has different levels of application.

The Ausarian Metaphorein In the Spiritual Evolution of the Individual

1. Ausar established order, harmony, and prosperity: It is the Ausar--sphere one--within us that unites and harmonizes all of the separate functions in our body, enabling them to work as one. It is this metaphysical nucleus--God manifested within us--that coordinates the development of the human being from the very moment following conception. At the center of all acts of creation, whether they are of a galaxy or of an atom, is the Supreme Being--who/what else? All questions regarding abortion must consider this fact, and can only be resolved by a master of cosmogonical law.

2. Ausar is killed by Set who usurps the Kingdom: Although our divine Self (Ausar) is present at all times of our life, it cannot make its presence felt because we are born with our consciousness focused in the lower part of our being (Spheres 7 - 10). The domination of our lives by our emotions (sphere 10--Khaibit, the animal part of the spirit), and the Sebek faculty (8th sphere) is symbolized by "Set's" usurpation of the Kingdom of Ausar. We dedicate our lives to the gratification of our emotions and desires. What we do, want, how we do it, etc. is dictated by our likes and dislikes. And since our passions and sensual desires are not guides to what is correct, or beneficial, we create a great deal of trouble for ourselves, and others.

3. Ausar's body is cut into fourteen pieces, and spread over the land giving rise to shrines: This corresponds to the loss of the sense of

unity (religion) that accompanies the suppression of our Ausar faculty by the lower parts of the spirit. In past chapters we saw how the domination of our consciousness by the 8th sphere (Sebek) results in our segregation of the whole into unrelated pieces. Doctors separate healing from nutrition, scientists separate God from nature, psychologists separate the spirit from the body, and so on. Later in this chapter we will take a look at the integral system for the spiritual cultivation of Man which has been separated by many cultures (some Africans included) into stand-alone spiritual systems (shrines). The Sebek faculty also creates concepts that lack objective reality; X is "a medicine," Y is "a poison," there is "a devil" fighting for the soul of people, etc.

4. Auset and Nebt-Het collect the pieces of his body and bury it at the bottom of a river, and protect it with the serpent Kematef: This section deals with the beginning of the process of reintegrating Man's consciousness through the functions of mediumistic trance (Auset), and creative visualization (Nebt-Het, Het-Heru) one-pointedly (devotion) directed at reestablishing Ausar as the dominant faculty in our lives. That Ausar is buried at the bottom of a river symbolizes that he is accessible only through trance. His being guarded by the great serpent Kematef (Kundalini) means that the type of trance that will awaken him has to be of the ecstatic modality.

5. Through the use of words of power, Auset immaculately conceives and gives birth to Heru who is heir to the usurped throne of Ausar: Heru, we learned, is the will of Man. It is awakened by taking into ecstatic trance our devotion to reestablishing our divine Self, through the aid of the appropriate words of power (Hri, Hru, Hrau, etc.). It is an immaculate conception because it is a manifestation of our spirit that does not result in ourselves creating or reinforcing conditionings within our spirit. Normally, every goal in our life depends on our creation or reinforcement of a habit (conditioned state of the spirit). This is important from the standpoint that our ultimate goal is to liberate our spirit from the compulsion of all conditionings superimposed upon it.

6. Set sends his agents to look for and kill the boy-king: This symbolizes the antagonistic reaction of our animal spirit, and lower intellect toward our efforts to alter our behavior pattern to reflect the values of our higher divine nature. Most people are comfortable with "spiritual culture" as long as it does not entail giving up their likes and dislikes, following a teacher, living in harmony with cycles, interacting with things in a purposeful manner, etc. This stage

cannot be understood unless we adhere to the definition previously given regarding the true purpose of Man's will. Freedom of choice--the exercise of the will--is not the freedom to chart the course of our destiny, but our ability to embrace truth, or the lower part of our being (opinions, emotions)--to undertake actions that are in or out of harmony with the whole. So at this stage, when the will of Man begins to make its presence felt, either as a result of spiritual instruction or the trance work of the previous stage, he often rebels against the higher values. There is a dichotomy between what he believes or understands, and what he feels.

7. Grown into full manhood Heru engages Set into battle but cannot achieve anymore than a stalemate, which ultimately is failure: This corresponds to the use of the will to fight the lower part of being. Its inability to defeat it--it wins some battles and loses others--is caused by the fact that the will is being guided by the very faculties it is trying to bring under its control. For example, you resist an emotion or desire because you are afraid of getting caught. There is a failure to understand that as long as you are motivated by an emotion (fear of getting caught, of being embarrassed, of dying, of going to jail, etc.), you cannot successfully oppose "undesirable" emotions and desires, because in each case you are being controlled by the emotional part of the spirit.

8. Heru is able to defeat Set with Tehuti's assistance: At this stage, the will is guided by the wisdom of Tehuti--through meditation, counsel from Sages, and oracles--which, as we learned, is the Will of God.

9. Set's penalty: As the core of Set's being is the 8th sphere--Sebek--which is our faculty of communication, Set's penalty is to disseminate the wisdom of Ausar throughout the world.

10. The reestablished kingdom of God: Here the individual realizes his divinity and becomes a Sage. His words and teachings serve to guide others to the life of peace, love and prosperity.

The Metaphorein of Ausar in the Spiritual Evolution of Society

1. Ausar established order, harmony, and prosperity: This is symbolical of the fact that the nations that established civilization were governed by religion and a higher moral code than exist in contemporary--so-called modern--societies. It is interesting to note that imperialism--the subjection of a foreign nation by another--did not occur until the coming of the Semites to Mesopotamia. It started with Sargon I of Akkad. Until then, the great powers Kamit,

Sumer, Kush, Harappa, Mohenjo Daro, and Elam lived in relative peace with one another. Skirmishes and quarrels over routes, etc. existed for sure. But never did they set out to plunder, destroy, or subjugate each other. Neither did they go up to the north to enslave or exploit the militarily weak Caucasian.

2. Ausar is killed by Set who usurps the Kingdom: This corresponds to the period since the coming of the Eurasian to Western Asia (Mesopotamia), India, Africa, the Mediterranean, and later to the rest of the southern and western hemispheres. The conquerors reinterpret the religious teachings and cultural elements of the ancient civilizations in light of their level of understanding, biases, interests, etc. Motivation of human behavior is no longer through moral cultivation, but through fear and violence. Spiritual values are replaced by crass materialism, etc. We know the story well.

3. Ausar's body is cut into fourteen pieces, and is spread over the land giving rise to shrines: This speaks of the dispossession of the people from their land by the conquerors and their dispersion throughout the world. In a more significant manner, it refers to the breaking up of the integral spiritual initiation system into its components, and their being spread over the world as separate "religious systems." We will see later that the great initiation systems of Kamit, and Canaan were composed of 10 major stages and 23 minor (the so-called 33 degrees of Masonry) ones. Once these nations came under attack, signalling the beginning of the end, as their prophets had foretold, they began to send priests with their shrines into different parts of the world in order to preserve the teachings.

4. Auset and Nebt-Het collect the pieces of his body and bury it at the bottom of a river, and protect it with the serpent Kematef: This corresponds to the masses' (Auset) adherence to their religious faith, however unsophisticated, and their undying hope for a world of peace, happiness, and plenty.

5. Auset immaculately conceives and gives birth to Heru who is heir to the usurped throne of Ausar: The preceding stage eventually leads to the birth of revolutionaries.

6. Set sends his agents to look for and kill the boy-king: This symbolizes the typical reaction of conquerors and oppressors to those who revolt against their immoral rule.

7. Grown into full manhood Heru engages Set into battle but cannot achieve anymore than a stalemate, which ultimately is failure: This is the stage of revolutions in the world. But it does not lead to success, as one dies by the sword if one lives by it. Might,

however justified or unavoidable, does not make for right. We are presently at this stage in our social development.

8. Heru is able to defeat Set with Tehuti's assistance: At this stage, moral and legal values are wedded to serve as a basis for adjudicating the international and social conflicts in the world. The blatancy of the hypocrisy of the conquerors will be a major factor in the resolution of these conflicts as they will be shown to be in constant violation of the very laws that they propose for others. For this to take place there must be a philosophical and moral restructuring of the United Nations. The oracles (Ifa, Metu Neter, I Ching, and Dilogun) will play a major background role in the restructuring of the philosophical principles that will dominate in scholarly, religious, and governmental circles.

9. Set's penalty: The entire network of communications media will be used to establish and maintain a world order based on the principles embodied in the Tree of Life.

10. The reestablished Kingdom of God: This is a way of life where all things are in unity with each other. Peace, harmony, and prosperity will prevail. But . . . since we could prophesy into our future, it's because we are reading the past. So, the summit of Ausar will not last forever. Nothing on earth does. All is transitory and ephemeral here. Before long, Set will be back. Do not be oppressed. Keep your spirit like the Sun at midday, forever. "*En Aungk Heh, em Hetep.*"

Chapter 10

THE TREE OF LIFE INITIATION SYSTEM

AN OUTLINE

While metaphoric stories like the Ausarian system explained in the preceding chapter enables us to get an integral understanding of a complex process, they do not lend themselves to giving the details and precision that are necessary for carrying out the process. For this we must go to the Tree of Life.

Sphere 10, Geb, the Khaibit (animal part of the spirit): This part of the spirit sets the foundation of the problem to be overcome. We are born with this part of our spirit already programmed for the preservation of our survival. Its basic program can be reduced to an attraction (likes, cravings, desire) for what gives us pleasure and a repulsion (displeasure, dislike) for what causes aversion or pain. It is a very rudimentary mechanism that can assist us somewhat efficiently against physical dangers, but if not transcended, it becomes the greatest impediment to our spiritual development. Since we can become in love with things that are not good for us, and hate that which is most beneficial, then this part of the spirit cannot be the guide for what is right or wrong. All that threatens to interfere with our pleasures, or cause pain leads to a response of anger or fear--responses that are not capable of solving problems or conflicts. For this understanding is essential.

Sphere 9, Auset, the foundation of the Sahu part of the spirit: Due to its extreme receptivity, this part of the spirit is greatly affected by the Khaibit (animal spirit). We are more inclined to imitate (learn) those ideas that cater to the domination of the emotions, and imitate the behaviors that portray receptivity and impotence in the face of our emotions and sensuous nature. Crying because of pain, displeasure, anger, etc. Manifesting anger because of contradiction, differences, etc. If the adults in the society into which we are born have transcended the expression of this part of the spirit, then we would have just the opposite as examples to imitate!

Sphere 8, Sebek: It is through this faculty that we become informed. We receive names for things and events, definitions, descriptions, and explanations. An unwise society will fail to teach its citizens the difference between "knowing" (experience of a reality), and "believing acquired information." If people, for example, "knew"

what is love, when they said to another "I love you," they could not, for example, manifest anger to another person, for love--an expression of the 4th sphere--is a perpetual expression of joy and optimism that is totally independent of external circumstances. It is giving, not seeking in return. At the 8th sphere, we "know the words," but lack the experience behind the words, so our actions contradict our claims and beliefs. In addition, because the 8th sphere is also receptive to the 10th, and is rooted in the 9th (we imitate the definitions given to us, etc.), we are inclined to accept and incorporate into our belief bag of tricks those ideas that allow us to rationalize ("justify") the dominance of our animal spirit. We go as far as creating a set of complex myths to give power to the animal in us. It is at this point that evil comes into play. All Nonwestern traditions are in agreement that cleverness, deception, and cunning are the fundamental expressions of evil. By evil (deception, etc.) we mean, the invention of names, slogans, concepts, etc. that allow us to gratify and cater to the animal spirit, regardless of the price to our well being, and that of others, and worse, when they, the slogans, etc. are used to exploit and oppress others by manipulating them through the lower part of their being. It is very easy to do in a society that is ignorant of the difference between knowing and believing; that is ignorant of the fact that the possession of information (names, definitions, explanations, and description) is not the possession of knowledge of the reality symbolized by the information. For example, at this level, people receive information (are taught a scripture) regarding God (definition, description, etc.). Because they now confuse the knowledge (experience) of the scripture defining and describing God with the actual knowledge of God they have no qualms about murdering others whom they accuse of paganism, heathenism, etc., because the latter professes a different belief (or experience!) of God. In this book the reader will see all of the challenges that a person must meet before he can qualify himself to have actual knowledge of God, then he can judge for himself. He can take a hint from the fact that this realization takes place at "0" above the Tree of Life!

In short, the disintegrating effect of this part of the human spirit is what enables the person to separate his beliefs from his actions; he worries about his health, yet smokes, and eats junk food (his animal spirit controls him); claims that he is concerned about the health of the public, and its economic well being, yet he spends billions of dollars subsidizing tobacco growers, hospitalization for the cardiac and cancer victims of tobacco, and cancer research, etc.

Deceptions like these, which number in the thousands on all levels are caused by the failure of the individual and the society to transcend this expression of the 8th sphere. This is the one and true Devil. We must remember that the bible defines him as "a deceiver." It is not an arch-enemy of God that is lusting after our souls. It is the immature intellect in man in the service of the emotional and sensuous--the animal--part of the spirit. Earlier we saw that it is called Set in the Kamitic tradition. This is the origin of the Christian Sat-an, even to its color--red.

Sphere 7, Het-Heru: Without knowing it, we integrate the "building blocks" of all that we accomplish through the use of our imagination. This is why we spend a great deal of time visualizing the things we aspire to in life. Unfortunately, what the spiritually uncultivated wants in life, is once more again, dictated by what causes pleasure. Sebek (the 8th sphere) by now has found artful ways--clever words--of smoothing the way; He substitutes "pleasure" for "happiness," "pleasurable" for "spiritually uplifting," "rebellion against spiritual law, and spiritual teachers" for "the pursuit of liberty," etc. But the glitter of Het-Heru's metal which is copper must not be confused with gold.

These four influences, spheres 10 - 7, seal the way to the spiritual development of the individual. They insure that his consciousness remains imprisoned in the lower part of being (the Sahu and Khaibit divisions of the spirit). But now that we have a technical understanding of the problem, we can proceed to solve it. Underlying the problems to be overcome are two principles, which with the four principles underlying the initiation process itself, yield six principles that must be kept in mind in order to properly understand initiation.

The Two Principles Underlying the Problems to be Overcome through Initiation

1. The identification of the individual with the person or the four lower faculties (spheres 7-10), instead of the Self (0-sphere 3). This can be summarized by the following statement, "I am the person." This is the source of all of Man's problems. The use of summarizing statements such as this one, and others to follow will be fully appreciated when applied to meditation.
2. A struggle to overcome the lower part of being that ends in failure. As the individual is identifying with the person, then the

person is fighting with the person¹. This corresponds to the ineffectual struggle of Heru against Set. It can be summarized as, "I deny my person to assert my person."

The Four Principles Underlying Initiation

1. Level 1 of initiation, which is carried out in three stages (spheres 9 to 7), corresponds to the return of the individual's identity, away from the person, to the Self (Ausar, spheres 1 & 0) and its faculties (spheres 3 & 2). In the Ausar story it corresponds to Auset's devotion to finding, and reuniting (re-mem-bering) the parts of Ausar's body. It can be summarized as, "I am Ausar."

2. Level 2 of initiation, which is carried out in three stages (spheres 6-4) corresponds to the successful struggle of the individual in opposing the lower part of being--the person. In the course of the meditation work given in this book, it will be shown that the efficacy of the will is not based on power, although the latter plays an auxiliary role, but on the spiritual liberation of the individual, which is ultimately dependent on his identification with the Self (sphere 1, Ausar). This level can be summarized as, "I deny my person to assert my Self." It corresponds to the success of Heru over Set through following Ausar communicating through Tehuti.

3. Level 3 of initiation, which is carried out in three stages (spheres 3-1), corresponds to the actualization of the ability to live as the Self in the world, once the individual has gained total freedom from the lower part of being,- the person. It can be summarized as, "I live as Ausar." This corresponds to Heru's assimilation of the qualities of Ausar after defeating Set.

4. Level 4 of initiation, which is carried out in one stage (0, the Subjective realm), corresponds to the direct insperience of the essential formlessness of one's Being. Until then, all that we had to go on was the intellectual argument to the effect that "in order for us to transcend a particular habit or conditioning, our spirits must be essentially unformed." Here we come face to face with the reality.

The importance of the above outline cannot be overemphasized. I so often come across individuals claiming to be

1. This is the true explanation for the so-called inner conflicts that lay people, and psychologists speak so much about. They are prevented, and resolved by the identification of the individual, when trying to transcend the (lower) person, with the (higher) Self.

undergoing initiation, yet they are totally unaware of the fact that the source of their problems is their identification with their persons (the habitual complex of ideation and emotional responses to everyday life situations). This is so deeply ingrained that they vehemently resist all attempts to pry them away from this lower complex. The four levels of initiation, then is a process of (1) preparing the individual for the struggle against the lower part of being (Level 1) (2) the struggle itself (level 2) (3) the coming forth of the Self, and its faculties (level 3) and (4) the Realization of the essential nature of the Self as the unconditioned, unformed, eternal, and infinite capacity of actualization (level 4). Let us now proceed to detailing the 10 stages composing the 4 levels of initiation.

THE TEN STAGES OF INITIATION

Preliminary Requirements to Initiation Sphere 10, Geb, The Khaibit

Essentially, spiritual development is a process of raising consciousness from the lower divisions of the spirit (the Khaibit--sphere 10--and Sahu--spheres 7, 8, 9) through the higher ones (spheres 6-1) to its original place, "0" in the Subjective Realm. Once the individual has insperienced the essential unconditionedness of his being, then he can live in the world in total freedom from all objective conditioned reality (not just simply the lower part of being). In addition, the spiritual power that is required to effect the raising of consciousness can also be directed by the will of the individual to affect his physical body, the life of others, and the external environment.

How the ascent of consciousness is achieved can be made clear by a common analogy. Imagine a room with a furnace and a thermometer. By increasing the heat output of the furnace, the mercury is made to rise in the thermometer. Let us now equate 1) the mercury with consciousness, 2) the heat with a specific expression of our life-force (Ra, spiritual power), and the measurements on the thermometer with the spheres of the Tree of Life, and divisions of the spirit. Besides affecting the mercury, the heat will affect other things in the room. The kindling of the heat corresponds to the metaphysical effects of sex, and its increase, to the effects of the austerities imposed on the initiate from the fourth to the 9th stage of initiation.

The Care of the Life Force

The heart of the work to be done at the tenth sphere concerns itself with the replenishment, conservation, free flow, and equilibrium of the modalities of the life-force. This life force is known as Chi in the Chinese tradition, Ki, in the Japanese, Kundalini, in Dravidian India, Ra, in the Kamitic, etc.

Its replenishment is optimized by observing proper dietary principles; by following a very nutritious and wholesome diet.

It is conserved by exercising moderation in eating, drinking, sexual activity, work, emoting, sensual gratification of all kinds, etc.

Its free flow throughout the body is secured by judicious and periodic fasting, the practice of cleansing breathing techniques (Nadhi Shuddi Pranayama, etc.), and a lifestyle that is free of emotional suppression.

This life force has four modes of expressions that can be described through the metaphors of the four elements that we discussed in earlier chapters. It is subject to a cyclical alternation of phases in which it heats and dries the body at one extreme, and cools and moisturizes the body on the other. In between these are phases of cold and dry (following the hot and dry), and hot and moist (following the cold and moist). These four phases are, metaphorically, fire, water, earth, and air, respectively. Over or under generation of any of these modalities result, not only in illness, but in problems in the generation of the special expression of our spiritual power that is needed to raise our consciousness, and to manifest our psychic powers.

The equilibrium of these four modalities of our life-force is achieved by a well balanced diet, not according to the western concept of food components, but according to their effect on, or analogy to the four modalities of the life force. I.e., foods are also classified as "fiery" (hot peppers, garlic, etc.), "watery" (watermelons, lettuce, wheat, etc.). The Dravidians of India have left extensive treatises on this aspect of food classification and utilization in their work entitled the Ayurvedas, which the Aryan (Vedantic) Hindus are now claiming to be their work. As everything that we do depends on, and affects one of these modalities of the life-force, we must also observe moderation in our activities, as well as the time for which certain activities are in harmony with the cyclical manifestation of these forces. We will take a look at these later on.

These are considered outer teachings, and their imparting are not considered part of the initiation itself. In fact, the teacher takes advantage of this stage to determine the level of receptivity, and discipline of the student, for most people, unfortunately, do not make good candidates for initiation.

Level 1 - Stage 1 of Initiation **Sahu division of the Spirit, Sphere 9, Auset**

It is here that the most important step in our spiritual development is taken. Can you imagine setting out on a journey

without a destination in mind? Writing a novel without a theme to give unity to the multiplicity of scenarios and actions? An educational system without a curriculum? Yet, this is the manner in which all men live without a true system of initiation. It is the effect of taking the person as one's identity. This step is the identification with Ausar, sphere 1, as our Self. We will see how this identification becomes the basis of the work that is to be done in each stage (sphere) of initiation. This identification of our Selves with Ausar, which has been equated with the "projection" of the Supreme Being as the core of our being, does not take place as an act of faith. Let's begin with the fact that the immense complexity, yet, order and unity of the functions of Man's body and spirit can only be attributed to a guiding intelligence. While most Western scientists are mute on the point, others, of a more progressive mentality, allege that this intelligence is the so-called sub-conscious mind. A study of the history of psychology will reveal that no one has ever proven the existence of such a "mind." It was merely a concept invented by Western scientists in their atheistic attempt to speak of spiritual processes without seeming to do so. When the true nature of the spirit is understood, from the study of spiritual literature, and verifications through rituals and meditation it will be seen that *the spirit is not the integrator or director of its own functions*. This is evidenced by the fact that the functions of the spirit (hence, the body) can be altered at will through meditation. In its capacity of directing and integrating the operations of the spirit (mental, emotional and psychical functions) and the body, this intelligence dwelling within our being shows that it has, qualitatively, the same capabilities as the Supreme Being. Although smaller in magnitude, the making and running of Man's spiritual body encompass the same degree of intelligence. In fact, this intelligence is an unseparated share or apportionment of the Supreme Being dwelling within Man as Her Self. That is why it knows how to direct the spirit in its functions of transforming a fertilized egg into the billions of cells of many different types that we call the human being. That is why it knows how to direct the body in its functions of digesting and assimilating food, in its functions of healing the body, etc. It stretches intelligence to the breaking point to believe Westerners' claim to scholarship or science regarding their belief that these infinitely complex physiological functions are guided and kept in harmony by the blind mechanical functions of atoms, "bio-feedback mechanisms," etc. This indwelling intelligence is none other than our Self--Ausar, the first sphere of the Tree of Life, the

apportionment of the Supreme Being within our being. It is the concrete validation of Man having been made in the likeness of God. It is the "word" that came to dwell in flesh. It is the concrete validation for the claim that the Kingdom of God is within.

It is with this indwelling divine intelligence that we must identify as our Self. Unlike with Christianity, this is not an act of faith. It is a concrete reality that is amenable to being experienced. And not only must it be experienced, we shall see that in the same way that it plays an active role in directing and unifying our mental and bodily functions, it will play a similar role in our initiation, and all aspects of our lives. Imagine having this indwelling intelligence that knows how to run the machinery of your body, running your career, your education, your marriage, your nation, and so on. At this moment it is limited to running the "involuntary" and subconscious functions of your being. Through initiation, ritual, and meditation you will learn to expand its functions to the external part of your being, as well as to gain voluntary control over the "involuntary" processes. The fact that it dwells within you and can be experienced through "mediumistic" (slumbering) trance is symbolized in the Ausar story by its being buried within an acacia tree (physical body), or at the bottom of a river (innermost recesses of the spirit). Going into mediumistic trance, which is symbolized as being submerged under water¹, is the first spiritual skill that the initiate must acquire. Besides enabling the initiate to experience that his Self is this indwelling intelligence, this form of trance serves a number of other functions at this stage of initiation. It is the key to memory, and unification of experiences. People who have the so-called photographic memory are able to go spontaneously into a mild trance while reading, etc. This is the key to the "mindfulness" that plays a major role in the initiate's quest. Anyone who has made resolutions to change some aspect of his life, has discovered that the main reason for failure is primarily due to forgetting. It is at the fifteenth ounce of that pound of chocolate cake that you remember your dietary resolution. Since the identification with Ausar must underlie the initiate's thoughts and actions throughout his life--i.e., serve as the theme of the initiation and life--it must be firmly impressed through mediumistic trance upon the spirit. The perseverance in maintaining one's identification with Ausar is symbolized in the Ausarian story as Auset's devotion to him. We

1. Many religions have mistaken the symbol for the actuality and subject their new converts to various sorts of dunking. We of course know this as "baptism."

also learn in the metaphoreisis of Ausar that she (along with Nebt-Het) re-collects all the parts of his body which Set had broken into fourteen pieces, and reconstructed (re-membered) it. The breaking up of Ausar's body is symbolical of the segregative nature of the 8th sphere (Sebek) dominated mentality of people before initiation (Sahu Man). This process of re-member-ing symbolizes the dynamizing effect that trance has upon our thinking. It helps to link up and bring to our awareness the host of associated ideas that have stood separated in our memory bank. This process exposes contradictions within our being, and creates new revelations. Incidentally, this slumbering (mediumistic, hypnotic) trance is a major significance of the lunar correspondence to this sphere, and to Auset, as it is most pronounced at the full moon, and analogous times (winter, midnight, etc.).

As we saw in an earlier chapter, the word of power that corresponds to Ausar is "Aung(k)," and to Auset, "Dhung and Vang." It is by working with these mantras that the initiate is able to accelerate and guarantee success in the work of this stage. There is another very important event that is initiated as a result of the work that is undertaken in this stage of initiation, but we will discuss it in stage four.

Level 1 - Stage 2 of Initiation **Sahu division of the Spirit, Sphere 8, Sebek**

At this stage the teacher provides the initiate with a new set of definitions, descriptions, and explanations for what is life, what are emotions, etc. In short, the teacher redefines the basic ideas operating in the life of the student. Before this, all of the individual's beliefs are based on the identification with the person. We have already seen that up to this point the individual has been victimized by the host of illusions, segregative thinking and rationalizations of emotions due to the operation of the lower faculties making up the person. Now his beliefs must be redefined using the Ausarian Self-identity as their basis.

The reshaping of one's belief system in light of the identification with the indwelling intelligence that is at the center of all our mental and bodily processes, is called the *Opening of the Way*. It is important to understand that in reality we don't learn how to grow spiritually. We learn how to remove the impediments to the

coming to the foreground of our submerged divine Self. I.e., wrong ideas close the door to the full operation of the Self in the life of the individual. One cannot overstate the fact that the indwelling intelligence was not intended to be limited to operating your background mental process, and involuntary bodily functions. And as it is omniscient, it cannot be taught. The reformed Sebekian faculty reflecting rationalizations based on one's true self (Ausar) is called Ap-Uat (the Opener of the Way). The "way" is a symbol for our beliefs and ideas as conduits of the course of our lives. As we believe, so we act. As we act, so goes our destiny. According to our unreformed Sebekian faculty--Set--we are in the habit of rationalizing our actions according to our identification with our person. We would, for example, firmly believe that we could not help doing so, and so because of the way we felt (emotional influence), or didn't feel, etc. Can you imagine the indwelling Self running the body according to whims and feelings? Surely, its functions must be based on divine law and order (Maat, the 4th Sphere).

This process of redefining the belief system of the student is made very difficult by the use of our everyday language. Most African societies of initiates² possess "secret" languages for such purposes. One of the reasons for this is that such languages create order in the thinking of the person through their semantical structures. We get glimpses of this in some of the South African languages in which the categorical word for God-"Muntu"-is the same for Man. As a result of using such languages for our thinking, we are able, without conscious effort (a very important principle), to keep in our awareness the facts of our true nature. If your language constantly reminds you that your self shares the same qualities as God, by using the same term for both, if it reminds you of the difference between being informed and knowing, by using clearly distinct terms for each, it facilitates the process of spiritual development. If we use our everyday language we have to rely on personal definitions of the terms that we use. I have found it necessary in this book to establish such special usages of terms like "person" for the lower part of being (spheres 7 - 10) and Self for the higher part of being (spheres 0 - 3), and so on. Another benefit of

2. For example, the Bundu, Ampora, and Poro of Sierra Leone; the Ogboni, Egbo, Eluku, and Orisha of Nigeria; the Homowo, and Oyenl of the Gold Coast, and several hundred other "masonic" initiation societies that can be found throughout Africa.

such languages is to be found in their close relationship to the "language" of words of power. These languages use many devices, some of which are known as gematria, notaricon, temura, etc. in order to hide the words of power in the body of other words, and to serve as a mnemonic device to the initiate. Take for example the name of the deity of wisdom, Tehuti. It conceals the mantra "Hu." The Kamitic cosmology states that the God of the senses is Hu. Now it is well known that the highest goals of meditation cannot be achieved unless thinking is stilled. So this hekau (word of power) is used to quiet the senses as their operation stimulates thought activity. This fact will constantly remind the initiate that wisdom is achieved by stilling the thinking process to enable our omniscience to come to the foreground. Similarly, the Kamitic phrase for "I am" is "anuk," which is a transposition of the hekau "aunk" (aung). Each and every time that the Kamitic initiate says "I am" he is reminded that this I am is the same, qualitatively, as the Supreme Being. Although the classical Latin and Greek that are used for saying mass lack the same degree of cogency, and have no relation to words of power, it is on the basis of these principles that the Catholic church has reserved them for their masses and litanies.

In the same manner that mediumistic or hypnotic trance was used in the preceding stage to reestablish the proper Self identity, so must it be used to establish these new definitions as operatives in the spirit (mind) of the individual. Comprehending them is not enough. This is why people find themselves doing things that they are convinced they should not do. It is why the mere reading of scriptures, and hearing of sermons is not enough to do much to alter people's behavior. The inculcation of this new set of values into the spirit serves additional functions. Ideas and beliefs only have power to influence our lives when they have been charged with emotional force. Expertise in meditation will reveal that emotions are primarily states of mediumistic trance. In this state, independent thinking and the will are to a large degree paralyzed, and consciousness is withdrawn from the external plane. The idea or image in the sphere of awareness becomes the reality of the moment. That is why people who, in reality, know better cannot at the moment of a powerful emotion rescue themselves. Why do some people lose control at the sight of a picture of a serpent, spider, etc? Why do most people lose their common sense during emotional moments? How about the profusion of wise thoughts that visit you only when you are dealing with other people's problems? The mediumistic trance, of which emotions represent a variety, is

akin to the state of dreaming and death. And the guide of our behavior at such times is the idea or belief associated with the emotional complex. For example, what we call "anger" is a negative mediumistic trance in which the guiding factor is the image of our person carrying out some anti-social act, perhaps the idea that we are angry, etc. These negative thought/energy complexes are symbolized as Set, and Aupep in the Kamitian tradition. The positive thoughts (rationalizations of our actions based on our identity with Ausar) are symbolized by the deity Anpu (Anubis), the *Guide of the Dead*. I.e., it corresponds to the positive thoughts that must guide us when we are in the grips of an emotion. Since the will, and independent thinking will be by degrees paralyzed, according to the strength of the emotion, our only guide at such moments are the thoughts reprogrammed into our behavioral patterns. Once the work of this stage of initiation is completed (which takes place at the 8th stage, sphere 2, Tehuti), the initiate will be impervious to the visitation of any emotion, craving or temptation. This is why it is said that Anpu (Anubis) is the embalmer of Ausar. I.e., he renders him incorruptible. During the 4th stage of initiation we will see how this process truly unfolds.

Level 1 - Stage 3 of Initiation **Sahu Division of the Spirit, Sphere 7, Het-Heru**

Once the initiate's belief system has been brought into harmony with truth, he is then ready for the intensification of the life-force or spiritual power in order to raise the consciousness to the higher parts of the spirit. This power which is called Kundalini by the Blacks of India, Ra, by the Kamitians, Shekinah by the Canaanites, Eros, by the Greeks (though misunderstood), libido, by the psychoanalysts (though misunderstood) is none other than our life-force. The arousal of Ra--our life-force--to the point of manifesting psychic phenomena (prophecy, clairvoyance, psychic healing, etc.), and raising consciousness to the higher parts of the spirit can take place when we are experiencing intense pleasure; extreme joy, heightened sexual excitement, orgasm, ecstatic trance, etc. It is of great importance to note that of all the intense pleasures that Man can experience, only two--orgasm and ecstatic trance--can be deliberately induced. This explains the fundamental nature of Black religious practices (as well as shamanism) which are centered around ecstatic trance. It also explains the sex-based ritual systems

(tantra³, etc.) that are widely disseminated throughout the so-called pagan religions of the world⁴. It also explains the heavy use of music and festivities--all Het-Heru (venusian) correspondences--in religious ceremonies and meditation. The reader must recall that this stage of initiation belongs to Het-Heru, the venusian⁵ deity--Goddess of art, festivities, joy, etc.--of Kamit. While in the first stage of initiation the initiate's trance is dedicated to establishing devotion to realizing Ausar as the embodiment of his Self, and in the second stage his trance is dedicated to impregnating into the spirit a belief system that is in harmony with truth, *in this stage, the trance is dedicated to manifesting an intense joy for those earthly goals that are in harmony with the new belief system implanted during the second stage.*

A clue to the function of emotions is provided by its etymological structure (e = out, external + motion, the power to move, etc.). It is the energy, or moving principle, or work-capable factor that has the power to overcome the resistance of physical (external) matter. A law of nature is that all activities require energy. There is no achievement of the will without energy, and no extraordinary achievement of the will without an intensification of

3. Most books on tantra deal with it starting from the time that it gained social acceptance in Hindu society (circa 400 A.D.), in order to make Vedantism, the religion of the Aryans much older. The fact is that the tantric practices date back to the earliest time of India as a chief element of the religions of the Blacks of India (Dravidians, Austric, etc.). This is, of course, pre-historic to the Nordic Aryans who had not yet appeared on the historical scene. We must also note, that tantrism as known to the world, is already a mixture of elements of the Black religions that originated it, and the Aryan which modified it to harmonize it with their Brahmic principles. We thus find it reflecting a male chauvinistic and patriarchal bias by its primary concern with the initiation of males, while women are used primarily as their support.

4. What can be more pagan than the host of Western irreligious sexual practices; homosexuality, oral sex, prostitution, pornography, etc?

5. It is a very curious fact that the Jews prohibit all kind of work, and pleasurable "nonreligious" acts on the Sabbath. Yet, sex is not only allowed, but encouraged. When we note that the sexual engagement is to take place on Friday night, ruled by Venus, which is the beginning of the Sabbath, it all falls into place. Of course, Jews will never admit this openly. But as they have adopted many of the esoteric beliefs and practices of the Blacks of Canaan, we find them reiterating that the Shekinah,--the spiritual power--hovers over the nuptial chamber on the Sabbath.

the power of the nervous system⁶, or without intense emotional pleasure. There is a very important story in one of the chief scriptures--the *Rudrayamala*--based on the religion of the Blacks of India. It tells of how the great yogi Vashista, who was very skilled in the orthodox teachings of Yoga, who after 6000 - 10,000 years (about 70 - 125 incarnations) of yogic exercises, fasting, and asceticism had been unable to bring forth his spiritual power--kundalini--into full manifestation. He was about to give up and curse the Goddess declaring that it was all a hoax, when Tara (the Goddess of the mantra Aum) appeared to him and told him that he could not manifest the Mother in her full glory because he was practicing in the wrong manner. He should go to Mahacina and learn the correct method. When he got there he found the God Vishnu intoxicated, and in ecstatic embrace with a beautiful maiden. Forgetting that it was the Deity itself that he was speaking to, Vashista criticized Vishnu for engaging in practices that went against the "sacred teachings." Vishnu challenged Vashista to prove how, and why sex was not sacred. After Vashista was not able to prove his point, Vishnu explained to him that during the sexual act, he and his yogini were involved in intense visualization aimed at preserving the world from extinction, while the "sexual energy" provided the motive force to achieve the goal of the visualization. He then initiated Vashista into the great Kula Yoga Ritual of the Blacks of India, thus enabling him to achieve his goal in bringing forth the Goddess, fully effulgent as 10,000 suns. This is the basis of the Tantric Yoga System of the Blacks who gave India, and the world the yogic teachings.

In his book *Reflections On the Tantras*, Sudhakar Chattopadhyaya, p. 13, states "*Then the sadakha (initiate) should worship the Goddess in her (the female partner) private parts according to the prescribed manner. The worshipper should then resort to pranayama (breathing practices) and remain ever calm in mind thinking that the Mother Goddess is there.*" Although all teachers of yoga in the west have remained silent on the subject, all such procedures as pressing the heels against the pubic area and the perineum during pranayama (breathing practices), and the Bandhas are, primarily, measures to help suppress ejaculation. All pranayamas that have as their objective the raising of the kundalini must be practiced during the sexual ritual. Most of what appears as separate practices of yoga (mudras, bhandas, pranayamas, asanas)

6. For this purpose, such hypnagogic/aphrodisiac herbs as Yohimbe, Damiana, Ginseng, etc. are expertly used.

are in reality segregated parts of an integral system. The Aryan ignorance and contempt for certain aspects of Yoga--a Black creation--was the cause of their acts of selection and rejection of parts from the system that were in harmony with their thinking. Imagine having functional parts of a television set, but the parts are not hooked up together. This is the state of the world practice of yoga.

While engaging in sexual intercourse, the couple concentrates on visualizing a goal, success in the career of the husband, or the wife, or both, for example. Before and during the ceremony, judicious use will be made of certain foods and drinks with aphrodisiac properties in order to realize the greatest ecstasy possible. The association of the image of the objective with the sexual ecstasy serves to keep the image constantly in one's awareness, and endow it with great power to attract to the individual in an occult manner, the resources to achieve the goal. Do not pleasurable experiences keep reflecting themselves in our awareness, motivating us to renew the experience? This is the great secret for maintaining oneself motivated, which is a major key to success in any undertaking. It is this principle that advertising experts are using when they advertise a car with a beautiful half clad woman, or pictures of political candidates with the word "sex" embedded in such a manner that it is not visible to normal vision (subliminal seduction), etc. We "pagans" would rather meditate on transcending our lower nature and manifest our divinity during sex, than dwell on the physical sensation of the act, let alone use it to sell candidates, crackers and cars. Is not the latter truly prostitution . . . of the spirit? An experience that is so alien to Westerners is the breaking out of a person having sex (most often the woman) into trance possession by a deity or an ancestor. Instead of the usual "I love you," "how sweet you are," etc. the person, now possessed with the deity engages in psychic healing, prophecy, moral admonitions, counselling, warnings, giving guidance relating to the meditation goal, or some heavy theological abstractions. If they only knew who, in reality, is the pagan.

Once this part of the spirit has been developed through repetitions of this Kula Yoga Ritual, the initiate finds himself spontaneously, and readily manifesting ecstasy regarding revelations that occur to him throughout the normal course of living. This development accentuates the importance of the two preceding initiation stages. Had his belief system not changed in the preceding stage, he would find himself becoming ecstatic about wrong ideas.

And if he had not placed himself humbly under his teacher's guidance in the first stage of initiation he would not have been receptive to the reformulation of his belief system in stage two. The result would be, that once he learned how to empower his imagination through ritual sex and other means of arousing the life-force, he would find himself giving power to all kinds of false beliefs. The outcome is predictable.

Our spiritual power is defined in the Kamitic and Black Indian traditions as an expression of the solar force (Ra and Kundalini, respectively). And like the solar force it nurtures all that is within us. It does not discriminate between harmful and beneficial beliefs. This is the chief danger that Kundalini Yogis warn students in relationship to the arousal of Kundalini. One is going nowhere spiritually without arousing Ra, and one is courting all kinds of problems--persistent obsession with false ideas (insanity)--if one attempts to arouse it without a teacher.

We must take note of the fact that the ritualistic use of sex is not the only means of arousing one's spiritual power (manifesting ecstatic trance). It can be done with the mere repetition of words of power, through the use of drugs (Anamita, Peyote, Marijuana--called Bhang in India where it is used extensively for this purpose--etc.), and through the employment of hatha yogic sexual self stimulation; this is asvini mudra in which the perineum is contracted and relaxed throughout the visualization, coordinated with breathing. This is the muscle that we contract when we want to stop our urine in mid-stream. It also undergoes automatic contractions during sexual excitement and orgasm. Achievement of the goal by meditating with words of power by themselves requires so much time, and so many meditations that it is not practical for the majority of people. Yet, when such methods are combined with Kula Yoga, success is attained in a short time. As for the use of drugs to aid in the achievement of ecstatic trance, the price of damage to one's health and social status makes this a poor option. Not only does the sexual ritual approach leads to a speedier success, it also helps to emancipate the practitioners from the physical side of sex, as their attention never dwells on the sexual act itself. For example, the *Kamakhhyatantra* instructs that the practitioner must not allow himself to lose his semen. Throughout the ritual which usually lasts for 72 hours, in which the participants must remain in sexual embrace, they must concentrate on chanting the words of power and

perform the dhyana (visualization of the meditation objective)⁷. Furthermore, the woman must be seen as the embodiment of the female aspect of God and the man as the masculine.

Students of Hinduism--the Aryan biased mixture of Indo-European religion with that of the Blacks of India--might protest, claiming that the extinction of desires and emotions (asceticism) is the true means of achieving spiritual liberation. But this is pure spiritual philosophical and scientific ignorance. Our emotions are none other than the expression of the activity of our spiritual energy. Not only is it impossible to extinguish it, but its suppression results in a diminution of our libido and overall ability to meet the demands of the world. Physicians are very well aware of the detrimental effects that suppression of pleasure has upon the endocrine organs, especially the gonads. In fact, the gonads are the organs represented by Het-Heru. Her name literally means, House (Het) of Heru (the libido, erotic force, sexual vitality that supports the will). The proper care of the gonads (prostate in the man, ovaries in the woman) and the judicious cultivation of pleasure builds up our libido (the power behind our will, ambition, psychic power, etc.). Unlike the Aryan religions, which in typical Sebekian fashion, segregate pleasure from the divine, Black religions have always understood that spiritual liberation depends on assigning the proper place to each thing in the world. The quest for pleasure must not lead us. Pleasurable acts are to be allowed only after they have been investigated and found to be in conformity with truth, and always in due measure. Can you imagine the effect on a people's consciousness and spirituality if every time they engaged in sex, their attention was directed to the achievement of a spiritual goal? What if they thought of themselves as engaging, not in a mere carnal act, but as divine beings using the energies of the lower part of their spirit to bring forth the higher? Do you know now why there are so many neuroses and sexual perversions in western societies? We are not dealing here with "schools of thought." Our "sexual energy" which is the driving force for all of our accomplishments--spiritual and mundane--is an expression of the universal creative power of nature/God. Misunderstand it, misuse it, suppress it if you want. But you will have no say when it avenges itself on you.

Another important skill that is developed in this stage is the creative use of the imagination. We have already described its

7. Reflections On the Tantras, Sudhakar Chattopadhyaya, p. 15. Published by Motilal Bansarsidass, Delhi.

function as the coordinator of the shaping forces of the events in our lives. When we take a belief into a state of trance and elaborate upon it in our imagination, unknown to us, we are manipulating and coordinating the forces that are responsible for shaping the event. This takes place regardless of whether the goal is harmful, undesirable or beneficial to us. The imagination will organize the powers of the spirit to make the goal a reality. This is one of the reasons for the work during the preceding stage. If the initiate increases the creative power of his imaginative faculty without first realigning his belief system with truth (based on the Self as Ausar), his wayward beliefs will direct his imagination to all sorts of harmful ends. Take for instance, the persons who believe that the "falling in love" process is beyond their control (this is one of those myths created by Set). These people, who are the ones who are vulnerable to infidelity while married, are not aware that it is their self-image identified with the person that is the cause of their "falling in love." If a thing like this (and there are so many other manifestations) can happen with the "normal" amount of spiritual power, imagine what would happen to individuals with a great deal of spiritual power, but wrong beliefs.

Success in this initiation stage gives the initiate the ability to achieve all minor undertakings, many of which are not so minor, primarily through the use of his ecstatic trance empowered imagination. This is why Venus, the planetary correspondence to Het-Heru is called the "fortuna minore." The worst thing that the initiate can do is to stop at this point in his work. He will eventually discover that as he arouses his Ra force to greater activity, that it will begin to reawaken the erroneous beliefs and harmful desires that were set aside in the Sebek initiation. Unless he moves on to the next level he will discover that Het-Heru's external beauty conceals a most foul internal corruption.

The third stage of initiation marks the completion of the preparation of the initiate for higher initiation. We must note that thus far the initiate has not been directed to confront his lower nature. In fact, the method around it was one of "persuasion." The initiate entered into mediumistic trance, which has the significant property of silencing thoughts and energies of resistance to change, and was then presented with a new belief system, calculated to replace the false dichotomies and wayward beliefs in his spirit. But this replacement is only temporary, for no spiritual growth has yet taken place. The key to understanding why the lower nature has not

been challenged resides in the fact that the three faculties involved (spheres 9, 8 and 7) are feminine--i.e., receptive to the animal spirit. Their planetary symbols are the moon (Cold/moist), mercury (Cold/dry) and venus (Cold/moist). The cold--yin--quality that they share symbolizes that the heat (sexual passion) of the life-force is not yet strong enough. The next triad of planets that correspond to the spheres wherein the next set of initiations will take place are all hot; Heru, 6th sphere, the sun (Hot/dry); Herukhuti, 5th sphere, mars (Hot/dry); Maat, 4th sphere, jupiter (Hot/moist). This heat makes them masculine--unreceptive to the animal spirit. For consciousness to function through them, the libido must be raised.

The key to understanding why spiritual growth has not taken place, even if there has been a successful replacement of negative behavior, is due to the fact that the initiate has not yet become "awakened." We must again take note of the "coldness" of the three faculties involved. It is no mere metaphor, for as we know, the body (animal spirit) cools down to allow us to sleep, and heats up to allow us to awaken. Changes in our behavior can only be credited toward spiritual growth if we do the work ourselves. So far it was done for us by the initiator, while we were in a state of mediumistic (receptive, hypnotic) trance.

Level 2 - Stage Four of Initiation **Ab division of the Spirit, Sphere 6, Heru**

The initiation at this stage aims at teaching the initiate to establish his will as the master of his behavior. It is amazing that so much ink has flowed in regards to the will, yet so little is known about it. "Willing" is "an action" of the Self⁸, and not of the person. When we will, we are involved in the action of setting into motion functions of the spirit or the body, from the level of the Self. Actions that are set into motion from the level of the person are acts of desiring, wishing, hoping, etc. The fundamental difference is that the will originates from the Self which is unswayed by emotions and sensuousness, while desiring is influenced and dictated by them. This is cleverly embedded in the Ausarian story. Auset mates with the deceased Ausar, and conceives Heru. Het-Heru carries him in

8. As the Self is submerged within, we must go into trance to establish our will. Thus we can make the needed changes in our behavior patterns. I.e., hypnotherapy, etc.

her womb, and gives birth to him⁹. It is a grand metaphor for the union through trance of one's identity with the indwelling Self (Auset mates with Ausar), and the empowerment of this identity through the spiritual power intensification rituals in stage 3 (Het-Heru), which gives birth to the personal will (Heru). It is important to keep in mind that a goal of initiation is to attain to the point where one is able to set the so-called subconscious (the spirit) or involuntary functions into motion at will. Not only does the indwelling intelligence control the "involuntary" functions of the body, it also controls all phases of our behavior, and is the major shaping force of everything that happens in our lives. I.e., it influences the course of our career, marriage, safety, and so on to our destiny. As the chief director of the spirit (subconscious), Ausar, is free of emotional influences, so must be the will, which it gives rise to. This is to say, that the will is the child of the Self, as desire is born of the person.

The initiate also learns that the freedom of his personal will is not for the purpose of choosing and determining the various undertakings in his life; careers, marriage, etc. Such a concept must be alarming to Westerners (Whites and Blacks!). But Africans have a long standing tradition of consulting oracles in such matters to discover if the want is in harmony with the divine will, and if it is, which part of the spirit (as symbolized by a "deity") is in control of the undertaking. This subject raises the question regarding predestination in people's lives. As this is a false concept we need not entertain it. The practice of consulting an oracle to see if the proposed undertaking is in harmony with the divine will is based on the fact that, like all intelligent undertakings, all lives are planned. Do you plan before you undertake something important? Do you believe that your life is a haphazard, hence, accidental sequence of events? Where there is no planning, there is no intelligence. The plan of each person's life is revealed by the second division of their spirit. This plan and parts of it can be made known through such oracles as Ifa, Afa, Dilogun, I Ching, the Metu Neter (the oracle revealed in this book), by initiates who have awakened their 2nd sphere/Tehuti faculty, and in some cases, by mediums. What then is the function of the personal will?

9. It is interesting to note that this is the story upon which Egyptologists base their allegation that Kamitic people advocated marriages between brothers, and sisters. It is supposedly proven because Auset and Ausar are sister, and brother.

The function of Man's will is to allow him the freedom to choose between good and evil. What is good, and what is evil? We go to the Tree of Life for our answer. The first and highest manifestation of divinity (sphere 1) is the unity of all opposites, which is the good. The lowest manifestation, the 10th sphere is the source of our emotional behavior, which makes our life irrational if we allowed it control over our lives. This is the evil. Heru's job--the will--is to keep the lower part of being--emotions and the Sahu--from directing our lives, in deference to the higher.

Beyond the importance of insuring that all of our undertakings are in harmony with each other, the use of oracles involves a set of one of the most important rituals in our lives. In many cases we will find that the direction of the oracle is at odds with our desires and conditionings. Complying with the oracular pronouncement in most such cases involves the individual in a pitched battle against the lower part of being. This is the manner in which the Deities--metaphysical intelligences--reveal to us which conditionings are to be overcome in relation to a specific undertaking. I.e., we are informed of the spiritual significance of a specific worldly undertaking. A person might be told by the oracle that in order to succeed in the marriage, rituals must be done to Sebek. It means that this person's marriage is a vehicle for the development of this spiritual faculty. A set of key oracular readings serves to map out a fully personalized spiritual curriculum for the individual, while the success in carrying out the directions provides an objective way of measuring the degree of spiritual development. Anyone who has tried to measure objectively and accurately his/her spiritual progress will be able to appreciate this fully.

The ecstatic trance rituals performed in the preceding stage, and certain breathing practices introduced in this stage, result in the "awakening" of the initiate. A chief distinction between the states of sleep, and wakefulness, is that in sleep our will does not function, while it does when we are awake. And since most people are for the most part unable to successfully use their will, we are justified in concluding that they are not fully awake during their "waking state." A "waking trance" induction method is therefore introduced at this stage. It is based on a special way of breathing that is characterized by the decrease of the rate of breathing and the increase of the volume of air breathed in. This method of breathing, which is called Dhumo or Gtummo (Fire breathing) leads to a state of wakefulness that is many times more intense than "normal." The waking trance

(opposite to mediumistic/hypnotic) is the subject of one of the greatest books ever to come out of Kamit. Known as the *"Egyptian Book of the Dead"*, a name given it by Arab grave robbers because they found copies of the book buried with the corpses, it is really the, *Pert em Heru* (book of *Becoming Awake*; "Pert em" means "Becoming," and "Heru," which means "day," "sun," and by extension, "the day consciousness (wakefulness).") In this state of trance, the senses are fully asleep. There is little, to no awareness of the external world or the body, while the person is in a state of full mental wakefulness.

The wakefulness enables the meditator to see the falsehoods and contradictions in the beliefs that were cultivated in the early part of life.

Related to the initiation at this stage is the beginning of a spiritual responsibility that serves as the determinant of the effectuation of spiritual growth. In other words, when do we know that the living of truth has led to spiritual growth? Can you say that growth takes place when the observance of a virtue does not involve a challenge? While exercising at a heart rate of 140 beats per minute signals improvement for someone whose peak exercising rate was lower, it does not for someone already there or beyond. Similarly, spiritual growth only takes place when we are challenged to embrace a truth or directive of the oracle (the wisdom part of our spirit) and it runs into opposition from our conditioning. Your mind is set on doing something, and the oracle or spiritual law reveals to you that you will achieve your goal at the expense of someone else. Doing the right thing will--from the narrow view--cause you losses. These types of scenarios which are called "crossroad" situations, have given rise to the belief that the best place to make offerings and do rituals are at crossroads.

Success in the living of truth at such crucial moments is made possible by the Heru/sexual power that is generated in the gonads (house/Het of sex/Heru) and a great meditation system entitled *Men Ab em Aungh em Maat*. We will detail it in future chapters.

In conclusion it must be noted that the opposition to the living of truth by our conditionings demands that we summon extra spiritual power. Spiritual power, kundalini, Ra can only be aroused to its greatest heights by the genuine challenges in life. Thus, it takes power to get power. It is hoped that the reader will begin to understand that discipline cannot be achieved by meditating on the

abstraction "discipline." All sermons to such effects or hypnotic autosuggestions like "I am disciplined," etc. must fail.

Level 2 - Stage 5 of Initiation

The Ab division of the Spirit, the 5th Sphere, Herukhuti

Herukhuti is the dispenser of divine justice. It is the faculty that protects us from our enemies. It is the spiritual mechanism behind our physical and spiritual immunity¹⁰, and our ability to overcome the resistances of the physical environment.

In the same manner that our physical immunity cannot protect us if we violate the laws of our body (eat incorrectly, indulge in excesses, etc.), this part of our spirit cannot protect us from the injustices of others and from psychic invasion if we violate its law.

In conformity with the law that you reap what you sow, the initiate at this stage meditates on being just with others, and makes a commitment to confess to his peers and kin (not enemies) any injustice that has been done to another. The spiritual strength that must be raised to carry this out awakens this faculty to its role of providing psychical protection. If only the major political and religious leaders of nations were to know the reality behind the word "justice." Can you see how much the knowledge of the definition, but not the reality itself is costing us? Can you imagine what would happen to an oppressor if all the individuals in a nation of oppressed people got together and made a commitment to give justice to everyone, as well as a commitment to confess all transgressions against each other? Did the thought heat you up? If it did, congratulations. You have just verified for yourself the basis of the Ra ritual system of Kamit and the Kundalini Yoga of the Dravidians¹¹.

But where would one find the strength to live up to the demands of this sphere? We must once more draw upon the fact that our Self-the indwelling intelligence at the center of our being-is not swayed by emotions. The ability to carry out the demands of this sphere is merely a natural outgrowth of identifying with Ausar. What about the fear (the Pachad that Jewish kabalism attaches to this sphere) that one must surely suffer in this situation? Once more again we must realize that identification with Ausar (Kether)

10. As the faculty of spiritual immunity, Herukhuti protects us against psychic attack (witchcraft, dark deceased beings, etc.)

11. Psychic heat thus raised is called Tapas in the yogic system.

involves the realization that the spirit is essentially unconditioned. That is to say that we are free to revert to the original state of our spirit in which there are no predetermined inclinations or response patterns.

Level 2 - Stage 6 of Initiation The Ab division of the Spirit, Sphere 4, Maat

In an earlier chapter we saw that as the functional needs of the world are varied--hence, the cycles of food, water, oxygen, etc.--the existence of different types of beings is required. If any one of them were to "evolve" from their station and function, the world would cease to function. What would make food if plants were to evolve into animals? How would plants make protein if the nitrogen fixing bacteria were to evolve into some higher form of life? It is time to rid the world of the "inter-species evolutionary theory," whose main function is to serve racist policies. In the same manner that the various cells in our body have been made with different degrees of structural and functional complexity in order to carry out the functions specific to them, so are the various creatures in the world. As much as some people may want to trace their ancestry to cockroaches or apes, the fact is that creatures do not evolve (progress) above their appointed function in the cycles that sustain earthly life--unlike obsequious civil servants--to become other types of creatures. When we speak of spiritual evolution, we are referring to the graduated coming into being of the hierarchy of faculties of the individual or the species.

Similarly, the human kingdom is made up of different racial temperaments. Each one is to make its contribution to the unfoldment of the divine drama. The lesson that the initiate has to learn here is that while his personality or that of his group might be "watery," he must share with, and let the "fiery" type live. This is not to say that one must acquiesce in evil or sleep in bed with the "enemy." Fire cannot mix with water, but they must both recognize that the whole, and therefore themselves cannot exist without each other.

For many people, the oppressed especially, this is more difficult to carry out than the initiation demands of the preceding stage. Some people would sooner kill themselves than, recognize a place in the scheme of things for their enemies and oppressors. Once more again, we see how the genuine living situation demands

that the initiate summon a great deal of power in order to carry out the laws of the initiation. In each of the three last initiations we can see that there is a progressive moving away from an identification with our natal personality and earlier conditioned behavior pattern. We must also appreciate the fact, that unlike all other spiritual traditions and scriptures, this Tree of Life based initiation system lays down a careful, graduated set of challenges. It is at the fourth sphere (stage 6 of initiation) that the initiate is asked to "turn the other cheek." Christianity and many spiritual traditions do violence to people by making spiritual demands that have not been properly prepared for. Once you analyze the matter you will see that the various virtues require different levels of intellectual abilities and spiritual power.

The planetary correspondence of the fourth sphere, Maat, is Jupiter, which astrologers tell us is the major fortune (major success). It comes not simply from the act of sharing (giving, therefore receiving), but from the spiritual power generated by the ability to forgive and to work with one's "enemies." The sign that this power is fully developed is given evidence by the initiate's ability to maintain a sense of joy and optimism in the face of opposition--even when facing death. Woe unto him who fails to realize that this is the greatest "occult secret" for generating the spiritual power to achieve earthly objectives.

Level 3 - Stage 7 of Initiation **The Shekem Division of the Spirit, Sphere 3, Seker**

This is the first of three initiation stages that involve a total break with worldly interests. We must never lose sight of the fact that such an attitude to life, with proper understanding, and life-force generation rituals serve to increase the spiritual power to its highest levels of manifestation. This individual has already gone through initiations that have revealed the fact that psychic power increases in direct relationship to the individual's living of truth in genuine life situations (at the crossroads), and not from the mere performance of spiritual exercises (meditation, rituals, etc.). As this sphere is the center of the 50 sound units of power that are the basis of all physical manifestations, we must realize that they cannot be utilized for purposes that are predominantly personal. During the 4th stage of initiation (sphere 6) it was said that the objectives in Man's life are indicated by the oracular (2nd sphere) faculty. One of the results of the practice of consulting oracles is the unification our

undertakings with the Divine historical plan. When we get a reading indicating, for example, that the success of our marriage depends on the development of our spiritual faculty represented by the Deity Sebek¹², success in the undertaking goes beyond the marriage itself. In the same way that the "normal" Sebek talents (communications skills, etc.) are now available for other areas of life, so are the psychic powers of the deity developed in the course of the ritual. The difference is that we must use these powers for the benefit of the world.

The ecstasy that must be cultivated at this sphere is not for the mundane objective, but for manifesting the personalities of the Deities and their powers in our life for the benefit of the world. For this to be, we must "die" to the personal mundane goals. The world must cease to hold wonders and pleasures for us. Our pleasure is in manifesting the likeness of God in whose image we have been made. When it is said that Seker is the God of the dead, a double sense is intended. The "dead" are both the deceased and the initiates who have died to the interests and pleasures of the world¹³. This is easy to understand when we keep in mind that *the initiate is here trading off earthly pleasures for divine power*.

Level 3 - Stage 8 of Initiation, The Khu Division of the Spirit, Sphere 2, Tehuti

Earlier it was said that Man's will must be directed by God. Up to this point this was achieved through the use of oracles, which are means of communicating with the spiritual faculty of the second sphere--Tehuti. In this stage of the initiation, the person learns how to still the thinking mechanism in order to allow this faculty to manifest its omniscience. One of the most important accomplishments resulting from this initiation is the ability to intuit what divine intelligences--Deities--are responsible for the various events in the world. This is the kernel of the true meaning of wisdom. In other words, the initiate becomes a Sage, i.e., a living

12. This might be phrased in another tradition as "success will come from making sacrifices to Deity X."

13. We must distinguish "the dead" when referring to Seker, as opposed to when referring to Anpu (a form of Sebek)--so called Anubis--as "guide to the dead." In this sense, "the dead" refers to trance mediums. We will explain this in the chapters on meditation.

oracle. These are the individuals that authored the great oracles that are now in the world.

Level 3 - Stage 9 of Initiation, The Ba Division of the Spirit, Sphere 1, Ausar

Here the initiate experiences that her Self is the One and only Self dwelling in all things in/as the world. Thus all oppositions are transcended and unity with all creatures is achieved. The initiate becomes an Ausar. The greatest challenge for the initiate here is to refrain from taking sides in the seeming conflicts of life. All adversities exist for the sake of making demands upon the individual to reach into the depths of his spirit to awaken the spiritual power to overcome them. One cannot push--exert force--if there is no opposition. There can be no manifestation of spiritual power without adversity. All is peace--Hetep.

Level 4 - Stage 10 of Initiation, Body and Spirit Transcended, 0, Amen, Nu

Here it is finally realized that all that has been transcended was made possible by the fact that the energy/matter that makes up our spirit is essentially unconditioned and unformed, otherwise the transcendence could not have taken place. This is the realization of "Sunyatta (the Void)" of Buddhism. It is Amen--the immanent aspect of God--in the Kamitic tradition. Ritualistically, the initiate becomes established in the ability to still all thought activity, and raise consciousness beyond the spirit even (remember that the Ba--the spiritual vehicle of the 1st sphere--is the highest manifestation of Man's spirit). Now that Man's consciousness is in the Subjective Realm, and there are no things to occupy consciousness, the Self can only be conscious of being conscious. It becomes aware that it is an immaterial reality. In the Kamitic tradition this is symbolized as "the God Amen." The Jewish kabala calls it Ain, the "negative existence."

Chapter 12

MEDITATION AND RITUAL

The Means of Realizing Spiritual Growth

The Principles of Meditation

In chapters 9 and 10, we learned that the goal of initiation is the liberation of the Self by raising consciousness from below the faculty of the 6th sphere (Ab division of the spirit) to the highest part of being, the development and right use of the "personal will," and the raising of the spiritual force to the level of being able to affect physical phenomena. Meditation is a catch word for the set of practices to the realization of these ends.

The Fundamental Components of Man's Being

In the past two chapters, we saw that spiritual development aims at allowing the indwelling intelligence that directs our involuntary mental and physiological functions to extend its sphere of operation to the social events in our lives (career, marriage, education, performances, etc.). The benefits to our lives can be appreciated when we consider the omniscience that the indwelling intelligence shows that it possesses in its handling of the infinite complexity of our physiological processes. What then can we expect from its handling of the affairs of our lives, which are simpler?

The comprehension of the processes of meditation and ritual as means of extending the operation of the indwelling intelligence to the external part of our lives depends on a clear understanding of the fundamental components of Man's being.

1. We are all aware of the fact that the major part of our physiological and mental processes occur independently of our will. This automaton or spirit or life-force, which has been mislabelled "the subconscious mind"¹ provides the matrices or molds or "programs" that guide the physical functions of our bodies and events in the world. It is important to realize that this principle is not conscious, nor

1. If the mind is the conscious faculty (an incorrect definition, by the way), how can there be a consciousness below consciousness?

does it initiate or program its activities. Its direction and programming are the property of the indwelling intelligence. Health, success and happiness are the results of the direction of the life-force by the true Self, which bases its functions on divine (cosmogonical) law. Unfortunately, the spirit is also receptive to man's will, which is, as we know, nowhere as wise or capable as the indwelling intelligence. It is also receptive to the ideas we assimilate and to the impressions streaming in from our blood stream and the external environment (colors, odors, shapes, electromagnetic currents, etc.). As the influence that these agents exert upon the spirit are not ordered by laws, as it is with the indwelling intelligence, their influences, if unchecked, create illness, unhappiness and failure.

2. The second major component of our being is the inner intelligence and source of consciousness. It is Ausar, the first sphere, our Self, which from here on, will at times be referred to as our "true self"- although redundant.
3. The third major component of our being is the outer intelligence and *focal point of externalized consciousness*. It is Heru, the sixth sphere, our will, that is in charge of our voluntary mental and physical actions. It is the external point where consciousness grasps (perceives) and manipulates objective reality.
4. The fourth major component of our being is the faculty that houses the spiritual matrices that govern the conception of the events of the physical body and environment. This is Auset, the ninth sphere. This is one of the reasons why she is called the Mother of all living things.

Stages in the Process of Meditation

We have seen that if the Self-the indwelling intelligence-is unobstructed it will maintain the physical organism in good health and extend its functions to running the social aspects of our lives as well. The first source of interference to it comes from the failure to regulate the emotional and sensual activities of the animal part of the spirit. The second source of interference originates from our will when it is directed by our earthly education as opposed to our inner intelligence. These interferences, which cause physical and social disharmony are symbolized in the Ausarian metaphorein as

the usurpation of the kingdom by Set, and the stalemate (failure) of Heru's battle with Set, respectively. The essence of meditation and ritual then, lies in the harmonization of the will with the inner intelligence. This is symbolized as Ausar and Auset giving birth to Heru, and the latter directed to victory by Tehuti, the mouthpiece of Ausar. The function of the will, therefore, is to check the influences of the lower parts of the spirit, to enable the Self to direct the spirit according to the cosmogonical (divine) law and order (Tehuti/Maat).

The Process of Meditation

Thus far we have been speaking of an indwelling intelligence that is in charge of directing all of the involuntary mental and physiological functions. We have been saying that it is our true self. And you may have been wondering, quite correctly, why then you have not been able to "sense," to "feel" or to be conscious in some form of the existence of this intelligence. The answer is a simple one. Consciousness resembles a stream of light, in that it has a source of origin (inner), a path of propagation and a point where it makes contact (outer) with, and grasps the objects of perception. In our habitual mode of consciousness, whether we are dreaming or are awake, our consciousness is mostly "focused" at the point of contact with the objects of perception. You will recall, however, that there are times when as a result of being so absorbed in your thoughts, you find that your awareness of yourself, your surroundings and your thoughts are just returning to you from a moment in which you are at a lost for what you were thinking about. Some people call this being "spaced out," "absent minded," etc. What has really taken place? At such moments the focal point of consciousness has been withdrawn from the external point where it grasps objects (thoughts, feelings, the external environment), and it has been returned to its source within our being. Because of the immateriality of the Self and the manner in which the consciousness was withdrawn to it during such spontaneous occurrences, it is not possible to insperience the indwelling intelligence. The result is that we are only conscious of forms that consciousness perceives (our thoughts, feelings which we sum up as our persons, the environment, etc.), and not of the source of consciousness-that which is consciousness itself. The ultimate and highest aim of meditation is, therefore, the withdrawal of the *focus of consciousness* from the objects of perception-the goal of consciousness-and its return to its source.

When this is realized, we have no consciousness of objects (our thoughts, feelings, body and the environment). *Freed from objects of consciousness, we are conscious only of being conscious.* It is then that we are able to "sense," "feel" or insperience our inner true self. We will have much to say about this. We must first examine all of the possible manners in which consciousness can be altered.

The "normal" waking state is characterized by the tendency of the will to impose itself over the mental functions and its command over the voluntary physical functions. In this state the will is primarily engaged in determining what ideas should be associated according to the sense of logic and reference to the person's belief system, and what actions are to be allowed in the person's life.

The "normal" dreaming state is characterized by the dormancy of the will, which gives the spirit full control over the body and thought associations. The spirit's activities are of course determined by its programs, the condition of the blood, environmental influences, etc.

In both states, the "normal" waking and dreaming, the focus of consciousness is located in the external, lower part of being. A very important characteristic that they both share is their distractibility or the shortness of the concentration span. The inability to keep the attention on one object or train of thought for very long, during "normal" waking and dreaming is very well known.

Mediumistic or hypnotic (dream) trance, a state of meditation, is very much like the "normal" dream state with the fundamental difference that consciousness is fully undistracted. It becomes totally focused on an object or stream of thoughts. This hyperconcentrated state of the focus of consciousness is the key to impressing upon the spirit the programs that will determine its activities. For example, a thought to heal ourselves, expressed in the "normal" waking or dream states will fail simply because it was not held long enough in the sphere of awareness. In the mediumistic trance it can be held long enough to be strongly impressed upon the spirit. There are, of course, other variables to this procedure which will be considered in the later chapters on meditation. As the will is dormant, the contents of the awareness and the behavior of the person are directed by the spirit's program or by whatever else is influencing its activities (environmental forces, the will of the initiator, the hypnotist, contents of the blood, etc.). The full concentration of the focus of consciousness on a personality archetype (a deity) or a fragment of a personality (a "spirit," "demon," etc.) is known as "possession," as the behavior of the

person takes on the full characteristics of the elements of the personality in question. Because the spirit, and not the will, is directing the person's voluntary physical vehicle during this state, possessed individuals experience either a diminution or enhancement of their physical capabilities. Its full concentration on an idea, e.g., a virtue, which in turn directs its activities, is called an "obsession." This form of at-onement of our focus of consciousness with objects of perception is called in the Yogic system *Samprajnata Samadhi* (Samadhi = full concentration; Samprajnata = object of consciousness). Although it is very powerful and useful, it does not confer wisdom and Self knowledge, and when not directed by a wise teacher, it can lead to deep spiritual bondage. In fact, it is the mechanism that binds us (as the One Self) to one of the seven personality types. Although we are all the same one Self, we are each born in Samprajnata Samadhi (possessed) by one of the seven personality types modified by individuated physical circumstances.

The waking trance is a state of inner hyperwakefulness, and it exhibits two modalities. The first of these is similar to the "normal" waking state, with the differences that its degree of wakefulness is greater, it is confined to the mental sphere (the meditator's physical body is partially or fully asleep), and the focus of consciousness is fully concentrated on its objective. In the second of these modalities, the focus of consciousness is withdrawn from the objects of consciousness and returned to the source of consciousness-the indwelling intelligence. Here, the Self, which is immaterial, beholds itself; consciousness grasps consciousness. The yogic tradition calls it *Asamprajnata Samadhi*; At-onement of the focus of consciousness (Samadhi) without objects in the sphere of awareness. In his *Yoga Sutras*, Patanjali defines yoga as follows: "*Yoga (union) is attained from the inhibition of the mental energy/matter (citta). Then the Seer is clothed in his essential nature.*" The things that are united (yoked, yoga), a question that has plagued yogis for the longest, are the *focus of consciousness* and the *source of consciousness*. The inhibition of the mental energy/matter (*citta vrtti-nirodhah*) is attained by the deactivation of the will (ignoring of thoughts, letting them come and go without expressing interest in them or directing them). When this happens during the hyperwakeful state of waking trance, there comes a point where the sphere of awareness becomes free of thoughts, allowing the consciousness to "sense" "That" which is conscious. When this happens during the "normal" waking or dream states, it leads to the non-REM (non-rapid eye movement) state. This is why we do not

achieve consciousness of Self when we "space out" or enter into non-REM during sleep. It must be clear to the reader that our dreamming, and non-REM experience are not confined to sleeping. In fact, the thought drift activity that we experience during the waking state is in reality a different degree of the dream activity during sleep. The key, therefore, to attaining to the point of insperienicing, "feeling" our Self as the indwelling intelligence, as "that which is conscious" depends on the full awakening of ourselves, and the inhibition of the will's function of grasping and directing thoughts. This is the theme, incidentally, of the oldest religious text in the world. The *Pert Em Heru* (Coming Forth By Day (Awakened)), which is known, incorrectly, as the *Egyptian Book of the Dead*. This latter name originated from the Arab grave robbers who first discovered copies of it buried with the deceased.

The Components of a Meditation

Since the essential objectives of meditation--the raising of consciousness and the supporting of the will--depend on the raising of spiritual power there are certain health principles that must be observed before undertaking a course of meditation. These aim at the life-force (Ra, Kundalini): purifying its channels, equilibrating its modalities, nourishing it and optimizing the body's ability to relax. Tension impedes meditation by blocking the flow of the Ra (Life) force. These involve special dietary observances, yogic exercises, breathing practices, living in harmony with the cycles of the body, etc. The principle involved is no different from the preparation for an athletic contest.

The first set of meditations (9th sphere) involves going into a mediumistic trance with the objective of identifying with Ausar, for it is only through this action that we can *lay the foundation* for transcending our conditionings. We have already seen the importance of this procedure.

The second set of meditations (8th sphere) involves going into mediumistic trance with the beliefs that are to replace those incorrect beliefs that may block the way to achieving our goal. It is here that we "Open the Way" to allow the indwelling intelligence to extend its functions beyond the internal mental and physiological functions to the social aspects of our lives.

The third set of meditations (7th sphere) involves going into mediumistic trance with the image of our person as the deity governing the situation achieving and enjoying the goal that we are seeking.

The fourth set of meditations (6th sphere) aims at going into waking trance in order to oppose the conditionings that are opposed to the goal that we are seeking to achieve. We may find it necessary to repeat the first set of meditations once more again. The reason for this will be given later.

The fifth set of meditations (5th sphere) aims at going into waking trance to protect one's goal from outside obstructions. This is achieved by making a commitment to achieving one's goal without transgressions against others, or by being willing to face the consequences amongst our peers if this has been done.

The sixth set of meditations (4th sphere) aims at going into waking trance with the commitments to share the fruits of our accomplishments with others, regardless of our differences from them, and to maintain optimism in the face of "setbacks" and difficulties. It is here that the mundane goal is achieved. As it is said, "It was done in 6 days, and on the 7th, He rested."

But in reality, it is not time to rest. During the first set of meditations, we invoked the spiritual powers for the sake of our mundane objectives. It is now time to realize that the demands of earthly life exist for the sake of forcing Man to develop his spiritual powers.

The seventh set of meditations (sphere 3) aims at developing our spiritual power to the highest level that we are capable.

The eighth set of meditations (2nd sphere) aims at intuiting the true significance of the mundane objective that we achieved at the 6th stage.

The ninth set of meditations (1st sphere) aims at fusing the realizations of the past meditations into the realization of our Self as Ausar.

The tenth set of meditations (0 above the Tree) aims at realizing that the success of the meditations--fundamentally involving manipulations of our spirit--is due to the fact that our spirit is essentially unconditioned ("no things").

These ten components of a meditation are the substance of the traditional Kabalistical statement to the effect that all ten spheres or Deities must contribute to all of our undertakings in order for them to be of spiritual significance to us.

The Importance of Trance

We have seen that trance is an essential component of spiritual transcendence. The possession of the ability to go into trance at will, and to function in the state is a skill that all people must possess. Many people are now experimenting with so-called techniques of accelerated learning, which when understood are all based on the induction of a mild state of trance. They have discovered that by studying in a mild state of trance, learning can be sped up 2 to 50 times. The political, economic and military significance of this has not been lost to many nations that are secretly funding the development of these educational techniques. Imagine turning out a 20 year old Ph.D. in the most advanced concepts of nuclear physics, who at 30 would have the education and experience of a 60 year old. Incidentally, it was through the use of such "super" or "accelerated" learning techniques, and more, that enabled the ancient Black nations to forge in civilization, way ahead of the Western, and Eastern nations².

The studious reader would have noticed that the segregative functions of the left side of the brain correspond to spheres 2, 5 and 8, while the integrative functions of the right side of the brain correspond to spheres 3, 4 and 7. Sphere 9 unifies 7 and 8; 6 unifies 4 and 5, and 1 unifies 2 and 3³. The 6th sphere also unifies all spheres of the Tree. Of greatest importance to us at this point is the fact that while the left hemisphere of the brain is more concerned with the extroversion of consciousness, the right hemisphere is the introverter. Meditation, which is a process of introversion, relies heavily, then, on things that stimulate the right hemisphere to greater activity and deactivate the left hemisphere. This is achieved by concentrating on images and sensations, which are processed by the right side of the brain, while engaging the left side with the chanting of words of power. Since the left side of the brain deals with verbal thinking, it can be deactivated by engaging it with words of power, because the latter lack meaning (they are power holders, and not message holders). Repeating the word, prevents the process of verbal thinking which depends on the

2. Contemporary Black nations have fallen behind because they have been subjected to unrelenting warfare from the North for the past 4000 years, as well as the Western invention of that most Sebekian of tools,—money.

3. In reality, spheres one to three work out of a unified brain state.

stringing together of different words. In addition to this, the word of power contributes to the realization of the meditation objective.

The failure to understand this principle has been the cause for one of the greatest stigmas placed upon Black people for thousands of years. The use of images in thinking and meditating, in order to exalt the functions of the right side of the brain and thus introvert consciousness to bring about trance, is the basis of the religious use of "idols" and hieroglyphs. It is the reason Kamit (ancient Egypt) never abandoned the use of hieroglyphs for its religious and literary writings, while all of its civil records (inventories, bills, contracts, etc.) were written in phonetic script (hieratic and demotic). The well known concept that a picture is worth a thousand words is an allusion to the synthetical power of pictorial symbols. It is because of this that the kamitic initiates called the hieroglyphic script the "*Sesh Metut Neter*" (Sacred Writing). Its sacredness is due to its use in meditation and ritual. If for example, I want to heal myself through meditation, instead of going into trance with a thought such as "I am Ausar, the power to heal myself," I can chant the heka of Ausar "Aung," while visualizing my person holding a Uas staff (see Appendix A), which symbolizes well being and happiness. The string of meaningful words in the first example stimulates the left side of the brain, which by its very nature fights the internalization of consciousness. In the latter example, the right side of the brain is stimulated, therefore taking consciousness into the deeper recesses of consciousness, wherein reside the shaping forces of our behavior and physiological functions. This special use of the hieroglyphs has escaped all Egyptologists who have treated hieroglyphs in the only way that their limited understanding has allowed them. Westerners, who cannot help interpreting the Kamitic hieroglyphic script on the basis of their use of language, can do no better than to make the racist claim that it represents a primitive form of writing⁴. The hieroglyphic script is made up of 1) a set of alphabetical symbols representing vowels and consonants. 2) a set of non-alphabetical symbols that have been all lumped indiscriminately into a class Egyptologists call "determinatives" (some indicate that the word represents a deity, others, a person, etc.). While some of these symbols clearly function in this capacity, many of them are parts of what can be called the *Kamitic right side*

4. This is not a strong charge since Western scholars know very well that the Kamitians invented the script in use by the West. Do they call themselves primitive for not having even invented a script of their own? ♦

of the brain symbol set. With the use of these symbols, which I have compiled and explained in Appendix A, all ideas that can be put into words for meditation purposes can instead be expressed pictorially, i.e., acted out in the spirit. Not only does this facilitate meditation, it eventually helps to unify the thinking of the initiate by providing him with a wealth of synthetical symbols for the use of his fourth sphere faculty. This esoteric or symbolic function of hieroglyphs is under the dominion of the Goddess of wisdom Seshat (also Seshait), also known as Sefkhit Aubut (related to the seven "liberal arts"), a female aspect of Tehuti. Tyros in Kamitic esotericism will be able to see the connection to "magic."

Level 1, First Three Stages of the Meditation Process

Care of the Life-force

As the raising of our consciousness to the higher parts of the spirit and the achievement of our will cannot take place without a strong life-force, care of the life-force is the most important preliminary requirement to success in life and meditation. It is this force that is the energetic and substantive basis from which our physical bodies and higher parts of our spirit are made. It is also the basis of our metaphysical faculties that we call "deities." These are the spiritual complexes that are in charge of the operation of the host of physiological and mental functions. Het-Heru, for example, is in charge of the gonadal, gestational, artistic, imaginative functions, and so on; Sebek is in charge of the cerebro-spinal, verbalizing, sequential logical functions, and so on. It is for this reason that the life-force was called by the Kamitians Ra, the "father of the Gods and of all living things." It is not "the sun god," it is the solar force, which is the substantive and energetic basis of all things on earth¹. While the Kamitians knew this fact over 6000 years ago, Western scientists have just recognized it in the past 100 years.

The observances that must be upheld to keep our life-force strong involve proper diet, conservation, moderation in our activities (mental and physical work, sex, eating, etc.), and living in harmony with the cycles and modalities of this life-force.

The Four Principles Underlying the Process of Meditation

The Fundamental Principles of Meditation

1. Level 1 of meditation, which is carried out in three stages (spheres 9 - 7), aims at a) positioning the Self (the inner guiding intelligence of our being) as the performer of the meditation and the undertaking, in place of our person. It is important to realize that our person is a limited, conditioned and defined entity-i.e., it is

1. Ultimately, food is transformed sunlight. Plants absorb it through their chlorophyll, and transform it into all of the substantive, and energetic material of the animal kingdom.

composed of a portfolio of capabilities, incapacabilities, sensual and emotional orientations. As such, it is not capable of functioning outside of its portfolio. A martial personality cannot achieve a goal that requires mercurial, or venusian talents, but our Self-the indwelling intelligence guiding all of our spiritual (subconscious) and physiological activities can.

It must be realized that we are not merely positioning our Self as the executor of the meditation. Ultimately all meditations have as their purpose the realization of our true Self-Ausar, the inner guiding intelligence-as our identity. It is this that is meant by the archaic phrases, "achieving spiritual liberation," "attaining to nirvana," "Yoga is the union of the self (they mean person) with God," and so on. These nominal definitions, however, do not work for the student. What are needed are procedural definitions. To wit: Meditation has as its purpose, the uniting (yoga) of the will of the individual (Heru) with the indwelling intelligence (Ausar/Self), which is responsible for directing and unifying all physiological and spiritual functions. This union enables the individual's conscious needs-what is willed (for health, wealth, security, marital success, wisdom, etc.)- to be accepted and carried out by the indwelling intelligence². This inner intelligence is always ready to do so, but the union between it and the personal will is interfered with, in most cases, by the set of disunited, conflicting, and contradictory ideas (the person/Set) that make up the belief systems guiding the actions of people.

2. Level 2 of Meditation, which is carried out in three stages (spheres 6-4), corresponds to the exertion of our will to establish the domination of the law of God-Cosmology, Maat Tehuti-over our thinking, feelings and actions. It is the living of this law that gives substance to our identification with Ausar as our Self. What are the "laws," or shaping forces, that govern your personality? Are they not a set of "I can do so and so," "I can't do so and so," "I like or don't like so and so, hence I do it or don't," and so on? What would happen if the indwelling intelligence running your body functioned in such a manner? "Well today I don't feel like directing the manufacturing of blood sugar, and I will not detoxify the body. I don't like doing that kind of work. It is so repugnant, etc." Shall we not thank God that it functions according to divine law? Yet, what it

2. In the metaphorein of Ausar, this corresponds to the making of Heru king of the world of the living, and Ausar, king of the underworld, as well as the resuscitation of the latter by the former.

does for your body and "subconscious mental activities" it can do for your marriage, career, etc. But it is not a simple process of imagining what you want with a strong desire. You must identify yourself as the indwelling intelligence, which is to think, feel and live according to divine law (Maat and Tehuti).

3. Level 3 of meditation, which is carried out in three stages (spheres 3 - 1), corresponds to the ability to utilize the divine powers, and omniscience of the spirit as a result of having established the law of God as the guide for living. It is important to distinguish these powers from those obtained through the "occult" (subtle physics) use of herbs, gems, blood, and so on. While the latter functions through the lower part of the spirit, requiring no spiritual transformation in the practitioner, the powers of the higher parts of the spirit (spheres 1-3) work primarily through divine law and words of power.

4. Level 4 of meditation corresponds to the realization that as our Self is inseparable from God, and shares in the same qualities of God, it is God that is ultimately responsible for all of the good things in our lives.

The 10 Stages of the Meditation Process

We will illustrate the meditation process with two scenarios. In the first, we have a woman who is having difficulties with her reproductive organs, and as a result, cannot become pregnant. All medications (allopathic, homeopathic, acupuncture, etc.) have failed. She consulted the oracle in the latter part of this book and was told that Het-Heru, the venusian deity will help her. The reason for this reading is that she has been too "hot" in her daily activities. The "fire" generated by the intensity with which she carries out her job (she is a boss lady), and the sharpness with which she deals with her subordinates are taking a toll on a reproductive system that was already congenitally weak, and harmed by earlier abortions. In the second scenario, we have a man who was told by the oracles that his career will be advanced by Maat. He came to the diviner because he could not understand how and why his acquaintances with significantly less talent, were steadily making progress, while he was stagnating, in spite of well planned and calculated career moves. Maat's prosperity generating force was choked off in his life because he failed to share with others. He was always too busy trying to make a buck, and would not make time to give some of his skills to his community. Although he was a devout church goer, his constant worrying over his financial situation betrayed that he had no

understanding of, or faith in the laws of God. Let's call our woman Nefert-ra, and our man Sehu. They will achieve their goals through the series of meditations. Although the methods (chanting of hekau, breathing, etc.) that they will employ are efficacious, their success will depend on their ability to carry out the instructions.

Level 1 of the Meditation Process, Stage 1, Sphere 9

The first meditation aims at positioning Ausar as the executor of the meditation. Nefert-ra and Sehu will go into mediumistic trance chanting the heka "Aung Ausar Hung" (see Chapter 24), while visualizing themselves wearing the White Crown of Ausar (see Appendix A). Before performing this meditation they would have thoroughly studied the metaphorein of Ausar, and the meaning of Ausar as the indwelling intelligence that is guiding all of their spiritual (subconscious), and physiological functions. All of this information is to be equated with the White Crown of Ausar. As a result, the act of visualizing ourselves wearing this crown symbolizes our identification of ourselves as the embodiment of the ideas associated with Ausar. But more importantly, it enables us to express this act of identification without verbal thinking (left side of the brain activity, which resists the internalization of consciousness). That is to say, it enables us to think with the right hemisphere of the brain, which is in charge of the internalization of consciousness. This is the meaning of the Kamitic teaching to the effect that *"what the house of Neter (the Supreme Being) dislikes is much talking. Pray thou with a loving heart, the utterances of which are all in secret."* The "talking" during prayer (meditation) is the verbalization of our thoughts. The praying, which is uttered "in secret," is conducted through the graphic representation of our thoughts. This can be proven by comparing the attempts to meditate with verbalized thoughts, in comparison to using imagery. The fact that mental chattering is inimical to meditation, and that visualization aids it, is well known to seasoned practitioners of meditation.

Another important reason for bypassing the left side of the brain resides in the fact that it is the seat of our segregative, or disintegrative thinking and behavior. It is dominated by Set, the evil principle within us. It is the origin of the thoughts that delude us.

It is important to realize that the scope of this meditation is limited to initiating the process of identification of the individual with the Self. The realization of this identity, and the struggles to establish it, make up the theme of level 2 of the meditation process.

It is also important not to equate the process of this stage of meditation with western hypnosis. The individual is not being hypnotized into accepting the idea that his true self is Ausar. We must always keep in mind that Ausar is not an idea, but an actual entity³. It is the inner intelligence within our being, to which we are returning our identity. The closest that this meditation comes to hypnosis will be seen in those cases in which a person's ability to perform a particular task at a certain level is restored through hypnotherapy. The person is led to identify with his original capabilities, in place of the faulty performance that has replaced the former. It is not uncommon for athletes and artists to restore their confidence, or bring out their full potential through hypnotherapy. The major differences between the method employed here versus hypnotherapy reside in the fact that here the individual is identifying with the indwelling intelligence as his Self, whereas, in western hypnotherapy he maintains the person (the lower part of being) as his identity. While our method avails itself of the omniscience, omnipotence, and omnipresence of the inner intelligence of our being, western hypnotherapy confines the individual to the limitations of the personality. We must remember that our persons are defined entities. Some are martial, others lunar, others mercurial and so on. Each represents a set of capabilities and limitations.

The second meditation that must be done in this stage involves chanting the heka "Aung Ausar Hung," while visualizing your person wearing the White Crown of Ausar, as you plant a grain of cereal (corn, or barley, etc.). See it grow into a tree full of ears of grain. This is a right side of the brain way of expressing 1) your understanding that your Self-indwelling intelligence- is the source of all prosperity and sustenance in your life. 2) It also states that "from One comes many." This is to remind you that Ausar, your Self, is the one and only Self dwelling in all things. It is also symbolical of the fact that all of people's problems stem from their failure to identify with their true self. They thus invent millions of false causes for man's problems, and, of course, millions of like solutions. While Schu has been blaming his lack of advancement on the inabilities of others to appreciate his true worth, Nefert-ra has been oppressing herself with the belief that life is just not fair. "Why me?" She asks herself over and over again. The truth is that all problems stem from the lack of knowledge of Self, or that the true self is the

3. This is why I coined the term "metaphorein," in place of myth, and allegory.

indwelling intelligence. Once this is known and taken as a base from which to build our thinking, feeling and action patterns, then we will avoid and solve all problems. That is, from one measure comes the solution to all problems. This unitary outlook on life is the true basis of monotheism.

The next set of meditations of the first stage aims at breaking the indiscriminate imitation flaw of the 9th sphere.

The third meditation at this stage involves chanting the heka "Aung Vang Duhung" (see Chapter 24). Once you are in trance, seek to recall one of the earliest times in which you manifested a particular emotional or sensual behavior. You will always discover that their earliest manifestations occurred when you were a child. Make the attempt to relive-just not remember-the situation, and you will notice that you expressed such behavior because you had no other option. You lacked the experience and the intellectual maturity to react rationally and philosophically to the situation, so you had no choice but to follow the emotions that reflected themselves in your awareness. You must therefore proceed to 1) meditate on the fact that now that you are an adult, you now have ideas, in place of emotions, through which to express yourself, 2) if you are going to continue this child-like behavior you must make a commitment to go and seek counsel for your life's problems from a child. You must also take note of the fact that the emotional expressions of anger, sensual craving, fear, shyness, greed, jealousy, etc. are not only common to both man and animals, but are the primary mode of expression of the latter, while man has a superior intelligence through which to alter his behavior. We must ask ourselves then (during the trance state), "How can we claim to be superior to animals, if we allow our emotions and sensualism to direct our thoughts and actions?" We must also identify each of these emotions, which originate in our animal spirit (the Khaibit, sphere 10), with one of the symbols of the Sesh Metut Neter (see Appendix A). Western biologists have just recently discovered that the human brain is in reality a number of brains, some of which are the centers for the traits that we share with animals. This fact was known to Kamitic priests thousands of years ago. They communicated this information through their hieroglyphic constructions of human-headed animals, and animal-headed humans. E.g., Anpu (Anubis), the jackal headed man symbolizing the cunning and cleverness that man shares with the canine species

(also with the baboons⁴, and other apes); the hawk, a trainable bird of prey, was used to symbolize the higher combative and destructive aspects of Man's spirit. These are the Deities Heru, Herukhuti, Seker, etc. An uncontrolled sensualism, for example, was equated with the pig-a correspondence of the "deity" Set-which symbolizes the self-destructive nature of an unbridled strong sensual drive. It is founded on the fact that the pig is known for its greed, which does not stop at even eating its own piglets. One must meditate with the following aims: 1) to realize that, to follow our emotions, is to imitate the animal part of the spirit⁵, and 2) to detach our identity from our emotions. A major source of delusion and spiritual bondage comes from the belief that our emotions are expressions of our Self. People are in the habit of saying, "This is the way I feel . . . this is what I desire . . . I like so and so, etc." The Tree of Life offers us a means of seeing the difference between our Self, which resides at sphere one, with its roots in "0," and our emotions and sensual passions, which reside at sphere 10. We can begin to break these false identifications, by seeing our emotions and cravings for what they are; expressions of the animal part of our spirit (the Khaibit-sphere 10). The ultimate goal of our meditations, is the return of our focus of consciousness to the unprogrammed and unconditioned part of our spirit. Again, I must remind the reader that these meditations are not to be conducted through verbal thinking. The information associated which each symbol of the Sesh Metut Neter (Appendix A) must be thoroughly studied, understood and accurately amplified. While you are in trance, you must see your person with the head or body of the animal symbolizing your emotion or desire, indulging in an emotional situation. Jealous or hateful people might see themselves as serpents, filled with venom (ill will), waiting to ambush others. All negative emotions can be symbolized as worms eating away at one's vital force (Ra). Schu, whose emotional problem is one of selfishness (8th sphere), will see himself as a canine (a jackal, or a dog). Have you noticed how dogs

4. Hence the baboon that is "sacred" to Tehuti. It is in reality a symbol of the 8th sphere that has close association to the 2nd. Yoruba initiates will understand this by analogies to the relationships of Elegba, the trickster, cunning Orisha to Ifa, the God of wisdom.

5. Emotions, and sensual pleasures, it must be understood, are to be allowed expression, only when they are in harmony with the truth. The "truth," though, is to be arrived at either through oracular inquiries, meditations taken sometimes to the 6th stage (sphere 4/Maat), and at other times to the 8th stage (sphere 2/Tehuti).

for the most part do not like to share their food? Nefert-ra will see herself on her job as the Goddess Sekmet--the lion-headed, destructive aspect of the sun's desert and barrenness making power. Please note that the third meditation is subdivided into four components.

The fourth meditation at this stage involves chanting the heka "Aung Vang Duhung." Once you are in trance, seek to recall one of the earliest instances in which you imitated your present emotional expression from someone else. You will notice that in most cases this took place when you were a child. Meditate with the aim of realizing that the emotion that you are presently harboring has its roots in the indiscriminate imitation of others. This is a form of "age regression meditation"

Level 1 of the Meditation Process, Stage 2, Sphere 8

The first set of meditations aims at positioning Ausar as the foundation of the reasons that we give ourselves for our beliefs, ways of feeling, and acting. People are in the habit of basing the rationalizations for their actions on their identification with their persons. In contrast to our indwelling intelligence, which is unconditioned, each person is the embodiment of a set of conditioned behavioral patterns. Fear, anger, sensitivities, shyness, failures, likes, dislikes and other shaping factors of personalities serve to limit an individual's ability to achieve his goals, not just simply from the fact that emotions can make him act irrationally, or paralyze his capacity for action, but more importantly, from the fact that they can interfere with the activity of the indwelling intelligence. This is symbolized as the killing of Ausar by Set. We must therefore realize that it is not a simple matter of "thinking positively," which must in the long run fail as long as the individual continues to identify himself with his person, which is in essence, limited in its capabilities. *A positive thought cannot succeed if it is contradicted by an innate limitation of the personality. We must therefore identify with the free part of ourselves--the indwelling intelligence--in order for our positive thoughts to be successful.*

The chief meditation of this stage is suggested by the function of one of the Deities of this sphere, Anpu (Anubis). He is the embalmer of Ausar, and assists in his mummification. In the Sesh Metut Neter, embalming and mummification symbolize the

incorruptibility of the higher parts of the spirit. The initiate who has elevated his consciousness to this level is beyond the decadent influences of earthly things, which are symbolized by worms (see Appendix A). These earthly things-worms-that corrupt us are the earthborn ideas (the Sebau) that we hold about ourselves and life. As we saw, they originate in the left side of the brain (sphere 8) of Sahu Man. They are the emotion based rationalizations that we give ourselves, to "justify" indulging and following our emotions and sensualism. "I am only human so, naturally, I had to . . . or couldn't, etc." "I didn't live truth, but I am doing my spiritual work." To overcome this way of thinking we must thoroughly study and understand the fact that our true self-Ausar-is beyond the influence of emotions. No matter how often, and how strongly they reflect themselves in our awareness, we can resist and ignore them. What would happen if you didn't respond as an emotion suggested? Make an honest, and determined effort to ignore them the next ten times that they visit you, and you will see that they really don't have power over you. It is for this reason that emotions (Sebau) are called "the children of impotent revolt" in the *Pert Em Heru* (*Egyptian Book of the Dead*). Most people are controlled by their emotions mainly because they believe that they must follow them. Or, because they believe that emotions are the validators and justifiers of their actions. As if emotions were signifiers of truth, most people believe that they cannot do what they don't feel, and must do what they feel. All of the ideas of the Self's-indwelling intelligence's-imperviousness to emotions and sensualism must be equated to the depiction of Ausar as a mummy. Chant the heka "Aung Aing" (see Chapter 24) until you are deep in trance. Once in trance, recall a rationalization that you give yourself for indulging an emotion, while seeing yourself unmoved by it. Visualize yourself as the mummy Ausar⁶. The objective is for you to get in the habit of reasoning that if you identify with your true self, as opposed to your person, you can never use your emotions as justification of your actions. When we get to stage 4 of the meditation process we will see how the rationalizing faculty (8th sphere, Sebek) helps us to become impervious to temptations--i.e., how it embalms us (prevents moral decay). Nefert-ra must reject the belief that she cannot help getting upset by other people's lack of capability. As this fieriness is an intrinsic

6. It is important to appreciate the fact that here the problem is verbalized (stated by the left side of the brain), and the solution is pictured (expressed by the right side of the brain!).

quality of her personality (martial), she cannot become a calm person by simply nourishing positive thoughts to the effect. She must identify with her Self, Ausar, which is able to manifest any behavior, and personality that is required. We will have more to say on this in the third stage. Shu's belief that his goal of achieving financial security can only be reached by devoting all of his time to his personal pursuits, will be transcended by his realization that as his true self is the same Self in others, what he does for others, he does for himself. His true self is not bound by time and energy limitations in the accomplishment of its goals. The indwelling intelligence directs thousands of physiological functions at the same time. By identifying with it as our true self we are able to transcend the limitations of our persons. This identification is the "Opening of the Way." Our rationalizations of what we can and can't do, which are the intrinsic limitations of our personalities, close the way to the working of our indwelling intelligence in the totality of our being. It limits the Self to the task of directing the "subconscious" mental and bodily processes. To sum up, the objective of the meditation at this stage is the realization that as our true self is infinite in its potential to know and do, we must never accept any limiting thought regarding the things that we need to accomplish in life. We must always be ready to say "I can . . .," with the understanding that this "I" is not the complex of capabilities, limitations, and inclinations that we call our personality, but the unconditioned, hence, infinitely capable indwelling intelligence of our being--Ausar.

Level 1 of the Meditation Process, Stage 3, Sphere 7

Now that we have positioned the infinite potential part of our being-the indwelling intelligence-as executor of the meditation (stage 1), and have brought our rationalizations of what we want, in harmony with the Self (stage 2), we are now ready to meditate on achieving the goal. A fundamental principle at work in this stage is based on the fact that our life-force does not make distinctions between the actions that we visualize during trance, and the same actions when they are carried out physically. Western scientists have objectively verified that the visualization of ourselves doing exercises, while in a mild state of trance, effects the same physiological responses as actual exercising. Many athletes and artists are currently improving their performances in this manner with the help of hypnotherapists. The spirit ("sub-conscious") does not distinguish

between a successful performance (singing, playing tennis, typing, lecturing, having sex, etc.) that is carried out in one's imagination during trance, from one that is carried out physically. To wait for success in the physical performance of an act, before you can feel confident of your ability to succeed, is backward and dangerous. In the mediumistic or sleep (hypnotic) mode of trance, the animal spirit with all of its conditioned resistances to change is lulled to sleep⁷. This enables us to carry out perfect performances in our imagination while in trance. On the other hand we might hit or miss our objectives when we physically carry out our actions without such preparations. If an individual were to conduct 100 perfect lectures, or golf swings in the entranced imagination, as far as the spirit is concerned, the individual has, "in actuality," perfectly performed these acts, even though they have never been done physically. When the time comes for these actions to be done physically, the spirit will guide the body to the flawless execution of the acts. This is due to the fact that the spirit (the "sub-conscious") is the executor of all actions.

We are just not simply speaking of some esoteric way of rehearsing. All behaviors, and physical functions are controlled by matrices composed of sub-atomic energy/matter. This energy/matter is the substantial basis of our thoughts. We must realize that the sounds, and images that are perceived as thoughts, must be formed from some type of energy/matter. It is this energy/matter that we manipulate into images to direct and control, not only our physiological and emotional behavior, but events in the social dimension of our lives, as well as the environment, as you will verify from your success in meditation.

Assistance From the Deities

"Seek assistance from deity A," "Deity B will protect you," etc. are expressions that can only be placed in proper perspective through the Tree of Life. While our Self is located at Sphere 1, and is unconditioned and unqualified, personalities are located at sphere 9, and are conditioned by the set of qualities of the 10th sphere. Where the 10th sphere (animal spirit, Khaibit) emphasizes the fiery mode (Aries, Scorpio, Leo, etc.) of the Life-force, the individual's Ka (personality), barring illness, etc., excels at fiery tasks and

7. This is the main reason for employing this type of trance during the first three stages of the meditation process.

challenges. The person is zealous, enterprising, quick in deciding and acting, short tempered, a leader through force of character, etc. But this heat, which makes this type of person successful when challenged to respond in a fiery (hot/dry) manner, will be the cause of failure when challenged to meet a situation that requires the calm reflection, and flexibility of the watery (cold/moist) type of personality, or the persuasive and clever rhetorical skill of the earthy (cold/dry) personality, or when challenged to a long protracted fight that requires the blend of law and power of the airy⁸ (hot/moist) personality type. Thus we can understand the "indivisible duality" between the two components of our being (hence man is called "an individual"); the Self, which is the constitutional component, and the person which is the functional. This is to say that the constitution, or law of our being, which is the Self's infinite capacity of expression, is united at our birth to a finite functional complex--the personality. A fiery person, for example, will not find in his personality portfolio the means of genuinely, convincingly, consistently, and most importantly, satisfying to his nature, being calm and yielding in confrontations. Similarly, the watery person will be afflicted when called upon to be zealous, enterprising, and domineering. In the archaic mode of speaking, each person must seek assistance from the "personality complex"-the deity-that governs the set of behavioral attributes that are outside of our natal personality. Since we are each born in intimate association with only one of these seven personality types, the practice of invoking, or evoking (calling out⁹) the non-natal personalities, seems to the spiritually immature as if beings external to ourselves, were being called upon. We must clarify this point. Although all personalities are latent in our Self, the other six that a person is not born with are outside of her person. Unfortunately, this subtle arrangement--*inside the Self, but outside the person*--has given rise to the widespread belief that the deities are outside of our being.

8. It is important to separate the Kamitic "airy" metaphor which is the hot and moist principle, from the Chinese (Taoist) "air" which corresponds to the Kamitic "earth." Similarly, the latter is not the same as the Chinese "earth" which corresponds to the Kamitic "ether," also known as "akasha," to use the Hindu term.

9. Note that the terms associated with bringing forth the deities, "evocation and invocation" are based on the root, "voc," to call. It hints at the method of bringing out the inner powers. They are called, or chanted out through the use of hekau (words of power, mantras).

To invoke a deity, then, is to call a personality complex out of its latent state within the Self, and actualize it as a temporary substitute to our *natal personality*. The fact that the *non-natal personality complex* that is needed to solve the problem must be called out of its latent state within the Self, underscores the premise of the first stage of meditation. We cannot benefit from the infinite potential of the indwelling intelligence if we do not identify with it as our true self, which transcends all personality qualities. We cannot call out behavior from our personalities that are not intrinsic to them. Calmness cannot come out of fire, zealousness cannot come out of earth, or water, etc. Thus, to the degree that we can identify with Ausar, we can manifest personality qualities that are not natal to us. We find many "*Chapters of transformations (Kheperu)*" in the *Pert em Hru (Egyptian Book of the Dead)*, in which the initiate ("deceased") who has realized himself as Ausar is thus able to transform himself into a hawk of gold (Heru), Ptah, a phoenix, a lotus, Temu, Sobek, etc. We read in plate XXVII, "*Said Ausar, the scribe Ani, justified in peace. I came into being from the unformed matter, I came into existence as Khepere (the principle of transformation). I unfolded into plants, I am hidden in the tortoise. I am the te (atoms, essence) of every deity. I am yesterday as the four, and the uraeus of the seven which came into existence in the East.*" Note that the initiate, the scribe Ani¹⁰ is addressed as Ausar showing that he has achieved this level of being. Unlike western "scholars" who claim that Man evolved from apes, the Kamitic sages taught that Man came from the "unformed matter" (the *paut*). Note that his Self, Ausar, is the "te," the essence, or "atom" of all the deities. The "four of yesterday," correspond to the four fundamental transformations of the life-force (the four elements) underlying the seven personalities, of which the initiate says that he is their "uraeus."

Another important concept to be comprehended, deals with the manner in which changes in our behavior, and life is achieved. An effect of anti-polytheism has been the substitution of abstract ideals for the deities, which we have seen are personality complexes. As a result, people will pray or meditate on getting "courage," or "patience," etc., which are abstractions, instead of meditating on manifesting the entire personality complexes that govern these

10. Although the papyrus was prepared for the deceased scribe Ani, the very nature of the material, and the spiritual tradition of Egypt, leave us to conclude that the lofty spiritual teachings in the "*Pert em Heru*" reflected the teachings of the initiates into the mysteries.

attributes. This takes us back to the Sesh Metut Neter. *The spirit can only react to wholes, concrete thoughts, images, and sensations.* While it cannot react to the abstract word "evil," it can react to the image of something considered so, unless the former gives rise to the latter in the person's mind. In the same way, it cannot react to the *fractional abstraction* "courage," but it can react to the description (a concrete indication) of a personality (a whole) having courage as one of its qualities. Good creative writers know this well. To move their readers (affect their spirits) they know that they must "show," more than they "tell." This is why the Christian tradition promotes the concrete image of the life and suffering of Jesus, above the concepts regarding the Father in heaven. The truth is to be found in the fact that the Father in heaven is just too abstract to serve as a model for affecting the spirit of its followers. The process is better known in Africa, where it is well known, that there are seven distinct personality types (archetypes) which cannot be united into one synthetic archetype, as the Christians have tried to do with the Christ¹¹. Each deity is the archetype, or perfect exemplar for a specific personality type. Heru in Kamit, and Shango (Jakuta) with the Yorubas is the archetype of mature manhood, fatherhood, male leadership and kingship. Auset in Kamit, Yemaya with the Yorubas is the archetype of mature womanhood, motherhood, female leadership, and queen-mothership. Herukhuti in Kamit, Ogun with the Yorubas is the archetype of the enterprising, pioneering, defensive, and aggressive personality type, and so on. So rather than meditate on the fractional abstraction "courage," for example, we bring out of latency the full personality complex (a whole) of either Heru, or Herukhuti. The process is exactly as that encountered in the practice of Homeopathic, or Chinese medicine. We don't prescribe medicines for fractions such as "suppressed menses," or "fever." We consider the entire complex of symptoms, and if needed, all of the personality traits of the patient, and search for a remedy which addresses the entire complex. For example, what will truly cure (just not palliate) the suppressed menses of a fiery woman, will not only fail to help a similar disorder in mild woman, but may even aggravate the condition.

Nefert-ra will therefore meditate on manifesting Het-Heru, as opposed to the fractional abstraction of "becoming a calm

11. I say the Christ, and not Jesus, because the Nazarene from Galilee has been turning in his grave for the past two thousand years over what Paul has done with his Jewish Messianic movement.

person," or on visualizations of her womb healing, etc. She will chant a heka of Het-Heru, "Aung Tang sutch-a-a Het-Hert" (See Chapter 24). Once she is in trance, she will see herself wearing the crown of Het-Heru¹², dressed in yellow and green to enhance the required mood. Visualizing herself thus, she will recall those recurring situations in which she tends to function in a fiery manner, but seeing herself functioning in a sweet, yielding, and mild manner. She will support this meditation by indulging in lively music, keeping herself entertained, surrounding herself with beautiful things, and other correspondences to the deity Het-Heru. As she works more and more with the heka (word of power, mantra), and its energies flow into energize the imagery of the meditation, Nefert-ra will find a growing motivation to function as ritualized. Once she begins to manifest the desired behavior, which will be established at the end of the 4th stage of the meditation process, the avoidance of fiery behavior, and the expression of sweetness in the face of confrontation will result in a lowered metabolic rate which is conducive to the healing of the ovaries, increase in body fat, etc.

Since Sehu was told that Maat will help him achieve his goal, he will enter into trance with the Heka of Maat, "Aung Shring." Crowned with Maat's feather he will see himself giving some of his time and skills to his community. The bringing of balance into his life will be symbolized by the visualization of himself holding a scale with his heart in one pan, and Maat's feather in the other (See the Maat card). It symbolizes the balance between all complementary elements; in this case, the needs of the person, and those of the group.

In the chapter on initiation it was said that this stage also corresponds to the intensification of the life-force. Let's recall the observation that our emotions are the psychical driving force of the spirit. Nothing that is willed can be realized if there is no e-motive force behind it. A mistake that most people make is to think of joy as an effect, or reward for success, when it is the psychic motive force that is needed to succeed. This motive force can be cultivated by a practice known in the yogic tradition as asvini mudra. It consists in the rhythmic contraction and relaxation of the perineal muscle. This is the small annular muscle that is contracted in order to stop the urine in mid stream. It is also the muscle that goes into spasms at the moment of sexual arousal and orgasm. The practice of asvini mudra (as well as mula bandha) throughout the meditation

12. Symbolizing that she has succeeded in acquiring the qualities of the deity.

at this stage generates a feeling of sexual arousal, which the spirit, unlike the rational part of our being, does not distinguish as "sexual excitement." To the spirit, this pleasure is associated with the contents of the mind during trance. As far as the spirit is concerned Sehu is experiencing pleasure from sharing, and Nefert-ra is enjoying being sweet in the face of confrontation. And as we have shown earlier, the sharing, and the sweet behavior carried out in the entranced imagination are as real to the spirit, as the physical undertaking of the actions.

It is important to realize that the method given here for conducting this stage of the meditation process is a mere adaptation of the actual practice which consists of a full blown ritual involving trance induction through chanting, drumming, dancing and the use of many other techniques.

Summary Nomenclature

It is important to pay particular attention to the special manner in which the words "person," "individual," and "self" are being used in this book. While they are generally used synonymously, their etymology shows that they are fundamentally different in meaning.

Person: is compounded of "per" = through + "son" = sound. We have seen that the various personalities are expressions of the deities (words of power, sounds) working through the lower part of the spirit. At times, for the sake of communication, I will sometimes use "lower self" for person. It corresponds to our being at the 9th and 10th sphere levels.

Self: is a term allied to the concept of identity. It is thus reserved in this book for the higher part of being. This will be understood by the capitalization of the term, as Self, or by the construction "true, or higher self." It corresponds to our being at the 1st sphere level, and 0.

Individual: is compounded of "indivisible + dual." It is obvious that this word, like "person," is not the kind of word that accidentally comes into being at the fish market, or the barber shop. It is created by men working on a subject with the precision and discipline that is demanded by chemistry, and mathematics. "Individual," thus denotes the indivisible duality between the higher and lower parts of our being. The Self and the person. It corresponds to being at the 6th sphere; the point of supreme equilibrium on the tree.

Level 2, Second Three Stages of the Meditation Process

The procedure of separating the meditation process into stages, is a strategy that is dictated by the behavior of our life-force (Ra, kundalini). While, on one hand, its arousal is essential to the realization of the meditation objective, on the other hand, its arousal also vitalizes the conditionings, and beliefs that are opposed to the meditation goal. For example, when a person meditates to give up smoking, the arousal of the life-force to realize this objective will also vitalize the habit of smoking. It is clear, then, that something must be done as a safeguard before arousing the life-force. This is the objective of the first two stages of the meditation process. A nonarousal of the life-force mode of meditation (mediumistic trance) is used during the first two stages to impress upon the spirit the goal of the meditation. Once this has been established, a life-force intensifying mode of meditation is used in the third stage to vitalize the objective. If an antagonistic conditioning to the objective, or the virtues that must be cultivated to achieve it exists in the spirit, it will also be vitalized. This will result in a crisis, or several of them, in which we must choose between the new objective, or the new virtues, on one hand, and on the other, the old habits. These crises are called, in the spiritual tradition, "crossroad" situations. This is the theme governing the second level of the meditation process.

Level 2 of the Meditation Process, Stage 4, Sphere 6

This stage corresponds to a set of meditations revolving around man's will. It was said earlier that for an indication of an expected accomplishment to be considered an act of the will, it must be free of emotional or sensuous influence. Otherwise, it is a desire. Since all personalities are indissolubly tied in with emotions, only those expectations arising from an identification with the indwelling intelligence can be considered willed events. There can be no such as a free will where the individual's choices are dictated by emotional or sensuous compulsion. It is important to note that the

failure to distinguish between willing and desiring is a major cause of the failure to grow spiritually, for we fail to transcend our emotionality when we avoid an emotional act, because of another emotion. This is the reason for Heru's initial failure to defeat Set.

We must also recall that the true purpose of our will is not for choosing the path of our destiny, which is determined in the spiritual realm before incarnation. This is why competent astrologers can read a person's destiny from their charts. In most traditional African societies, it is a common practice for the character, and destiny of an individual to be revealed by diviners shortly after birth. The Goddess of destiny, for example, accompanies Tehuti when he makes his appearance at the individual's birth. This can be viewed from another perspective. Every person's destiny is under the control, and direction of the indwelling intelligence. The true purpose of the will is to ensure that the thoughts, feelings and actions that we undertake are in harmony with the plan of our indwelling intelligence. All truly successful people, who have not been guided by diviners, manage to intuitively, or instinctively discover their career, or destiny objective as determined by their true self. Unfortunately, they are in the minority. Most people must discover their earthly mission from their indwelling intelligence through the use of oracles, or in-depth meditation.

In most cases, the effort to live according to the dictates of the Self, which are based on divine law, brings us into opposition with the emotionally dominated personality. These crises, which are intensified by life-force arousal procedures, are symbolized in the Ausarian metaphorein by the battle between Heru and Set, and in other traditions, they are the "crossroads," which are the chief places for conducting rituals, and making offerings to God. These spiritual crises are the most important events in our spiritual development. They are the only events that mark our spiritual growth. It is of utmost importance to understand that spiritual growth does not take place from the studying of scriptures, spiritual literature, doing rituals, meditating, deity or ancestor possession, etc. These are merely means of preparing you to live truth at the crossroad. Unfortunately, about 97% of students of spirituality do not know this truth. They pick and choose when and where they will observe a spiritual teaching, oblivious to the the fact that spirituality is the living of truth, each and every time that one finds oneself in a situation of having to choose between the laws of the higher parts of being, against our feelings, and opinions regarding the situation.

"Crossroad" situations have very marked characteristics. On the side of the lower part of being, we experience strong emotions, and rationalizations to the effect that we will suffer irreparable harm if we give in to the truth, or ignore the emotions. A person who is endeavoring to transcend selfishness will find himself in a critical situation, not of his choosing, in which he is called upon by the circumstances to share with his worse enemy, or to be nice with a most obnoxious person who has humiliated him, and so on. It is then that Sebek, his faculty of rationalization, will provide him with very clever, yet transparent, excuses for not living truth. A careful and objective examination of these rationalizations will reveal that they are made up of all sorts of half-truths, and out and out double talk (forked tongue). Good examples can be found in the arguments given by the American government for subsidizing tobacco growers, while banning tobacco ads from the air waves.

It is only when we transcend the dominance that our emotional and sensual vehicle exerts upon us, that spiritual growth takes place. This is easier said than done, as we all very well know from the trouble that most people encounter in dealing with their bad habits and emotions. Yet, with the proper meditation technique, and spiritual education, it is much easier than is generally believed.

Men Ab em Aung em Maat

The meditation technique for transcending the emotions was called Men Ab em Aung Em Maat (Keeping the Heart stable to live Truth) in the Kamitian tradition, and Satipatthana (Right or stable mindfulness) in esoteric Buddhism. Contrary to popular opinion, the way to successfully deal with emotions, is not by "controlling" them, but by ignoring them. This is the essence, not only for establishing the dominion of the will, but as we will later see, for the experiencing of our Self as the indwelling intelligence.

What would happen if you did not obey an emotion, or sensual craving? Nothing! This thought seems not to have occurred to most people, who believe that they must follow their feelings, and that their feelings are the validators of their will, and their actions. I.e., that unless they have a feeling for doing something, they cannot do it, or that the action is not genuine, and so forth. Most people succumb to this delusion, even though they have already overcome a habit (smoking, alcohol, meat eating, etc.) that should have taught them once and for all the truth. The day you made up your mind to

give up a habit, the craving did not stop. You succeeded by ignoring the craving, and following your knowledge of the facts, even though the latter lacked power to generate feelings of pleasure. In fact, the pleasure was with the habit you were seeking to transcend.

Essentially, the Men Ab meditation process is a practice of ignoring the thoughts, sensations and emotions that motivate you to think, give attention to feelings, and act in opposition to what the truth of the situation demands. A person, for example, experiences emotions that pressure him to withdraw, and to dwell on feelings and thoughts of insecurity and inferiority, whenever his wife declines to become intimate, whether she is justified or not. The Men Ab meditation will consist of 1) ignoring such thoughts, and making every effort to act in a contrary manner, and 2) as you will most likely be visited by a) thoughts of guilt and recrimination for harboring the negative thoughts, and feelings, you must also ignore this set of thoughts and emotions as well. You may also experience a sense of anguish manifesting as an intolerance of the sensations of oppression associated with the emotion of guilt. Rather than allowing yourself to get caught up in hoping to be free of these sensations, and doing things to expedite the deliverance from them, you must learn to accept their presence. In time, the emotions will cease to visit you, as long as you persevere in the above meditation procedure. Incidentally, it must be noted that this meditation technique is practiced, not sitting in a quiet place, but in the thick of our everyday life experiences. It aims at giving us expertise in the management of our thoughts, emotions, and states of consciousness. The governing principle of Men Ab is that *there is never a 'reason' for an emotional reaction*. In other words, the tie between an emotion and what prompts it is not a rational one. It is based on the law of association, which was well explained by the Russian psychologist Pavlov. He would ring a bell each time he fed his dogs. Eventually, the ringing of the bell would by itself elicit the salivation, and flow of digestive juices, as if the food had also been presented to the dogs. *The spirit could not tell the difference between the bell and the food!*¹ All of our emotional and sensual responses are based on this non rational associative mechanism. As Man's spirit is originally, and essentially free of emotional conditioned reflexes, all emotions are superimpositions on Her true nature. Must you become angry in

1. This is the master key of ritual. Once you are experiencing your objective during trance, associate it to a perfume, a heka, etc. The latter will serve as a trigger of the former, and a quick way of empowering the hekau.

order to defend yourself? Have not thousands of years of oriental martial arts practice proven that the calmer the warrior, the better is his performance? Are animal faces, screaming, tensing of the body and shouting obscenities necessary for expressing one's dissatisfaction? Don't they reduce the clarity of our communication of displeasure? "What about suppression?" some people may ask. They may argue that the Men Ab technique involves suppression of the emotions and sensual "needs," and may therefore be harmful. "It is best to let it out," some will argue, ignoring the catastrophic results in many cases; murders, broken marriages, high blood pressure, etc. We must return once more to the truth concerning the original and essential nature of Man's spirit. It is free of all emotional and sensuous conditioning. This is what enables us to remove the pain conditioned reflex, through suggestions given in trance, to allow surgical procedures to be done without anesthetics. The pain mechanism is a protective condition (hence, a conditioned reflex) imposed upon the organism, due to the slowness and corruptibility of the voluntary thought mechanism. If the removal of a part of our physical organism from a harmful source depended on our thinking, we would be in a great deal of trouble (most people freeze up in threatening situations, etc.), thus, the indwelling intelligence has programmed (conditioned) the spirit to react automatically to threatening situations. When, however, we know that we must subject the organism to pain, as with surgery, parturition (labor), etc., we can remove the superimposed pain reflexes. This "fight or flight" mechanism is very primitive. It has its centers in the portion of our brain, which is dominant in the life of animals², and influences us to animalistic behavior. Failing to distinguish between real, imagined and interpreted threats, it automatically prepares us to fight, or flee whenever we believe that we are threatened. If we keep our minds on the fact that the successes experienced by people in overcoming their habits (smoking, alcoholism, etc.) was due to the fact that the cravings and emotional drives to indulge, eventually disappeared, as a result of their being consistently ignored, then there was no suppression at work. In fact, the avoidance of the possibility of suppression is the aim of the second practice of the Men Ab meditation system.

Let's return to our gentleman above, who is visited by emotions pressuring him to withdraw and indulge thoughts of insecurity whenever his wife says to him, "no honey, not tonight. I

2. The R-complex (brain stem), and the mid-brain.

don't feel like it." He has read up to the last paragraph, and tells the author, "Ok. I am with you. I realize that my spirit is originally, and essentially unconditioned, therefore, these emotions are not who I am. I have been ignoring the pressure to withdraw and to dwell on thoughts of self-worthlessness, etc. But the fact is that, even though I make the effort to interact in a normal way with my wife at such moments, I nevertheless feel terrible. The feelings and the thoughts are still there in the background. I really want them to go away." We can all identify with our gentleman friend. Again, the answer is the same. Ignore this second set of thoughts and emotions, for the simple fact that our spirit is essentially and originally free of emotional conditionings, and the aim of spiritual development is the removal of the emotional superimpositions on the spirit. In other words, armed with the knowledge that our true nature is lacking in intrinsic emotional programs we make the effort to ignore the conditioned reflexes pressuring us to accept the thought that we cannot stand the sensations accompanying our emotions. Ignoring these thoughts is not merely our inattention to them. We must not seek ways to rid ourselves of the feeling, nor indulge thoughts to the effect of wishing that the feeling would soon go away ("I will be glad when I stop feeling this way, etc."), nor indulge the thoughts that we are unvirtuous, immature or unspiritual for having such emotions. We must remember that all emotions and sensual cravings are expressions of the lower part of our being-the person-and not our Self-the indwelling intelligence. Identification with our Self-Ausar-involves non-identification with our emotions.

It is interesting to note, that while Western man identifies his emotions as the expressions of his Self, in the Kamitic tradition they are identified with the animal part of our being. The latter is kept uppermost in the understanding of the people through the widespread symbolization of human³ nature as animal-headed people or human-headed animals (E.g., the Deities Heru, Set, Anpu, etc.). This allows us to keep our emotions in their proper place, instead of elevating them, and thus giving them power over our lives, as Westerners have done.

What are emotions anyhow? In all the behaviors so labelled, we will discover that they involve a response in which we become tense, especially in our breathing which gets restrained and focused in the upper chest region at the point beneath the sternum.

3. We must not confuse the "human," with the "man." The term human reflects the understanding that there is an earthly side to man. Human = humus (earth) + man.

Because of this our breathing is shallow (less than 500 ml) and irregular. Stuck in this tense, shallow and irregular breathing state, we are thrown into a negative trance with the belief that 1) some external situation or agent is the cause of our sensation (we give it a meaningless label: anger or shyness or fear, etc.), and that 2) we must follow the behavior suggested by the thought component of our emotion. As emotions occur at the junction of the 9th and 10th spheres, the trance that is experienced is of the mediumistic modality, which means that the will becomes inactive. A characteristic of the mediumistic trance, is that the contents of the sphere of awareness are accepted as reality. This is how emotions exert their power over people's lives. This insight into *emotions*, that they *are mediumistic trances, accompanied with tense abnormal breathing* (painful as well as pleasurable!), gives us the clue for disarming their power to compel us. 1) Do not dwell on the thoughts that accompany them 2) focus your attention on each spot where you feel tense, and will your body to relax itself 3) regulate and harmonize your breathing, by making it deep, slow and rhythmic, and 4) if applicable, do just the opposite of what the thought accompanying the feeling was suggesting. Make a strong effort to carry out the last instruction. When a powerful emotion threatens to overwhelm us, at step number 3, we can zap it by forcibly pulling the lower abdomen in and up. Lift the upper chest, and hold it as you breathe out. Make sure that the lower abdomen is the only place in the body where tension is felt. This cannot be overstated. Follow this outbreath by expanding the lower abdomen as you breathe in. At the end of the inbreath tense the lower abdomen and hold the breath. Repeat the cycle starting with the forcible contraction as shown above. Do this for as long as is needed to defuse the emotion⁴. It should not require many repetitions. Its effectiveness is due to the fact that the forcible contraction of the lower abdomen applies pressure on the pneumogastric nerve, which stabilizes the activity of the heart, and sends a reflex stimulus to the waking center of the brain (the R complex) and the cerebral cortex. This manipulation of the nervous system serves to awaken the person from the mediumistic trance of emotion, as it is the basis for inducing waking trance.

4. This is the great Mahabhandha that male hatha yogins use to forestall an orgasm, in order to arouse the kundalini during tantric rituals. Authors of Hatha Yoga manuals have removed it from its proper context, and teach it as a mere "pranayama" technique.

Another important goal of the Men Ab meditation system is the sharpening of mindfulness. How many times haven't you said to yourself that you will not indulge a particular habit, only to find yourself knee deep in the act before you remembered your pledge. A simple, yet very effective technique, consists in taking away something that you like very much from yourself for each infraction. Another extremely useful exercise that is a must, consists in going for several days without laughing or smiling. Because these emotions are so powerful, the ability to ignore them gives the individual a great deal of skill in handling the negative ones.

Beyond the issue of emotional transcendence, the practice of ignoring our emotions strengthens our awareness of the duality of our nature. Through the Men Ab meditation, we have repeated experiences of the fact that on one hand there is a part of our being saying, "I will not allow my body to follow the impulses to laugh, cry . . .," while there is another part that is generating these impulses independent of our will and consciousness. This is the objective reality behind the term "individual" (indivisible duality).

Pert Em Heru

It was noted at the beginning of this chapter that the first three stages of meditation employ the mediumistic trance technique. It is based on putting the will and the left hemisphere of the brain-our syllogistic and analytical information processor-to sleep⁵. Although this enables the implantation into the spirit of suggestions for changes in behavior, because there can be no opposition from the slumbering segregative and analytical thinking dominated will, the absence of these faculties makes it impossible for us to consolidate our knowledge. We have seen that the latter cannot be attained in the "normal" waking state, as full wakefulness, and concentration is not achieved in this state.

To attain full wakefulness, upon which insight and the efficient use of the will depends, we must triple our oxygen intake, and reduce the flow of the life-force to the voluntary organs (senses, legs, arms, etc.) of the body. The increased supply of oxygen gives us a degree of internal wakefulness far exceeding that of the "normal" waking state. This is why the waking trance was called "Pert em

5. It is this that allows for the spirit to be directed by another's will (hypnotist, initiator, ancestor), or for its own faculties, stimulated by meditation or ritual, to "act on its own"-as in spirit, or deity possession.

Heru" (Becoming Awake, or Coming by day) by the Kamitians. Besides giving us the insight and clarity of perception to transcend the host of false beliefs clouding our understanding, this mode of trance also provides the force and vitality needed for the successful carrying out of our need. This is especially needed at the "crossroad" situations spoken of earlier. It is then that our eighth and tenth spheres overwhelm us with the fear of losses and harms that we will incur if we live according to divine truth. The successful practice of the Men Ab meditation process, and the waking trance are the foundations of the following meditation stages.

The meditation at this stage involves going into trance with the heka "Aung Hring," as we go into trance visualizing ourselves as Heru (see the Heru card) resisting or destroying the animals that symbolize our emotions (see Appendix A).

Level 2 of the Meditation Process, Stage 5, Sphere 5

In this stage we use all of the techniques developed in the preceding stage (Men Ab meditation and waking trance) to establish our sense of justice. The ability to give justice depends on our skill in ignoring fear and anger. I.e., it depends on a skillful and vitalized will. An analysis of all acts of injustice will reveal an underlying fear or anger at work. Thus, we see once more how important is the return of our identity to our true self, which is essentially free of emotional and sensual conditionings.

It must also be noted that to the degree that we can give justice to others, to that degree will we receive spiritual protection from the injustices of others.

The meditation at this stage involves going into waking trance with the heka "Aung Hring" while visualizing ourselves as the Deity Herukhuti in the act of destroying the animals symbolizing our fear or anger. The objective is to rise above the temptations to achieve our goals through transgressions against others, or having observed this law, to succeed against the injustices of others.

Level 2 of the Meditation Process, Stage 6, Sphere 4

While the preceding stage corresponds to our ability to detach ourselves from our person by sacrificing our personal interest for the sake of being just to others, this stage demands an even greater act of detachment. We are here called upon to rise above

our egotism by sharing with others. It is not uncommon at this stage to find ourselves, as a result of rituals and meditations at a crossroad in which the circumstances make a clear and inarguable argument for us to share with our enemies. In fact, this is the highest test of our ability to truly love. I.e., to give not seeking anything in return, but to fulfill a genuine need.

To be able to share, especially in such challenging situations, is not only a revelation of our transcendence of our persons and the understanding of our oneness, it also liberates a great deal of energy which is in turn used by the spirit toward the realization of the meditation objective.

It is important to realize that beginning with the 4th stage (6th sphere) of the meditation process, the detachment of the identification from the person begins to be established. The person, with its characteristic set of emotional and sensual patterns of behavior, is denied in order to assert the unconditioned Self. At stage 5 (sphere 5), the wedge is driven even further by our commitment to be fair with others, even if it means incurring great material losses. At this stage, the call to share with strangers and enemies, alike, drives our identity so far out of our person that we can almost begin to "feel" our true "inner" self. This budding experiencing of the indwelling intelligence takes on the form of a sense of joy and optimism that is independent of externals and success. In fact, as stated earlier, joy is the force that heals and brings success. Unfortunately, the majority of people reverses this relationship, and make joy the result of being healthy and successful.

The meditation at this stage, therefore, consists in going into trance with the heka "Aung Shring⁶" while visualizing yourself holding a scale in which your heart is in one pan, equally balanced by a feather in the other. See the Maat card in the section of the oracle. The scale symbolizes the balance that must exist between all dualities in our lives. For example, between our personal, and our Self interests; between our empirical information, and our spiritual intuitions (a priori knowledge); between our left-brained sequential verbal thinking, and our graphic, spatial and wholistic thinking, and so on. A light heart, i.e., a heart that weighs no more than a feather is a sophisticated symbol of the evidence of living truth (Maat = truth). But what is Truth? It is something to be attained through reading the scriptures, or through dialectical argumentation

6. The heka "Shring" is concealed in the name of the deity *Seshat*, which is an aspect of Maat.

according to Westerners. According to the African tradition, it can only be known through living. Man discovers Truth by living according to the laws of his true nature. It is of interest to note that according to the bible, Man and God share the same qualities of being. This is a theme that is dropped as soon as it is stated. We read in Genesis 1:26, "And God said, let us make man in our own likeness." It does not take much to realize that the likeness of God in which Man is made cannot refer to man's physical image, or to the set of personality qualities (habitual fears, likes, dislikes, etc.). Man, "the likeness of God," must then be a formless, incorporeal immaterial, spiritually unconditioned being. That is why it is said, "Make not graven images of God, thy Lord." The absence of emotional pressure from the immaterial, incorporeal, and unconditioned Self, is symbolized by the weight of the heart (the will) equalling that of a feather. I.e., if there is force motivating our actions, then we are not exerting our will, but our desire. We can illustrate this readily. Your doctor has placed you on a diet. On one hand you have a strong emotional and sensual pressure to indulge in a prohibited article of diet, and on the other, the cold, non-emotional truth embodied in your prescription. If you follow your desire and eat the prohibited food, it can be metaphorized that your heart (will) has been overpowered by a forceful (heavy) cause. If, instead, you follow the truth, which does not elicit any pleasure, which in fact is strongly opposed by your weakness for the banned item, it can be metaphorized that your heart (will) has been influenced by a forceless cause, symbolized by the feather of Maat. The importance of this concept cannot be overstated, as the majority of people believes that unless an idea has emotional or sensual force behind it, it should not, or cannot be carried out. But the crux of living truth is just the opposite. It matters not how unemotional or unpleased you are about the truth. If it is true, you can and must live it. The absence of emotional and sensual support for an idea simply means that our spirit has not yet been conditioned (programmed) to generate such energies for it. Living an idea, with an appreciation for the good it can do, will in time lead to the generation of enjoyment for it.

Last, but not least, the symbolism contained in the heart's weight equalling that of a feather, refers to the will being under the influence of the immaterial, hence weightless and unconditioned Self, as opposed to the very material, hence heavy and conditioned person. It symbolizes, then, that the individual has succeeded in establishing his identity with the indwelling entity (he is Maa kheru).

As this entity is the individual's share in God's essence, his established identification with it, qualifies him to pass on to the highest three spheres of the Tree of Life representing the divine faculties of omnipotence, omniscience and omnipresence which Man shares qualitatively (i.e., not in magnitude) with the Supreme Being. Had his heart weighed more than a feather, we would then have evidence that his actions were motivated by the emotional (animal) part of the spirit. In the Kamitic metaphorein of the "Weighing of the Heart," this failure is followed by the devouring of the heart by the beast Aummaum, which is part crocodile, hippopotamus and lion. It is a symbol of the destructiveness of our emotions.

Levels 3 and 4 of the Meditation Process The Last Four Stages

The successful return of the identity from the person to the indwelling intelligence, symbolized in the passing of the "Weighing of the Heart" test, enables consciousness to rise to the divine parts of the spirit. From another perspective it can be said that the ability to ignore (Men Ab) the behavioral suggestions and compulsions from the lower part of being--the person--has enabled the individual to achieve the ability to fully concentrate on a thought at the exclusion of all others, or to fully ignore all thoughts and sensory stimuli. The ability to concentrate on one thought for as long as required is the essential requirement for the work to be done in the 7th and 8th stages (spheres 3 and 2), and the ability to ignore all thoughts is the essence of the work of the last two stages of meditation.

Level 3 of the Meditation Process, Stage 7, Sphere 3

The third sphere is the seat of the creative units of spiritual power that are responsible for all of the manifestations in the mental and physical realms. These are the 50 gates of Binah through which all life forms come into and leave the world. They are the 50 matrikas (matrices) of the great Goddess Kundalini that function as the seeds (bija) or units composing the host of hekau (words of power). The ability to successfully use these hekau to affect the course of events depends, as stated above, on the ability to exclusively focus our attention on the chanting and associated graphic symbol. This ability can only be developed by the practice of Men Ab in which we must ignore the pressures of our emotions and conditioned beliefs (opinions). It is important to realize that we cannot concentrate for as long as we want, at a sit-down meditation, if we haven't broken the habit of following up the thoughts and emotions that reflex themselves into our awareness in response to the day to day challenges. The bottom line is habit. We must establish the habit of ignoring our mental activities at will. We must further realize, as you will eventually discover, that the realization of this objective is not simply based on the "will to ignore our mental

and emotional activities." It must be underlaid by a genuine detachment from the interests of the lower part of being-the person. In other words, we must die to, transcend the pressures and pleasures that earthly things have upon the person part of our being. This is not to say that joy or enjoyment in life will cease. We must remember, and realize that joy is no longer to be considered the engine that propels us in life. The way of life that we are to embark on at this stage, is one in which we do something because it is the truth, and let the joy for it follow from the appreciation of the good that it does. This is what was meant, but distorted, when Jesus told Satan (Set, the emotional body) to "get behind him (follow)." It is interesting to note that the Deity governing this stage, Seker, Kali, etc., rules over the dead and death.

Turning our backs on the emotionally and sensually energized way of life requires for us to discipline ourselves. But this discipline is not merely for the sake of discipline, but for the sake of coordinating our activities with the laws governing the forces (the hekau) in charge of carrying out events in our lives. As each force, for the sake of order, is assigned a place in time and space the individual must at this stage, live in harmony with the cycles governing the functions of his spirit. It is well known that the ancient Black civilizations knew about and paid strict attention to the intrinsic time for performing all activities. For example, the stomach's natural schedule to secrete digestive acids peaks at around midday, and hits rock bottom at midnight. Along with it runs the cycle for secreting the mucous that coats the stomach to protect it against this acid. When you eat a major meal past midday, especially at night, it causes the stomach to secrete acid in excess of the required amount of mucous to protect the lining of the stomach. Along with other factors, this can create or aggravate an ulcer, and definitely contribute to a host of digestive problems and malassimilation. Beyond the indigestion, all sorts of disorders will reflex themselves to distant but related parts of the body; you may suffer headaches, insomnia, emotional upsets, etc. Similarly, while the time-unconditioned voluntary (yang) part of your body will respond to your will to exercise heavily at anytime of the day, the time-conditioned involuntary portion (yin), which provides the vital support (supplies blood, clears waste, etc.), is only predisposed to handle such activities between sunrise and midday. During this period of the day, the sympathetic division of the nervous system, which is in charge of sending blood to the external organs of the body (arms, legs, etc.), is on the rise, and the body's supply of

glycogen (sugar stored in the muscle and liver) is still available. Exercising during the evening, while convenient because of the economic-industrial mold controlling our lives, harms the body, not only because of the lack of internal vital support, but because it also infringes upon other functions that are naturally scheduled to take place then. It will cut into and interfere with the time allotted to the evening functions of the parasympathetic (assimilation, repair, regeneration, etc.). Then you wonder why in spite of all of your exercising, good wholesome natural diet and wondrous herbal supplements your health still breaks down, and you are still beset with spiritual and emotional problems.

A list of hundreds of facts supporting the rhythmic, and time conditioned flow of bodily functions can be given. It is enough to note a few. Independent of our activities, our temperature, pulse and breathing rates do not remain even throughout the day. They rise with the sunrise, peak at midday, drop below their mean at sunset, and bottom out at midnight. It is well known to Western scientists that all of our activities (physical labor, mental labor, left-brained thinking, right-brained thinking, eating, sleeping, etc.) have their best and worst times of the day, which times are inherently related to the forces governing the rise and fall in temperature, pulse, and the diurnal or circadian "course of the sun." Incidentally, because the people of the ancient Black civilizations synchronized the events in their lives with these cycles, ignorant Westerners accused them of worshipping the sun, the moon and the stars, which are, in reality, means of keeping track of a variety of cycles¹. They were meditated upon, not worshipped, with the aim of understanding how to harmonize the day to day activities of our lives with the cycles they represent. Living in accordance to these cycles place limitations and disciplinary measures upon us. It is interesting to note that cycles, limitations and discipline are all saturnial keywords, and Saturn is the planetary correspondence to the third sphere.

The objective of the first meditation at this stage is to go into trance with the heka Aung Kring², while visualizing yourself as hawk-headed, and holding the Uas scepter, a flail and a crook (See the Seker card). The Uas scepter symbolizes the happiness and well

1. Of course, it is also well known that they are sources of radiations that affect organic, and inorganic processes in the world. But this is another issue.

2. The heka Kring is concealed in the land that is sacred to the deity of the third sphere, Seker. It is called Ta-Sekri.

being resulting from due attention to the flail and the crook. On one level, the flail symbolize the expansive, externalizing hot (yang) portion of the cycle of manifestation, while the crook, the internalizing cool (yin) side. Keeping them in balance leads to well being and success. In addition, the flail symbolizes the harshness with which we must deal with ourselves for violating our pledges of discipline, while the crook corresponds to the gentle meditative and ritualistic methods to the same end. Success with them qualifies us for the roles of governing and ruling others.

The second set of meditations involves the heka and symbols of the deity governing the meditation objective, as indicated by the oracle. While Nefert-Ra invoked Het-Heru during the third stage, emphasizing her enjoyment of the objective sought (she saw herself enjoying the baby she wants to have), here she will go into trance with the Het-Heru heka with the aim of becoming the deity for the sake of spiritual development. I.e., the interest here is not a personal one, as one has died to personal needs. Once one has succeeded in manifesting the deity at this level, one can generate its forces to assist others in need, or to serve as an earthly vehicle (avatar) for the will of God. I.e., the Supreme Being will use your spirit for promoting its plan in the world. With differences regarding levels of spiritual development, the procedure here is similar to the "ritual system of the afflicted" commonly practiced throughout Africa, and initiations into becoming a (living) shrine of a deity. In the ritual of the afflicted, once a person has succeeded in healing herself through the power of a particular deity, she must train to become a shrine of that deity so that she can serve as a healer to others. Hence, the invocation at this stage is to become a "power" (shekem) of the deity for the service of others, while the invocation at the 3rd stage was for the sake of one's personal needs.

Level 3 of the Meditation Process, Stage 8, Sphere 2

The Two Fundamental Actions of the Mind

Thinking vs. Thought Drift

In our "normal" waking state, on one hand, thoughts are constantly streaming into our sphere of awareness telling us what is and what is not, or suggesting what to do and what not to do. We call this "thought drift" (or unwilling thought activity). On the other hand, we are always employing our will to select and arrange these

thoughts into meaningful units, or to veto or sanction the suggestions, or impulses to act according to our innate sense of logic, conditioning and acquired store of information. We call this "thinking" or willed thought activity. Although it does not concern us at this point, it is important to note that most people fail to distinguish between the uncritical acceptance of thought drifts, and the discriminating activity of willed thought activity. Only the latter is thinking proper. Both modes have their problems. It is the uncritical acceptance of thought drifts in the "normal" waking state that we label irrational and illogical behavior. Willed thought activity, on the other hand, is no better than the information that it takes as its premises. You know the old story, logical, but not necessarily true.

Ultimately, it doesn't matter how logical the reasoning is, or how pragmatic the information. All items of information are no more than labels, definitions and descriptions—that is, symbols of objective realities, and not the realities themselves. While they are 100% trustworthy for thinking about closed systems with non variable components (making or fixing machines, electronic appliances, houses, etc.), they have a delusory effect on thinking in situations in which the values of the components are subject to change as the relationship between them changes. As a result, the verbal and graphic symbols which are the foundation of our thought activities, because of their inherent finite nature, cannot cover all aspects of relational eventualities. These relational events are none other than the issues of living itself; economics, spirituality, theoretical sciences, philosophy, psychology, sociology, etc. For example, what or who is man? Is he a "rational animal?" Did he ascend from the apes, or descend from God?

If our thoughts fail to communicate to us the knowledge of reality in the higher realms of life, how then can we arrive at such knowledge? A very important clue can be found in the science of meditation which has been touted as the means to acquiring wisdom. Meditation is a process of "making the mind blank," we are told. And this is the goal that we have been seeking through the preceding 7 stages. to "make the mind blank" is to still the thought process. Thoughts that drift in must be ignored, and the habitual impulse to exert the will in directing thought activity must also be ignored. This leaves us in a state in which we are disinterested spectators to the parade of thoughts, feelings and physical percepts streaming into the sphere of awareness. Kept up long enough, we arrive at a point where the thought drift process comes to a halt. If we had been

ignoring all thoughts save one, we transcend it and gain full insight into the objective reality that it represents, and if we were ignoring all thoughts, then we would arrive at a point in which all that consciousness could be conscious of, is of being conscious. The former is wisdom, and the latter is experience of Self-the indwelling source of consciousness and intelligence.

The meditation at this stage involves going into trance with the heka of Tehuti, "Aung Hung Shring," while visualizing yourself as the deity (See the Tehuti card) holding a pen to a blank sheet of paper, but not writing. Keeping the eyes open and directed toward the center of the forehead at the level of the eye brow will help to keep the attention focused on the meditation objective (this is called "tratakam"). Before meditating you will decide that your meditation objective is to come out of the state of thought free waking trance with insight into a particular subject. In the same manner that people go to sleep with a problem, and awaken with a solution without having gone through the logical sequential thought process of the "normal" waking state, we go into waking trance to still the thought processes and come out of trance with the answer. This is the process of "enlightenment," or "kensho" as it is called in Zen, or Khut as it is called in the Kamitic tradition. Sages and prophets use it to arrive at their knowledge of reality. It transcends studying, researching, thinking, reasoning and all possible forms of using the mind. It is a tapping into the omniscience of the indwelling intelligence, our true self, which is our individuated share in the life of the Supreme Being. Incidentally, all messages from such oracles as the I Ching, Ifa and the Metu Neter oracle given in this book proceed from this part of our spirit. They are the means of tapping into our indwelling omniscience, in lieu of our inability to meet the demands of this stage of meditation, which needless to say, will take a great deal of time, patience and work. Proficiency in this stage of meditation makes the person a living oracle, otherwise known as a sage or a prophet.

Level 3 of the Meditation Process, Stage 9, Sphere 1

In the preceding stage, all thoughts save one (the image of Tehuti, or the object to be known) were ignored during the meditation process. When one comes out of the trance it induces, the expectation of having a revelation is often fulfilled. The meditation at this stage involves going into trance with the heka of Ausar "Aung Ausar Hung." There are no visualizations or

expectations. The attention is focused at the area about an inch beneath the navel to follow the breathing. Tratakam is also employed. Eventually, all thoughts, and awareness of the body, emotions, and environment fall away, leaving our consciousness conscious of being conscious. This is the direct experience (inspiration) of our true (inner) Self, - Ausar.

The more we repeat the experience, the more we find ourselves effortlessly detached from the lower part of our being in our day to day experiences. In other words we become the mummy Ausar; decayless, immovable by emotions, etc.

Level 4 of the Meditation Process, Stage 10, "0"

This is a subtle continuation of the preceding stage. When we attain to the realization of Self, at stage 9, our consciousness of being conscious is characterized by a sense of being focused in the center of the consciousness experience. In this stage the consciousness of being conscious is decentralized, ever expansive, boundless and diffused. Thus we realize Patanjali's definition of Yoga, which "is attained from the inhibition of the mental energy/matter (citta). Then the Seer is clothed in his essential nature." We have pushed our quest of Self to its most hidden inner recess, which in the Kamitic tradition is called Amen³ and Nu. We have thus become Neb er Tcher.

SUMMARY

THE STAGES OF INITIATION AND MEDITATION AND SOCIAL ORGANIZATION

At this point it should already be clear, if it were not yet known, that the principles discussed from chapter 7 to the present embody the fundamental requirements that individuals must meet in order to participate harmoniously in society.

With varying degrees of spiritual understanding, the so-called puberty rites of African nations, are based on the principles of Men Ab. "Becoming of age" is not enough. To qualify for citizenship in a traditional African society, with its rights to marry, bear arms, to claim ownership of land, etc., the individual must achieve a certain degree of proficiency in the ability to ignore emotional pain, sensual temptation, physical deprivation, etc.. He

3. Do you know understand why Christians end all prayers with Amen?

must learn to place the needs of the many above those of the one. He must appreciate the value of accumulated experience through a show of respect for elders and wise men.

Regarding people's participation in the government of the traditional African nation, it is important to fully understand the peculiar governmental system developed in ancient Africa - the Divine Kingship. Central to the system is the concept that it is not the king who leads the people, but the Supreme Being. Even Western spiritualists who acknowledge that the true Self of man is the Supreme Being have not been able to understand this point. The man (and all others- living and deceased!) who will lead the people must be initiated into the ability to serve as a vehicle through which the Supreme Being and its agencies (the Deities) will govern the people. All leaders must, therefore, be masters of divine law, and priests of the shrines of the Deities. I will quote from *Life in Ancient Egypt*, by Adolf Erman, Dover Press, which will prove very enlightening.

On the 14th of Paophi in the 46th year of Ramses II, we find the members of the court consisted of:

"Bechenchons, the first prophet of Amon.

Ueser-mont, the prophet of Amon.

Ram, the prophet of Amon.

The prophet Uennofre of the Temple of Mut.

The prophet Amen-em-'en of the Temple of Chons.

The (holy father?) Amen-em-opet of the Temple of Amon.

Amenhotep, the priest and reader of Amon.

Any, the priest and reader of Amon.

The priest Huy of the Temple of Amon.

The accountant Huy of the court of justice of the town."

In this case therefore we find nine priests and but one layman, i.e., the permanent scribe of the court, who reported the lawsuit.

The author's phrase "In this case" compares this composition of the court to that ~~of~~ a later time (Ramses IX, 20th Dynasty) in which the court was predominantly made up of laymen. When we compare both periods we find that the latter corresponds to the beginning of the end of the Kamitic civilization. A great deal of the administration of the kingdom had fallen into the hands of foreign soldiers who had been brought in as mercenaries to staff the

standing army of the country. Yet, up to the beginning of the 19th Dynasty, we find that the courts and the government of the nation are in the hands of priests-prophets. The reason for this will can be deducted from the following quotation from the same book:

"The laws which guided the king and courts in their decisions are unfortunately unknown to us. Some of them were said to be of divine origin; a deed informs us that the criminal should be condemned to the "great punishment of death, of which the gods say 'do it to him,'" and it expressly states further that this decree of the gods is written in the "writings of the divine words."" Diodorus probably says truly that he was informed that the sacred books of law had been composed by Thoth the god of wisdom.

Here we have it. A book of the "writings of divine words," i.e., the Metu Neter, which was written by Tehuti, for the use of priests-prophets, and the king in their work of administering justice. Erman also states that during the old Empire, which is the period that best represents Kamitic culture;

All the judges belonged to one of the "six great houses," that is, to one of the great law courts, in which "the secret words" were discussed . . . At the head of this court of justice stood the "Chief judge" . . . he would be one of the "high priests of the great gods," . . . the second after the king in the court of the palace." . . . At all ages of Egyptian history this was the most popular position in the kingdom. . . The popular idea was that *earthly governors and chief judges ought to vie in wisdom with their heavenly prototype* . . . He, the chief of the judges, through the words of his mouth, caused brothers to return home in peace; *the writings of Thoth were on his tongue*; and he surpassed in righteousness the little of the balance. *He knew the secrets of every one* . . . (Note: italics were inserted by me).

So what is this book of the writings of Tehuti (Thoth) which enabled the chief judge to "know the secrets of every one," that contained the "secret words" that the judges convened to discuss? I verily say to you, that it is the Metu Neter oracle that I have brought back to the world. Let those in high positions use it to govern and the world will be restored to the state of peace and prosperity known

only in the days of Ausar. Let those in low positions use it, and they will inherit the staff of the lion.

THE ORACLES

On the most general level, oracles are means of communicating with spiritual agencies. On the highest level, such communications take place with the wisdom faculty (sphere 2, Tehuti) of the spirit, through waking trance. This is the skill possessed by prophets and sages. On the second highest level, communications take place with the same part of the spirit through the casting of lots. These "lots" are symbolic representations of the basic categories into which the entire span of reality can be divided. Other oracles are means of communicating with the other Deities, and lower spiritual agencies through mediumistic trance or the casting of lots.

In past chapters, we looked at the process through which the world comes into being, through which order is established and maintained, the stages of initiation and meditation, and so on. Not only did we trace the sequence of unfoldment of events, but we also assigned to each shaping factor a place in time and in the hierarchy (space) of being. Thousands of years ago, Africans discovered that this system of classification and order could be represented through numerical (ordinal or binary) symbols, graphic archetypes, etc.. They further discovered that these representations, when conventionalized and arranged into a synthetical whole, could be used by the indwelling intelligence to communicate with the personality by projecting these symbols in dreams, or by drawing the attention to their physical counterparts at critical moments (omens). They further discovered that if these symbols were casted in such a manner as to allow them to fall freely, or to be gathered in a non-manipulative manner, the indwelling intelligence, acting through the life-force, would manipulate the symbols into a pattern that would communicate its message.

It should not be surprising to find that the abstract symbols used in such oracles as the Ifa of the Yorubas (Afa of the Ewes), and the Tao Te Ching, and with some modifications, the I Ching, are all based on binary mathematical principles, which are the basis of the machine language used by computers (used extensively in forecasting!). The Metu Neter oracle is composed of the combined influences of the five primary binary figures, and 14 archetypes (70

cards) of the shaping forces of all events in/as the world. These archetypes are the 14 pieces created by the dismemberment of the body of Ausar, and are related to the 14 kau of Ra. In fact, it would be correct to think of oracles as spiritual computers. They enable us to discover what shaping factors are the key effectors of a given situation.

All that reasoning, which we must use expertly, can do for us is to indicate plausibilities and probabilities. And for that it must have precedents, or some means of identifying the possible shaping factors in a situation. Oracles enable us to raise plausibilities and possibilities to the level of facts. An oracle can tell you at the moment of birth, that child "X" will grow up to be a leader or a pauper, unless he does exactly so and so. Before you even got to know him, the oracle can tell you what kinds of problems you can expect, what virtues must be cultivated, etc. if you were to get married. It is clear then that those who are against the use of oracles, do not quite understand how and why they are used. In fact, most people do not truly know what they are.

There are a few well known historical instances in the lives of Westerners regarding the oracles. Before the advent of the monarchical period in Israel, a very rudimentary oracle, the Urim and Thummim was consulted. This oracle that could only answer yes or no was the means, according to 1 Samuel 28:6, to consult the Will of Yahweh. In Ezra 2:63 a cultic problem is postponed until a priest of the oracle can be consulted. II Macc. 15, informs us that Hamman secured the deliverance of the Jews exiled in Persia, by casting the lots to choose the day for attacking the Persians. The latter were slaughtered. This event is today commemorated, although with a veil casted over it, in the Jewish feast of Purim (purim means "lots"). Another account of the Jewish use of lots is given in Acts 1:26, where we are shown that Matthias was chosen through the casting of lots over Joseph Barsabbas, to take Judas' (who betrayed Jesus) place. Incidentally, it is important to remember, or note that Jesus, and his disciples never called themselves Christians. The appellation or concept did not even exist in Jesus' time. They were Jews, but that is another story. Back to the oracles. There are many more such references in the Old Testament for those who care to search for them.

Beyond indicating events and occurrences that are "around the corners" from our reasoning faculty, some oracles like Ifa and the Metu Neter are capable of indicating which word of power or

Deity is in charge of the situation at hand. Since the word of power originates, and controls the situation, word-shipping it (awakening and cultivating its power) enables us to work on the situation from the causal level. Otherwise we must work backward from effects to causes.

Chapter 17

THE DEITIES OF THE METU NETER

AMEN

Amen means "concealed." It is the Kamitic counterpart of the term "Subjective" as we have used it in this book. It corresponds to the essential nature of the Supreme Being, which is the same as the essence of Man's being. It is our unmanifested, unmanifestable unconditioned Self-That which is the ultimate source of life and consciousness. It is the unseen and unseeable that looks out into the Objective Realm of spirits, thoughts, feelings, and physical phenomena. We must return our focus of consciousness back to it by the cessation of all thought activity. Once we have established this innermost point as our place of being--i.e., living beyond emotional influences--we will attain to the state of Hetep. This is a state in which we are able to fully ignore all emotions that may rise into our awareness, and thus attain to a peace that cannot be disturbed by any challenge in life. In the Hindu tradition it is called *Parabrahm Sarvikalpa Nirvana*. This state of inner peace is the prime foundation for the functioning of the healing functions of the life-force (Ra), and is the source of all spiritual power.

AUSAR

"And God said, let us make man in our own likeness."

Now, it does not take much to realize that the likeness of God in which man is made, according to Genesis 1:26, cannot be the multitude of human frailties and sinfulness. Neither can it be the corporeal creature of earthly existence, nor the varieties of qualities that make up our personalities. For as it is said, "Make not graven images of God, thy Lord." How then are God and Man similar?

As a drop of water and the ocean are the same qualitatively, but different in magnitude, so are man and God. This fact is expressed in the Bantu's (a major group of Blacks in South Africa) categorical name for both God and Man--"Muntu" (of which Bantu is the plural). It is the same with the name that the Kamitians use for themselves--"Kam-Au." "Kam" means black, and "Au"--the root of

the mantra Aung, Ausar (God/man)--was used to denote themselves.

But this Self of ours which is the likeness of the Supreme Being is, as we have so much spoken of in earlier chapters, the indwelling intelligence guiding all of the functions of our spirit, and through it the "involuntary" vital functions of the body.

We cannot leave this section without throwing some light on the Deity's name. To this date no Egyptologist can explain the meaning of, or origin of its name. The problem has its roots in the fact that the deity's name is not commonly written with alphabetic hieroglyphs, but in a "graphic metaphoric way"; an eye above or beneath a seat, which does not provide much of a clue to the true pronunciation. Although no one has ever given a good explanation, it has been commonly rendered as Asar (pronounced Euh-Sehr). The seat, which is called "ast" (pronounced Eust) is, by "punning derivation" as Budge aptly observes¹, used to represent the female aspect of the Deity. Thus they call her "Ast" (pronounced Eust). But no one can say why is a seat used as a metaphor for her, and if this is the true pronunciation of her name. Let's first deal with the meaning of the symbolism. As the ninth sphere corresponds to the first stage of the work of spiritual development, it is the foundation (Yesod) or throne or seat of spiritual evolution, meditation and initiation. All acts of the will begins with mediumistic trance. When we recall the work to be done in the first stage we will remember that it consists in going into mediumistic trance with the objective of returning our identity to the indwelling intelligence. The seat, then, is symbolic of mediumistic trance, and the eye symbolizes the indwelling intelligence. We must take a clue from the Canaanite Kabalistical tradition, in which the ninth sphere is called Yesod, which means "foundation, seat," yet, the deity of the sphere is called Shaddai El Chai. Similarly, in the Kamitic tradition, the Goddess of the ninth sphere (Isis,- the Greek name) is called a "seat" (Ast), by metaphoric punning. We understand the metaphor, but what is the pun based on? In Budge's Egyptian Hieroglyphic Dictionary, page 36a, we find the word "Aus" (Au is pronounced as the french "Eu," water!), which denotes the 3rd person, singular female. It corresponds to the Coptic "Es," which has the same grammatical role, and is also the root of "Esse," the Coptic name for the deity! On page 36a, we also find one of the few alphabetic spellings of the name: "Aus-t" (pronounced AEuset). On page 36b we find Ausars

1. Gods of the Egyptians, Vol. 2, page 202. Dover Press.

(AEusers). Further confirmation comes from the fact that in the Cosmological system of Annu (Heliopolis) of the Ra priesthood of the Vth Dynasty, the female counterpart of Tem or Temu (corresponding to Ausar) is called Auasasit (AEusausit). We are just not indulging here in scholarly gymnastics. The names Auset and Ausar conceal the heka "Aung," through which they are invoked. We have seen how Tehuti conceals "Hung," Seker (Sekri, Ta-Sekri) conceals the heka "Kri"; Heru (Hru) conceals the heka "Hring," and so on. When we consider the fact that these very same hekau turn up in Dravidian India in association to Goddesses that match the qualities of the Kamitic Deities-point for point, then we must realize that we have unearthed a principle that we must pay a great deal of attention to.

TEHUTI

A collection of data, however factual, is of little use until its elements are arranged according to their relationship with each other and the whole of which they are parts. For example, until Lavoisier (1743-1794), there was no science of chemistry even though there was a vast collection of chemicals in use; sulfuric acid, nitric acid, silver nitrate, chlorine, etc. and the recipes for making them. It was only when Lavoisier discovered that all atoms had a distinct weight and configuration (number of protons, electrons, etc.), and were thus subject to exact measurement, that the science of chemistry was born. *If the collection of divine laws and spiritual counsels could also be subjected to some sort of objective measurement, then the providing of guidelines for living could also be elevated to a science of living.* And such a means of measurement has already been in place in African spirituality for over 10,000 years. In other words, unlike the biblical tradition, the Kamitic spiritual tradition is not composed of a collection of spiritual guidelines; like chemistry and physics, its principles are each assigned to a specific category, which elevates it to a strict science of living. The ability to qualify life's experiences and its spiritual guidelines, through quantification and measurement, is the property of the wisdom faculty Tehuti. One of the most important rituals and spiritual practices of the Kamitic system was called the "Utchau Metut"-the "Weighing of Words."

The name Tehuti is compounded of "Tehu"² which means "to measure" and "ti," which means "dual." This name reveals a very

2. There is a great deal of controversy regarding the correct pronunciation of this Deity's name due to the fact that in most cases the Deity is represented non-phonetically. Phonetically it has been rendered as "Tchehuti," "Djehuti," and Tehuti (this "t" is a soft sort of "d"). First of all we find that the Coptic language (ancient Sahidic) which is the survival of the Ancient Egyptian language does not translate this word with either of the letters "ch" (chei), or "dj" (djandjia), or "tch" (tchima), but with "t" (tau). Dropping the final "i," a common linguistic experience, they named it "Taut," or "Tout," which is what would be expected from "Tehuti." An extensive etymological study reveals the same results. The Bohairic Coptic renders it "Thauout"; the Aramaic, "Thot"; the Babylonian, "Tihut"; and the Greek, and Phoenicians rendered it "Thout." None of them translate it with a "dj," or "tch" even though they had the means of doing so. The spelling "Djehuti" belongs to the Ptolemaic (Greek occupation of Kamit) period. It is a "punning" contraction of "Djed + Tehuti" signifying the stability (cessation) of the thought processes which lead to the manifestation of wisdom. "Tchehuti" (old and middle kingdom) is a contraction of "Tchet + Tehuti" signifying the fact that the word "tchet" (like the Hebrew "DBR") means both "word," and "physical thing" when understood from the perspective of the divine will-Tehuti-whose verbal emanations (hekau) are the causes of material things. It was also used to connect the wisdom of the deity with the serpent "tche-t" which symbolizes the aspect of Ra which is the source of the hekau (see kundalini as source of "vak," the word), as well as eternity. By punning, a prominent feature of African linguistic, they also related "tehu," meaning "to measure" with "tekh," meaning "a weight measure" through "tekhnu," a bird resembling the Ibis, which is the totem of Tehuti. The fact that "Tehu" is integrally tied in with the idea of measurement can be seen from the fact that the root of the name for Maat, which is the "sister" of Tehuti is also related to measurement. The hieroglyphic symbol for "Maa" also represents a cubit (18 inches), which is one of the main units of measurement in the Kamitic canon. We see, therefore, that on one hand, that those who call the deity "Tchehuti," or "Djehuti" do so because they have failed to understand that these terms simply relate the deity to the meditation process underlying its manifestation (Djed), and the life-force (Tchet) which is the source of the word as a vehicle of power, while, on the other hand, the use of the name "Tehuti," which is based on sound *etymological study*, fully summarizes the deity's function. The etymological principles governing the Kamitic language, and all others for that matter, prove that the Deity's name cannot be a compounding of "Tchet + Huti," or "Djed + Huti," as all meanings of "Huti" (officer, fear), or "Hu + Ti," yield fortuitous meanings. They are the types of words created via punning which is so widespread in Africa. The insight thus gained teaches that wherever knowledge, and wisdom is claimed, there must be an objective universal standard by

advance state of scientific sophistication of the Kamitic culture which cannot be doubted from the fact that they had invented the system of quadratic equations which is the foundation of the mathematical underpinning of science (the equations used in chemistry, physics, economics, etc.). That cosmology (Kabala) was related to a system of equations can be deduced from the Arabic name for algebra-"Al Jabar mu Quabalah." The dual factors by which all ideas and concepts are weighed are based on their relative place in time (temporal, cyclical) and space (hierarchic). We come across, for example, in the Chinese oracle of Wisdom, the I Ching, that "such and such" a thing is to be done or not because of its relationship to the time in the cycle (year, month, zenith, etc.). Incidentally, there might have been some cultural exportations of the Kamitic wisdom tradition to China. Let's start with noting the similarity between the root of the Deity's name, "tehu," and the Coptic derivation of the name of Tehuti, "Tout," which are very similar to the Chinese term for their wisdom tradition, the "Tao." The foundation of the Chinese oracle, the I Ching is composed of the eight Pa Kua. Similarly, Tehuti's wisdom system is also based on an ogdad representing the primal powers of the eight cardinal points. The symbol for the nome ("province") of Tehuti in Kamit was represented by four broken lines -- superimposed. I Ching practitioners will immediately recognize the correspondence to the yin lines, and Tao Te Ching diviners will recognize in it the 41st figure, which is the main figure of that oracular system.

The Utchau Metut

Spatial - Hierarchical Dimension

The "Urchau Metut," generally translated as the "Weighing of Words," is best translated as *the evaluation of concepts, ideas, beliefs, behavioral shaping factors, and spiritual practices*. It corresponds to the use of the Tree of Life as a device for

which to measure the claim. This concept found its way into the specialized meaning of the term "science," which is the Latin for "to know" (scire). When we realize that because there were no dictionaries, or encyclopedias in ancient times, the etymological relations between words were kept very tight, thus making them stores of a gold mine of information. They conceal depth meanings, and words of power which was well known to Jewish Kabalists who sought by various devices-gematria, etc. to uncover them in the scriptures.

categorizing and evaluating our beliefs, mental and spiritual functions, etc. By doing for the psychological shaping factors of our life (beliefs, behavioral mechanisms, etc.) what the periodical table of elements does for chemistry, the Tree of Life makes possible the creation of a science of behavior. I.e., it elevates philosophy, spiritual culture, psychology, etc. into the realm of science by providing man with a means of quantifying his ideas and beliefs regarding these subjects. For example:

The arrival at a conclusion or judgement without going through a thinking process, that is, through direct perception of the reality itself instead of manipulating the symbols representing the reality is called wisdom. We classify this mental process at the second sphere. The arrival at a conclusion or judgement through the manipulation of symbols embodying abstract analogies is called synthesis. It is related to the 4th sphere. The arrival at a conclusion or judgement through induction, deduction and inference is called sylogistic logic, and is related to the 8th sphere. Not only has the Tree allowed us to categorize each of these three modes of mental operations, it has also allowed us to assign a value to each. Since the Tree of Life's scale of values flows from 0-the highest, to 10-the lowest, then wisdom is the highest of the three, followed by synthesis, and in last place, sylogistic thinking. We can verify this in life. As a product of sylogistic (Cartesian) logical thinking (8th sphere), western orthodox medicine attempts to establish one to one cause and effect relationships for illnesses. Specific agent X causes specific health disorders Y, therefore, specific remedy Z must be used. Illnesses can be made to appear so specific, that the same disorder will be given different names because it manifests in different parts of the body (E.g., otitis, iritis, nephritis, colitis; lumbago, rheumatism, etc.), and in many cases, treated differently. Because remedies are similarly considered, Western physicians have fallen into the delusory belief in "side effects." Since their logical thinking is done through symbols (definitions, etc.), which can only embody a minor part of the realities they are representing, they fail to realize that the remedies, of themselves, are not limited to the effects that exist in their minds. Neither, are the disorders caused by the single agents that they have identified. This is the primary cause of many of the medical malpractices that is rampant throughout western medicine. Since many disorders can have the same underlying cause, it would make more sense to tie them together through an abstract name, than to separate them as Westerners have done. The former has been done in the Chinese medical system.

All disorders are given the same name, regardless of where they manifest in the body, or of their outer appearances. In harmony with this, the same remedy is given in each case. This unitary approach, which obviously, fosters order in thinking, a greater understanding and accuracy in evaluating and treating illnesses is the synthetical approach of the 4th sphere. The approach of the second sphere is even greater. Without thinking-i.e., manipulating the vast set of medical data-the second sphere is able to arrive at an understanding of the shaping factors contributing to the creation, and healing of an illness.

In addition, as the second, fourth, and eighth spheres correspond to the eighth, sixth, and second stages of initiation, respectively, it is evident that greater spiritual and mental abilities are required for the wisdom approach, and so on.

Every practice in life can be, thus, categorized and evaluated. Regarding "mental dynamics" and behavioral reshaping methods, we can arrive at the following classifications and evaluations.

Classification, and Evaluation (Utchau)
of "Ritual" Methods and Accessories

<u>Method</u>	<u>Sphere(s)</u>
Bach flower therapy	10th
Bhakti Yoga	9th
counselling	8th
Creative	
visualization	9th, 8th, 7th
Dianetics	9th, 8th
herbal "magic"	10th
hypnotherapy	9th, 8th
Jnana Yoga	2nd
Kamitic Initiation	10th - 0
Kula Yoga	10th - 0
mantra yoga*	3rd or 10th*
mediumism	9th
Men Ab	4th - 0
positive thinking	8th
prayer	8th
psychocybernetics	8th, 7th
sermons	8th
working with crystals	10th

*There are two forms of working with the heka (mantra yoga). Small advantages can be achieved by working with words of powers without subjecting oneself to a course of spiritual development. This is the 10th sphere level. The true and full power of hekau can only be attained at the 7th level of initiation (3rd sphere).

Classification, and Evaluation (Utchau) of Life Problems

All of life's problems can be assigned to one of three fundamental levels. The first (and lowest) level does not arise from conditionings that are opposed to our identification with Ausar and the laws of Maat, but to our conditionings that are opposed to the contemplated objective, or from the dormancy of the spiritual power to achieve the goal. They can, thus, be overcome without transcending one's lower being. Success can be achieved by the use of such approaches that involve the use of Bach flower remedies, Bhakti yoga, counselling, creative visualization, Dianetics, herbal magic (esoteric use of herbs), animal sacrificial rituals, hypnotherapy, dianetics, mediumistic invocation of deities and ancestors, prayer, psychocybernetics, positive thinking, sermonizing, crystal working, etc. The second level of problems arises from conditionings that are opposed to our identification with Ausar and the laws of Maat. Even if we have the ability to achieve the goal, success depends on living truth at the crossroads, which is the spiritual mechanism for transcending our anti-spiritual conditionings. This type of problem can only be solved by the application of Men Ab. The third level of problems arises from the dormancy of our higher faculties (spheres 1 - 3). Can you be motivated to develop your spiritual powers for the sake of discovering and aiding God's divine plan for the world? This might require you to die to the vast amount of painfully acquired information, and to the interest accumulated from the heavy investment in your earthly social undertakings. Can you understand why Chinnamasta, the Indus Kush (Dravidian) Goddess of Wisdom, holds her severed head in her left hand, and a sword in the right? And why three streams of blood flow from her headless neck to her lips? A hint: three is Sebek's number.

From the foregoing we can see how the Tree of Life serves as a measuring rod, a slide rule if you will, for the evaluation and classification of our ideas, concepts and practices in life.

Events can also be classified and evaluated according to their relative position in time. In chapter 15 we discussed the

cyclical laws governing the functions of the body and the spirit for the maintenance of order.

In many of the past chapters we discussed the spatial or hierarchical ordering of ideals, spiritual guidelines, behavioral expectations, spiritual training and virtues. It is the absence of these tools for measuring our ideas and values, why societies have become bogged down in a quagmire of opinions and ever increasing social disharmony and conflicts. Who among them is fostering the acquisition of the knowledge of reality by the stilling of the thinking mechanism? Yet, as we saw in past chapters, this is the only way of knowing truth - of arriving at the objective measurement of ideas. Of finding the "categorical imperative" that eluded the great German philosopher Immanuel Kant to the very end of his frustrated life. This categorical imperative, this yardstick of life is none other than the Tree of Life itself. Wisdom is achieved when consciousness, in considering an issue, flows through its 32 paths plus "0" to achieve a judgment.

The heka (word of power) that corresponds to this mental faculty is "Hung," which is concealed in the name Tehuti. Incidentally, the Buddhist borrowed it from the Dravidian wisdom Goddess Chinnamasta and syncretized it to their so-called "Dhyani (celestial) Buddha" Aksobhya.

It is of great importance to focus on the fact that man cannot save himself from the mere employment of his will. It must be guided by Tehuti. This is symbolized by Heru's dependence on Tehuti to defeat Set. In our day to day existence, this translates into our attainment of salvation by perfecting the meditation skill of acquiring knowledge of reality through stilling the thought processes. It is not a process of reasoning and logical manipulation of information acquired through study or observation, but one of reception of the omniscience of the intelligence dwelling within our being (our true self, Ausar) that is in charge of directing all of our physiological and spiritual functions. It is important to realize, that our physiological functions do not originate in our physical organs, but in the life-force-Ra.

It is important to realize that by stilling the thought processes (logical rationalizations, etc.) we can access a power dwelling within our being that is one with the divine entity, that the Kamitians said to have determined the revolution of the celestial bodies, the seasons, and keeps all manifestations in equilibrium. This inner intelligence also enables us to direct, protect and develop

the full potential of our life-force. In this respect Tehuti is called the "mind" and "eye" (utchat) of Ra. It is Tehuti that guides us to the lifestyle and actions that enable us to maintain the equilibrium between the two metabolic (the two combatants Heru/anabolic, and Set/catabolic) processes of the life-force (Ra). Last but not least, we must note that all high oracles-Ifa, I Ching and the Metu Neter-were received by prophets and sages while meditating at the second sphere level.

SEKER

Seker (the 3rd sphere of the Tree of Life) is the divine faculty that is in charge of the life-force (Ra), which is the formative base of all things in the world. Although the source of life is infinite, each entity is allowed to share in its infinity through a series of cycles of births. Each entity is thus allotted a finite portion of this life-force at a time, for its adventure in the world³. This recycling principle governs the cycles of birth, growth, decay, death, rebirth and on. The life-force behaves in this manner in conformity with the divine intention of guiding man to the realization of his divinity. Would most people bother to develop themselves, and exert themselves if they were to be born with full functionality (as many reptiles and lower creatures are), eternal youth and indestructibility? We are thus spurred on to exert ourselves in our youth to provide for the days that will surely come when we will be incapable of doing so, and of course by the ultimate, which is death.

The subjection of the existence of all things to cyclical revolutions, which is governed by the "deity" (divine faculty) Khepere, divides their life term into two fundamental phases. Birth (rebirth)/growth, and decay/death (rebirth into the plane of origin!). Thus we achieve an infinitude of experiences through an infinite chain of finite existences.

The phase of birth (rebirth) is under the dominion of Khepere (Aima⁴, the fertile mother in the Canaanite tradition), while the phase of decay and death is symbolized by the Hennu or

3. This law is taught in Chinese Taoism which states that everyone is born with a fixed amount of prenatal chi. The Taoist yoga exercises aim at preserving, and rejuvenating it, as it is not replenished by merely eating.

4. Aima is the same as Maya, the goddess who weaves the illusion that we call the world. It also conceals the heka Aing. In tantric Yoga, "Ing" is called Maya bija.

Af (dead flesh) boat in which travels the "aged Ra" (Ama, the dreaded sterile mother, and Kali).

Khepere or Aima brings all things into manifestation through the 50 sound units of power residing in the 3rd sphere. These sound units, which are the basis of all hekau, are metaphorized as the eggs of the beetle symbolizing Khepere⁵, the 50 gates of Binah, the 50 skulls strung as the necklace of Kali (the Indus Kush Seker), the 50 oarsmen propelling the boat of Ausar, and they are analogous to the 500,000 or so eggs that every woman is born with. At this level, these spiritual powers do not manifest the things of which they are the germs, but the underlying structure (divine plan⁶) that provides the order governing the harmonious interaction of the forces shaping the formation of things, and their interaction. These structures appoint the places in space and time ordering all manifestations. Incidentally, because its creative function corresponds to the female gender, which the Canaanite tradition supports (the Goddess Aima), this deity often appears (possesses) in its female form when invoked. As such, her name is Sekert.

The male side of the Deity rules over the death process. Seker was the Deity of the necropolis at Sakkara. Allied to it in this function was the "monster" Aum-mit or Aummaum, whose functions was to destroy the Ab (part of the spirit housing the conscience and will) of the deceased who failed to live in harmony with the laws of Maat (divine laws). During life, its activities are felt as the pangs of conscience, guilt, self recriminations, etc. These are warnings that we are on the path to a failed destiny.

This is to be expected as Seker governs our destiny. The Kamitic term for "destiny" is "Skher," and for "plan" is "Sekher," which are clearly etymologically related to "Seker." No two things can occupy the same place at the same time. Divine law, therefore, guarantees all things their day in the sun. Our coming into being, and the unfolding of all events in our life are controlled by the spiritual forces (Ptah) at the Seker level for the sake of maintaining

5. The use of the beetle to symbolize this aspect of the life-force operating at the Seker level is very rich in correspondences. The beetle, which is usually black (Seker's color) with a metallic greenlike sheen, lays a vast number of eggs in a mass of dung (another Sekerian correspondence). The hatching of the larvae by the heat of the sun is symbolical of the arousal of the force that is required in order to awaken the hekau symbolized by Khepere's eggs.

6. Note that the word for "plan" is "Sekher," which is etymologically related to Seker; Sekher Neter = Plan Divine.

order in the world. Destiny, therefore, is nothing more nor less than the expression of the structure, the plan that governs the unfolding of people's lives in order to guarantee them success. It is amazing to see how people are aware of the confusion and disorder that follow from the lack of planning and structure, yet fail to realize that the same would happen in nature and in the world, if the Supreme Being had not laid a plan to guide the lives of men and nations. As above, So below!

When we die or transcend the way of life in which earthly pleasure and personal interests are the motivating factors of our actions and undertakings, we come under the governorship of the Deity Seker. In either case, we have died to the earth-physically or spiritually. The doctrines of Seker, represent then, the *teachings that kill*. We must remember that this does not mean a joyless life. Quite the contrary, it is one, as we will later see, that leads to greater ecstasy. When we keep in mind that the spirit is essentially unconditioned, it will be realized that our spirit is ever receptive to be reprogrammed to express joy and pleasure in response to any situation or stimulus. We can therefore transcend a way of life in which our will is lead by what gives us pleasure, and change over to a way in which pleasure follows our will to live new truths.

Allied with the idea of dying to the things of the world is the host of symbols used to explain the domain of the Deity. In the "*Book of that Which is in the Underworld*," the Fourth Hour which represents the domain of Seker is described as a region in which there are no cultivation fields to be distributed to the faithful followers of Ra. It is full of thick darkness, its floor is covered with sand, and it is lacking in water (hence, barren). This region is called Ta (land 'of') Sekri. Note that the "kri" in the name conceals the heka--Kring--of the Deity.

The truths that we must live at this sphere of the Tree of Life corresponds to the cycles governing natural phenomena. These were discussed in previous chapters. The point to note here is that the times for eating⁷, exercising, having sex, performing certain types

7. This is not limited to the daily time of eating. In the Ayurvedic system of health from India each day is governed by a planetary energy. As foods are also conveyors of these energies, there is also a system in which the corresponding type of food is to be eaten on its planetary day. The Moon's foods (watermelon, lettuce, etc.) are to be eaten on a monday, martial foods on a tuesday, etc. Research will reveal that the name for each day is derived from the planet that governs it.

of work, meditating must not be dictated by our feelings, cravings, social or economic factors, but by the cyclical mechanisms governing nature.

The discipline of adhering to the cycles governing life that this sphere imposes upon us, is for the sake of enabling us to succeed in the use of words of power, as their manifestations are ordered by the law of cycles in order to keep them from conflicting with each other. All hekau (plural of heka) are based on 50 single sound units which are symbolized in the Phoenician Kabalistical system as the 50 gates of Binah, or the Goddess Ama through which all things in the world come into being, and are recycled. In India she appears as Kundala or Kali, the Great Mother who wears the necklace of 50 skulls. As mistress of the words of power, and mother of all living things, she is depicted travelling in the boat of the star Sepdt (Sirius), which is propelled by 50 oarsmen. These sound units are distributed throughout the 14 chakras making up man's subtle body. As this sphere corresponds to the highest manifestation of man's spiritual power it is the dwelling place of the power aspect of his spirit. In the Kamitic tradition it is the Shekem (Sahidic Coptic "Shkum"); in the Kabalistical, the Shekinah; in the Indus tradition, the Shakti. Men who wielded this power were given the title of "Shekem." In fact this is the true title for the Kamitic king of kings⁸. The term found its way into the Arabic where we find that the great royal leaders are called Sheik. In India the kundalini yogis are called shakta, and their counterpart further up north are called shamans. It is important to note that all of these cognate terms all begin with the letter "Sh." Egyptologists commonly render the term as "Sekem," even though many words written with the hieroglyph for "S" appear as "Sh" in the Coptic, Hebraic, and Phoenician. We see the same in the Hindu rendition of many Dravidian words. For example, Shakti, and shakta are also rendered sakti, and sakta.

MAAT

Maat, pronounced "Ma aut," corresponds to the faculty within man wherein is intuited and experienced the urge to live truth

8. The term Pharoah was never used by the Egyptians. It was introduced by the Jews, and denotes the palace of the Kamitic king. Its use is analogous to the "White House."

(according to the laws of the indwelling self). The name and the meaning are derived from the hieroglyph that is the phonetic symbol of "Maa"-the measure of a cubit. The connection of measurement with Truth is one of the most profound achievements of the African mind. We saw that the name of Maat's complement (brother/husband), Tehuti, is also based on the idea of measurement. When something, one side of an equation, is known, it is because we have an objective standard, the other side of the equation, against which to measure it. Hence, the "double measure" or "Tehu-ti," the "utchau metut" (Weighing of Words) and the Weighing of the Heart judgement, etc.

The construction of all things and the unfolding of all events are based on universal patterns underlying the activities of all natural forces. While some of the patterns underlying physical phenomena have been discovered and codified by Western scientists (E.g., chemistry, physics), Africans and other Nonwestern people have discovered and codified the patterns governing our day to day existence and spiritual development. In other words, the quality of life, and the destiny of men and nations are ruled by forces that are as measurable and subject to codification into immutable laws as are the factors governing physical and chemical phenomena. In the esoteric tradition, the branch of study governing these laws is Cosmology. The embodiment of these laws (moral canon), against which the actions and beliefs of Man are weighed/measured, is Maat.

By extension, the term 'maat' has several denotations in the everyday language of the Kamitic people; straight, rule, law, canon by which the lives of men is kept straight, real, unalterable ("it, the law, hath never been altered since the time of Ausar"), upright, righteous and steadfast or consistent. The last correspondence, "steadfast or consistent," is of extreme importance. In the Kamitic tradition, a person cannot claim that he is living truth if he has not been consistent in the observance of the spiritual laws at each an every crossroad situation. This is why it is said, "Today as Yesterday, Tomorrow as Today, is Truth!"

We have seen that the basis of Truth is living by a standard imposed by our essential divine nature. This leads unavoidably to the question of where does man find the strength to rise to a moral standard of which God is the standard of measure. In the Kamitic tradition the answer has been concealed in their metaphoric (so-called mythologic) mode of communicating spiritual scientific information. Maat is the daughter of Ra, we are told. But its

meaning has been clouded by the popular belief that Ra represents the Sun, or the Sun God. "Ra," pronounced Rau, and not Re (hence Aur-light; Aurum-gold, oro; Aura, Aurora, RAdiation, ARdent-fiery, etc.), corresponds to the solar energy or life-force stored in physical bodies. It is the kundalini of the Hindus, the Chi of Chinese metaphysics, Aganyu of the Yorubas, Dambadah Wedo of the Fons, etc.

An abundance of life-force, which is acquired through proper diet, adequate exercise and the avoidance of sensual excesses, is required for developing the strength to live truth. The implications of this fact are that as long as people are kept ignorant of how to cultivate their life-force, and worse, kept indulging in a lifestyle characterized by wrong diet, sexual excesses, etc., they will never intuit, understand, or find the strength to live truth. Society must then be doomed to ever deepening decadence. Salvation, they teach, can supposedly be achieved by asking for God's forgiveness after a life of debauchery.

Maat is generally depicted as a woman holding the Ankh cross, symbol of the heka Aung, in one hand, and the Papyrus scepter, representing the book of the law, in the other. On her head rests the feather--her main symbol--which is the standard against which the will (the heart/ab) of the initiate is weighed. In one pan of the scale is placed the heart, and in the other, the feather, which symbolizes the lightness of truth, that is, the absence of emotional force that characterizes the action of truth. A fact little known to Egyptologists is that in her furrow (a wrinkle in her face) lays concealed the *scepter of flint* which she confers upon the initiate after he has been found to be "true of heart" (to have lived truth). That it is to be used to kindle the fire of Ra, is a hint regarding the life-force (kundalini) arousing power⁹ of living truth. This is the key of the supreme mantra caitanya (mantra awakening) secret that has eluded many yogis for millenniums⁹.

HERUKHUTI

Herukhuti, also called Heru-Behutet, is the divine principle that safeguards our existence from the injustices of others. It works

9. Many believe that mantras can only be aroused by receiving them psychically (Shaktipat) from the Guru.

sternly through the law that states that you reap what you sow. Be consistent in being just with others, and you will be spiritually protected by this divine power.

Its aggressive power is also the foundation of the temperament of natural athletes, warriors, business executives, and so on.

In the Kamitic tradition, it is the form in which Heru fights against Set in order to regain the throne (control over one's life) that the latter usurped. The seeming contradiction that arises from considering Heru-Behutet "a form of Heru" is cleared up when we realize that ultimately there is only one Deity in the world, with different faculties. While Heru corresponds to the steady supply of noradrenalin that enables us to carry out all activities of externalization, Herukhuti (Heru-Behutet) corresponds to the extreme surges of adrenalin that support our aggressive, sexual arousal and immune responses.

HERU

There are a great deal of misunderstandings that have gained permanence in the thinking of the majority of "egyptologists." Leading these is the popular misconception that Heru is the sun god. It is damaging on two counts. For one, it is a perversion of the true meaning of the deity, and for another, it perpetuates the slur that African people worship material things (sun, rivers, lakes, animals, etc.).

In a qualified sense we can say that the sun is used as a metaphor to lead thinking to the understanding of the set of phenomena under the control of the natural force labelled "Heru." Specific to our present consideration is the division of the human metabolism into two phases; one is characterized by the rise of bodily temperature, and the other by its decrease. Each phase has its set of temperature (temperament) dependent or related physiological and psychical functions. Those that are directly related and dependent on the rise in temperature above the mean can be metaphorized as "solar" (the very extreme stages, as martial). The opposite phase is assigned to "the moon," "mercury" and "saturn." The mean between the two extremes is assigned to "venus" and "jupiter." Heru corresponds, therefore, to the "solar" phase of the psycho-physical metabolic cycle, which is mediated by noradrenalin

and other chemicals of the sympathetic nervous system. It enables us to become and remain awake (*Pert em Heru!*), to externalize our focus of consciousness, to reason, pay attention, to carry out our will, to utilize the organs and faculties of external activity (eyes, frontal part of the cerebrum, hands, legs, etc.).

Heru corresponds to our will, which is the freedom to follow or reject divine law, and our emotions. This freedom is the crux of our divinity. Without it, man would be compelled to follow the structural shaping forces of order which manifest in the 10th sphere as the "instincts" that compel all other creatures to obey the law, in which case he could not be held accountable to law, human or divine, let alone be considered the "likeness of God." Hence, spiritual growth occurs only when behavior and actions are initiated independent of emotional impulses (i.e., one ignores them). Many people are ignorant of the intrinsic freedom of their will, or are so habituated to acting out of emotional impulsion, or seeming compulsion, that they voluntarily renounce their intrinsic mastery over their spirit. This defaulting to the emotions is represented by *Heru Khenti an Maati*, or "Heru the Blind."

The other common misconception about the will is the belief that "power" is an attribute of it. The ability to achieve one's will is, therefore, spoken of as "strength of will, etc." But the very factors that make the will intrinsically free of emotional (the power part of our being) influence, also denies it of power as its attribute. A major correspondence of Heru (Shango, the "sun", etc.) is the king (and all people in authority). His function is to command the people and the army to carry out works. He does not have the power to do it himself. Similarly, when we declare our will to achieve a goal or carry out a behavior, we are commanding another part of our being which possesses the attributes of power. This is Ra, our life-force. It is of interest to note that the symbol of Ra is a serpent surmounting the solar disk, and all of its creative functions are carried out through the agency of hekau (words of power). We should not be surprised that the most primitive, hence most powerful part of our brain, the "reptilian brain" or R-complex, is responsive to sound waves and rhythm and not ideas. Perhaps some day, Western psychologists will realize that this part of the brain is the doorway to the root shaping factors of our behavior, as well as the powers of nature. The supreme way, then, of willing events is through the chanting of the heka controlling the physical manifestation. This manner of declaring our will is symbolized by *Heru-Pa-Khart*

(Harpocrates), i.e., "Heru, the child." He is depicted emerging from a lotus wearing the red and white crown, holding the flail and crook (See Appendix A) in one hand, while making the sign of silence and of chanting hekau. The lotus, which is a flower that requires a great deal of sunlight (it closes with the setting sun, opens with its rising) is a symbol of the psychic centers (chakras) wherein manifest the forces represented by the words of power. The "sign of silence and chanting hekau," which is made by pointing the index finger to the mouth, symbolizes *chanting combined with the cessation of ideation as the supreme means of expressing the will.*

Our willingness to carry out our will, as we all know so well, depends greatly on our state of vitality. Heru is assisted in his work of protecting the work of Ausar on our behalf by his four children; Hapi who represents a northern force, and protects the small viscera of the body; Tuamutef represents the eastern, and protects the heart, and the lungs; Amset represents the southern, and protects the stomach and large intestines, and Qebhsennuf represents the western, and protects the liver and gall bladder. There is more than just mere symbolism at work here. But the heart of the teaching is that by observing order, regularity, and the cycles governing the body's functions the health of the vital organs were insured, and thus the vitality. It is thus that we secure and preserve the ability to maintain the clarity of mind that is necessary for the practice of Men Ab, and the sense of vitality that supports our willingness to carry out our will. Compare this with the common belief, even among psychologists, and "mind power experts," that "will power" is developed through "mental exercises."

HET-HERU

All that strikes us as as being "beautiful"-harmoniously juxtaposed forms-in the world is the work of the Deity Het-Heru. In human life this natural intelligence manifests itself as artistic expression, social grace, charm, artistic as well as scientific invention, pleasure seeking, etc.

Het-Heru has its seat in the human body in the gonads. Its Kamitic name is an indication of this fact. Het-Heru literally means "house" (het) of Heru. Heru corresponds to those "solar" metabolic phase factors responsible for the virilization and masculinization of the adult male of the species. I.e., the metaphysical forces behind

the production of androgen. In the Yoruba tradition, Heru is Shango, the patron of kings, who wears pants with exaggerated crotches to show that he "outmans" all other men. With Het-Heru, the emphasis is not on the hot gonadal expression of Heru, but on the cool, peaceful, joyous, refined, charming, sexual arousal and seductive behavior that stimulates the production of estrogen and the female reproductive system.

Concealed from the knowledge of the majority of people, is the fact that sexual arousal is an expression of the arousal of the life-force-Ra. In fact, during the earliest times in Kamitic history, Het-Heru was considered the principal female counterpart of the "deity" Ra, and therefore the mother of the deities. Her dominion over the imagination is the rationale for this association. The sensations of joy and pleasure (or negative feelings) are expressions of the arousal of the life-force, and the images that form the content of the visualization or daydreams (dhyana) are the spiritual moulds (bodies of the deities, and energized thought forms-the "elementals" of European occultism) that guide the physical forces to the realization of their goals.

In her role as the imaginative faculty she is *Nebt-Het*, the Lordess of the House. This house, of course, is the spirit. This can be easily understood from the fact that all spiritual work must be carried out through the concentration on images in a state of trance. *Images + aroused life-force (Ra) + trance (mediumistic or waking) = spiritual realization (mundane or spiritual)*. Whoever remembers this formula, observes Maat, follows Tehuti, identifies with Ausar will achieve all his needs in heaven and on earth.

In her role as imagination she is also the "Eye (utchat) of Heru." That is, the eye of the will, or simply, our ability to visualize what we will to achieve. When the Kamitic texts say that the deities whose bodies were composed of light nourish themselves on the celestial light supplied to them by the Eye of Heru, they are referring to the subtle luminous matter out of which our images are formed.

SEBEK

Sebek is the name given to the planet mercury by the Egyptians during the Greco-Roman time. Earlier it was called "Sebku." In astrology, mercury is styled as "the messenger of the

gods." This is because it corresponds to the language verbalizing centers--Broca, and Wernicke--that are located in the left hemisphere of the cerebrum. We must take note of the fact that all of our other faculties are only able to communicate sensations and images. Verbal thinking is a process of putting into verbal form (informing) what is felt, imaged or already known nonverbally. This will become very clear if you were to practice clipping your thought as soon as they begin to appear. You will realize that even though you suppressed the completion of the sentence or paragraph you are still able to know what the words were going to indicate. This is because the knowledge of what you clothe in thoughts precede the mental verbalization of such knowledge. Sebek translates these nonverbal messages into words. If the names, definitions, and logical activities concerning these nonverbal messages are in harmony with reality then the "way is open for the indwelling intelligence to extend its operations to the outer--career, marriage, etc.--part of our lives." Otherwise, it is closed.

It is important to note that Western psychologists have overrated the value of this faculty, obviously for the fact that it is the foundation of their technological, and commerce oriented culture. Their unqualified statement that it corresponds to language cannot be accepted. To be precise, it corresponds to the verbalizing aspects of language. It does not have the ability to process meaning (to understand) which is the function of the right side of the brain, a fact that suggests how, and why the left side of the brain is the chief source of mischief in the world. Long before Western scientists even suspected about the dualization of the brain, the Kabalistical tradition had an extensive knowledge about it. Quoting from the *Zohar* in *The Kabbalah Unveiled*, S. L. MacGregor Mathers states that:

7. When the inferior man descendeth (into this world), like unto the supernal form (in himself), there are found two spirits. (So that) man is formed from two sides--from the right and from the left.

8. With respect unto the right side he had NShMThA QDISHA, *Neschamotha Qadisha*, the holy intelligences; with respect unto the left side, NPSH ChIH, *Nephesh Chiah*, the animal soul.

9. Man sinned and was expanded on the left side; and then they who are formless were expanded also. (That is those

spirits of matter, who received dominion in the inferior paths of the soul of Adam, whence arouse concupiscence.).

There are few things that can rival the possession of a great deal of information without understanding.

Sebku, Sebek and Sobek are etymologically related to "Seb," from whence "Seba" and "Sebau" are derived. As "Seb" (Geb) is a name for the Earth God, Sebek or Sebku corresponds to information derived from earthly experiences (from outside of our self, as opposed to the spiritually intuited wisdom). We also have "Sba," to educate; "Sbau," school; "Sbat," pupils; and "Sbai," teacher.

Sebek is the faculty that enables us to separate and label parts of a whole, or members of a group on the basis of their external differences. Without this faculty we would look at an event, or thing and not be able to distinguish its parts or phases. Yet, because of it we segregate things, and events that belong together into air tight compartments, based on their superficial external differences, and thus create a host of problems in the world. This is the source of all the hypocritical acts, contradictions, and the failure to transfer what is learned in a situation, to analogous situations. The segregating function of Sebek is chiefly supported by the verbal functions of language; definitions, descriptions and naming. To define a thing is to explain what it is, and is not. I.e., to segregate it from other things. Few people know that verbal thinking, with its definitions, and names, is an obstruction to acquiring the knowledge of reality. When most people look at a thing, or event, they fail to see what is really there because the Sebek faculty interposes the definitions, and formulas that have been fed us via the educational process. Even where the definitions are useful and correct, there is still a process of substituting the symbols representing reality for the reality itself. Thus, to know reality, the thinking process must be stilled.

The Sebau (plural of Seba) are therefore all individuals whose lives are determined by earth-borne information, as opposed to spiritual teachings, and the intuitions from the wisdom faculty, Tehuti. This is why the Sebau were considered the enemies of Ra and of Ausar. i.e., earth-borne information closes the way to the development of our life-force and our spiritual growth.

Sobek corresponds to the side of Sebek as the guardian of the threshold. Sobek symbolized the crocodiles which closed the way to

Arabians attempting to smuggle themselves into Kamit. We find the same throughout Africa where cognate deities like Elegba, etc. are also the guardians at the entrance of shrines, homes, etc.

Anpu-called Anubis by the Greek-and Ap-uat (opener of the way), two aspects of the mercurial principle Sebek, shared the duty of guiding the deceased in the underworld to Maat's Hall of Justice, where the heart (will) is weighed. The deceased in this case are symbols of the person undergoing spiritual initiation, as it results in dying to certain things in the world, as well as to the personality (see Seker). This is why "reformed" Christians say that they are "born again." The "underworld" (tuat, Amenta, etc.) corresponds to the "subconscious," to which the focus of consciousness is transferred during trance.

Anpu and Ap-uat are depicted as canine headed men, because the faculty of cleverness, among others that they represent, is the dominant trait in dogs, foxes, jackals, etc. The ability of canines to learn to respond to a large number of verbal commands is also well known.

AUSET

The Goddess Auset is the embodiment of those intuitive and instinctive faculties that lay deep within our psyche, governing our ability to care for and nurture others. People in whom this faculty is strongly developed are very protective, caring and nurturing. These qualities, amongst the Kamitians and other Africans, were most desirable in mothers and wives.

In traditional African culture, social role models are based on "organic" laws that take in and integrate all aspects of man's being. It is an indisputable fact that women, as a whole, have a lower metabolic rate, and a higher parasympathetic output than men. Among many functions, the parasympathetic nervous system governs reproduction, gestation, and the trance states. These are the principles upon which women's roles in traditional African culture are defined. Activities that overstimulate the sympathetic (military, hunting, those requiring psychic aggressiveness), or diminish the capacity of the parasympathetic functions were discouraged in women. The toll to be paid is in the reduction of the quality of childbearing, social peace and harmony, and spiritual inspiration. The latter is to be understood from the intimate relationship

between the parasympathetic and trance. As religion concerns itself with the inner realm of being, its main means, therefore, is the process of trance. It is a state in which an individual's externalizing faculties are "detached from the will," allowing the focus of consciousness to be internalized. Proficiency in this state of internalized consciousness gives the individual full acquaintance with the metaphysical realm. On one hand, communication becomes possible with the two classes of entities dwelling therein-the "living dead" (ancestors), and the spirits or natural intelligences (angels, deities) that administer the phenomena of the world. On the other hand, first hand knowledge of man's metaphysical vehicles (the deities of the tree of life making up his spiritual being), and his true relation with God, the divine laws, and the world is attained. Participation in African and Oriental rituals will reveal that women in general can enter into the states of trance with greater ease than men. This is why societies that utilize trance working in their religious practices have a greater appreciation and respect for women, and protect their capacity for prophetic inspiration by safeguarding them from such activities as soldiering, policing, etc.

Auset as "Mother of all living things," corresponds to the stage of conception of the will to achieve a specific goal. This conception, the uniting of the will (an image of what is to be achieved) to the life-force (Ra) is achieved through mediumistic trance. It is interesting to note that in the Kamitic language the word "Tut" means "to clothe," "Image," "to beget," etc. Out of ignorance, most of the time that people declare the will to achieve a specific goal they are in a state of externalized consciousness (non-emotional state), or verbalize it, and therefore fail to impress the idea upon the life-force. The same claim, "Mother of the Gods and the living," is made for Het-Heru, but her function deals with the gestation of the impregnated idea (daydreams in which we are enjoying the objective). In our discussion of Ausar above, we discussed the origin and meaning of Auset's name. We must add that her "special name" as Khenemet Aunkhet, also conceals the fact that she is also to be invoked through the heka "Aung" (Aunk-note that g, and k are interchangeable). In this role she shares many of the attributes of the Dravidian White Tara Goddess who combines both the qualities of Ausar, and Auset. This name Khenemet Aunkhet which denotes the "water of life and fertility" is also applied to Het-Heru. As such she corresponds to the Dravidian Green Tara. The healing and fertility giving powers of this heka "Aung

'Tang' has been proven many times in the Auset and Het-Heru shrines of the Ausar Auset Society.

SEB, OR GEB, THE GOD OF THE EARTH

It has just begun to dawn, in the past decade or so, on Western scientists that the manner in which the earth maintains the equilibrium in the fluxes, and utilization of water, heat, carbon dioxide, oxygen, nitrogen, and the myriad of substances necessary to maintain life, resembles so much the picture of the homeostatic functions in living creatures, that the science of geology is best redefined as physiology, and the earth looked at as a living entity. This emerging science, which considers the earth a living being, is called Gaia. Over 6000 years ago, our African ancestors called it Geb.

Not only did they consider the earth to be alive, they noted that it played a major role in man's spiritual development. As Seb, the divine goose, the earth God broods upon the egg within which man's earthly experiences unfold. I.e., our earthly life is the embryonic stage of our spiritual development. The earthly demands, rewards (carrot on the stick!), and pressures of existence prod us toward the awakening of our spiritual talents and powers. Recall what was said about our mortality and vulnerability in the discussion of Seker. In this role as divine oxgoad, Geb is called the Erpau of the Gods. That is, it has inherited the role of the deities as the initiator of man's spiritual evolution. This is important as most people think of the earth in terms of its imprisonment of man's consciousness, without considering the fact that at the same time it provides the stimulus for escaping it. According to the *Pert em Hru* (*The Book Of the Dead*), the righteous were provided with words of power that allowed them to escape the earth, while the wicked (materialists) were held fast by Seb. It must be noted that inherent in the function of the earth as the imprisoner of consciousness, and oxgoad toward spiritual development, is its role as verifier of spiritual development. A proof of spiritual development is the ability to rise above the emotional and sensual influences, which after all, are expressions of the animal (earthly) part of being; the ability to learn independently of externals, i.e., from within; the ability to control, or influence earthly events (in our bodies and environment) through the power of our life-force at the command of our will.

SHEPS & DARK DECEASED

The vast majority of people who contemplate the great architectural wonders of Kamit never realize that the majority of the greatest, and most magnificent structures were built in honor of the ancestors. All traditional African societies possess the knowledge of how to communicate with the deceased. It is very important to note that although western religions believe in the existence of man's spirit, and its survival of the body after death, there are no religious or social institutions for communicating with the dead.

The most important outcome from communicating with the deceased is the realization that man's true being is not only independent of his physical body, but the fact that it precedes, and survives the existence of the body. And, finally, that it is immortal. Ultimately, a people's philosophy of life, and their cultural expression is based on their belief in the mortality or immortality of their essential being. In practice, regardless of claims, Western man lives his life as if it was the only one. Underlying western culture is the belief that life on earth is a one time experience that is to be lived for its own sake.

Spiritual philosophy begins with the understanding of the meaning of life, before and after death, which could only be empirically acquired through communications with the deceased. So great was the empirical revelation of man's immortality, that the greatest architectural wonders of Kamit were dedicated to the honor of the dead.

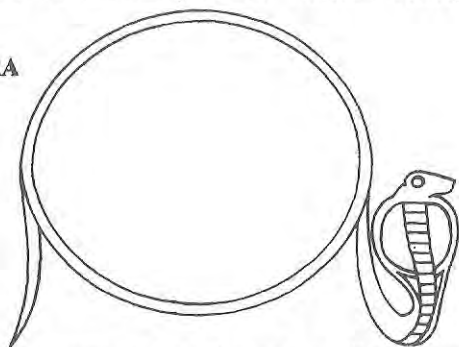
No less important was the fact that the ability to communicate with ancestors has enabled Africans and Orientals to unite people into kinship groups that transcended the lower and limited ties of blood. Western scientists delight in parading their erudition regarding the fact that all cells in existence today, have been in existence from the beginning of time (this is due to cellular division). Yet, for the most part, Westerners are incapable of establishing firm kinships beyond the immediate family circle of husband, wife and children. In most traditional African societies, millions of people who are, and will remain strangers to each other, are tied, through the ancestors functioning as spiritual clan heads, into a web of responsibilities that would be expected only from the immediate family. It is in this manner, out of a sense of extended

blood kinship, that traditional (i.e., not westernized) African societies with populations numbering in the millions, have been able to maintain law and order without police systems, ideologies, etc.

Although all ancestors have the potential to function as unifiers of the people at different levels, not all of them did so. Only such people who lived up to the standards imposed by Tehuti (Tehuti is the Great Sheps in Khemennu), earned the right, and privilege to become Sheps,-the honored living, or honored dead.

Incidentally, Africans have never worshiped ancestors. Ancestral rituals have always aimed at establishing communication with ancestors to enable them to contribute to the direction of the nation. Thus we must reject the western concept of ancestor worship.

RA



Ra (pronounced Rau, hence Aur/light, aurum (oro)/gold, aura, aurat/ureus, origin, etc.) is the active state of Nu/Nut, the undifferentiated infinite energy/matter from whence all things, living and non-living originate. It is known as Chi or Ki in the oriental tradition, Kundalini in Dravidian India, and the Aur that emanated from the union of Ain and Soph, according to the Kabalistical tradition. Although it is not correct to say that Ra is the "sun god," it is quite correct to relate its functions to the solar energy as the energy/matter basis of all manifestations in our solar system. The planets, including the earth with its life forms, owe their existence to the solar emanations. As the solar energy, then, is the material, and energy basis for the creation, and maintenance of life (physical, and metaphysical), the wisdom traditions of Africa, and the Orient devised ways of manipulating it. No! They never worshiped it. What western scholars have interpreted as sun worship are the many practices for cultivating it, replenishing it, divining its activities (as it works outside the ken of normal waking consciousness), living in harmony with the rhythmic and cyclical manifestations of its modalities ("air (wood)," "fire," "earth (metal)," and "water"). These

are the subjects of pranayama (breath control), Taoist yoga, tantra yoga, so-called "fetishism" or "fakirism," hatha yoga, kundalini yoga, mantra yoga, raja yoga, tai chi, chi kung, akido, homeopathy, radiesthesia (western voodoo!), acupuncture, divination by lots, or dreams, or omens, etc.

The subjects are manifold as you can see. We must restrict ourselves to two of its most important manifestations. Our breath, which is the principal way in which we take in the life-force, is ionized into positive and negative electromagnetic polarities¹⁰ by agents in our nostrils. These two currents of breath, which are analogous to the north and south emanations of magnets, control the two phases of our metabolism.

In his book *"Researches On the Vital Force,"* translated by University Books, Baron Karl Von Reichenbach-1788-1869 (discoverer of kerosene) reports his findings from experiments on the life-force. Slow, downward passes of strong magnets (force of 10 lbs and up) close to the skin but not touching, produced in "sensitives" a sensation of agreeable coolness from one pole, and disagreeable warmth from the other pole. In some cases the energy from either pole was so strong that it caused pain, spasm, nausea, jerking of the body, faintness, etc. The warm current, which is red-orange as seen clairvoyantly, is generated by the southern or electropositive pole of the magnet. It predominates in the left side of the body, in metals, alkaline PH, moonlight, the electropositive elements, the southern node of the moon (Cauda draconis, Ketu, the dragon's tail). The cool current, which is "bluish-gray," is generated by the northern or electronegative pole, and predominates in the right side of the body, metalloids, acid PH, sunlight, light, heat, electronegative elements, the northern node of the moon (caput draconis, the dragon's head, Rahu).

It is important to note that these two currents correspond to the earth's southern, and northern magnetic poles, and hence to the electromagnetic powers flowing along the meridians of the earth. Along with the east/west currents, they play major shaping roles in the electromagnetic processes going on in all atoms, and their chemical and electrophysical activities. In the 1960's Kirlian developed a photographic process that makes it possible to photograph the radiations given off by these currents of energy. See *Psychic Discoveries Behind the Iron Curtain*, for actual photographs.

10. The Ida, and Pingala of Yogic science.

In the Kamitic tradition, the science for manipulating the two magnetic forces which form the essence of all psychic powers was subsumed in the teachings associated with the symbols of the "deities" Nekhebet, and Uatchet. These powers were considered so important that they were made the tutelary "deities" of Kamit. Nekhebet, which corresponds to the electronegative northern pole of the magnet was the chief protectress of Upper (southern) Kamit. She is depicted as a woman wearing the White crown of Upper Egypt, and holding a lotus scepter intertwined by a serpent, which together symbolize the electromagnetic forces (the serpent) of the psychic centers (the lotuses). Uatchet, which corresponds to the electropositive southern pole of the magnet, was the chief protectress of Lower (northern) Kamit. She is depicted as a woman wearing the Red crown of lower Kamit, and holding a papyrus scepter intertwined by a serpent. Their correspondences to the poles of the magnet are revealed in the ceremony for embalming the dead, where the priest says to the mummy, *"The goddess Uatchet comes into you in the form of the living Auaraut (uraeus), to anoint your head with their¹¹ flames. She (the Auraut) rises up on the left side of your head, and she shines from the right side of your temples without speech; they rise up on your head during each and every hour of the day, even as they do for their father Ra, and through them the terror which you inspire in the holy spirit is increased, and because Uatchet, and Nekhebet rise up on your head, and because your brow becomes the portion of your head where they establish themselves, even as they do upon the brow of Ra, and because they never leave you, awe of thee is stricken into the souls which are made perfect."* There are a number of very important correspondences in the above quotation.

1. The auraut (uraeus), which will be explained later, is composed of the conjunction of Uatchet and Nekhebet.
2. The statement, "and she shineth from the right side of the temples without speech," is exceedingly remarkable as it shows that the Kamitians possessed over 6000 years ago the knowledge that the right side of the brain is speechless. We can go further and point out that the Kamitian kings placed the head of the vulture Mut (symbol of motherhood), which corresponds to Nekhebet (the bluish-gray cool

11. Their = Uatchet, and Nekhebet that together make up the Auraut (the uraeus).

electronegative force) on the right side of the forehead, while the head of the cobra representing Uatchet (the warm, reddish-orange electropositive force) was placed on the left side of the forehead. By this, the kings of Kamit signalled that a) psychic power was very important for the protection of the nation, and b) that the acquisitive, cool, agreeable force of Nekhebet and Mut were over the domestic policy of the nation. The southern part of Kamit, well away from the Asiatic desert homelands and nomadic routes was, for the most part, home to the chief capitals of Kamit. The northern part of Kamit was placed under the red crown, and Uatchet as a symbol of the hot offensive front protecting the motherland from the hostility of the Asiatics.

3. The statement, "they rise up on your head during each and every hour of the day, even as they do for their father Ra," is a reference to the planetary hours. A great deal of confusion has arisen from the fact that most researchers into metaphysics have failed to note that most metaphysical references to planets refer, not to the celestial bodies themselves, but to the modalities of the life-force which they symbolize. The moon corresponds to the cooling, hence moisturizing state of the life-force; the sun, to the hot, hence drying state, and so on. These "planetary" modalities dominate each hour of the day. Each day begins at sunrise with the planet that gives it its name and quality. Following the Tree of Life (the planetary spheres: 3 to 9), Saturday begins with saturn ruling the first hour from sunrise, followed for an hour each by jupiter, mars, sun, venus, mercury, the moon, and back to saturn, etc. If we followed the "planets" for 24 hours we will find that the next day, sunday, will begin with the sun governing the first hour from sunrise. It will be followed by venus, mercury, etc. The next sunrise will begin with the moon, followed by saturn, etc. For a detailed look at the subject see Llewellyn George's *"Improved Perpetual Planetary Hour Book."*
4. The auraut or ureaus (the third eye) is none other than the ajna (brow) chakra of kundalini yoga. It is brought into manifestation through the following process: Note that in the following procedure, push your stomach out from the lower abdomen during the inbreath, and contract it during the outbreath.

The heka is as follows:

Breath		held				out	
in							
1	2	3	4 5	6		7, 8	

Aung Hang Kshang | Aung Hang Kshang

1. Having decided the objective of your meditation, focus both eyes (open) on the center of your brow. Breathe in during the first two counts while mentally chanting Aung on the first count, and Hang on the second. From the third to the 6th count, hold the breath and contract the perineum¹². On the third count chant Kshang and hold it through the 4th. On the 5th count chant Aung, on the 6th, Hang, and Kshang on the 7th as you breathe out, and release the perineum.

As you chant "Aung," visualize a brilliant white disk sitting on the center of your forehead. This is the undifferentiated life-force.

As you chant "Hang"¹³ visualize a brilliant white cobra emerging from the left side of the disk. This is Uatchet's highest heka.

As you chant "Kshang" visualize a brilliant white cobra emerging from the right side of the white disk. This is Nekhebet's highest heka.

a) Repeatedly visualize a woman coming toward you dressed in white, holding an open white book with its pages blank. Look at the blank white page. After several repetitions of this scenario, a message will appear on the blank page. This, along with the heka given above, is a key to clairvoyance.

b) or visualize yourself as a woman (men should not worry about this) dressed in dark blue going forth, stepping out with your right foot first (THIS IS VERY IMPORTANT) to acquire a need in life. See yourself enjoying your objective. This is to be done when you get a Nekhebet reading.

12. The perineum is the muscle that enables us to stop our urine in midstream. Do not confuse it with the anal sphincter which is connected with defecation.

13. Hang is originally red, but in the auraut center it is white.

c) or visualize yourself as a woman dressed in red going forth, stepping out with your left foot first, to acquire your objective. This is to be done when you get a Uatchet reading.



The function of the auraut (third eye) is not limited to clairvoyance. It is the center that controls all psychic activities. Next to the crown center it is second in the hierarchy of our spiritual power. The technique given above is to be applied at the 8th stage of the meditation process. Nourishment of the auraut center through daily meditation will give you full control over the psychic influences operating in your life. Its perfection will enable you to withstand all negative psychic influences without the assistance of herbal baths, incenses, sacrifices, rituals, talismans, etc.

In future chapters we will learn about the combination of Nekhebet, and Uatchet with the seven planetary powers governing the seven days of the week. These are the powers behind the fourteen kau of Ra.

The positive, western pole of the east/west electrical current of Ra is symbolized by the Goddess Sekhet. She is depicted as a red clad, lion headed woman who delights in offerings of hard liquor, blood, and meat. She is the violent, scorching aspect of the heat of Ra, which is invoked through the heka "Rang." She works through the solar plexus (manipura) psychic center. In the form of the serpent-goddess Mehenet she emerges from the forehead of Ra pouring out her fire to destroy the enemies of Ra (one's life-force); specifically shame, spiritual ignorance, thirst, jealousy, treachery, fear, delusion, foolishness, and sadness. In the Metu Neter oracle she is represented by combinations of a negative Uatchet card with a negative Het-Heru.

The negative, eastern pole of the current of Ra is symbolized by the Goddess Bast. She is pictured as a green clad,

lion headed woman. She is the warm, fructifying power of the sun that is generated in the womb from sexual passion. She delights in offerings of wine, aphrodisiacs, sweets, vanilla flavored rice cream, cinnamon, honey, etc. She works through the sexual (swadhisthana) psychic center.

Chapter 18

THE METUTU FUNDAMENTAL PRINCIPLES

The Philosophical and Psychological Foundation of the Metu Neter Oracle System

The Fundamental Shaping Factors of Life and Their Interrelation and Interdependence

Preliminary: Each card symbolizing the message from the oracle is called a metu or metut, and their combination is called a metutu. In the Kamitic language the plural is formed by adding a final "u."

Amen:

The Subjective Realm, Amen, is the infinite source of the life-force and spiritual matter (Nut), which are the formative bases of the faculties and talents that enable us to survive, flourish, and succeed in the world. As our talents, and faculties originate in the universal life-force, and universal infinite matter (the Paut), a successful destiny can only be achieved by realizing that our talents are not private property. Amen, therefore, is the higher of the two prime determinants of the nature of the events in our lives. It is the chief stimulus of the forces urging and pushing us to honor the universal interests. It is seemingly directly opposed by the earthly influences of the 10th sphere (Geb), which by clothing our intrinsically indivisible being with physical matter creates the illusion that we are separate beings¹.

It is of utmost importance to realize that as "the universal" is the source of all the individuated existences, its interest cannot be separated from the interests of the persons. This does not, directly or indirectly imply, or support socialistic, or communistic philosophies, as these systems of government, and economic distribution are the products of the faculties of the 7th, 8th, and 9th spheres. Yet, the pursuit of personal interest that is not subordinated

1. This is the meaning of the Amen/Geb metutu.

to the universal influences can be separated from, and can damage the welfare of the whole.

Ausar:

With its roots in Amen, Ausar is the unifying force which obliterates and overcomes all shaping factors of individuated existence. But the unity here is explicit, as there is an implicit disunity concealed in its definition and being. Unification is the coming together of parts of a whole. I.e., all things in the world are modifications of the universal energy/matter (the *paut*). It is the second of the chief stimuli of the forces urging and pushing us to honor the universal interests. It is directly opposed by the focal point of identification with the personality-Auset, the 9th sphere, which is the emotional instigator, and support of our personal interests. Thus we have, in the social sphere, the opposition between the universal good, and the personal good. And in the sphere of the life of the individual, we have the opposition between success in specific pursuits vs. a successful life and destiny; what is far vs. what is near, etc.

Tehuti:

With its roots in Ausar and Amen, Tehuti is the source of the intuition that shows the way to achieve the equilibrium between the interest of the whole, and of the person. It is the third of the chief stimuli of the forces urging and pushing us to honor the universal interests². It is directly opposed by the influences from the 8th sphere, which is the chief provider of the arguments and rationalizations supporting the personal interests³ and point of view.

Seker:

With its roots in Amen and Ausar, Seker guarantees the interest of the whole as well as all individuated existences by providing the structural framework that orders their coming into being, and their development⁴. It is the fourth of the

2. This meaning is brought out by the Amen/Tehuti, and Ausar/Tehuti *metutu*.

3. This meaning is brought out by the Sebek/Auset *metutu*.

4. This meaning is brought out by the Amen/Seker *metutu*.

chief stimuli of the forces urging and pushing us to honor the universal interests. It is opposed by the influences emanating from the organizing and ordering faculty of the person, -Het-Heru⁵, the seventh sphere.

Maat:

Because the supreme law governing man's divinity is centered around his freedom to choose (freedom of will), the knowledge of the law is conveyed to him in such a way that allows him the freedom to follow or reject it⁶. His following it, gives him success in his individual undertakings, and it qualifies and prepares him for crossing the great abyss to partake in the divine powers of the 3rd sphere and higher. It is directly opposed by the influences from the 8th sphere, which is the chief provider of the arguments and rationalizations that support the emotionally motivated behavior of the person-centered way of life⁷.

Herukhuti:

Where there is freedom of choice in an intrinsically law and order based situation, which is the fundamental nature of the world, there is bound to be transgressions. The offensive power of God, thus exists for the sake of protecting the equilibrium between the interests of the whole vs. those of the individuals. If in the exercise of our freedom to choose, we avoid obstructing others, the offensive power of God will remove all obstructions from others from our path. It is directly opposed by the seventh sphere's (Het-Heru's) receptivity to the instincts of self-preservation⁸ originating in the 10th sphere.

Heru:

The possession of our will-the freedom to follow or reject divine law is the basis of our divinity. It is the one thing that clearly separates man from all other creatures on earth. It is the only free element in man's being. This brings us to one of the most important, if not the most important

5. This meaning is brought out by the Het-Heru/Auset metutu.

6. This meaning is brought out by the Maat/Heru metutu.

7. This meaning is brought out by the Sebek/Auset metutu.

8. This meaning is brought out by the Het-Heru/Geb metutu.

principle governing spiritual realization. While "heaven" (spheres 0-3) and "earth" (spheres 7-10) seek to coerce us to follow its mandates through structures, and impulses, respectively, living according to the principle governing the will is characterized by actions taken free of emotional coercion from below, or structural impositions from above. This is so important as most students of spirituality, so dependent on, and habituated to acting from emotional compulsion waste their opportunities for spiritual development, waiting and hoping for an impulse from above to force them to live truth. But how can we attain to freedom without effort, and how can we make the effort if there is no freedom. Yes, No freedom, No effort, and No effort, No freedom.

Het-Heru:

It is also seemingly paradoxical that sex, one of the major destroyers of spiritual careers, and quests for success, is also a major key to success in these very areas. Indulged in moderation, and with our identity transferred to our indwelling intelligence--Ausar--it is the chief means of arousing the life-force (chi, Ra, kundalini) to the level where it will enable us to achieve our goal, predominantly if not solely, through our will and spiritual faculties.

Sebek:

Perhaps the best description of the problems resulting from the use of our syllogistic logical intellectual faculty without the guidance of the synthetical faculty (4th sphere, Maat) is symbolized by the Hydra of Greek mythology. For every head that was cut off from this monster, two grew in its place. This is a very accurate characterization of the majority of proposed logical solutions. Because this faculty can only focus on a part at a time, a proposed solution to a problem creates a number of unforeseen problems in other parts. Such problems are avoided by realizing that we cannot construct wholes from the logical manipulation of species and parts (the Tower of Babel syndrome), and that the syllogistic logical function must be applied only after the whole has been perceived. The perception of concrete wholes is carried out by Het-Heru (the imagination), and the perception of abstract wholes is carried out by Maat,

and Tehuti. The last two faculties are the only sources of solutions to specific problems that do not create problems elsewhere (this is the function of wisdom and divine law). The second step in developing ourselves spiritually, and promoting our ability to succeed in our undertakings and in life, involves the unification of our logical intellect with the divine law.

Auset:

The upliftment of the low by the high, is the principle governing the formula for spiritual development. Auset is the beginning of this process. She is the point of bringing the highest within us-Ausar-into the vehicle of our personality (the ka) to initiate the movement toward the realization of unity within diversity, and the upward movement of our spiritual evolution.

Geb:

It is seemingly paradoxical that earthly influences which are the prime sources of our anti-spiritual behavior, should provide man with the prime impulse to his spiritual development. Without the obstructions and demands of our earthly existence, unevolved man will not stir to awaken and bring forth his spiritual powers.

In order to properly grasp the meaning of each Metut (divination symbol), and to utilize the oracle as a guide to spiritual development and mundane success, it is necessary to establish an overview showing how all the Deities--represented by the Metutu (divination symbols)--work together to bring about success on different levels. The absence of such an overview is the major cause of the failure of such oracles as the Tarot, Geomancy, Cartomancy, etc. to serve as a basis for spiritual initiation.

Shaping Factors of Success

The following principles are the embodiment of the shaping factors for success in all undertakings in life. It is important to realize that success depends on the observance of these principles in regards to content, as well as the order in which they are given. Heru is central to the means of achieving success, which according to the Kamitic philosophy is "the achievement of a mundane

undertaking in such a manner as to preserve, or increase our spirituality." Heru corresponds to the part of the spirit through which we express our freedom of being, and therefore assume responsibility for our destiny. It is our faculty of choosing and deciding what we will believe, do, and how we will do it. The following, then, are the steps that an enlightened will [Heru (+)] follows in order to succeed in an undertaking and in life--i.e., to achieve its mundane goals in such a manner that it will contribute to the realization of the true self.

Amen: Spiritual- An enlightened will [Heru (+)] knows that all things (life, the life-force, the potential to achieve, the materials for success, etc.) come from heaven which is infinite in its potential to give.

Mundane: Same as spiritual.

Ausar: Spiritual- An enlightened will [Heru (+)] knows that all successful undertakings (accomplishments that do not create harm--spiritual or mundane--in other ways) are performed, not by the person, but by the indwelling intelligence--the Self, Ausar.

Mundane: You must intuit the central theme underlying all parts of the undertaking or thing.

Tehuti: Spiritual: An enlightened will [Heru (+)] knows that every choice and decision affecting the course of our lives, must be guided by the wisdom of the Supreme Being. He consults high oracles, and sits humbly at the feet of the Sage.

Mundane: You must intuit how each part fits in with the whole. Its place in time (which phase) and space (its value, the priorities, its scope, etc.).

Seker: Spiritual- An enlightened will [Heru (+)] knows that before taking action on a decision, there must be the knowledge of the underlying structure (the plan) governing what must be done. As the structural framework of all events are laid down by the deities and spirits, one does not, therefore, "make up a plan." Instead, the thought processes are stilled in order to "sense" and intuit the structural framework created by the spiritual agencies. In addition, every step taken in carrying out the undertaking must follow "the plan." Incidentally, the Jewish Kabalists, not understanding that the mental process of this sphere were to be stilled, but knowing from Canaanite sources that it involved some sort

of intuition, named the sphere Binah, "Understanding." As there are mental processes involving the realization of "understanding" at the 4th and 5th spheres as well, the Jewish Kabalistical correspondence must be rejected. Mundane: You must intuit the structure that underlies, hence gives order to the unfolding of the event.

Note:

It is important to remember that the mental process operating from Amen to Seker is one of intuition, which is the ability to correctly learn from within one's own spirit. If you receive one of these Metutu in your readings and you are not able to intuit the information that is required, you must then seek counsel from capable persons represented by the respective Metut. Your meditations with the heka of the Deity will help to attract such persons. In strictly materialistic situations such persons will be, primarily, your top geniuses in science, literature, art, etc., and secondarily, your Ph.D.'s, etc. In matters regarding life, social issues, etc. such persons will be your sages.

Maat: Spiritual- An enlightened will [Heru (+)] is one that has been taught the laws that must be followed in order to receive the beneficent gifts of heaven (Amen-ta). Because of its full understanding of the law of heaven it does not chafe itself in restless rebellion against the constraints suggested by the law. It knows that the law guarantees all things its day in the sun.

Mundane: If I were a newly arrived being from another planet, and were to say to you that I observed people in New York for three months, and therefore concluded that light clothing⁹ is their mode of dress, you would correct me by pointing out that although my thinking was logically correct, my conclusion was not true. Why? Obviously, I have only observed a part of the whole, while you have observed New Yorkers through all the seasons. Maat corresponds, therefore, to the ability to understand the

9. If the example sounds trivial, you ought to look closely around you and take note of the fact that people do not often dress functionally. Some people wear desert type clothing in temperate zones; temperate type clothing in tropical zones, etc. Of course they never know what ails them, when their health breaks down.

interdependence, and interrelationship between the parts and the whole, and with each other (synthesis), through the use of abstract analogies. It is the logical process (Cosmologies) that enables the testing of the truth of a premise. Unlike the Sebek faculty which processes connections in a sequential (serial) fashion, Maat processes them in a synchronistic, parallel mode. While we can only see how things follow each other at the Sebek level, here we can also see how they work simultaneously to carry out the central theme. Through it, we can find our way in and out of the forest, not through specific sign posts (marking certain trees, landmarks, etc.-as with Sebek), but through the ability to orient ourselves through the cardinal points (literally, or symbolically!). If you are lacking the knowledge of the cosmograms (mandalas, Tree of Life, i.e., "symbol-blueprints"), or the ability to synthesize, you must seek counsel from people who meet the criteria. Meditation with the heka of Maat will guide you to act in a manner that reflects the interdependence between all beings. You will thus widen your sphere of acquaintance, influence, and sharing (giving and receiving). As your ability to accumulate grows, your sense of interdependence between all things will prevent you from seeking more than your due.

Herukhuti: Spiritual- An enlightened will [Heru (+)] knows that the true purpose of the offensive power of the Supreme Being is not to punish the offenders of the laws of heaven, but to protect those who uphold it. It secures its objectives against the obstruction by others by treating them according to Maat.

Mundane: When parts and phases are seen from the perspective of the whole, we are able to see their complementary relationship. When they are viewed on the specific level we can only see their antagonistic relationship. For example; the watery (anabolic), and fiery (catabolic) phases of an event are cooperative when seen from the holistic perspective, and antagonistic (they check and destroy each other) when seen on their level. Herukhuti is, therefore, the ability to understand the qualities that separate parts of a whole (analysis, analogical lysis), however integral they are to the latter. It is achieved through the perception of the abstract qualities of things. It enables you to maintain your individuality (or the

individuality of a set) by realizing that although all things are parts of a whole, they have been individuated for the purpose of carrying out a specific set of functions.

Heru: Spiritual- An enlightened will [Heru (+)] knows that all actions and undertakings must begin in the freedom from emotional influences. Ultimately, no sane person is ever compelled to act. He is either ignorant of his intrinsic freedom to choose to follow or reject the impulses from the animal part of the spirit (sensual cravings and emotions), or he chooses not to follow the law of heaven-Maat-which is always applied to him with the gentleness of a feather. He therefore enlightens himself regarding the true nature, and purpose of the will, and the means of effectively using it (Men Ab,-the science of using the will to secure one's goal by allowing the higher values to lead over the emotional forces).

Mundane: It is the ability to understand the abstract, and concrete unifying and separating functions of all spheres, and their coordination for the carrying out of the undertaking. If you are deficient in these abilities you must seek the assistance of one who meets the criteria. As these qualities are cultivated through supervisory and leadership positions, the people who could best assist you are those who are successful in the roles of supervisors, heads of household, bosses, kings, presidents, etc. In all cases, whether you are capable or not, your success depends on receiving counsel from someone above you. It is important, then, to cultivate respect for elders, authorities, and "masters" in particular fields, or of life matters (sages). Meditating on the heka of Heru will attract such persons to you, and assist you in establishing the mode of being receptive to higher counsel, yet, maintaining the freedom to make your own decisions (this receptivity differs from Auset's in the sense that she follows without questioning, or going through a decision process).

Note:

It is important to note that the key, mental ability functioning through spheres 4, 5, and 6 is understanding (literally, "to stand under"). It corresponds to the ability to go into waking trance

and perceive the abstract principles governing specifics, separating them, and unifying them. If you receive any of these Metutu in a reading and you lack the information (abstract blueprint, mandala, cosmograms, etc.), or the ability to think abstractly, you must seek counsel from one who meets the criteria.

Het-Heru: Spiritual- An enlightened will [Heru (+)] knows that there is no such thing as "will power." The realization of the will (what has been decided upon) is carried out by the life-force (Ra, chi, kundalini), which must first be receptive to what is being willed (Auset factor), and then gestated by the Het-Heru faculty. This gestation process consists of "the enjoyment of one's intended objective in the *imagination*." The sensations of joy and pleasure (or negative feelings) are expressions of an aroused life-force, and the images that form the content of the daydream are the spiritual moulds that guide the physical forces to the realization of the goal. As we saw in previous chapters, it is often necessary to step up the level of enjoyment through Kula yoga, "deity invocation" rituals, etc.

Mundane: It is the ability to form a concrete image of the end that you are working toward. This image has the function of organizing all of the subtle electromagnetic forces that will shape the event. On a higher level, it works through such people who have the ability to bring people together for the accomplishment of small objectives. By "small objectives" is meant those undertakings that will not stimulate conflicting conditionings within the spirit of the person(s) involved. When you receive this Metut, it means that you will most likely have to arouse your ability to be sociable, charming, etc. (invoke Het-Heru), or you may have to secure the assistance of such people.

Sebek: Spiritual- An enlightened will [Heru (+)] knows that the true purpose of cleverness (what passes for "intelligence" in the west) and education (knowledge of techniques: details of the steps, and processes of carrying out a task) are for easing the way. I.e., for the purpose of carrying out tasks with a minimum of effort and time, and maximum results.

Mundane: Same as the spiritual. In addition, it is the ability to establish the legal connection between sequential units, and between parts through their outer form. It is important to keep in mind that the reason why syllogistic or Cartesian

logic cannot give insight into the truth of premises is due to the fact that it cannot establish the logical connections between parts and the whole to which they belong, as it only deals with the outer form of things. When you receive this Metut in a reading, it may mean that you may have to secure the assistance of specialists, and technicians in the field (people of "the book").

Auset: Spiritual- An enlightened will [Heru (+)] knows that there is no such thing as "will power." The realization of the will (what has been decided upon) is carried out by the life-force. The impregnation of the life-force by the will does not take place by the mere decision to achieve a goal. The life-force must first be thrown into its receptive state through mediumistic trance. Although we spontaneously and involuntarily enter into this state several times daily, it is imperative to strongly induce it at will in order to insure the conception of our will.

Mundane: it corresponds to your ability to get the support of the power that will carry out the undertaking. On the personal side, it is your life-force (Ra), and on the social side it is the assistance of followers, workers, etc. (note that while Het-Heru denotes partners, Auset denotes followers).

Geb: On one hand, Geb (+) corresponds to the mundane event that has been successfully brought about by the will that has been enlightened by its adherence to the above 10 principles. On the other hand, it corresponds to the physical resources that the life-force needs in order to carry out the undertaking. I.e., we are counselled, when we receive this Metut to adhere to the laws of the earth (health, cycles, etc.) in order to nourish, and maintain the equilibrium of Ra. Or as stated more eloquently in the Metaphoric system, "to protect Ra from the worms, and noxious serpents dwelling in Geb."

Sheps: An enlightened will [Heru (+)] knows that no man is an island. All successes in life are directly or indirectly corporate efforts. He maintains his unity with others by tracing his common ancestry with all humans through the study of history, and invocations of the ancestors.

Nekhebet and Uachet: An enlightened will [Heru (+)] knows that the life-force does not originate in the body of the person, nor can it be contained therein. Like the air, which enters us through our breathing and then leaves to be shared with

others, the life-force circulates through all creatures thus putting them in touch with each other. The enlightened individual, therefore, will always observe the laws that will keep his life-force in perfect equilibrium ("psychic balance") in order to avoid the subtle negative influences of other creatures and the environment, as well as to secure their assistance toward the realization of the objective.

The Shaping Factors of Failure

Failure is just not simply, or always the inability to achieve a mundane undertaking. Whether we achieve a mundane goal or not, we fail if we have jeopardized our spirituality thereby. Central to failing is the negative state of the will, which is characterized by either the ignorance of the principles governing the will, or the unwillingness to follow them. Most people are ignorant of the fact that they are essentially free to ignore all emotional and sensual impulses, and are thus controlled by them by default. Others, pathetically, learn of their essential freedom of will, and even of the excellent means of effectively using it (Men Ab), but choose to follow these impulses just the same. The following principles which result from a negative state of the will [Heru (-)] contribute, individually or together, to failure in undertakings or in life.

Amen: An unenlightened will [Heru (-)] believes that the earthly Realm is the source of all things (life, the life-force, the potential to achieve, the material resources, etc.), and therefore, takes stock of the available material resources to calculate what it can and cannot achieve. It thus limits its potential to achieve, and out of a sense of limitation, lays the foundation for competition and conflict with others.

Ausar: An unenlightened individual [Heru (-)] believes that his natal personality is his identity. As a result he is unable to transcend its characteristics, in order to awaken his infinite potential of being to meet the infinite variety of situations confronting him. Failure comes when life demands that you manifest one of the other six personalities dormant within your spirit, and you can't because you are convinced that you are your natal personae.

Tehuti: An unenlightened individual [Heru (-)] believes that the body of information that he has acquired throughout his

life, and the rationalization therefrom should be the basis of the choices and decisions affecting the course of his life.

Seker: An unenlightened individual [Heru (-)] is ignorant of, or does not believe in (lacks direct experience) the fact that deities and spirits control the course of events, for the purpose of establishing and maintaining order in the world. Thus, his plans are based on concepts for which there are no objective counterparts. He therefore runs into "delays," obstructions, denials, etc.

Maat: An unenlightened individual [Heru (-)] is ignorant of, or does not believe in divine law. His spiritually unlawful behavior brings him thus into conflict with others, and many factors opposing his will.

Herukhuti: An unenlightened individual [Heru (-)] is ignorant of the fact that by being fair to others, even at the cost of personal harm and loss, will secure divine protection. By succumbing to the fallacy that there are times when divine law can, or must be set aside (e.g., for the sake of survival), he sets in motion the pendulum of justice which must in time swing back and visit its wrath upon him.

Heru: See the opening statements to this discourse.

Het-Heru: An unenlightened individual [Heru (-)] is ignorant that all inducers of pleasure are means of arousing the life-force¹⁰. He thus fails to cultivate, or to moderate the indulgence of pleasure, and as a result fails due to a lack of vital force. He then speaks ignorantly of weakness of will, poor health, poor memory, and so on. His failure is compounded by his ignorance of the function of images as moulds (matrices) for physical events. He gives power of realization to unwanted or intolerable events by dwelling on them in emotionally and sensually charged visualizations. In addition, the visualization process at this level is the key for remaining motivated. The pleasure associated with the results we are aiming at serves to carry us through the various stages of the undertaking. Without it, we fail even with the assistance of schedules, day planners, etc.

10. This is the great key to arousing kundalini that most yogis hide from the public. All the techniques of yoga, are in reality means of intensifying the arousal, and of insuring the free flow of the force.

- Sebek:** An unenlightened individual [Heru (-)] believes that the purpose of his cleverness is to ease the way to his goals at the expense of others.
- Auset:** An unenlightened individual [Heru (-)] is ignorant of the fact that spontaneously and involuntarily, he daily goes through mild trances, which unite his will to the conceiving part of the spirit. He is therefore unaware of the fact that he is daily conceiving and reinforcing all sorts of intentions, many of which are contradictory, and in conflict with his will and destiny. He is unaware that his failure to remember what he must do to carry out his will, is an indication that he needs to reinforce the impregnation of his will upon his spirit through repeated inductions of mediumistic trance. It is important to realize that the act of remembering what we must do and the principles we must observe, is an involuntary reflex. We cannot will to remember at a specific moment. It must be automatically thrown into our awareness by the life-force.
- Geb:** Geb (-) corresponds to the failed mundane undertaking, resulting from the violation of the laws of health.
- Dark Deceased:** An unenlightened individual [Heru (-)] who perseveres in folly will throw his destiny away. His after life existence will be filled with misery and want, even if his life on earth was filled with material goods and comforts.
- Nekhebet and Uachet:** An unenlightened individual [Heru (-)] will be ignorant of the need to maintain psychic equilibrium, and the fact that he is spiritually in touch with all things in the world. His psychic disequilibrium will open him to the negative influences from others, and the environment.

Summary

- Heru:** The will is the source of Self (Ausar, unemotionally) initiated acts.
- Seker:** The source of the plans that must guide the steps that we take in carrying out our undertakings, and the patience to accept the limitations of the underlying structure.
- Herukhuti:** The source of the motive power to carry out our undertakings, and the courage to be fair (just) with others in the process.
- Het-Heru:** The faculty for energizing the images embodying the willed events. If the will is negative, these energized images

usurp its place, and thus initiate events (here we are lead by the appeal that things have upon our senses).

Sebek: The faculty for separating the undertaking into manageable steps, thus easing the way. When the will is negative we delude ourselves by thinking that we can reverse the process and piece the whole out of steps, and thus arrive at an understanding of the infinite.

Maat: The divine law that guides the will to success.

The Tree of Life as a Guide to Planning

We will now look at the Tree of Life as a step by step guide to planning. You will see that the ideal way to do so, which will guarantee your success, follows the same pattern that is used by the Supreme Being in its creative activity. It stands to reason, that if Man and God are the same quality of Being, the means and methods of God must be the same for Man. This is the highest expression of the Kamitic precept "*As Above, So Below.*"

Amen: "Zero out," "clear your register." Before beginning a plan, get rid of all preconceived notions, however erudite. Do not start by taking into account material resources (money, equipment, past commitments, overhead, help, time, etc.).

Ausar: Establish or discover the central theme of your undertaking. It is the god of your undertaking. It is that which will control, direct, and unify all stages of your undertaking. It is important to realize that Ra (the life-force, the subconscious) "reads" and bases its transformations (khepera) on the central theme of all that you are doing, whether you have articulated it or not, whether it is clear to you or not, whether it is right or wrong, whether it is harmful or beneficial to you. If in your mind, the central theme is "X, but in actuality it is "Y," it is the latter that will be acted upon by your life-force. You will be in for a nasty surprise. Examples: Is making money the theme of your business (or career), or is it the product or service that you are providing? Are you for democracy and the Constitution, or for "my country, right or wrong?" Is your marriage, chiefly, a vehicle for spiritual development, or did you marry for security or companionship, or out of imitation of social practices, or because you fell in love? Note that I

said "chiefly," for *a body can only have one head. In all undertakings there must and can only be one central theme.* All others must be subordinated. It's not up to you. It is the way the producer within you, Ra, functions. What is the theme of your life? Is it your career, or your marriage, or your spiritual development? What is the theme of your spiritual work? Is it to become a magician, realize Ausar, learn the tools to succeed in all undertakings, become versed in the teachings, and techniques of spirituality? For example, if it is becoming Ausar, then you will live truth at every crossroad, otherwise you will pick and choose when to.

Tehuti: Step #1. Consult the oracle, or the sage, or an expert to gain insight into the central theme of your undertaking, as well as the undertaking itself. The counsel will let you know whether you should be involved in the undertaking; if the theme is correct (high enough in the hierarchy to achieve your goal, in agreement with the goal, etc.); where you stand in relationship to the goal (your "chances" of success); how you should proceed, and so on. A sage, or an oracle such as the Metu Neter, or Ifa will reveal to you the heka(u) governing the situation you have undertaken. Also will be revealed to you, the spiritual meaning and value of your undertaking. You will thus find yourself involved in a deep spiritual quest through an undertaking which by mundane standards might be considered trivial. E.g., a man receives an Ausar Hetep reading on what he must do to become a salesman for a cosmetic company. While he consciously believed that his need for a job brought him to the oracle, it was the combination of the spiritual shaping forces of his life that brought him to the oracle for him to discover his spiritual condition. Instead of pointers on how to be a good salesman, or how to get the job, he received instruction in spiritual development. How he was in violation of Ausar, etc.

Step #2. Identify the means through which to carry out the central theme. Organize them in hierarchical order. The hierarchical arrangement will include the 'Two Truths' (*Maati*). That is, the means are to be classified, not only by rank, but by polarity. One will be yang (forceful, based on externals, left-brained, etc.), the other will be yin

(persuasive, seductive, gentle, subliminal, based on internals, right-brained, etc.).

Seker: If you have been fortunate enough to receive training in the science of hekau, chant the heka of the Deity governing the situation to generate the underlying structure that will guide the undertaking to its completion.

Maat: At this stage you must seek out analogies to your undertaking, and its central theme. The text of the oracle reading is a good place to start. In addition, the aroused heka (Seker stage) will reveal to you the same. The best sources of analogies regarding a behavioral undertaking are the texts of the oracles, and metaphoreins (mythological stories). Similarly, the "hard" sciences have their stock of analogies that can be used. It is obvious that the conclusion that will be arrived at through this process will embody the abstract pattern, microcosmogram, blueprint, etc. of the undertaking. This is the stage of synthesis.

Herukhuti: At this stage you must arrive at the abstract distinction between the pattern of your undertaking, and those that are analogous. This is analysis (analogical-lysis).

Heru: You have now arrived at the transitional point, the crossroad. You must firmly keep in mind your readiness to run your project, and not let it run you. The work of the lower spheres must keep to the specifications of the spheres above. It is so easy, because of emotional and sensual pressures, to abandon the soundest principles, and best laid plans. Use your will. Be the king of your realm.

Het-Heru: You are now ready to visualize the various stages from the beginning to the end of your undertaking. Incidentally, it is from this stage that many people incorrectly start their planning.

Sebek: You are now ready to seek information, technical details, etc. regarding each step, phase, and means of carrying out the project. Incidentally, it is from this stage that many people incorrectly start their planning.

Auset: Once it is clear what must be done at each step, and how, you will begin work on the project. The work at this stage involves mediumistic trance meditation on each process of the undertaking. Depending on the nature of your undertaking, you may have to precede the work with the six stages of meditation.

Geb: This is the stage of physical work, and the realization of your goal.

The above formula can also be used to analyze a subject, or series of events. What is the underlying cause (central theme) of the series of international conflicts that have occurred over the past 200 years? Is it ideological? Political? Economic? Religious? What is the chief method (central theme) used by modern imperialists? Is it racism? Coercing other nations into debt? Military aggression? Diplomacy, and adherence to law? Remember. A body can only have one head. Unless you find *the* main theme of an event, you will never understand it, let alone control it. All other contributing factors must be assigned their proper place in space (hierarchy).

A Place and Time For All Things

The East, Sunrise-9am, Spring (March 21-May 5), Maat:

Your sympathetic system has just begun to put out more than your parasympathetic, just after arriving at the point of equilibrium (equinoctial point!)¹¹. This is the time in the cycle (year, day) when the hot and moist energy is in activity. The body is heating up after being remoistened by the inner, and outer waters of life. It is most auspicious for the undertakings requiring jupiter's energies (the struggle for expanding one's wealth and position). Your optimism, generosity and panoramic view of things manifest themselves most strongly here. Gemmotherapeutics (drainage herbs) for the liver are in harmony with this point in your yearly cycle. At the sunrise and the equinox Nekhebet and Uachet are in equilibrium upon your brow; Aum Ham Kshang!

The South East, around 9am-Noon, May 5-June 21, Heru:

The earth is warming up, your animal spirit is absorbing the heat, and is therefore drying out. Your moderate fire (hot/dry energy) is in activity. This is the most auspicious time to carry out such tasks that require the vitality which nourishes the ability to raise truth above our emotional and

11. The true meaning, and value of the equinox is that it represents the time in the year of psychic, and bodily equilibrium. It is then that the two forces of the Auarat are in equilibrium in the Ajna center.

sensual conditionings. It is the best time to impose your will upon your life-force, as the reduction of your moisture has undermined your Auset and Het-Heru faculties. Power breathing, aerobics, remedies for the cardiovascular system, etc. are in harmony with this point in your biorhythm. The bitter flavor will help your fire to rise and maintain itself. Sweets will dissipate your vitality, and give power to water (emotions).

The South, Noon-3pm, June 21-August 5, Herukhuti, Uatchet:

Your sympathetic is at its height. The earth is in its extreme point of heat absorption, and your body has lost an excessive amount of moisture. Your extreme lack of moisture (emotional factor) has brought you to your point of greatest insensitivity and fearlessness. It is most auspicious for those undertakings that require lack of fear of bodily harm, hard work and zeal. As you lack moisture, make sure that you do not engage at this time in protracted undertakings. Be careful. Do not forget to ask what is right. Do not take the exhaustion of your moisture to the limits. Illness will visit you in the North¹². Watch your blood pressure. June 21st, the summer solstice is the most auspicious time for your Uatchet faculty; read Shakespeare's *Midsummer Night's Dream*, and wile away the 4 days, and 4 nights in sleep, chanting and fasting. Like "Bottoms," you will be able to play any role you chose, and "Puck" will make all of your desires come true¹³. Your parasympathetic has begun to rise, but it is still underground (putting out less than the sympathetic).

The South West, August 5-Sept. 21, 3pm-sunset, Sebek:

Your parasympathetic, although it is still underground, it has cooled down your body, with the assistance of the waning Sun. The cold and dry state of your vehicle makes this point in the cycle most auspicious for those activities that require inflexible pedantry (dry) and dispassion (cold). These are the technological subjects, trading, accounting, etc. Take your nervines, and respiratory system remedies at this point.

12. See the Yellow Emperor Classic of Internal Medicine.

13. Bottoms = Kundalini, Puck = Sebek.

The West, Sept 21-Nov 5, sunset-9pm, Tehuti, Sheps:

Your parasympathetic has just gotten the upper hand, just after being in equilibrium with the sympathetic (Autumnal equinox). As the sun is setting, your body is cold and dry, but your nervous system is in a state of equilibrium. It is the optimum time for querying the oracle, receiving counsel, and studying the ancient wisdom, as the basis for deciding on the course of your actions in the coming cycle. Yes, your day begins at this point, not at sunrise. When the sun rises, your plans for the day must have already been impressed upon your spirit. This is the key to success. Nekhebet and Uachet are again in balance upon your brow; Aung Hang Kshang. Before the arrival of the autumnal equinox, it is auspicious to cleanse the system by fasting with pungent herbs to purge the respiratory and mucous system. Along with reducing your salt intake from this point on to the next equinox, the fast will assist in preventing the respiratory problems (flu, etc.) that tend to break out in the winter months.

The North West, Nov 5-Dec 21, 9pm-midnite, Auset:

You have arrived at the point in your cycle where your body is cool, and has begun to remoisten itself. Your receptivity (ability to respond emotionally to ideas) is at its height. Go into mediumistic trance, renew your commitment to identifying yourself with your true Self--Ausar and meditate on realizing the objectives decided upon in the preceding period. If you have not eaten proteins in the past 3 - 4 hours, sweets will greatly enhance your ability to enter into mediumistic trance¹⁴. Remember that unless you impress your will on your life-force, you will suffer the host of problems that are ignorantly labelled as "lack of will power," "lack of perseverance," "lack of devotion to an objective," and so on. Now that you have impressed your will upon your life-force, it is time to go to sleep and let Khepere do the rest.

The North, Dec, 21-Feb. 5, midnite-3am, Seker, Dark deceased, Nekhebet:

Your parasympathetic has arrived at its extreme point, and your sympathetic has just been reborn! You are in non

¹⁴. Sweets release tryptophane in the system, which plays a major role in inducing sleep, and trance states.

REM sleep, or trance. The focus of your consciousness, as you sleep, has returned to the Subjective Realm, to Amen, that Ra may enter into the secret sea of marrow to be renewed in the waters of Nut. Khepera has taken the seed you sowed in the womb of Auset during the preceding period, and fashioned the egg from which it will be born into the world. In the cycle of the year, this is the winter solstice (12/21-25). This time of the year (and day) is the most auspicious time for your Nekhebet faculty (Aung Hang Kshang). During the 4 days (Dec 21-24 midnight) fast, meditate, and chant to energize the decisions made at the autumnal equinox ritual (see the West). This is definitely not the time to be caught drunk, and filled with domesticated beast in your stomach. Wonder why there has been no peace on earth? Your sympathetic has been reawakened but it is still underground. The seed has been sown, the egg has been fashioned, but the gestation has not yet occurred.

The North East, Feb 5-March 21, 3am-sunrise, Het-Heru:

You are fully remoistened by the inner, and outer waters. Your body is warming up with the gentle fructifying psychic heat of Het-Heru. These are your pleasant dreams. The most important meaning of dreams is in regards to their emotional content. Pleasant, joyful dreams presage success, and turbulent, dark, troubled, dreams are portents of difficulties. Understand that they are the signs of the gestation of the beliefs you have accepted. To control your dreams, and hence what you manifest in your life, take into mediumistic trance every night what you want to see manifesting in your life. It is important, however, to realize that your personal will must be in harmony with the will of your true self (as revealed through the oracle), otherwise you will still have bad dreams. I.e., your true self will try to warn you. To successfully interpret your dreams, review the emotions that you habitually accept throughout your life. Your dreams are their gestation, or messages from your true self, deities, and ancestors regarding the course of your life.

In order to fully benefit from the insight into the cycles provided above, it is imperative to go to bed at about 10 pm and wake up just before sunrise. You must average about 8 hours sleep,

and awaken naturally (not from alarms) when the life-force (Ra) is fully regenerated. A study of the lives of the world's top executives showed that most of them observed pretty much this pattern of sleeping and awakening. You must also eat a good breakfast, after your morning meditation and aerobics. Your main meal should come at about 2 pm (mercury/Sebek = small intestine, digestion). It is important to get your full quota of calories (Maat, success = hot & moist = caloric sustenance, fuel!!). To preserve the equilibrium in your life-force, you must also avoid sleeping during the day (unless ill), exercising after sunset, avoid concentrated sweets in the morning, bitters at night. Avoid excessive fasting, excessive sexual activity, and be moderate in all things. This simple rule of living in harmony with the circadian (daily), and annual cycles of your body is the master key for success. The so called lemniscate, or infinity symbol (a horizontalized 8) above the head of the Magician card of the tarot, is in reality two superimposed sine curves which represent the flux of cycles. The four magical weapons that the magician works with in this card (and in European magic) are the four modes of the life-force. This is why in the older and better tarot decks, the magician is shown juggling these four symbols (keeping them in equilibrium). I.e., the picture states that because he observes the laws of the cycles, he is able to keep the four modes of his life-force (hot/dry=fire, cold/moist=water, etc.) in equilibrium. Therefore, he is successful at magic-the realization of what he wills, primarily through the agency of his life-force.

THE METUTU

Amen

Kamitic: Amen, Nu, Nut

Canaanite: Ain, Soph, El

Kabalistical: Ain, Soph

Yoruba: Olodumare, Olokun

Underlying Principles:

- + The living of the knowledge of the essential and original unconditioned state of our spirit is a fundamental prerequisite for achieving success in all of our undertakings. The realization of this goal is the ability to maintain a state of deep inner peace that cannot be upset by externals. This condition is called Hetep. Realization of this knowledge is the final goal of life.
- Ignorance of the knowledge of our essential state leads to the identification with our conditioned reflexes and behavioral patterns. It is the fundamental cause of all failures and evil in the world.

Keynotes: (+) Knowledge of our essence, the essence of a thing, or undertaking; (-) ignorance of the knowledge of our essence.

Spiritual Counsel

When you receive an Amen reading you are being reminded to renew your insperience of the essence of your being. You are in danger of identifying with the conditioned state of your person, thus limiting your potential to achieve. Understanding the information regarding the knowledge of Self is not enough. You must still your thoughts, and thus enable the focus of your consciousness to return to its source to drink of the Sa en Aungk (essence of Life). Your problems may have been contributed to by a lack of sleep. Most Westerners, as a result of their artificial priorities, suffer from a chronic lack of sleep, which is one of the main causes of illnesses and spiritual stagnation. Nut, which is the female counterpart of Amen is the source of Ra-the life-force. Our storehouse of Ra (prenatal chi) is replenished every night during the non-REM periods of sleep,

as well as through certain sophisticated yogic practices¹. Incidentally, the fact that sleep is a process of returning the focus of consciousness way beyond the physical plane to the Subjective Realm, in order to renew our storehouse of life-force, western scientists-materialists as they are-are unable to discover, to this day, the purpose of sleeping. Get your 8 hours daily, at night!!!

Ausar

Kamitic: Ausar, Tem

Canaanite: Metatron

Kabalistical: Kether

Yoruba: Obatala

Indus Kush: Tara

Sphere	Planet	Day
1st	none	all

Color	Number	Gems
white	10	none

Time of year: Sidereal full Moon in Aquarius.

Esoteric Herbalism:

Baths: Basil, tuberose, white roses, cotton (leaves), marjoram, sage, fennel, stephanotis (flower).

Oils: basil, lotus, tuberose, fennel, sage, marjoram.

Incense: myrrh, southernwood.

Hekau (mantras, words of power):

Spiritual: Aung

Planetary: none

Spiritual Direction: none

Personality Portfolio:

Emotional traits: beyond the influence of emotions.

Mental traits: the origin of all wisdom.

Social Correspondences: God Men on earth, and in the inner planes.

1. See Taoist Yoga, by Lu Kuan Yu.

Careers, functions: retired from the tumult, and illusions of the world. Sages.

Places & Events: the Sekhet Aaru.

Biological correspondences:

Physiology: none

Pathology: none

Kamitic therapeutics: The healing power of hetep (an inner peace that does not depend on, or cannot be disturbed by any external influence).

Chinese Medicine: Shen strengthening herbs.

Spiritual keynotes:

Underlying Principles:

- + Perseverance in the identification with the indwelling intelligence in thought, speech and action is the substance of Self-knowledge, which is essential for the individual's achievement of unity in her personal and social life. Health and prosperity are achieved thereby.

Keynotes: Self-knowledge and the living of it, or the absence of it. Unity, disunion, the highest principle governing an event.

Spiritual Counsel

When you receive an Ausar reading you are being reminded to renew your experience of your true Self. You are in danger of identifying with the conditioned state of your person, thus limiting your potential to unify yourself with the world. The book knowledge regarding the knowledge of Self is not enough. You must still your thoughts, and thus achieve or renew the experience of your Self as the consciousness that is conscious of being conscious. This will shift the balance point of your being to Heru (which is biased toward the Self!), and allow you to be in the world, but not of it. This equilibrium is a major prerequisite for the manifestation of wise intuitions and spiritual power. You are also reminded that social unity is the source of the greatest power and good in mankind. This unity does not come about through the coming together of people; it results from the resolution of their differences into complementary and supplementary relationships.

Tehuti

Kamitic: Tehuti

Canaanite: Ratzi-El.

Kabalistical: Chokmah

Yoruba: Ifa, Orunmila

Indus Kush: Chinnamasta

Sphere Planet Day

2nd Jupiter Thursday

Color: Blue and white

Number Gems

8 Yellow sapphire, lapis lazuli

Time of year: Sidereal full Moon in Sagittarius.

Esoteric Herbalism:

Baths: Thuja

Oils: lotus, sweet almond.

Incense: from the oils.

Hekau (mantras, words of power):

Spiritual: Hung. Face Spiritual direction.

Planetary: Aung grang gring graung. Face mundane direction. Use the planetary heka for the most mundane undertakings.

Spiritual Direction: South East. This is the direction to face when you are performing your meditations and rituals for spiritual guidance.

Mundane Direction: West. This is the direction to face when you are performing your meditations and rituals for mundane goals.

Biological correspondences

Physiology: See Maat.

Pathology: See Maat.

Kamitic therapeutics: Healing through the powers of hekau (mantras). See also Maat.

Personality traits: See Maat

Mental functions: Stilled

Social correspondences: Sages, prophets, and through the principle of relativity, to judges, very experienced lawyers, theoretical scientists, theoreticians, theologians, bankers, merchants, upper echelon priests and priestesses, fortune hunters, officials, experts in a particular field, teachers at the highest levels.

Spiritual keynotes:

Underlying Principles:

- + Guidance from the Sage, or an expert in the field inquired about, or oracles, or intuition acquired through Jnana Yoga (cessation of all thought activity) is the source of good judgement, and directions that one can place one's faith in.
- Mistaking education and information for knowledge will, more often than not, lead to bad judgements, false sense of knowledge, unfounded optimism.

Keynotes: +) faith, good judgement, intuition, optimism; -) doubts, lack of faith, bad judgements, unfounded optimism.

Spiritual Counsel

When you receive a Tehuti reading, you must stop on your forward movement to achieve your goal, and meditate on the basis of your decision to undertake the present actions or project. The meditation that is required at this level is based on the ability to still the thinking process, which latter, is always based on the manipulation of symbols standing in for the actual reality. We must get them out of the way in order to see directly into reality. Implicit is the fact that you are in danger of undertaking an action that will create a problem somewhere, while solving a specific problem, or achieving a specific goal elsewhere. As most people are unable to still their thought processes, they are counselled to go see a master (most likely an elder) on the subject. By a master is meant, an

individual who is able to intuit knowledge that transcends the commonly known body of information that is available on a particular subject, or the ability to intuitively apply principles to specific situations in the absence of guiding formulas. In regards to life itself, such masters are the sages. If there are no sages in your life, then you must rely on the use of oracles, until you achieve the ability to arrive at answers to problems without going through the sequential thought activity of the lower, syllogistic, Cartesian logical faculty.

On another level, the oracle might be advising you that the attainment of your goal depends primarily on the successful evocation of the powers represented by the hekau.

Seker

Kamitic: Seker, Ptah, Aummit, Khepere

Canaanite: Tzaphki-El, Ama, Aima

Kabalistical: Binah

Yoruba: Babalu Aye

Indus Kush: Kali

Sphere	Planet	Day
3rd	Saturn	Saturday

Color	Number	Gems and metals
indigo,	13	blue sapphire, onyx,
black		lead.

Time of year: Sidereal full moon in capricorn, aquarius.

Esoteric Herbalism:

Baths: *Artemisia vulgaris*, jerusalem tea, bitter broom

Oils: myrrh, cypress

Incense: myrrh, cypress, southernwood leaves.

Hekau (mantras, words of power):

Spiritual: Kring

Planetary: Aung Prang Pring Praung (chant at midnight).

Spiritual Direction: East

Mundane Direction: Southwest

stage of meditation and initiation. The taking of Men Ab to its heights involves the ability to totally ignore all instinctive, emotional and sensual impulses. Hence, we are as one who is dead. This is the basis for Seker's appellation as God of the Dead.

Seker/Het-Heru: We have seen in past chapters that the 3rd sphere, Seker is the complement of the 7th, Het-Heru. They are the complete antithesis of each other. Where Seker is fully introverted, uncaring of sensual pleasures, steady, etc., Het-Heru is extroverted, dependent on sensual pleasures, unsteady, etc. Yet, the arousal of the life-force (Chi, Ra, Kundalini) that is needed to vitalize the will to allow it to succeed in its application of Men Ab, depends on Het-Heru's indulgence in sexual and pleasurable activities. The development of the capacity to concentrate to carry out the functions of Seker is therefore strengthened by moderation in pleasure, and weakened by both the excess or suppression of sensual indulgence.

Seker/Geb: Geb's importance to Seker also revolves around the relationship between the life-force and concentration. Here attention to health in order to nourish the life-force, keeps its channels open, and its forces in harmony with each other.

Key Phrases:

Attention to cycles (E.g., stock market, and economic cycles) promotes success; "Perseverance in," steadfastness, stubbornness; patient, methodical attention to tedious details; Delays, denials, obstructions; Sobriety; Pessimism, caution, inhibition, scruples; Restraint; good organization, and planning (mental not computerized, which is Sebek); abiding by the constitution, by-laws, plan; slow at arriving at a conclusion; by being thoughtful; stop and ponder, meditate.

Biological correspondences

Physiology: the frigid and dry energy of Saturn is the basis of the crystallizing functions that govern the formation of our bony system. It is also the seat of the catabolic processes that govern aging, thus limiting the lifespan of life forms.

Pathology: Where the vitality (solar force), and immunity (marital force) are weak, the Saturnial energy generates disorders characterized by the abnormal deposition of crystallized material (stones, uric acid) in various parts of the body, thus causing gout, gall stones, rheumatoid arthritis. It is also the cause of all chronic, and deep-seated disorders; paralysis, sclerosis, blood impurities.

Kamitic therapeutics: Healing through hekau (words of power), refrigerant, hypnagogic, styptic, astringent, antipyretic.

Chinese Medicine: Spleen meridian; Cold Disease Patterns - Use warming (spleen, liver) herbs (Center Rectifying formula, Liver Warming decoction, Ephedra decoction, Wo T'ou Aconite decoction, etc.); Dryness Patterns - Nourish blood and yin; Phlegm Disease Patterns.

Spiritual Counsel

When you receive a Seker reading, you must stop your forward movement to achieve your goal, and meditate on your objective in order to intuit the structure governing your undertaking, and thus come up with a viable plan. On the level of Seker, the meditation process depends on the ability to still all thought processes ("make the mind blank") in order to "sense" the underlying structure of your undertaking. Although most people will not be able to attain this level of meditation, they should at least try to slow down the thought process in order to fully concentrate on intuiting the plan, drawing from past experiences (this is a compromise). All things considered, elders (56 and up³) will be most successful, as their greater experience, and lower metabolic rate (Seker's catabolic mode!) will provide them with a greater abundance of food for thought and patience. It will be advantageous for young people (under 42) who receive this reading, to seek the advice of capable elders.

On another level, the oracle may be advising you to remember that pleasure is not in the things that are enjoyed but is a manifestation of the spirit of the enjoyer. Thus, for the duration of the undertaking inquired about, you must withdraw your pleasure

3. The age set demarcations must be taken with flexibility. There are people who are old at 35, while others are still youthful, and vigorous in their 70's and more.

from earthly or personal things, and place it in universal and spiritual things. This is a requirement for manifesting the powers of Ra, which have their matrices (the eggs of Khepera, the 50 matrikas, etc.) in Sekert.

Maat

Kamitic: Maat, Seshat (Seshait, Sefkit Aubut).

Canaanite: Tzadki-El

Kabalistical: Gedulah, Chesed

Yoruba: Aje Chagullia

Indus Kush: Lakshmi

Sphere	Planet	Day
4th	Jupiter	Thursday

Color: sky blue for spiritual heka, yellow for the Planetary heka.

Number Gems & Metal

2 yellow sapphire, lapis lazuli, Tin

Time of year: Sidereal full moon in Pisces

Esoteric Herbalism:

Baths: thuja, anis, honeysuckle

Oils: anise, oak moss.

Incense: aloes, anise.

Hekau (mantras, words of power):

Spiritual: Shring

Planetary: Aung, grang, gring, graung

Spiritual Direction: Southeast

Mundane Direction: West

Personality Portfolio: Through its action on the khaibit (the animal spirit) the hot and moist energy of Jupiter has the following effects on the personality (sphere 9):

Emotional traits:

(+): just, equilibrated, holistic, generous, sharing, optimistic, liberal, magnanimous, moral sense, striving for advancement and wealth in a positive manner, religious, successful, "fortunate," law abiding, fair, charitable, deferring to elders, no trafficking with evil, grateful, prudent.

(-): greedy, i.e., negatively expansive (for food, sex, material things, etc.), pleasure seeking, boastful, extravagant, unlawful, materialistic, wasteful, unsocial, unsuccessful "unfortunate," hypocritical regarding religion, and the law; false religious, legal, and scientific tenets.

Mental traits: Synthesis-gaining insight into things by unifying them through the use of abstract analogies; hence well fitted for philosophical, and theoretical scientific, religious pursuits.

Social Correspondences:

Careers, functions: judges, very experienced lawyers, theoretical scientists, theoreticians, theologians, bishops, cardinals, bankers, merchants, upper echelon priests and priestesses, fortune hunters, officials, managers.

Spiritual Portfolio: doctrine of divine law & order; optimism, faith, love, abundance, success in an individual undertaking, spiritual advancement.

Spiritual function: She walks with a papyrus scepter⁴. She achieves abundance. Maat's papyrus scepter fuses divine law with the abundance that follows from living it. Its color, green, symbolizes abundance and fruitfulness, while the papyrus, which was used for writing, symbolizes the book of the law. She realizes that even her enemies are integral parts of the whole, and thus works and shares with them. Seshat raises her consciousness to the hall of the Metu Neter and realizes the ultimate unity of all things. There are no irreconcilable opposites in the world. This is the source of an undaunted optimism, faith, and inner joy which reveal themselves in a peaceful genuine smile and relaxed (Hetep) state of being even in the midst of setbacks and the greatest of external difficulties.

4. See Appendix A for associated meditation.

Maat (the divine law) is the food and drink of Ra (the Life-force). She nourishes her life-force (Ra) with the divine law, and gives endlessly of her love (shares seeking nothing in return). There is no end to her worldly fortune as her giving is answered from the depths of Nut.

Perseverance in adhering to a belief system based on the Cosmological arrangement and synthesis of divine laws, such as achieved through the Tree of Life, leads to success in all undertakings, as the view of the unity that is concealed in the midst of the multiplicities that life presents to us, is never lost.

A collection of wise sayings, and divine laws, however true cannot save us, if they are not arranged into an integral system of guiding us in our day to day existence. We have seen how the abstract analogies presented in this book, especially the symbols of the Tree of Life, serve to unify specifics across general categories. Unless the elements making up our belief system (whether secular, or religious) are unified in this manner, they become enslaving agents of dogma, instead of vehicles of salvation.

Special Correlates:

Maat/Amen: Amen is the major source of the optimism, sharing, and lawfulness of Maat. The source of all things is infinite, and is held by all in common, as we all originate from, and have our being in Amen. There are no personal possessions, nothing can be lost in sharing, and what is not returned by another will come from the depths of the infinite.

Maat/Ausar: Love, which is sharing, which is giving seeking nothing in return, not asking if you deserve, but the fulfilling of a genuine need. It is the day to day expression of the unity of being represented by Ausar, and is the synthesis of all divine laws.

Maat/Tehuti: Maat is the written law that depends on the intuitions of the Sage-Tehuti.

Maat/Seker: While Maat corresponds to the communication of the divine law to man's mind, Seker is the imposition of the law from within. I.e., while we may chose to follow Maat, Seker forces us to follow the law.

Maat/Herukhuti: Without the conception of the means to enforce the law, there can be no conception of the law. See

Heru. Note, that while Seker forces you to follow the law, Herukhuti punishes you for breaking it.

Maat/Heru: As there is no compulsion to observe the law at the Maat stage, as is otherwise with Seker, the ability to live the law depends on the Men Ab work of the Heru stage.

Maat/Sebek: The 4th sphere, Maat, is complementary to the 8th, Sebek. While Maat corresponds to the perception of the abstract analogies that tie events and things sharing the same qualities, although they belong to separate families and species, Sebek is the perception of the concrete definitions, names, etc. that distinguish species, and parts of concrete wholes from one another. Thus, while the unifying function of Maat makes for social harmony, success and prosperity, the segregative function of Sebek is the chief source of social disharmony and difficulties.

Biological correspondences

Physiology: Like Venus, Jupiter is responsible for the conservation⁵, preservation, and expansion of the life-force and spiritual power. It is the establisher of physiological equilibrium and fruitfulness, hence, it is the "fortuna major" (major fortune) and greater healing force of the body. Its action is centered in the liver where it is in charge of the production and storage of blood sugar (glycogenesis), breakdown of protein waste into urea, etc., and the creation and regulation of sex hormones (e.g., the destruction of excess estrogen, etc.). It also exerts a major influence on the arterial circulation and arterial blood itself.

Pathology: Accumulation of proteid, and other waste in the blood; liver derangements; sthenic plethora, or localized swelling; accumulation of adipose tissue; adipose sarcoma; lardaceous, and solanoid cancer of the mammary, pancreatic glands; vascular congestion leading to hemorrhages, apoplexy, epistaxis, etc.; fatty degeneration; sugar in blood (diabetes), illnesses from pleasurable excesses (diet, sex, etc.)

5. This conserving function is also attributed to Vishnu, who also rules the planet Jupiter (guru).

Kamitic Therapeutics: Joy, Analeptic, alterative, nurturing, spermatogenic, emollient, fattening, equilibrating, anabolic promoter (steroids, etc.).

Chinese Medicine: Liver/Gall bladder system; Damp Disease Patterns - Use herbs that clear heat, and disperse dampness (Artemisa Capillaris, Minor Bupleurum, Pulsatilla, Eight Corrections Powder, etc.).

Spiritual Counsel

When you receive a Maat reading you are being counseled to stop on your forward movement to achieve your goal, and to meditate on the abstract principles that will enable you to acquire a broad view of the subject at hand. Since the material from which you must draw upon can only be acquired through many years of study and experience, middle aged individuals (35-56) will be most successful. Although elders are most likely to possess such experiences, their metabolism, which is already on the downswing, may keep them from achieving the great success that Maat's hot and moist energy forecasts.

Herukhuti

Kamitic: Herukhuti

Canaanite: Khama-El

Kabalistical: Geburah

Yoruba: Ogun

Indus Kush: Bagalamukhi

Sphere	Planet	Day
5th	Mars	Tuesday

Color	Number	Gems
blood red, purple	11	red coral, garnet

Time of year: Sidereal full moons in aries, and scorpio.

Esoteric Herbalism:

Baths: Rompe Saraguey, Holly (Quita maldicion), Anamu, pine, Vencedor.

Oils: Pine, cedarwood.

Incense: Pine, tobacco, cedarwood.

Hekau (mantras, words of power):

Spiritual: Hlring

Planetary: Aung krang kring kraung

Spiritual Direction: North

Mundane Direction: Southeast

Personality Portfolio: Through its action on the khaibit (the animal spirit) the hot and dry energy of Mars has the following effects on the personality (sphere 9):

Emotional traits:

(+): Courage manifesting as the lack of fear of bodily harm, energetic, prudent, magnanimous, forceful, enterprising, constructive, muscularly skillful, zealous, passionate; delighted, and motivated by situations involving challenges, or hard, and dangerous but relatively short work.

(-): quarrelsome, antagonistic, pugnacious, arrogant impetuous, rash, choleric, destructive, violent, forceful, excessive, irritable. overzealous, and excessively passionate, inclined to tobacco, alcohol, murder, treason, cruelty, etc..

Mental traits: Analysis-gaining insight into things by separating them or their parts through abstract analogies.

Social Correspondences:

Careers, functions: soldiers, fighters, warriors, executioners, butchers, slaughterers, hunters, people employed in dangerous undertakings, firemen, athletes, mechanics, surgeons, analytical theoreticians, criminal lawyers, prosecutors, policemen, shrewd and driven business executives.

Spiritual Portfolio: justice, detachment, courage, external obstructions.

Spiritual function: Let's remember that underlying all actions is the urge to succeed, which depends on following divine law (Maat). Our protection from all external obstructions is the domain of Herukhuti. But all such obstructions are the external projections of the obstructed condition of our life-force caused by our breaking of the laws of Maat in our

dealings with others. By cutting (no pun intended) our identity off from our persons, and placing it firmly in our Self-the indwelling intelligence-we find the strength to be just with others in all situations. Thus, we receive protection from the Supreme Being. It also gives us the courage to sacrifice our lives for the well being of others. The failure to detach our identity from our persons compromises our sense of justice, and our ability to grow spiritually.

Special Correlates:

Herukhuti/Tehuti: The destructive side of using force is avoided by making sure that it is guided by wisdom (Tehuti).

Herukhuti/Maat: Penalties cannot be justly carried out if the law (Maat) is not clear and fair.

Herukhuti/Heru: Penalties cannot be effectively carried out, or justly applied even if the law is just, when the will is ineffective due to lack of vitality, or lack of Men Ab.

Herukhuti/Het-Heru: The 5th sphere, Herukhuti, and the 7th, Het-Heru, are complementaries. The zeal and drive to achieve of the former, combined with the creative imagination and joy of the latter, work together for the achievement of the "fortuna minore." Such successes, unfortunately, are the accomplishments that conceal future traps and problems, for we succeed at the expense of our spiritual development. We avail ourselves of this means of achievement when it is prescribed by the oracle. Beware of books that prescribe it as the chief way to success.

Herukhuti (-)/Sebek (-): This is the configuration of Set, the archminister of evil. It is the combination of the warmongering, imperialist, cruel, heartless personality traits with deception, scheming, cunning, cleverness, etc.

Key Phrases:

By setting to work; through hard, energetic effort; through zeal, drive, enterprise, initiative; through rashness, hotheadedness, arrogance, impatience, anger, violence, brutality, etc.; being guided by one's sense of power over others, or the situation; the urge to move forward, to advance; by being just, fair, courageous; by being confident, overconfident.

Biological correspondences

Physiology: It is in charge of the immune system, the voluntary musculature, elimination of toxins through the skin, focused heat production, sexual excitement.

Pathology: Acute disorders (fevers, inflammations, eruptive infectious disorders), wounds (especially from guns, knives, etc.), burns, hemorrhage, blood/skin disorders (itching, hot, eczemas, poxes, etc.), ruptures, injuries, accidents.

Kamitic therapeutics: surgery, stimulant, tonic, aphrodisiac, resolvent, caustic, rubefacient, vesicant.

Chinese Medicine: Pericardium/Triple Heater system; Heat and Fire Disease Pattern - Detoxify and drain fire, and enrichen yin (Coptis detoxifying formula, Heart-Draining formula, Great Yin supplementation pills, etc.); Summerheat Disease Pattern - (White Tiger decoction, etc.).

Spiritual Counsel

When you get a Herukhuti reading you are being warned to make sure that your zealous and courageous forward drive is being guided by wise counsel (Tehuti), a plan (Seker), knowledge of the law (Maat), and is being directed by Heru (a decision which has not been influenced by desires or emotions).

Heru

Kamitic: Heru

Canaanite: Micha-El⁶

Kabalistical: Tipareth (Rapha-El???)

Yoruba: Shango, Jakuta

Indus Kush: Bhuvaneshvari

Sphere	Planet	Day
6th	Sun	Sunday

Color	Number	Gems
red & white	6	ruby, garnet

6. The Jewish Kabalists give this sphere to Rapha-El. But a study of the character and metaphors of Micha-El will show that the latter is more appropriate to the sixth sphere, and the former to the 8th.

Time of year: Sidereal full moon in Leo

Esoteric Herbalism:

Baths: poplar leaves, Paraiso, cock's comb, geranium, bay leaves, Rompe Zaragney (Eupatorium Odorata), vencedor.

Oils: olibanum, geranium.

Incense: frankincense (olibanum)

Hekau (mantras, words of power):

Spiritual: Hrim

Planetary: Aung hrang hring, hraung

Spiritual Direction: West

Mundane Direction: Northeast

Personality Portfolio: Through its action on the khaibit (the animal spirit) the hot and dry energy of the Sun has the following effects on the personality (sphere 9):

Emotional traits:

(+): Magnanimous, desirous of power and leadership, full of vitality (hence, "strong willed"), zealous, noble, lofty, proud, ardent, authoritative, humane, reserved, above using underhanded means in the struggle against opponents

(-): arrogant, extravagant, indecisive, overbearing, dictatorial, excessive pride, devitalized (hence, "weak willed"), tyrannical, boastful yet empty, egotistical.

Mental traits: the will, circumspection, insight.

Social Correspondences:

Careers, functions: People in authoritative position (father, mother in a one parent household, king, prince, leaders, lieutenant, deputy, mayor, governor, boss, supervisor, etc.), self employment.

Spiritual Portfolio: the will, Men Ab, the determinant of character, crossroads (transitions, changes, transcending), essence of our divinity.

Spiritual function: The will is the essence of our divinity. In the same manner that we help children develop by allowing them freedom to act within a circle of limitations, the Supreme Being develops man's divinity by allowing him a certain amount of freedom within a ring passnot. The circle that man cannot pass corresponds to Seker's structural lines that keep the world and its events in place. Outside of these, man has the freedom to chose what he wills. But, as we have seen success depends on law and order. As Tehuti and Maat correspond to the communication of the divine law to our mind, and not its imposition, we have the freedom to follow or ignore it. This freedom of the will to follow, or ignore divine law is the basis of our divinity. There is no divinity where there is compulsion.

We saw in past chapters that the Men Ab system of meditation is the means of liberating and perfecting the use of the will. On our perfection of this system depends the upliftment of our character, and our spiritual growth. The only time that spiritual growth, and the transcending of our conditionings take place is when we live truth of our free will in "crossroad situations." These situations are characterized by 1) the appearance that we will lose a great deal (real, imagined, or perceived), which will be opposed to 2) the truth which must be followed and 3) the intuition of clever and seemingly convincing rationalizations for not following the truth. This latter is contributed by Set.

Special Correlates:

Heru/Ausar: There is no act of will unless we are effectively identifying ourselves with the indwelling intelligence, as opposed to our persons.

Heru/Tehuti: Tehuti, the will of God, communicates to Heru, man's will, what is to be done according to the point in the divine order, as determined by Seker. Man may ignore it and face the consequences; delays, obstructions, and failure in life. I.e., not following Tehuti leads to Sekerian repercussions, while, not following Maat leads to Herukhuhutian repercussions.

Heru/Maat: Not only does Maat guide man's will to the successful achievement of his goal, but through ordering his life, it preserves his health and therefore contributes to the

full development of his life-force to enable him to succeed in his earthly and spiritual endeavors.

Heru/Het-Heru: The vitality that is needed to carry out the will, and perfect the Men Ab skill depends on a healthy attitude to the indulgence of pleasure. It is harmed by too much, as well as excessive suppression of the urge to pleasure. The process of willing an act or event must be conducted through visualization (this is the meaning of the Eye (utchat) of Heru), and not through verbal thinking. The Sesh Metut Neter--the great Kamitic system for thinking complete thoughts without verbalizing them--is a major source of success in the use of the will.

Heru/Sebek: Where there is no wisdom (Tehuti) to guide our will, we are the victims of our opinions, etc. See Sebek.

Heru/Auset: The true "strength" of the will--the ability to carry out what we will--depends on taking our goals into mediumistic trance (meditation stages 1 - 3).

Heru/Geb: The vitality that is needed to support the will depends on our adherence to the laws of health.

Summary of Heru's functions: It is the responsibility of Heru to insure that the emotions and thoughts originating from the other faculties do not interfere with the efforts of the indwelling intelligence to expand its sphere of influence to the external part of our life.

Key Phrases:

The effort, urge to rise to prominence, to be independent; urge to freedom; by cultivating expertise in Men Ab; by being "self-reliant," confident; (-) hoping to be compelled to do right, ignorance of the will's freedom from emotional compulsion, ignorance of the will's dependence on wisdom, lack of Men Ab; due to arrogance, anger, impatience; a strong (weak) life-force; through leadership, the urge to lead.

Biological correspondences

Physiology: The "Sun" corresponds to the vital energy that is the basis of our constitution (our overall ability to resist illness and heal ourselves), as well as the gauge of the spiritual force that is required for us to carry out our will. It is also the principle governing our cardiovascular system, especially the heart.

Pathology: cardiac problems, arterial circulatory problems, sthenic but not too high fevers.

Kamitic therapeutics: cardiac, alterative, constitutional homeopathic remedies regardless of organ affinity, tonics.

Chinese Medicine: Heart/Small Intestine system; Heat and Fire Disease Pattern - Detoxify and drain fire, and enrich yin (Coptis detoxifying formula, Heart-Draining formula, Great Yin supplementation pills, etc.).

Spiritual Counsel

When you receive a Heru reading you are being reminded to perfect and utilize your Men Ab meditation skill. As Heru could only defeat Set through the wise counsel of Tehuti, and through adhering to the law of Maat, you are advised to seek counsel from someone in an authoritative, or leadership position. If you are the head person, then make sure to consult the oracle, and see a sage or master of the subject at hand.

From another perspective, you might be counselled to remember that power is not an attribute of the will. Whatever you are not in the habit of performing, or are just setting out to achieve, must be impressed upon your life-force through mediumistic trance (perhaps through hekau), and nourished through enjoyable visualizations.

Het-Heru

Kamitic: Het-Heru, Nebt-Het

Canaanite: Hana-El

Kabalistical: Netzach

Yoruba: Oshun

Indus Kush: Kamalatmika

Sphere	Planet	Day
7th	Venus	Friday

Color	Number	Gems
green,	5	diamond,
yellow		zircon (white,
		rose), white coral

Time of year: Sidereal full moons in Libra, and Taurus.

Esoteric Herbalism:

Baths: yellow roses, honeysuckle, calendula flowers, maiden's hair, parsley, vetiver, spearmint, sandalwood

Oils: rose, sandalwood, honeysuckle, cinnamon.

Incense: same as oils.

Hekau (mantras, words of power):

Spiritual: Kling

Planetary: Aung drang dring draung

Spiritual Direction: Southwest

Mundane Direction: North

Personality Portfolio: Through its action on the khaibit (the animal spirit) the cold and moist energy of Venus has the following effects on the personality (sphere 9):

Emotional traits:

(+): sociable, affectionate, pleasure loving, quiet, harmonious, joyful, sweet, engaging, flexible, sympathetic, graceful, merry, cheerful

(-): Sensually aberrated, shameless, lascivious, timorous, neglectful, lewd, idle, wasteful craving drugs, alcohol; immoral, motivated by fantasies and empty forms (hence illogical, and irrational), spendthrift, fearful, careless, narcissistic.

Mental traits: congregative thinking: the imagination, use of metaphors, myths, metaphoreins, stories to explain.

Social Correspondences:

Careers, functions: Entertainers, artists, young women, the beauty, clothing, pleasure, and adornment industries.

Spiritual Portfolio: joy, pleasure, imagination, visualization.

Spiritual function: The arousal of the life-force (Chi, Ra, Kundalini) through joy and pleasure, especially when ecstatic, provides the motive force for the accomplishment of our minor goals, and vitalization of the will. Unfortunately, most people are ignorant of this fact, and suppress their joyfulness waiting for success or overindulge

their passions, and never know why they have so much difficulty carrying out their will, concentrating, etc. Review the material given for the 3rd stage of meditation and initiation regarding the combination of creative imagery, and life-force arousal (the practice of visualizing the emotionally charged situations related to our goals, combined with special breathing techniques and asvini mudra).

A great deal of problem also arises from the ignorance of the function of the imagination. People allow themselves to indulge in the visualization of emotionally charged imagery (positive, or negative emotions and sensations) without realizing that they are thus giving power of realization to unwanted or untenable situations.

Special Correlates:

Het-Heru/Geb: As the function of the Het-Heru faculty is to organize the subtle forces of the animal spirit that are directly in control of physical phenomena, it is especially susceptible to the influence of the instincts, emotions and sensuous energies.

Key Phrases:

Love for; one is attracted to; failure to control one's attraction to; desire for; love for the external, form side of; reliance on one's beauty, grace, charm; overindulgence in; love of ease; contentment; joyfulness; following likes, and dislikes; effeminate; through creativity, and a fertile imagination; through sociableness, gentleness, cheerfulness, warmth, charm, seduction.

Biological correspondences

Physiology: the cold (warmer than the lunar energy) and moist energy of Venus induces the temperate relaxed physiological state (especially of the pneumo-gastric area; tantien) that is required by the reproductive and gestational organs (gonads, uterus, etc.). It also rules the parotid glands, kidneys, and functions in charge of generating the subtle energies behind our libido (het/house of heru/libido, vitality). It is the minor healing force (fortuna minor).

Pathology: Illnesses of the reproductive organs, mumps, gestational problems (miscarriages), varicosities (legs,

scrotum), hemorrhoids, aneurysms, renal disorders, cysts, venereal illnesses, laxity of fiber, tumors, asthenic plethora, stomach disorders from dietary excesses.

Kamitic therapeutics: Joyful events, emetic, diuretic, demulcent, alterative/detoxifier.

Chinese Medicine: Kidney/Bladder system; Blood and Qi Disease Patterns.

Spiritual Counsel

Whenever you receive a Het-Heru reading you are being reminded that the purpose of indulging pleasurable (or negative) sensations is for the arousal of Ra. When they are combined with your visualizations (daydreams, meditations) of occurrences in your life (past and future), they are given the power to manifest. In the same vein, you are being warned against wasting your life-force through overindulgence, in order to avoid weakening your constitution and the ability to achieve your will.

Sebek

Kamitic: Apuat, Anpu

Canaanite: Rapha-El

Kabalistical: Hod

Yoruba: Elegba, Eshu

Indus Kush: Matangi

Sphere	Planet	Day
8th	Mercury	Wednesday

Color	Number	Gems
Saffron	3	emerald
red and black		

Time of year: Sidereal full moon in gemini, and virgo.

Esoteric Herbalism:

Baths: Abre Camino, Arrasa con todo, Oregano, Lavender, larkspur.

Oils: lavender, lily of the valley.

Incense: lavender, lily of the valley.

Hekau (mantras, words of power):

Spiritual: Aing

Planetary: Aung Brang Bring Braung

Spiritual Direction: Northeast

Mundane Direction: South

Personality Portfolio: Through its action on the khaibit (the animal spirit) the cool and dry energy of Mercury makes the personality (sphere 9):

Emotional traits:

(+): sharp and witty, fond of travel, critical in a positive way (able to separate issues based on externals), loquacious, diplomatic, cold and pedantic (syllogistic logical minded, highly dependent on information), communicative.

Negatively critical, loquacious, busybody, opinionated, inconstant in belief, pretending to know yet ignorant, mischief maker, gossipper, scheming, cunning, argumentative, proud, sly, lying, selfish.

Mental traits: segregative thinking; labelling; defining; the verbal clothing of what is known, felt, and perceived; syllogistic logic; imitation.

Social Correspondences: quick-witted people, good learners from mere observation (even without a teacher).

Careers, functions: So called intellectuals, scholars, academicians, students, teachers, ambassadors, astrologers, mathematicians, clerks, technicians⁷, relatively inexperienced lawyers, preachers, teachers, traders, young men, office workers, printers, schemers, schemes (financial, etc.), thieves, journalists, good speakers, diplomats, politicians, specialists.

Spiritual Portfolio:

Spiritual function: However pragmatic and necessary for the manipulation of physical phenomena, the mastery of definitions, names and descriptions-the fundamental elements of our education-does not constitute knowledge of

7. All "scientists" whose practices do not involve theoretical innovations are in reality technicians. They merely imitate the procedures that have been taught to them.

reality. Proceeding with awareness of this limitation will bring us good fortune.

Proceeding without awareness of this limitation; Misfortune. We speak glibly of the person coming into being in the third month of gestation; of life arising out of the chance coming together of nonliving particles, in the same breath that we give better odds to a random assortment of 800,000 words and definitions on index cards being tossed in the air and falling in alphabetical order. And with pride we call ourselves scientists.

Special Correlates:

Sebek/Tehuti: To remind people that wisdom is not represented by the accumulation of information, the Kamitic men of wisdom used the dog-headed ape (Auaun), a very cunning, and imitative animal, and hence a Sebek type, to symbolize education as the aping (imitation) of wisdom. At best, the most it can do is to inspect the measuring hand of the scale of balance, record the verdicts, and chastise the pig.

Sebek/Maat: Maat is the means of giving order to thinking and provides the "truth premise" that has eluded western logicians from the days of the Greek philosophers.

Sebek/Het-Heru: This is the configuration of the "Hermaphrodite." Verbal thinking that is guided by images (description) gain coherence, unity, and a certain degree of objective reality. While we must experience something in order to describe it, we can easily delude ourselves with definitions, which essentially are "hearsay" (verbal explanations not necessarily associated with experience).

Sebek/Auset: All of the beliefs and rationalizations about life, which are carried out at the 8th sphere level are based on our identification with our persons. However lucid, they are sources of self delusion (maya) as they cannot uplift us.

Key Phrases:

Disunion due to segregative thinking; through the use of clever tactics, clever words, adroitness; by paying attention to details; pride in one's education, logical ability, verbal ability; litigations, arguments; having the facts, data, being informed;

Biological correspondences

Physiology: Mercury governs the functions of the motor, and sensory nerves.

Pathology: Neurasthenia, nervous irritability, asthma, bronchitis, stertorous breathing, neuralgia, speech impediments.

Kamitic therapeutics: nervine, emollient.

Chinese Medicine: Lung/Large Intestine system; Wind Disease Patterns.

Auset

Kamitic: Auset

Canaanite: Gabri-El

Kabalistical: Yesod

Yoruba: Yemaya

Indus Kush: Dhumavati

Sphere	Planet	Day
9th	Moon	Monday

Color	Number	Gems
sea blue	7	pearls, moonstone

Time of year: Sidereal full moon in cancer.

Esoteric Herbalism:

Baths: spearmint, lettuce, wild lettuce, purslane.

Oils: spearmint, jasmine

Incense: jasmine, spearmint

Hekau (mantras, words of power):

Spiritual: Dhum, vam

Planetary: Aug Shrang shring shraung

Spiritual Direction: East

Mundane Direction: Northwest

Personality Portfolio:

Personality traits: Through its action on the khaibit (the animal spirit) the cold and moist energy of the Moon has the following effects on the personality (sphere 9):

Emotional traits:

(+): Caring, motherliness, conservative⁸, benevolent, accommodating, sweet mannered, timorous, fearful, comfort loving; wants security, and to be free of the cares and difficulties of life.

(-): Indolent, daydreaming, uncaring, vacillating, neglectful, careless, impressionable, gullible, fearful, idle, hating work, discontented, inclined to intoxicants, living beggarly, unsteadfast.

Mental traits: Mediumistic trance, imitation ("reflection").

Social Correspondences:

Careers, functions: Mother, wife, domestic life, hereditary factors, midwives, nurses, sailors, vagabonds, the masses, teachers of children, midwives, farmers, servants, menial employment, millers, dealers and workers with liquids.

Spiritual Portfolio: devotion, humility, following, mediumistic trance, receptivity, indiscriminate imitation.

Key Phrases:

Catering to the emotions, preferences, love of ease; negligent, careless, indolent; receptivity, impressionability, gullibility; by following, by being humble; caring, nurturing; sympathetic, indulgent, compassionate; relaxed, peaceful; through mediumistic trance.

Biological correspondences

Physiology: the cold and moist energy of the Moon is the basis of the well being of the reproductive (ovaries, uterus), digestive, assimilative, autonomous nervous systems.

8. We cannot make the blanket statement to the effect that the Moon is changeable. As signifier of women, especially mothers, it is more interested in security which is more easily attained through conservatism.

Pathology: infertility, menstrual problems, digestive problems, catarrhal conditions, chlorosis, anemia, edema, dropsy.

Kamitic therapeutics: alterative, diuretic, nutrient.

Chinese Medicine: Stomach system; Digestate Accumulation Patterns; Disease Patterns of Blood (blood vacuity, etc.); Phlegm Disease Patterns.

Spiritual keynotes: Following, humility, caring.

Underlying Principles:

- + By devoting ourselves to realizing our true Self, the indwelling intelligence, we come to realize that the true Self in all beings is none other than the Supreme Being. Thus we elevate our devotion to uplifting our character, and the caring for others to the highest levels of spirituality.
- The ignorance of the divinity of the inner being constituting our true self, and that of others degenerates our caring for ourselves, and others into permissiveness, thus undermining our spiritual development.

Keynotes:(+) devotion to spiritual development; (-) permissiveness, loving of creature comforts, neglectful, fearful.

Spiritual Counsel

Whenever you receive an Auset reading you are being reminded that every emotional experience is a mediumistic trance induction which creates or reinforces a conditioning.

From another perspective, you may be reminded that as Auset is the point through which you express your devotion to things-emotional identification!-, it reveals to you what you truly worship. Is Ausar, the likeness of God in which you are made, what you identify with-care most for-, or is your person-the complex of conditioned thought, and emotional reactions to situations that you identify with? Do you now know which God you worship?

Geb

Kamitic: Geb (Seb)

Canaanite: Sandalphon

Kabalistical: Malkuth

Indus Kush: Bhairavi

Sphere Planet Day

10th earth all

Hekau (mantras, words of power):

Spiritual: Aush Hrauh (Ra's heka)

Spiritual keynotes:

Underlying Principles:

- + Consistent adherence to the laws of health is absolutely necessary for spiritual development, and success in life.

Spiritual Counsel

When you receive a Geb reading you are reminded of the fact that a major component of your spiritual force is sublimated food, water, and oxygen⁹. Adherence to the laws governing health is an essential requirement for the manifestation of spiritual power. This is an important concept to keep in mind, as most people have been misguided by the mistaken belief to the effect that as the physical plane is the effect of the metaphysical forces, the earthly laws need not be observed as all physical ills can be overcome through spiritual work. There is a dangerous half truth at work here. You can influence physical events through the power of your life-force commanded by your will, only if you adhere to earthly laws.

A Geb reading may also refer to the physical resources (money, labor, capital, energy, friends, etc.) that you have or lack for an undertaking. It is also used by the oracle to symbolize the "health" of an undertaking, as well as of the person inquired about.

9. See Chinese medicine, and cosmology where there is a full theory of the sublimation of the gross energy, "chi (which operates the body)" into "jing (active mental energy)," then into "shen (the peaceful state of mental energy corresponding to the meditation state)," and finally into "wu chi" (the undifferentiated state of energy).

Sheps & Dark Deceased

Kamitic: Sheps

Yoruba: Egungun

Esoteric Herbalism:

Baths: Palo Espanta Muerto, Bitter broom

Oils: Cypress, Myrrh, Olibanum

Incense: same as oils

Spiritual keynotes:

Underlying Principles:

- + By cultivating a high level of spirituality one attracts positive or exalted ancestors for mutual assistance in the work of advancing the human family in its spiritual evolutionary career.
- Lack of consistency in the spiritual work, or trafficking with base things or people undermines the spiritual immunity and opens one to influences from dark deceased beings.

Spiritual Counsel

When you receive a Sheps reading you are reminded of your essential immortality, and your kinship with others beyond your immediate blood circle. From another perspective, the fact that there are many individuals who are in between incarnations, is a reminder that there are not enough resources for everyone to be on earth at the same time. You must therefore be grateful for the great privilege to acquire a body to come on earth to further your spiritual growth. Do not waste your short life in the pursuit of earthly things for their sake. It may also be a reminder that your present condition in life indicates your afterlife state. Earn the honor of others in life, i.e., become a Sheps now, and so will it be after life. Your name will continue to live in the memories of others, and by those who will pour libation to your Ka, to enable you to continue your role in guiding the policies of your social group, long after you have departed from the earth.

When you receive a Dark Deceased reading you are being warned that your failure to fully adhere to some spiritual law (shown by the other card) has weakened your spiritual immunity, and thus

opened you to the inimical forces of an earthbound spirit. It may also be a warning of what may become of your afterlife if you waste your incarnation in foolish pursuits and a dissipating way of life.

Nekhebet

Kamitic: Nekhebet, Rehu

Yoruba: Oya

Indus Kush: Rahu

Color	Gems
Dark blue	Onyx, blue sapphire

Esoteric Herbalism: See Seker

Hekau (mantras, words of power):

Spiritual: Kshang

Planetary: Aung hrang hring hraung

When you receive a Nekhebet, or Uatchet reading you are being reminded that you are always affected, and influenced by the subtle electromagnetic forces of the earth, flowing through all things surrounding you. You must thus protect your vitality, and perfect your Men Ab to avoid being swept along by these subliminal (sublunar) forces.

It is also calling your attention to the presence, or use of subliminal factors in a given situation. These operate on three levels. The lowest level employs embedded messages; E.g., the messages that are broadcasted below the level of normal perception (or played backward, or very fast) in department stores to discourage stealing; the so-called self improvement subliminal tapes, and other approaches. The next level employs the emotions of the practitioner synergized by the subtle radiation given off by animal, vegetable, and mineral substances. The events on this level are generally referred to as psychic phenomena, witchcraft (white & black), roots, radiesthesia, crystal healing, fetishes, etc. Its successful employment does not require spiritual power, moral upliftment, or wisdom. It is no different from mixing chemicals to achieve a mechanical effect. The third level employs all hekau, especially the heka Aung Hang Kshang as a means of uniting the will to the Ra force at the level of the Auraut (Ureus) or Ajna psychic center level.

Success in this method, which is the most powerful, comes at the 8th level of meditation. It thus requires spiritual transcendence and understanding. It is important to realize that the highest spiritual powers cannot be used by the ignorant and undisciplined. This is a divine protective mechanism.

Uatchet

Kamitic: Uachet

Yoruba: Oya

Indus Kush: Ketu

Color Gems

Red Cat's Eye

Esoteric Herbalism: See Herukhuti

Hekau (mantras, words of power):

Spiritual: Hang

Planetary: Aung shrang shring shraung

Spiritual Counsel

See above under Nekhebet.

NOTE: THE HERBS FOR WHICH SPANISH NAMES WERE GIVEN, CAN BE PURCHASED--FRESH--AT "AFRO-LATIN" RELIGIOUS STORES

The Meanings of the Combined Metutu

AMEN

Amen/Amen

Amen (+)/Amen(+): Neither gain nor loss. Ultimately, there are no gains nor losses behind successes or failures. Nothing can be added to or subtracted from the substance of your being. Your spirit is essentially unconditioned.

Amen (+)/Amen(-): Striving consistently to ignore one's conditioned emotional, and sensual behavioral patterns liberates the spirit's infinite potential to achieve.

Amen (-)/Amen(+): Same as the preceding.

Amen (-)/Amen(-): Perseverance in the attachment, and receptivity to one's conditioned behavioral patterns is the fundamental cause of all failures in life.

Amen/Ausar

Amen (+)/Ausar (+): Amen and Ausar are complementaries (opposite poles of the same reality). In order to realize your infinite potential to be and to achieve, the essence of your being must be free of all conditionings (patterns of belief, emotional responses, etc.).

Amen (+)/Ausar (-): Same counsel as above.

Amen (-)/Ausar (+): Same counsel as above.

Amen (-)/Ausar (-): Failure through consistent perseverance in maintaining attachment to emotional and sensual conditionings, and the failure to transfer the self identification to the indwelling intelligence guiding all physiological and spiritual functions.

Amen/Tehuti

Amen (+)/Tehuti (+): Living the knowledge that the essential state of your being is unconditioned is the prerequisite for the manifestation of wisdom, and trustworthy intuitions.

Amen (+)/Tehuti (-): Same counsel as above.

Amen (-)/Tehuti (+): The good that can come from good counsel, correct intuitions, optimism, will be reduced by

attachment, and receptivity to one's conditioned behavioral patterns.

Amen (-)/Tehuti (-): Where there is attachment, and receptivity to one's conditioned behavioral patterns, there can be no receptivity to wisdom; do not trust your intuitions.

Amen/Seker

Amen (+)/Seker (+): Living the knowledge that the essential state of your being is unconditioned is the prerequisite for the manifestation of your spiritual power; Khepere rising from the waters of Nu.

Amen (+)/Seker (-): All things are the gifts of heaven. They come in their own time. One must learn to wait in cheerfulness, by cultivating appreciation for the structural spirits that maintain order in the world, although they create limitations, and "delays."

Amen (-)/Seker (+): You have good "planning" ability, but your plans are not rooted in "subjective" reality. What works in finite pragmatic situations (blueprints for machines, houses, etc.) does not work in life. We must get in tune with the spiritual entities that are the shaping forces of the structures governing events.

Amen (-)/Seker (-): attachment, and receptivity to one's conditioned behavioral patterns, combined with the incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations, or the lack of planning. A mean existence.

Amen/Maat

Amen (+)/Maat (+): The knowledge that the essential state of your being is unconditioned is the prerequisite for understanding the laws governing the oneness of life. Good fortune.

Amen (+)/Maat (-): The beneficent influences from heaven that are daily showered upon you will be wasted by ignorance of the law, inability to see the whole, lack of sharing, lack of compassion, etc.

Amen (-)/Maat (+): attachment, and receptivity to one's conditioned behavioral patterns will bring harm despite the possession of a view of the whole, knowledge of the law, optimism, and a sharing attitude.

Amen (-)/Maat (-): attachment, and receptivity to one's conditioned behavioral patterns combined with ignorance of the law, greed, extravagance, inability to see the whole, lack of sharing. Failure.

Amen/Herukhuti

Amen (+)/Herukhuti (+): All things arise from the same energy/matter, to ultimately serve the same purpose. They have a common divine mother and father. Fear not, for he who harms another, harms himself.

Amen (+)/Herukhuti (-): The beneficent influences from heaven that are daily showered upon you will be wasted by hastiness, arrogance, impetuosity, rashness, violence, libertinism, etc.

Amen (-)/Herukhuti (+): attachment and receptivity to one's conditioned behavioral patterns will bring harm despite hard work, zealousness, energetic action, initiative, courage, leadership, and entrepreneurship.

Amen (-)/Herukhuti (-): attachment and receptivity to one's conditioned behavioral combined with, or causing hastiness, arrogance, impetuosity, rashness, violence, libertinism.

Amen/Heru

Amen (+)/Heru (+): Take neither gain nor loss to heart. The ultimate goal of all achievements is the recapturing of the original unconditioned state of the spirit.

Amen (+)/Heru (-): The beneficent influences from heaven that are daily showered upon you will be wasted through arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance.

Amen (-)/Heru (+): attachment and receptivity to one's conditioned behavioral patterns will bring harm despite good leadership quality, active will, good character, favors from people in authority, etc.

Amen (-)/Heru (-): attachment and receptivity to one's conditioned behavioral patterns combined with, or causing arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance.

Amen/Het-Heru

Amen (+)/Het-Heru (+): To embrace the joy of inner peace and tranquility-unassailable by externals is happiness;

Amen (+)/Het-Heru(-): The beneficent gifts of heaven that are given you daily will be wasted by carelessness, negligence, illusions, addiction to pleasure.

Amen (-)/Het-Heru (+): attachment and receptivity to one's conditioned behavioral patterns will bring harm despite an outgoing joyful expression, a healthy urge to experience pleasure, favors from the many well disposed friends.

Amen (-)/Het-Heru (-): attachment and receptivity to one's conditioned behavioral patterns combined with, or causing deviations in the manner in which joy is expressed, pleasure is sought, and wrong ideas about joy (failing to make it the engine for success, and instead waiting for success to be joyful).

Amen/Sebek

Amen (+)/Sebek (+): His reasons for being, and doing are based on the knowledge of the essential state of his being. Good fortune; A good diviner of lots.

Amen (+)/Sebek (-): The beneficent influences from heaven that are daily showered upon you will be wasted by false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes.

Amen (-)/Sebek (+): attachment and receptivity to one's conditioned behavioral patterns will bring harm despite a good education, good logical thinking, attention to details.

Amen (-)/Sebek (-): attachment and receptivity to one's conditioned behavioral patterns combined with, or causing false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes

Amen/Auset

Amen (+)/Auset (+): Ever fruitfulness. Her receptivity goes back to the unconditioned origin of being. What can't she bring forth? When both Amen, and Auset are negative then there are deep problems as such a configuration represents indepth unreceptivity.

Amen (+)/Auset (-): The beneficent influences from heaven that are daily showered upon you will be wasted by indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness, love of ease.

Amen (-)/Auset (+): attachment and receptivity to one's conditioned behavioral patterns will bring harm despite a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness.

Amen (-)/Auset (-): attachment and receptivity to one's conditioned behavioral patterns combined with, or causing indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness.

Amen/Geb: See the section under Geb.

As stress is the mother of most illnesses, thus is Hetep, the deepest state of relaxation and inner peace, the supreme mother of healing. All emotions are conditions (conditionings) superimposed upon our essential and original unconditioned nature. In everyday life, this means that to be moved by the unmovable is the greatest manifestation of power; The infinitude of forms in the world are not individual manifestations in and for themselves. They-their infinitude-represent the infinite potential of manifestation of the Supreme Being, thus $0 = 10$.

Amen/Sheps: See the section under Sheps.

Amen(+)/Sheps(+): Success will be achieved by following the great One who rests in Amenta.

Amen/Dark Deceased: See the section under Dark Deceased.

He was shown the way of heaven, yet he did not heed. Now he rests not in peace.

Amen/Nekhebet: See the section under Nekhebet.

Amen/Uatchet: See the section under Uatchet.

AUSAR

Ausar/Amen: Amen and Ausar are complementaries. Where there is being, but no-things (the subjective realm-Amen, Tem), there is One.

Ausar (+)/Amen (+): Perseverance in living as the indwelling intelligence leads to the realization of the original, unconditioned state of the spirit. What then can be denied one?

Ausar (+)/Amen (-): The way is open for the indwelling intelligence to bring about unity, peace, and prosperity but it is obstructed by the perseverance in the attachment and receptivity to one's conditioned behavioral patterns;

Ausar (-)/Amen (+): disunion, ignorance of Self, or the failure to live according to one's true self will be transcended by consistently persevering in detaching oneself from one's emotional and sensual conditioning.

Ausar (-)/Amen (-): disunion, ignorance of Self, or the failure to live according to one's true self combined with the perseverance in the attachment and receptivity to one's conditioned behavioral patterns will keep one in bondage.

Ausar/Ausar

Ausar (+)/Ausar (+): Perseverance in the identification with the indwelling intelligence is the source of all success, health, and prosperity. It favors to go seek out one who has treaded the way back to the true Self.

Ausar (+)/Ausar (-): If today he is Ausar, and tomorrow he is his person, then he is always his person. WHO will invoke the deities on his behalf?

Ausar (-)/Ausar (+): Same as the preceding.

Ausar (-)/Ausar (-): the failure to transfer the self identification to the indwelling intelligence guiding all physiological and spiritual functions. Thus there is no unity, or purpose in his life.

Ausar/Tehuti

Ausar (+)/Tehuti (+): Living the understanding of the oneness of all life, by transcending the identification with the person, is the foundation of wisdom, wealth, and prosperity.

Ausar (+)/Tehuti (-): The way is open for the indwelling intelligence to bring about unity, peace, and prosperity but it is obstructed by incorrect intuitions, judgements, counsel, lack of faith, etc.

Ausar (-)/Tehuti (+): The failure to transfer the self identification to the indwelling intelligence guiding all physiological and spiritual functions leading to disharmony, and obstructions will be overcome by rituals to Tehuti.

Ausar (-)/Tehuti (-): obstructed by incorrect intuitions, judgements, counsel, lack of faith, etc., and the failure to transfer the self identification to the indwelling intelligence guiding all physiological and spiritual functions leading to disharmony, and obstructions; poverty, legal problems, lack of faith. Seek counsel.

Ausar/Seker

Ausar (+)/Seker (+): Living the understanding of the oneness of all life, by transcending the identification with the person, is the foundation of spiritual power.

Ausar (+)/Seker (-): The way is open for the indwelling intelligence to bring about unity, peace, and prosperity but it is obstructed by the incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations.

Ausar (-)/Seker (+): disunion, ignorance of Self, or the failure to live according to one's true self will subtract from the success that can be achieved through the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations.

Ausar (-)/Seker (-): disunion, ignorance of Self, or the failure to live according to one's true self will exacerbate the problems arising from the incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations, or the lack of planning.

Ausar/Maat

Ausar (+)/Maat (+): Living the understanding of the oneness of all life, by transcending the identification with the person, is the prime requirement for understanding and living the law of God; gains through the things governed by Maat.

Ausar (+)/Maat (-): The way is open for the indwelling intelligence to bring about unity, peace, and prosperity but it

is obstructed by ignorance of the law, inability to see the whole, lack of sharing, faithlessness.

Ausar (-)/Maat (+): disunion, ignorance of Self, or the failure to live according to one's true self will subtract from the success that can be achieved through a view of the whole, knowledge of the law, optimism, and a sharing attitude.

Ausar (-)/Maat (-): disunion, ignorance of Self, or the failure to live according to one's true self will exacerbate the problems arising from ignorance of the law, inability to see the whole, lack of sharing.

Ausar/Herukhuti

Ausar (+)/Herukhuti (+): Living the understanding of the oneness of all life, by transcending the identification with the person, is the key for unlocking the strength to invoke the sword of justice upon one's person when one has sinned against Maat. And if you have called justice upon yourself, will not justice answer your calls for help?

Ausar (+)/Herukhuti (-): The way is open for the indwelling intelligence to bring about unity, peace, and prosperity but it is obstructed by hastiness, arrogance, impetuosity, rashness, violence, libertinism

Ausar (-)/Herukhuti (+): disunion, ignorance of Self, or the failure to live according to one's true self will subtract from the success that can be achieved through hard work, zealotry, energetic action, initiative, courage, leadership, and entrepreneurship.

Ausar (-)/Herukhuti (-): disunion, ignorance of Self, or the failure to live according to one's true self will exacerbate the problems arising from hastiness, arrogance, impetuosity, rashness, violence, libertinism.

Ausar/Heru

Ausar (+)/Heru (+): The proper use of the will (Men Ab, following sages, oracles, and not taking the lead) leads to the realization of Self.

Ausar (+)/Heru (-): The way is open for the indwelling intelligence to bring about unity, peace, and prosperity but it is obstructed by ignorance of the law governing the will.

Ausar (-)/Heru (+): disunion, ignorance of Self, or the failure to live according to one's true self can be overcome through Men Ab em Aungkh em Maat.

Ausar (-)/Heru (-): disunion, ignorance of Self, or the failure to live according to one's true self will exacerbate the problems arising from arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance.

Ausar/Het-Heru

Ausar (+)/Het-Heru (+): Living the understanding of the knowledge of Self, by transcending the identification with the person, is the foundation of inner joy, happiness, fellowship, peace, and harmony between men.

Ausar (+)/Het-Heru (-): The way is open for the indwelling intelligence to bring about unity, peace, and prosperity but it is obstructed by deviations in the manner in which joy is expressed, pleasure is sought, and wrong ideas about joy (failing to make it the engine for success, and instead waiting for success to be joyful).

Ausar (-)/Het-Heru (+): disunion, ignorance of Self, or the failure to live according to one's true self will subtract from the success that can be achieved through an outgoing joyful expression, a healthy urge to experience pleasure.

Ausar (-)/Het-Heru (-): disunion, ignorance of Self, or the failure to live according to one's true self will exacerbate the problems arising from deviations in the manner in which joy is expressed, pleasure is sought, and wrong ideas about joy (failing to make it the engine for success, and instead waiting for success to be joyful).

Ausar/Sebek

Ausar (+)/Sebek (+): Living the understanding of the oneness of all life, and the knowledge of Self by transcending the identification with the person, is the foundation of a proper belief system.

Ausar (+)/Sebek (-): The way is open for the indwelling intelligence to bring about unity, peace, and prosperity but it is obstructed by a false belief system, pride, selfishness, etc.

Ausar (-)/Sebek (+): disunion, ignorance of Self, or the failure to live according to one's true self will subtract from

the success that can be achieved through a good education, good logical thinking, attention to details.

Ausar (-)/Sebek (-): disunion, ignorance of Self, or the failure to live according to one's true self will exacerbate the problems arising from false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes.

Ausar/Auset

Ausar (+)/Auset (+): The Self and the person are united in a blissful mystic marriage. Good fortune, prosperity, health, and peace.

Ausar (+)/Auset (-): The way is open for the indwelling intelligence to bring about unity, peace, and prosperity but it is obstructed by indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness. Negative mediumism.

Ausar (-)/Auset (+): disunion, ignorance of Self, or the failure to live according to one's true self will subtract from the success that can be achieved through a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness.

Ausar (-)/Auset (-): disunion, ignorance of Self, or the failure to live according to one's true self will exacerbate the problems arising from indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness. Negative mediumism.

Ausar/Geb: See the section under Geb.

Ausar (+)/Geb (+): Living the understanding of the oneness of all life, and the knowledge of Self-the indwelling intelligence - by transcending the identification with the person, is the foundation of health, and the attainment of all earthly goals.

Ausar (+)/Geb (-): The way is open for the indwelling intelligence to bring about unity, peace, and prosperity but it is obstructed by poor health, or lack of resources, etc.

Ausar/Sheps: See the section under Sheps.

Success will come from performing an Ausar ritual on behalf of your ancestor.

Ausar/Dark Deceased: See the section under Dark Deceased.

The troubled one will be uplifted by hearing the teachings of the Pert em Heru (Egyptian book of the Dead).

Ausar/Nekhebet: See the section under Nekhebet.

Ausar/Uatchet: See the section under Uatchet.

TEHUTI

Tehuti/Amen

Tehuti (+)/Amen (+): He who knows the way to the sage, and the oracles knows the way to the highest aspect of his being, and Hetep (the eternal inner peace);

Tehuti (+)/Amen (-): The way is open for success if faith, optimism in wise counsel, and correct intuitions are cultivated, but one is obstructed by the self-identification with one's conditioned being-the person.

Tehuti (-)/Amen (+): incorrect intuitions, misjudgments, bad counsel; and lack of faith will be corrected by the self-identification with one's unconditioned essential inner being.

Tehuti (-)/Amen (-): incorrect intuitions, misjudgments, bad counsel; and lack of faith coupled with ignorance of one's essence. One thus loses direction over one's life.

Tehuti/Ausar

Tehuti (+)/Ausar (+): Faith, optimism, and wise counsel complemented by Self knowledge. Good fortune. Dwelling in the inner self, instead of the person is the means of developing the wisdom faculty; trustworthy intuitions.

Tehuti (+)/Ausar (-): Faith, optimism, and wise counsel are obstructed by the lack of self knowledge, or the failure to live according to it.

Tehuti (-)/Ausar (+): Unfounded optimism, doubtfulness, bad judgement, lack of faith, obstructing the positive activities of the indwelling Self.

Tehuti (-)/Ausar (-): Wrong judgement, or bad counsel complicated by ignorance of Self, or the failure to live accordingly. Misfortune.

Tehuti/Tehuti

Tehuti (+)/Tehuti (+): Good counsel, or good judgement doubled. Good fortune.

Tehuti (+)/Tehuti (-): Good judgement, coupled with bad judgement. Seeking guidance in too many places, or failing to give one's head up when seeking counsel will only lead to confusion.

Tehuti (-)/Tehuti (+): Same as the preceding.

Tehuti (-)/Tehuti (-): Doubts, unfounded optimism, bad judgements, lack of faith; untrustworthy intuitions. You must go to counsel.

Tehuti/Seker

Tehuti (+)/Seker (+): Wise counsel, and good judgement coupled with discipline, organizational ability, and the appreciation for structure (limitations) are the skills that lead to success in large, time-consuming, and complex undertakings; Without wisdom there is no spiritual power, nor trustworthy plans.

Tehuti (+)/Seker (-): Although there can be good fortune arising from optimism, wise counsel, and good judgement, the lack of discipline, structure will create delays, or failure. Beware of poverty.

Tehuti (-)/Seker (+): incorrect intuitions, misjudgments, bad counsel, and lack of faith will be corrected by deep meditation, and strict adherence to structural guidelines.

Tehuti (-)/Seker (-): Bad judgement, delays, obstructions. Beware of legal troubles, separations.

Tehuti/Maat

Tehuti (+)/Maat (+): The way is open for a joyful period, contentment, well being, expansion, success.

Tehuti (+)/Maat (-): There is good judgement but a view of the whole is lacking; beware of extravagance, greed, false sense of security from the belief that you know.

Tehuti (-)/Maat (+): the inability to identify the applicable principle in a given situation even though there is a view of the whole, knowledge of the law. Danger from dogmatism, unjust laws.

Tehuti (-)/Maat (-): Bad judgement coupled with ignorance of the law, of cosmologies, etc. Misfortune.

Tehuti/Herukhuti

Tehuti (+)/Herukhuti (+): Wisdom coupled with force. Wise counsel carried out with zealousness. Success. Successful business executives, negotiators.

Tehuti (+)/Herukhuti (-): Hotheadedness, opposition to wise counsel, extravagance, opposition to the law.

Tehuti (-)/Herukhuti (+): incorrect intuitions, misjudgments, bad counsel; and lack of faith serving as the foundation of hard work, zealousness, energetic action.

Tehuti (-)/Herukhuti (-): hastiness, exaggeration, intemperance, disputes, extravagance, anarchy, lack of enterprise.

Tehuti/Heru

Tehuti (+)/Heru (+): The will is successful through maintaining faith, and optimism in wise counsel; He lets the oracle, and the sage guide his decisions. Good fortune.

Tehuti (+)/Heru (-) Arrogance, and unreceptivity to wise counsel. Misfortune. Trouble with officials, the law.

Tehuti (-)/Heru (+): incorrect intuitions, judgements, counsel; lack of faith, etc. guiding the will, decisions, the policy of people in authoritative positions, the head of household, father, etc.

Tehuti (-)/Heru (-): obstructed by arrogance, incorrect use of the will, strongheadedness, incorrect intuitions, judgements, counsel, lack of faith, etc. A very dangerous reading as there is a severe lack of receptivity; beware of extravagance, extremes, greed, overconfidence, overexpansiveness.

Tehuti/Het-Heru

Tehuti (+)/Het-Heru (+): maintaining faith, and optimism in wise counsel coupled with a joyful expression, and healthy sexual attitude leads to success, charming and pleasurable life experiences; a happy marriage, wealth, and health; the

successful arousal of Ra. Good health, power, and good fortune.

Tehuti (+)/Het-Heru (-): The way is open for success if faith, optimism in wise counsel, and correct intuitions are cultivated, but one is obstructed by deviations in the manner in which joy is expressed, pleasure is sought, and wrong ideas about joy (failing to make it the engine for success, and instead waiting for success to be joyful).

Tehuti (-)/Het-Heru (+): incorrect intuitions, judgements, counsel, etc. acting in combination with a joyful expression, and healthy urge for pleasure. Enjoyment and happiness will give way to disappointment, and disillusionment. Hung String Aung heka.

Tehuti (-)/Het-Heru (-): incorrect intuitions, misjudgments, bad counsel; and lack of faith coupled with deviations in the manner in which joy is expressed, pleasure is sought, and wrong ideas about joy (failing to make it the engine for success, and instead waiting for success to be joyful).

Tehuti/Sebek

Tehuti (+)/Sebek (+): When education, beliefs, and rationalizations are in harmony with the oracles, and the counsel from the sage, the way to success is open.

Tehuti (+)/Sebek (-): the success that can be achieved through maintaining faith, and optimism in wise counsel is jeopardized by false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes.

Tehuti (-)/Sebek (+): incorrect intuitions, misjudgments, bad counsel; and lack of faith serving as the premise for reasoning. Grave errors will result.

Tehuti (-)/Sebek (-): incorrect intuitions, misjudgments, bad counsel; and lack of faith coupled with wrong education, faulty logic, pride, selfishness, a trickster mentality; foolhardiness, craziness, insanity. Rituals to Sebek, and Tehuti. Palm oil oleation therapy (see Ayurvedic medicine), nervines, etc. Seek counsel, but be honest, and sincere. You can only trick yourself.

Tehuti/Auset

Tehuti (+)/Auset (+): maintaining faith, and optimism in wise counsel from oracles, and sages, and correct intuitions

coupled with an unswerving devotion to uplifting your character (identifying with Ausar), and the care of others is the foundation for building strong humanistic institutions (family, nation, fraternal organizations, etc.).

Tehuti (+)/Auset (-): The way is open for success if faith, optimism in wise counsel, and correct intuitions are cultivated, but one is obstructed by a lack of receptivity, and self-identification with one's person.

Tehuti (-)/Auset (+): incorrect intuitions, misjudgments, bad counsel, and lack of faith acting as the thought components of well meaning feelings. Problems in spite of sincerity.

Tehuti (-)/Auset (-): incorrect intuitions, misjudgments, bad counsel; and lack of faith coupled with a careless, negligent, "emotionally sensitive," unreceptive attitude. Be humble, allow yourself to be guided.

Tehuti/Geb: See the section under Geb.

Tehuti (+)/Geb (+): A way of life in which faith, and optimism in wise counsel are maintained are keys to maintaining good health, and the successful attainments of earthly needs.

Tehuti (+)/Geb (-): Measures to improve health, and secure the earthly needs will be helped by maintaining faith, and optimism in wise counsel.

Tehuti (-)/Geb (+): incorrect intuitions, misjudgments, bad counsel; and lack of faith will be reversed by improving your health, and conditioning.

Tehuti (-)/Geb (-): incorrect intuitions, misjudgments, bad counsel; and lack of faith influenced by poor health; see the Tehuti physiological data.

Tehuti/Sheps: See the section under Sheps.

Tehuti/Dark Deceased: See the section under Dark Deceased.

Tehuti/Nekhebet: See the section under Nekhebet.

Tehuti/Uatchet: See the section under Uatchet.

SEKER

Seker/Amen

Seker(+)/Amen (+): Great spiritual power (shekhem ur) is achieved through the consistent perseverance in the detachment from one's emotional and sensual conditioning; By living in harmony with the cycles one comes to understand that all things ultimately come from heaven, and in their own time. Patience, and submission to the will of heaven is the way to a successful destiny.

Seker(+)/Amen (-): the success that can be achieved through the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations is jeopardized by the perseverance in the attachment and receptivity to one's conditioned behavioral patterns.

Seker(-)/Amen (+): lack of spiritual power, lack of success in working with hekau (words of power), lack of concentration will be corrected by consistently persevering in detaching oneself from one's emotional and sensual conditioning.

Seker(-)/Amen (-): lack of spiritual power, lack of success in working with hekau (words of power), lack of concentration is caused by, or is exacerbated by the perseverance in the attachment and receptivity to one's conditioned behavioral patterns.

Seker/Ausar

Seker(+)/Ausar (+): the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations is instrumental in achieving the realization of the true self.

Seker(+)/Ausar (-): the success that can be achieved through the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations is jeopardized by disunion, ignorance of Self, or the failure to live according to one's true self.

Seker(-)/Ausar (+): lack of spiritual power, lack of success in working with hekau (words of power), lack of concentration will subtract from the success that can be achieved in spite of self knowledge. The essence of spiritual

development is practice, not mere sermonizing, and studying.

Seker(-)/Ausar (-): lack of spiritual power, lack of success in working with hekau (words of power), lack of concentration will exacerbate the problems arising from disunion, ignorance of Self, or the failure to live according to one's true self.

Seker/Tehuti

Seker(+)/Tehuti (+): He stills the thought processes and intuitively knows the underlying truths leading to Khemennu. His infinite patience, and wisdom makes him an indefatigable teacher. You must go see him; Success in large, and time consuming undertakings.

Seker(+)/Tehuti (-): Despite the ability to provide a good structure, and good organization, delays, or failures will result from incorrect intuitions, misjudgments, bad counsel; and lack of faith.

Seker(-)/Tehuti (+): lack of planning, or the incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations will subtract from the success that can be achieved through maintaining faith, and optimism in wise counsel.

Seker(-)/Tehuti (-): incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations coupled with incorrect intuitions, misjudgments, bad counsel; and lack of faith will lead to failures, delay, poverty, legal problems, temptation to ease the way through antisocial behavior, misanthropy.

Seker/Seker

Seker(+)/Seker(+): the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations.

Seker(+)/Seker(-): The success that is promised by good planning is in danger because of pessimism, doubts, worries, etc.

Seker(-)/Seker(+): Same as in the preceding.

Seker(-)/Seker(-): the incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations, or the lack of planning combined with, or causing pessimism, worries, depression, etc.

Seker/Maat

Seker(+)/Maat (+): the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations coupled with a view of the whole, or knowledge of the law is the foundation for long lasting success in business, religious, and theoretical sciences; wealth, prosperity, good health.

Seker(+)/Maat (-): the way is open for success through the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations, but there is obstruction caused by ignorance of the law, inability to see the whole, lack of sharing, Business failures, financial losses.

Seker (-)/Maat (+): lack of planning, or the incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations will subtract from the success that can be achieved through a view of the whole, knowledge of the law, optimism, and a sharing attitude

Seker(-)/Maat (-): incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations coupled with ignorance of the law, inability to see the whole, lack of sharing, and faithlessness, Deep financial losses, unhappiness, separations, law suits.

Seker/Herukhuti

Seker (+)/Herukhuti (+): the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations working combined with zealous, and energetic action. One can overcome great obstructions encountered in large, difficult, complex and even dangerous projects.

Seker (+)/Herukhuti (-): the success that would otherwise come from good organization, structure, and limitations is jeopardized by the lack of enterprise, or hastiness, arrogance, impetuosity, rashness, violence, libertinism disguised as the love for freedom; Reticence, and reserve in speech, and actions will avoid conflict.

Seker (-)/Herukhuti (+): incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations will subtract from the success

that can be achieved through hard, and indefatigable work. Small success after much delay. Wasted effort due to lack of, or the inability to plan. Seek the assistance of elders, or the experienced. One has given too much thought to an issue, act!

Seker(-)/Herukhati (-): Strong inner conflict caused by the opposition between inhibitions, and sensual impulses; between the desire to overcome an opposition and too much thinking about it. Difficulties from rogues; attempts to overcome obstructions, and denials through violence.

Seker/Heru

Seker (+)/Heru (+): the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations in associations with an enlightened will, and magnanimity is the foundation of good government, and administration. It will lead to power, honors, appreciation from people in authority, success in litigation. Success in undertakings demanding steadfastness, reliability, slow and steady growth.

Seker (+)/Heru (-): the administrative success that would otherwise be achieved through the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations is thrown away through arrogance, dictatorialness, extravagance, lack of vitality.

Seker (-)/Heru (+): the absence of a plan, or the incapacity to sustain deep protracted thinking, will undermine a strong and enlightened will. There will be a lack of staying power and steadfastness.

Seker (-)/Heru (-): severe restrictions, limitations, delays, and obstructions which will not be adequately met due to a lack of vitality, or an ignorant will; officials may be demoted due to gross mismanagement.

Seker/Het-Heru

Seker (+)/Het-Heru (+): A serious attitude towards love, art, and social protocols; a sense of duty in love relations, the taking of life seriously yet joyfully, fully enjoying pleasures yet limiting them, relations with older people, a deep and powerful imagination, clairvoyance.

Seker (+)/Het-Heru (-): the success that can be achieved through the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations is jeopardized by carelessness, playfulness, negligence, extravagance.

Seker (-)/Het-Heru (+) inner tension, and conflict caused by inhibitions, or unnatural scruples in opposition to the urge to experience joy, and pleasure.

Seker (-)/Het-Heru (-): jealousy, sexual inhibitions, coldheartedness; separations, aberrant urges.

Seker/Sebek

Seker (+)/Sebek (+): the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations coupled with good attention to definitions, descriptions, phases of operation, logics, and details. Success in scholarly, philosophical, and scientific endeavors.

Seker (+)/Sebek (-): the success that can be achieved through a good plan, organization and structure is jeopardized by false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes. A reputation built through many years of hard work is jeopardized by slanderers, mischief workers, gossipers. The young and inexperienced should let the elder, and experienced lead.

Seker (-)/Sebek (+): incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations will be compensated by a good education in the subject inquired about.

Seker (-)/Sebek (-): One is afflicted by the incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations coupled with false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes. Lack of planning coupled with wrong ideas, and illogical thinking. There will be delays, failure, false theories. Beware of misrepresentations; mistrustfulness. Nervines, and rest might prove helpful.

Seker/Auset:

Seker (+)/Auset (+): The capacity for deep concentration combined with trance ability; a successful medium. Steadfast in caring for others, sense of duty, a strong home life, a strong nation; a stern mother.

Seker (+)/Auset (-): The capacity for deep concentration combined with negative, careless, or untrained mediumism, daydreaming; a good plan fails due to carelessness.

Seker (-)/Auset (+): Overthinking (causing brain fog, and confusion), or the incapacity to think deeply will be overcome through rituals to Auset, trance work.

Seker (-)/Auset (-): Overthinking (causing brain fog, and confusion), or the incapacity to think deeply combined with impressionability, daydreaming leading to fearfulness, depression, lack of self-confidence, inhibitions, vacillation, moodiness. Bad effects of excessive sedentary habits; the constant dwelling on morbid thoughts.

Seker/Geb: See the section under Geb.

Seker/Sheps: See the section under Sheps.

Seker/Dark Deceased

Seker/Nekhebet: See the section under Nekhebet.

Seker/Uatchet: See the section under Uatchet.

MAAT

Maat/Amen

Maat (+)/Amen (+): Your wealth ultimately comes from heaven where it is owned in common with all others.

Maat (+)/Amen (-): the success that can come from having a view of the whole, knowledge of the law, optimism, and a sharing attitude will be jeopardized by attachment and receptivity to conditioned behavioral patterns; Material success, but spiritual failure.

Maat (-)/Amen (+): Establish yourself in Hetep, and your "luck" will change for the better.

Maat (-)/Amen (-): A man seeks to accumulate wealth to satisfy his inner emptiness. There will be disappointment, and unhappiness in the midst of plenty.

Maat/Ausar

Maat (+)/Ausar (+): Observing the divine law in our daily lives is the substance of our identification with the divine part of our being; Your greatest wealth is your oneness with others.

Maat (+)/Ausar (-): It matters not how well you know the divine law. If you do not identify with your true self-the indwelling intelligence, there will be evil.

Maat (-)/Ausar (+): ignorance of the law, inability to see the whole, lack of sharing and optimism will be reversed through rituals to Ausar.

Maat (-)/Ausar (-): ignorance of the law, inability to see the whole, lack of sharing, faithlessness combined with ignorance of Self, or the failure to live according to one's true self. There will be much evil, and problems in life.

Maat/Tehuti

Maat (+)/Tehuti (+): The way is open for a joyful period, contentment, well being, expansion, success.

Maat (+)/Tehuti (-): Although there may be a view of the whole, the inability to identify the applicable part will lead to wrong judgements. Problems with the judiciary system.

Maat (-)/Tehuti (+): ignorance of the law, inability to see the whole, lack of sharing, faithlessness. See the sage, expert, teacher, use the oracles consistently.

Maat (-)/Tehuti (-): ignorance of the law, inability to see the whole, lack of sharing combined with incorrect intuitions, misjudgments, bad counsel; and lack of faith. Failure, poverty, misfortune, trouble with the law.

Maat/Seker

Maat (+)/Seker (+): the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations coupled with a view of the whole, or knowledge of the law is the foundation for long lasting success in business, religious, and theoretical sciences; wealth, prosperity, good health.

Maat (+)/Seker (-): The success that is readily available through a view of the whole, knowledge of the law, a sharing heart, optimism is jeopardized by incapacity to sustain deep protracted thinking, and the inability to understand the need

for structure and limitations; from lack of or bad planning. Unfounded optimism.

Maat (-)/Seker (+): the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations, or good planning will compensate for ignorance of the law, inability to see the whole, lack of sharing, faithlessness. Small success will come from long, hard work, and thoughtful planning. There will be some losses.

Maat (-)/Seker (-): greed, overexpansiveness, false beliefs, ignorance of the law combined with a disregard for structure, and plans; depression, worries, separations, mean behavior, erroneous theories and philosophies; Poverty.

Maat/Maat

Maat (+)/Maat (+): One succeeds, accumulates wealth, friends, position, fame by abiding in the law, and a loving, compassionate, and sharing attitude.

Maat (+)/Maat (-): Only a fool attempts to maintain a book of accounts on the living of truth. It is only truth when it is lived daily. Today as yesterday. Tomorrow as today. Truth!

Maat (-)/Maat (+): Same as in the preceding.

Maat (-)/Maat (-): ignorance of the law, inability to see the whole, lack of sharing, extravagance, greed

Maat/Herukhuti

Maat (+)/Herukhuti (+): The law (spiritual, or mundane) is backed by force. The young spirit will not embrace truth for the love of it. Until maturity is attained, the law must be backed by force. A strong faith in the law wedded to a strong enterprising spirit. Major success.

Maat (+)/Herukhuti (-): the success that can be achieved through a view of the whole, knowledge of the law, sharing is in jeopardy by hastiness, arrogance, impetuosity, rashness, violence, libertinism. Beware of extravagance, overconfidence.

Maat (-)/Herukhuti (+): Fearlessness, zealotry, the capacity for hard work will compensate for the ignorance of the law, inability to see the whole, lack of sharing. Perseverance in this unfortunate way will yield little net returns. One will work hard with little cooperation from

others, without joy. What is made will be lost as quickly as earned.

Maat (-)/Herukhuti (-): extravagance, greed, rashness, extreme sensuality, libertinism, opposition to rules and order. Trouble, and failures. Injustice.

Maat/Heru

Maat (+)/Heru (+): an enlightened will is guided by the view of the whole, knowledge of the law, optimism. Success; good character; a religious individual.

Maat (+)/Heru (-): success can be achieved through a view of the whole, knowledge of the law, optimism, and a sharing attitude, but it is jeopardized by arrogance, incorrect use of the will, strongheadedness; unmerited wealth.

Maat (-)/Heru (+): ignorance of the law, inability to see the whole, lack of sharing, and faithlessness will subtract from the success that can be achieved through a good character, good leadership, and the proper use of the will. Nourish yourself with the teachings of Maat.

Maat (-)/Heru (-): ignorance of the law, inability to see the whole, lack of sharing, greed, faithlessness combined with arrogance, incorrect use of the will, strongheadedness; problems with people in position of authority, the law.

Maat/Het-Heru

Maat (+)/Het-Heru (+): a view of the whole, knowledge of the law, optimism, and a sharing attitude combined with an outgoing joyful expression, a healthy urge to experience pleasure; a happy marriage, success in business, a harmonious partnership, good health; Maat is the food and drink of Ra. An abundant life-force is aroused by living the law in combination with a healthy expression of joy. Great success.

Maat (+)/Het-Heru (-): Wealth and success will be jeopardized by sensual excesses.

Maat (-)/Het-Heru (+): Very much like the following but with better chances of redemption; redemption through rituals to Maat, and study of the law.

Maat (-)/Het-Heru (-): excessive love, and greed for sensual gratification; great dissipation; extreme

carelessness, love of ease, craving for "nice things"; spends millions on artwork, jewelry; profligate.

Maat/Sebek

Maat (+)/Sebek (+): a view of the whole, knowledge of the law, optimism, and a sharing attitude coupled with a correct belief system, and good logical thinking. The ability to relate specifics to their parental general principle. Success.

Maat (+)/Sebek (-): the matter is known generally, but one is unable to identify the related specific examples. For example, a person may know that it is unlawful to poison others even though death, or severe illness does not ensue, but they fail to realize that forcing others to inhale their cigarette smoke is a species of the same general principle. Improperly applied laws, bad rulings.

Maat (-)/Sebek (+): ignorance of the law, inability to see the whole, inability to share are the foundation of the premises upon which the reasonings of the subject are based.

Maat (-)/Sebek (-): ignorance of the law, inability to see the whole, lack of sharing combined with false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes. Very irrational behavior.

Maat/Auset

Maat (+)/Auset (+): One has achieved one's goal through the power of mediumistic trance (the full moon!). There will be good fortune as long as one does not fall into the belief that this is the way, as it does not, by itself, lead to spiritual development.

Maat (+)/Auset (-): the wealth that you have accumulated, or can accumulate through observance of the law, optimism, etc. is jeopardized by indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness, carelessness.

Maat (-)/Auset (+): the negative side of Maat can be overcome through mediumistic trance.

Maat (-)/Auset (-): ignorance of the law, inability to see the whole, lack of sharing, greed, extravagance combined with indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness, carelessness.

Maat/Geb: See the section under Geb.

Maat/Sheps: See the section under Sheps.

Maat/Dark Deceased: See the section under Dark Deceased.

Maat/Nekhebet: See the section under Nekhebet.

Maat/Uatchet: See the section under Uatchet.

HERUKHUTI

Herukhuti/Amen

Herukhuti (+)/Amen (+): true justice is achieved when law enforcers are consistently persevering in detaching themselves from their emotional and sensual conditioning.

Herukhuti (+)/Amen (-): although law enforcers mean well, their attachment to their emotional, and sensual conditioning will lead to injustice (revenge, etc.).

Herukhuti (-)/Amen (+): hastiness, arrogance, impetuousness, rashness, violence, libertinism will be overcome by consistently persevering in detaching oneself from one's emotional and sensual conditionings; Working without seeking credit will avoid conflict.

Herukhuti (-)/Amen (-): hastiness, arrogance, impetuousness, rashness, violence, libertinism will be exacerbated by attachment and receptivity to one's conditioned behavioral patterns.

Herukhuti/Ausar

Herukhuti (+)/Ausar (+): He cuts himself from his person to identify with his Self; the source of true courage.

Herukhuti (+)/Ausar (-): hard work, zealousness, energetic action will be jeopardized by disunion, lack of self knowledge.

Herukhuti (-)/Ausar (+): hastiness, arrogance, impetuousness, rashness, violence, libertinism will subtract from the success that can be achieved by the harmonizing influences of the indwelling intelligence.

Herukhuti (-)/Ausar (-): hastiness, arrogance, impetuousness, rashness, violence, libertinism. The failure to transfer the self identification to the indwelling

intelligence; great danger. Accidents, wars, violent confrontations, brutality, or lack of ambition and enterprise.

Herukhuti/Tehuti

Herukhuti (+)/Tehuti (+): Force must be complemented and guided by wisdom. Good fortune.

Herukhuti (+)/Tehuti (-): Zealous, and energetic action will meet with failure due to bad judgement, or unwise counsel.

Herukhuti (-)/Tehuti (+): hastiness, arrogance, impetuosity, rashness, violence, libertinism will subtract from the success that can be achieved through good counsel, correct intuitions, optimism; The conflict will be resolved by the source of truth that is beyond all question of bias. What other than the oracle is there?

Herukhuti (-)/Tehuti (-): hastiness, arrogance, impetuosity, rashness, violence, libertinism will be exacerbated by incorrect intuitions, misjudgments, bad counsel; and lack of faith.

Herukhuti/Seker

Herukhuti (+)/Seker (+): analytical ability combined with good powers of concentration, and organizing; scientific researchers. Capacity for hard and long sustained work; The army is lead by elders. Good fortune; One goes forward with a plan, organization, and discipline. Good fortune.

Herukhuti (+)/Seker (-): the success that can be achieved through hard work, zealousness, energetic action, initiative, courage, leadership, and entrepreneurship is jeopardized by lack of planning, steadfastness.

Herukhuti (-)/Seker (+): hastiness, arrogance, impetuosity, rashness, violence, libertinism will subtract from the success that can be achieved through the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations; One is checked in one's forward movement by the inner forces of order. Submit in humility.

Herukhuti (-)/Seker (-): hastiness, arrogance, impetuosity, rashness, violence, libertinism be exacerbated by the lack of spiritual power, lack of success in

working with hekau (words of power), lack of concentration; Starting, or going forward without a plan will lead you into complications, and obstructions.

Herukhuti/Maat:

Herukhuti (+)/Maat (+): They are supplementaries. Herukhuti receives from Maat the foundation for its execution of justice. Without Herukhuti how many will listen to Maat? Their working together is the preservation of order, and harmony in society; The carrying out of penalties, wars, and the use of force to right or prevent wrongs must be based on divine law.

Herukhuti (+)/Maat (-): the success that can come from hard work, zealotry, energetic action is jeopardized by ignorance of the law, inability to see the whole, lack of sharing.

Herukhuti (-)/Maat (+): hastiness, arrogance, impetuosity, rashness, violence, libertinism will subtract from the success that can be achieved through a view of the whole, knowledge of the law, optimism, and a sharing attitude; Sticks and stones are stronger than words, thus you proceed on the offensive. But as right is not on your side, humiliation. Thus the gentle feather of Maat restrains the strong.

Herukhuti (-)/Maat (-): hastiness, arrogance, impetuosity, rashness, violence, libertinism combined with ignorance of the law, inability to see the whole, lack of sharing; greed, problems with the law and officials.

Herukhuti/Herukhuti

Herukhuti (+)/Herukhuti (+): success through hard work, zealotry, energetic action, initiative, courage, leadership, and entrepreneurship. Maintain awareness of the principles of just treatment of others. It is the source of the divine assistance for the overcoming of the obstructions in your way.

Herukhuti (+)/Herukhuti (-): the success that can be achieved through hard work, zealotry, initiative, courage is in jeopardy by accidents, arrogance, rashness, etc.; beware of fire, weapons, sharp instruments, etc.

Herukhuti (-)/Herukhuti (+): Your opponent's strength is superior to yours. Retreat; curb your rashness, overconfidence.

Herukhuti (-)/Herukhuti (-): hastiness, arrogance, impetuosity, rashness, violence, libertinism; danger from fire, weapons, accidents, mean people, alcoholic indulgence, drugs, tobacco.

Herukhuti/Heru

Herukhuti (+)/Heru (+): the capacity for hard work, zealousness, energetic action, enterprise, initiative, fair play combined with an enlightened will, and magnanimity are qualities that make for powerful leadership, and great accomplishments. Beware of overstrain; The confidence of the warriors will be bolstered if the leader fights with them.

Herukhuti (+)/Heru (-): the success that can be achieved through hard work, zealousness, energetic action, initiative, courage, leadership, and entrepreneurship can be jeopardized by arrogance, incorrect use of the will, strongheadedness, dictatorialness.

Herukhuti (-)/Heru (+): hastiness, arrogance, impetuosity, rashness, violence, libertinism will subtract from the success that can be achieved through good administrative abilities; The conflict, and contention can be resolved by a person who possesses the authority, and impartiality (independence of the will); There are times when a man has no choice but to proceed with a dangerous enterprise. Men Ab is the key for successfully treading on the tail of a tiger, as it is the foundation of caution, and circumspection.

Herukhuti (-)/Heru (-): hastiness, arrogance, impetuosity, rashness, violence, libertinism combined with an ignorant self-willedness; An army without leadership. Mob violence.

Herukhuti/Het-Heru

Herukhuti (+)/Het-Heru (+): inflamed passions, sexual desire; zealousness, energetic action combined with a fertile imagination, the ability to coordinate; small successes.

Herukhuti (+)/Het-Heru (-): the success that can be achieved through hard work, zealousness, energetic action, initiative, courage, leadership, and entrepreneurship is

jeopardized by carelessness, negligence, illusions, addiction to pleasure; surgery of the female organs.

Herukhuti (-)/Het-Heru (+): over exaggerated sensualism and passion, too amorous, hard to satisfy

Herukhuti (-)/Het-Heru (-): immorality, wayward impulses, wanderlust, excessive passion, tactlessness; excessive menstrual flow.

Herukhuti/Sebek

Herukhuti (+)/Sebek (+): analytical ability combined with attention to details are essential for discriminating, and separating issues in a complex situation. Success in litigations, scientific inquiries, difficult negotiations. Championing a cause through the media.

Herukhuti (+)/Sebek (-): Differences are understood generally, and in principle, but there is an inability to identify the specific manifestations associated with them. One is up to the struggle but fails to clearly communicate one's position.

Herukhuti (-)/Sebek (+): Despite the correctness of one's logic, and rationalizations, one is not motivated by truth but by anger, revenge, rash impulses, jealousy, etc.

Herukhuti (-)/Sebek (-): hastiness, arrogance, impetuosity, rashness, violence, libertinism combined with false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes.

Herukhuti/Auset

Herukhuti (+)/Auset (+): the courage to sacrifice for others.

Herukhuti (+)/Auset (-): the success that can be achieved through hard work, jealousy, energetic action, initiative, courage, leadership, and entrepreneurship is jeopardized by indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness.

Herukhuti (-)/Auset (+): excitable behavior, excessive emotionalism, very impulsive.

Herukhuti (-)/Auset (-): very impulsive behavior, exaggerated emotionalism.

Herukhuti/Geb: See the section under Geb.

Herukhuti/Sheps: See the section under Sheps.

Herukhuti/Dark Deceased: See the section under Dark Deceased.

Herukhuti/Nekhebet: See the section under Nekhebet.

Herukhuti/Uatchet: See the section under Uatchet.

HERU

Heru/Amen

Heru (+)/Amen (+): Perseverance in the practice of the Men Ab meditation system will lead to realization of the essence of one's being; striving consistently to ignore one's conditioned emotional, and sensual behavioral patterns will liberate the will from the domination of the animal spirit.

Heru (+)/Amen (-): the success that can be achieved through a "strong will," good administrative skill, and magnanimity is jeopardized by attachment and receptivity to one's conditioned behavioral patterns.

Heru (-)/Amen (+): arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance can be overcome through consistent perseverance in maintaining detachment from one's emotional and sensual conditionings.

Heru (-)/Amen (-): arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance is exacerbated by attachment and receptivity to one's conditioned behavioral patterns; He gives up because of the difficulties encountered in getting an enterprise started. One must not persevere in such behavior.

Heru/Ausar

Heru (+)/Ausar (+): perseverance in the self-identification with the indwelling intelligence, maintaining a sense of unity with all will liberate the will from the domination of the animal spirit.

Heru (+)/Ausar (-): the success that can come from a strong will is jeopardized by the failure to transfer the self identification to the indwelling intelligence guiding all physiological and spiritual functions leading to disharmony, and obstructions.

Heru (-)/Ausar (+): arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance will be corrected through rituals to Ausar.

Heru (-)/Ausar (-): arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance combined disunion, ignorance of Self, or the failure to live according to one's true self.

Heru/Tehuti

Heru (+)/Tehuti (+): success results from allowing the will to be guided by wise counsel, optimism. A sharing, magnanimous, joyful attitude; The wise king has made the oracle the first, and final arbiter of all conflicts, and the indicator of all policies in the realm. His nation survives even after all of its citizens have been dispossessed from their homeland and scattered around the globe.

Heru (+)/Tehuti (-): the success that can be achieved through a strong will, and good administrative ability is jeopardized by incorrect intuitions, misjudgments, bad counsel, and lack of faith. In spite of your strong powers of observation, and great intelligence, you will not make it through a strange forest without a guide.

Heru (-)/Tehuti (+): arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance will lead to failure unless the individual allows himself to be guided by wise counsel. Beware of extravagance.

Heru (-)/Tehuti (-): arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance combined with incorrect intuitions, misjudgments, bad counsel; and lack of faith.

Heru/Seker

Heru (+)/Seker (+): An enlightened individual knows that before taking action on a decision there must be the knowledge of the underlying structure (the plan) governing what must be done. As the structural framework of all events are laid down by the deities, and spirits one, therefore, does not "make up a plan." Instead, the thought processes are stilled in order to "sense," and intuit the structural framework created by the spiritual agencies. In addition, every step taken in carrying out the undertaking must follow "the plan"; The capacity to lead long term, large, and difficult projects; before acting, he pauses and keeps his heart still (Men Ab). Thus he is able to see that

all things are achieved in six stages, which he patiently goes through.

Heru (+)/Seker (-): the success that can be achieved by an enlightened will, and magnanimity is jeopardized by the incapacity to intuit the underlying structure of things; the lack of planning. You must persevere in your Men Ab.

Heru (-)/Seker (+): An unenlightened individual ignorant of, or does not believe in (lacks direct experience of) the fact that deities and spirits control the course of events for the purpose of establishing and maintaining order in the world. Thus, his plans are based on considerations that lack objective reality. He therefore runs into "delay" and obstructions, denials, etc.

Heru (-)/Seker (-): arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance combined with the incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations, or the lack of planning.

Heru/Maat

Heru (+)/Maat (+): the successful cultivation of the will is essential for developing the capacity to live truth; a strong effective will combined with optimism, and knowledge of the law. Great fortune. As your will is free, you may choose to continue on the road of amassing wealth, and fame, or you may cross the great abyss and continue on the path of the realization of your true self. Has not your heart been made as light as a feather to facilitate your flight across the great abyss?

Heru (+)/Maat (-): the success that can be achieved through a strong will, and administrative ability is jeopardized by ignorance of the law, inability to see the whole, lack of sharing.

Heru (-)/Maat (+): arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance will lead to failure unless a view of the whole, knowledge of the law, optimism, and a sharing attitude are cultivated.

Heru (-)/Maat (-): arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance combined with ignorance of the law, inability to see the whole, lack of sharing.

Heru/Herukhuti

Heru (+)/Herukhuti (+): the capacity for hard work, zealousness, energetic action, enterprise, initiative, fair play combined with an enlightened will, and magnanimity are qualities that make for powerful leadership, and great accomplishments. Beware of overstrain.

Heru (+)/Herukhuti (-): hastiness, arrogance, impetuosity, rashness, violence, libertinism will subtract from the success that can be achieved through good administrative abilities.

Heru (-)/Herukhuti (+): the success that can be achieved through hard work, zealousness, energetic action, initiative, courage, leadership, and entrepreneurship can be jeopardized by arrogance, incorrect use of the will, strongheadedness, dictatorialness.

Heru (-)/Herukhuti (-): hastiness, arrogance, impetuosity, rashness, violence, libertinism combined with an ignorant self-willedness.

Heru/Heru

Heru (+)/Heru (+): A man of worth and upright character has set himself up as the leader of his life, or of others by his own judgement. There will be some success, but in the long run there will be failure.

Heru (+)/Heru (-): Stop vacillating, persevere in Men Ab.

Heru (-)/Heru (+): failure will result if arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance is persevered in. Fortunately, the subject of this metut (symbol) can change and allow himself to be guided.

Heru (-)/Heru (-): Believing that strength resides in the will itself, and that the freedom of the will is absolute, he does not follow sages, wise teachings, or believe in destiny. He will be crushed by his titanic aspirations.

Heru/Het-Heru

Heru (+)/Het-Heru (+): An enlightened will knows that there is no such thing as "will power." The realization of the will (what has been decided upon) is carried out by the life-force (Ra, chi, kundalini), which must first be receptive to what is being willed (Auset factor), and then gestated by the Het-Heru faculty. This gestation process consists in "the

enjoyment of one's intended objective in the imagination." The sensations of joy, and pleasure (or negative feelings) are expressions of the arousal of the life-force, and the images that form the content of the daydream are the spiritual molds that guide the physical forces to the realization of the goal. As we saw in previous chapters, it is often necessary to step up the level of enjoyment through Kula yoga, "deity invocation" rituals, etc.

Heru (+)/Het-Heru (-): the success that can be achieved through the proper exertion of the will is jeopardized by carelessness, negligence, illusions, addiction to pleasure, etc.

Heru (-)/Het-Heru (+): An unenlightened individual [Heru (-)] is ignorant that all inducers of pleasure are means of arousing the life-force¹. He thus either fails to cultivate, or to moderate the induction of pleasure, thus failing due to a lack of vital force. He then speaks ignorantly of weakness of will, poor health, poor memory, and so on. His failure is compounded by his ignorance of the function of images as molds (matrices) for physical events. He gives power of realization to unwanted or intolerable events by dwelling on them in emotionally, and sensually charged visualizations.

Heru (-)/Het-Heru (-): arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance combined with carelessness, negligence, illusions, addiction to pleasure. Addiction to drugs, alcohol, fears.

Heru/Sebek

Heru (+)/Sebek (+): An enlightened individual knows that the true purpose of cleverness (what passes for "intelligence" in the west), and education (knowledge of techniques: details of the steps, and processes of carrying out a task) are for the easing of the way. I.e., for the purpose of carrying out of tasks with the less effort, and time, and maximum results; an enlightened will, and magnanimity combined with attention to details, and good logical ability. Successful middle management. Supervisors; decisive actions further.

1. This is the great key to arousing kundalini that most yogis hide from the public. All the techniques of yoga, are in reality means of intensifying the arousal, and the insuring the free flow of the force.

Heru (+)/Sebek (-): the success that can be achieved through the exertion of the will, good administrative ability is jeopardized by false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes; vacillation, and indecision due to confused thinking, or erroneous facts; Interference with the center of command. Dissension, insubordination..

Heru (-)/Sebek (+): arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance will subtract from the success that can be achieved through a good education, good logical thinking.

Heru (-)/Sebek (-): arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance combined with false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes; indecision; being led astray by irrelevant issues; biased and prejudiced leadership; Rising to fame, and honor through questionable means.

Heru/Auset

Heru (+)/Auset (+): an enlightened will, and magnanimity, upright character combined with a positive receptivity, caring, patience, kindness, trance ability; A good family life, domestic policy, the foundation of society; Good relations between husband and wife; A calm and sympathetic leader; The will has been conceived, but it is not yet time to act. Continue to nourish the will to achieve your goal and your identity with Ausar through mediumistic trance.

Heru (+)/Auset (-): The exertion of the will achieves nothing if there is no harmony between it and the executive part of the spirit.

Heru (-)/Auset (+): the dominance of the will by the emotional side of life; A calm and sympathetic leader, or person in position of authority, yet unreceptive to opposition; Perfection in mediumistic trance will lead nowhere if we do not cultivate our will.

Heru (-)/Auset (-): an unstable will, inner contradictions, conflicts between what is known, and what is felt; ignorance of the proper use of the will, and of the function of mediumistic trance. Unproductiveness, stagnation; easily led to anger when opposed.

Heru/Geb: See the section under Geb.

Heru/Sheps: See the section under Sheps.

Heru/Dark Deceased: See the section under Dark Deceased.

Heru/Nekhebet: See the section under Nekhebet.

Heru/Uatchet: See the section under Uatchet.

HET HERU

Het-Heru/Amen

Het-Heru (+)/Amen (+): the true source of joy is within. Can you recreate the smell of a rose in your imagination? Of course you can. Then why not persevere in recreating the feeling of peace by merely willing it? Why hold such an important thing as peace (Hetep) ransom to externals over which you have no control?

Het-Heru (+)/Amen (-): the success that can be achieved through an outgoing joyful expression, a healthy urge to experience pleasure is jeopardized by attachment and receptivity to one's conditioned behavioral patterns.

Het-Heru (-)/Amen (+): deviations in the manner in which joy is expressed, pleasure is sought, and wrong ideas about joy (failing to make it the engine for success, and instead waiting for success to be joyful) can be overcome through consistent perseverance in maintaining detachment from one's emotional and sensual conditionings.

Het-Heru (-)/Amen (-): carelessness, negligence, illusion. Addiction to pleasure is exacerbated by attachment, and receptivity to one's conditioned behavioral patterns; A man seeks pleasure in order to escape the boredom which has been caused by his inner emptiness. He will never find satisfaction. He may blame it on others, or the environment, or the situations in his life, and lose his most precious friend.

Het-Heru/Ausar

Het-Heru (+)/Ausar (+): the love for unity, and peace. But little will be achieved as there is the inability to penetrate into the underlying shaping forces of unity; desire for unity, as opposed to the understanding of the factors that bring about true unity; they dedicate their love relationship to their mutual spiritual upliftment. Good fortune, but they must be guided by the sage.

Het-Heru (+)/Ausar (-): the success that can be achieved through an outgoing joyful expression, a healthy urge to experience pleasure is jeopardized by disunion, ignorance of Self, or the failure to live according to one's true self.

Het-Heru (-)/Ausar (+): deviations in the manner in which joy is expressed, pleasure is sought, and wrong ideas about joy (failing to make it the engine for success, and instead waiting for success to be joyful) can be overcome through perseverance in the self-identification with the indwelling intelligence, maintaining a sense of unity with all.

Het-Heru (-)/Ausar (-): carelessness, negligence, illusions, addiction to pleasure is exacerbated by disunion, ignorance of Self, or the failure to live according to one's true self.

Het-Heru/Tehuti

Het-Heru (+)/Tehuti (+): an outgoing joyful expression, a healthy urge to experience pleasure combined with faith and optimism in wise counsel. good fortune.

Het-Heru (+)/Tehuti (-): a joyful expression, and healthy sexual attitude is obstructed by incorrect intuitions, judgements, counsel; lack of faith, etc. Errors in choosing a partner.

Het-Heru (-)/Tehuti (+): deviations in the manner in which joy is expressed, pleasure is sought, and wrong ideas about joy (failing to make it the engine for success, and instead waiting for success to be joyful) can subtract from the success that can be achieved through maintaining faith, and optimism in wise counsel.

Het-Heru (-)/Tehuti (-): carelessness, negligence, illusions, addiction to pleasure, combined with incorrect intuitions, misjudgments, bad counsel; and lack of faith. Errors in choosing a partner.

Het-Heru/Seker

Het-Heru (+)/Seker (+): a powerful, and positive imagination combined with good powers of concentration.

Het-Heru (+)/Seker (-): inner tension, and conflict caused by inhibitions, or unnatural scruples in opposition to the urge to experience joy, and pleasure.

Het-Heru (-)/Seker (+): carelessness, playfulness, negligence, extravagance will subtract from the success that can be achieved through the capacity to sustain deep

protracted thinking, good organizational ability, and the appreciation for structure, and limitations; He does not take life seriously. If discipline is not applied, he will throw his life away.

Het-Heru (-)/Seker (-): jealousy, sexual inhibitions, coldheartedness; separations, aberrant urges, phobias; Worn out, and prematurely aged from sensual excesses.

Het-Heru/Maat

Het-Heru (+)/Maat (+): a view of the whole, knowledge of the law, optimism, and a sharing attitude combined with an outgoing joyful expression, a healthy urge to experience pleasure; a happy marriage, success in business, a harmonious partnership, good health.

Het-Heru (+)/Maat (-): the success that can come from an outgoing joyful expression, a healthy urge to experience pleasure is jeopardized by ignorance of the law, inability to see the whole, lack of sharing.

Het-Heru (-)/Maat (+): carelessness, negligence, illusions, addiction to pleasure will subtract from the success that can be achieved through a view of the whole, knowledge of the law, optimism, and a sharing attitude.

Het-Heru (-)/Maat (-): extravagance, sensual greed, bad judgement; losses.

Het-Heru/Herukhuti

Het-Heru (+)/Herukhuti (+): an energized healthy attraction to pleasure, and imagination. Significant success can be achieved, if one remains aware of the ever lurking danger of overindulgence. Men Ab!; a strong manifestation of the Ra force.

Het-Heru (+)/Herukhuti (-): As above, with the difference that there is greater danger of being carried away.

Het-Heru (-)/Herukhuti (+): As below, but with less drive to indulge.

Het-Heru (-)/Herukhuti (-): immorality, wayward impulses, wanderlust, excessive passion, tactlessness; excessive menstrual flow.

Het-Heru/Heru

Het-Heru (+)/Heru (+): an enlightened will in combination with a vivid imagination. Success will come from vision, inventiveness, flexibility.

Het-Heru (+)/Heru (-): there is danger of excesses, and waywardness in the expression of emotion, romance, the pursuit of pleasure because of "weakness of the will"; extravagance, intemperance.

Het-Heru (-)/Heru (+): the success that can be achieved through an enlightened and "strong" will is jeopardized by carelessness, negligence, illusions, addiction to pleasure.

Het-Heru (-)/Heru (-): arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance combined with carelessness, negligence, illusions, addiction to pleasure. Addiction to drugs, alcohol, fears.

Het-Heru/Het-Heru

Het-Heru (+)/Het-Heru (+): an outgoing joyful expression, a healthy urge to experience pleasure will nourish your vitality (Ra) and bring about success in relatively small undertakings.

Het-Heru (+)/Het-Heru (-): Unstable in the expression of affection, joy, and the capacity to enjoy. The source of an unstable will.

Het-Heru (-)/Het-Heru (+): In love with love. Many people are more interested in being in a relationship than the person with whom they are involved. He collects art more for the gratification of the senses, than for a true appreciation of the intrinsic values.

Het-Heru (-)/Het-Heru (-): A fool who will not heed, must be left to learn from his own foolhardiness.

Het-Heru/Sebek (hermaphrodite)

Het-Heru (+)/Sebek (+): a strong and positive imagination combined with attention to details, and good logical thinking; creative writing, charismatic speaker, poetry, inventiveness (scientific, and artistic).

Het-Heru (+)/Sebek (-): illusions: a powerful, and fertile imagination combined with false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes

Het-Heru (-)/Sebek (+): carelessness, negligence, illusions, addiction to pleasure will subtract from the success that can be achieved through a good education, good logical ability.
Het-Heru (-)/Sebek (-): carelessness, negligence, illusions, addiction to pleasure combined with false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes.

Het-Heru/Auset

Het-Heru (+)/Auset (+): Contentment with a peaceful, comfortable situation. Good relations with women. A joyful, pleasurable situation.

Het-Heru (+)/Auset (-): unstable, changeable, unpredictable relationship, social situation.

Het-Heru (-)/Auset (+): Same as in the preceding.

Het-Heru (-)/Auset (-): excessive craving for creature comforts; insecurity, indecisiveness, impressionability, emotionality, delusions.

Het-Heru/Geb: See the section under Geb.

Het-Heru/Sheps: See the section under Sheps.

Het-Heru/Dark Deceased: See the section under Dark Deceased.

Het-Heru/Nekhebet: See the section under Nekhebet.

Het-Heru/Uatchet: See the section under Uatchet.

SEBEK

Sebek/Amen

Sebek (+)/Amen (+): the way is open to Self realization, and great spiritual power by persevering in making our essential unconditioned being the premise for all the reasons we give ourselves for what we do. See the second stage of initiation, and meditation.

Sebek (+)/Amen (-): the success that can be achieved through a good education, good logical thinking, attention to details is jeopardized by attachment, and receptivity to one's conditioned behavioral patterns

Sebek (-)/Amen (+): false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes can be overcome by consistent

perseverance in maintaining detachment from one's emotional and sensual conditionings.

Sebek (-)/Amen (-): false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes is exacerbated by attachment, and receptivity to one's conditioned behavioral patterns.

Sebek/Ausar

Sebek (+)/Ausar (+): a good education, good logical thinking, attention to details combined with perseverance in the self-identification with the indwelling intelligence, maintaining a sense of unity with all.

Sebek (+)/Ausar (-): the success that can be achieved through a good education, good logical thinking, attention to details is jeopardized by disunion, ignorance of Self, or the failure to live according to one's true self

Sebek (-)/Ausar (+): false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes, segregative behavior can be overcome through perseverance in the self-identification with the indwelling intelligence, maintaining a sense of unity with all.

Sebek (-)/Ausar (-): false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes is exacerbated by the failure to transfer the self identification to the indwelling intelligence guiding all physiological and spiritual functions leading to disharmony, and obstructions; beware of trickery, selfishness, con artists.

Sebek/Tehuti

Sebek (+)/Tehuti (+): When education, beliefs, and rationalizations are in harmony with the oracles, and the counsel from the sage, the way to success is open; Despite his good education, he gives his head to the sage. Good fortune.

Sebek (+)/Tehuti (-): in spite of a good education, good logical thinking, attention to details, success is jeopardized by incorrect intuitions, misjudgments, bad counsel; and lack of faith.

Sebek (-)/Tehuti (+): He fails to offer his head to the teacher. Misfortune. The way is open for success if faith, optimism in wise counsel, and correct intuitions are

cultivated, but one is obstructed by the failure to recognize that the possession of an education-knowledge of definitions, and descriptions, and the ability to derive logical permutations from them, does not in itself constitute knowledge of reality; pride; shallow and linear thinking; desire to ease the way through schemes; To repeatedly question the oracle, or the teacher on the same subject because of doubt, mistrust, or argumentativeness will bring humiliation.

Sebek (-)/Tehuti (-): incorrect intuitions, misjudgments, bad counsel; and lack of faith coupled with wrong education, faulty logic, pride, selfishness, a trickster mentality; foolhardiness, craziness, insanity. Rituals to Sebek, and Tehuti. Palm oil oleation therapy (see Ayurvedic medicine), nervines, etc. Seek counsel, but be honest, and sincere. You can only trick yourself.

Sebek/Seker

Sebek (+)/Seker (+): the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations coupled with good attention to definitions, descriptions, phases of operation, logics, and details. Success in scholarly, philosophical, and scientific endeavors.

Sebek (+)/Seker (-): the success that can be achieved through a good education, good logical thinking, attention to details is jeopardized by the incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations, or the lack of planning, overthinking.

Sebek (-)/Seker (+): the success that can be achieved through a good plan, organization and structure is jeopardized by false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes. A reputation built through many years of hard work is jeopardized by slanderers, mischief workers, gossipers. The young and inexperienced should let the elder, and experienced lead.

Sebek (-)/Seker (-): One is afflicted by the incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations coupled with false beliefs, illogical thinking, false definitions,

erroneous concepts, the desire to ease the way through schemes. Lack of planning coupled with wrong ideas, and illogical thinking. There will be delays, failure, false theories. Beware of misrepresentations; mistrustfulness. Nervines, and rest might prove helpful.

Sebek/Maat

Sebek (+)/Maat (+): a view of the whole, knowledge of the law, optimism, and a sharing attitude coupled with a correct belief system, and good logical thinking. The ability to relate specifics to their parental general principle. Success.

Sebek (+)/Maat (-): the success that can be achieved through a good education, good logical thinking, attention to details is jeopardized by ignorance of the law, inability to see the whole, lack of sharing.

Sebek (-)/Maat (+): false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes can be overcome through a view of the whole, knowledge of the law, optimism, and a sharing attitude.

Sebek (-)/Maat (-): false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes is exacerbated by ignorance of the law, inability to see the whole, lack of sharing; Inability to unify ideas due to the inability to perceive the whole.

Sebek/Herukhuti

Sebek (+)/Herukhuti (+): a good education, good logical thinking, attention to details combined with hard work, zealousness, energetic action, initiative, courage, leadership, and entrepreneurship; success in litigations, conducting the fight through the media.

Sebek (+)/Herukhuti (-): the success that can be achieved through a good education, good logical thinking, attention to details is jeopardized through hastiness, arrogance, impetuosity, rashness, violence, libertinism; negotiations, and arguments that degenerate into violence.

Sebek (-)/Herukhuti (+): false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes will subtract from the success that can be achieved through hard work, zealousness, energetic action, initiative, courage, leadership, and entrepreneurship.

Sebek (-)/Herukhuti (-): nagging, nervousness, argumentative, a libertine, a busy body, verbal abuse.

Sebek/Heru

Sebek (+)/Heru (+): a good education, good logical thinking, attention to details combined and controlled by an enlightened will, and good administrative skills.

Sebek (+)/Heru (-): the success that can be achieved through a good education, good logical thinking, attention to details is jeopardized by arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance.

Sebek (-)/Heru (+): false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes can be overcome by Men Ab; Success through cultivation of sincerity. It is found not in clever words, but in the uprightness of one's character (Men Ab).

Sebek (-)/Heru (-): Argumentative, proud, and disrespectful of people in authoritative positions. As a result unity with others cannot be achieved.

Sebek/Het-Heru

Sebek (+)/Het-Heru (+): a strong and positive imagination combined with attention to details, and good logical thinking; creative writing, charismatic speaker, poetry, inventiveness (scientific, and artistic).

Sebek (+)/Het-Heru (-): the success that can be achieved through a good education, good logical thinking, attention to details is jeopardized by carelessness, negligence, illusions, addiction to pleasure.

Sebek (-)/Het-Heru (+): illusions: a powerful, and fertile imagination combined with false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes.

Sebek (-)/Het-Heru (-): carelessness, negligence, illusions, addiction to pleasure combined with false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes.

Sebek/Sebek

Sebek (+)/Sebek (+): Very good logical ability. Success in finite situations (technological undertakings).

Sebek (+)/Sebek (-): Your intentions are sincere, but everything you say is distorted by others out of mischief; Some people are incapable of discerning the logical from the illogical. They believe that all perspectives are valid, and must be given a chance to play a role in decision making. Misfortune.

Sebek (-)/Sebek (+): Wrong ideas, wrong facts can be corrected by educating oneself on the situation. Check your logic. Remember the chief rule of logic,- "logical but not necessarily true."

Sebek (-)/Sebek (-): In the end, you can only fool yourself.

Sebek/Auset

Sebek (+)/Auset (+): a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness combined with a good education, good logical thinking, attention to details; creative writing.

Sebek (+)/Auset (-): the success that can be achieved through a good education, good logical thinking, attention to details is jeopardized by indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness.

Sebek (-)/Auset (+): false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes will subtract from the success that can be achieved through a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness.

Sebek (-)/Auset (-): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness combined with false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes;

Sebek/Geb: See the section under Geb.

Sebek/Sheps: See the section under Sheps.

Sebek/Dark Deceased: See the section under Dark Deceased.

Sebek/Nekhebet: See the section under Nekhebet.

Sebek/Uatchet: See the section under Uatchet.

AUSET

Auset/Amen

Auset (+)/Amen (+): devotion to realizing Self; consistent perseverance in maintaining detachment from one's emotional and sensual conditionings.

Auset (+)/Amen (-): successful trance work will be wasted due to attachment, and receptivity to one's conditioned behavioral patterns.

Auset (-)/Amen (+): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness will be corrected by consistent perseverance in maintaining detachment from one's emotional and sensual conditionings.

Auset (-)/Amen (-): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness is exacerbated by attachment, and receptivity to one's conditioned behavioral patterns; negative mediumism.

Auset/Ausar

Auset (+)/Ausar (+): perseverance in the self-identification with the indwelling intelligence, maintaining a sense of unity with all is the foundation of religion, and spiritual development. In every person there is an urge to follow someone, or something. While upright people are the proper role models for us to follow in our youth, we must come to realize eventually that Ausar is our true Self, and the deities are the true models (archetypes) of the personality masks that we must assume in order to meet the various situations in life.

Auset (+)/Ausar (-): the success that can be achieved through a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness is jeopardized by disunion, ignorance of Self, or the failure to live according to one's true self.

Auset (-)/Ausar (+): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness can be corrected by perseverance in the self-identification with the indwelling intelligence, maintaining a sense of unity with all.

Auset (-)/Ausar (-): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness is

exacerbated by disunion, ignorance of Self, or the failure to live according to one's true self

Auset/Tehuti

Auset (+)/Tehuti (+): a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness combined with good counsel, correct intuitions, optimism.

Auset (+)/Tehuti (-): a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness combined with incorrect intuitions, misjudgments, bad counsel; and lack of faith.

Auset (-)/Tehuti (+): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness will subtract from the success that can be achieved through good counsel, correct intuitions, optimism.

Auset (-)/Tehuti (-): incorrect intuitions, misjudgments, bad counsel; and lack of faith combined with indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness

Auset/Seker

Auset (+)/Seker (+): a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness combined with the capacity to sustain deep protracted thinking, good organizational ability, and the appreciation for structure, and limitations; deep mediumistic trance; the power to successfully manifest the powers of the hekau;

Auset (+)/Seker (-): the success that can be achieved through good counsel, correct intuitions, optimism is jeopardized by the incapacity to sustain deep protracted thinking, and the inability to understand the need for structure and limitations, or the lack of planning.

Auset (-)/Seker (+): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness will subtract from the success that can be achieved through good planning, assistance from elders.

Auset (-)/Seker (-): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness combined with the incapacity to sustain deep protracted thinking, and the inability to understand the need for

structure and limitations, or the lack of planning; are not your excessive love of ease, and receptivity to your creature comforts omens that the winter of your life is just around the corner?; "Street people," vagrants, the homeless, rolling stones.

Auset/Maat

Auset (+)/Maat (+): a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness combined with a view of the whole, knowledge of the law, optimism, and a sharing attitude; success through popularity, a joyful caring, patient attitude in dealing with others; a humble follower of the law, but lacking in the understanding of its intricacies. Great success, nevertheless.

Auset (+)/Maat (-): the success that can be achieved through a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness is jeopardized by ignorance of the law, inability to see the whole, greed; Sincere, and humble, but following a wrong belief system, ignorant laws.

Auset (-)/Maat (+): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness will subtract from the success that can be achieved through a view of the whole, knowledge of the law, optimism; unreceptivity to the law due to fears, irrationality, etc.

Auset (-)/Maat (-): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness combined with ignorance of the law, inability to see the whole, lack of sharing. Needs outside help.

Auset/Herukhuti

Auset (+)/Herukhuti (+): the "courage" to sacrifice for others due to love, and devotion.

Auset (+)/Herukhuti (-): impulsive behavior, exaggerated emotionalism, tendency to violent emotions.

Auset (-)/Herukhuti (+): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness will subtract from the success that can be achieved through hard work, zealouslyness, energetic action, initiative, courage, leadership; unstable in enterprise.

Auset (-)/Herukhuti (-): very impulsive behavior, exaggerated emotionalism, violent emotions. inner conflict between anger and fear.

Auset/Heru

Auset (+)/Heru (+): a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness in combination with an enlightened will, and magnanimity; He takes an upright man as his role model. Although there will be success, in the long run it must be transcended. See Auset/Ausar.

Auset (+)/Heru (-): the success that can be achieved through a good memory, a fertile imagination, good trance ability, is jeopardized by arrogance, incorrect use of the will, strongheadedness, dictatorialness, unreceptivity to guidance.

Auset (-)/Heru (+): Indiscriminate imitation of others, however upright they may be, will only serve to compound the difficulties involved in the quest for Self realization.

Auset (-)/Heru (-): Indiscriminate imitation of the unworthy. This is a common feature in today's society. It is customary to make role models out of people for their talent without regard to their character.

Auset/Het-Heru

Auset (+)/Het-Heru (+): A good memory, and receptivity combined with a joyful disposition, and a fertile imagination. Good potential for psychic, mediumistic, creative, artistic works; a sweet, loving, kind, charming person, or situation. Success in small things; psychic achievements which by themselves will not increase the level of spiritual development.

Auset (+)/Het-Heru (-): the success that can be achieved through a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness is jeopardized by carelessness, negligence, illusions, addiction to pleasure.

Auset (-)/Het-Heru (+): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness will subtract from the success that can be achieved through an outgoing joyful expression, a healthy urge to experience pleasure.

Auset (-)/Het-Heru (-): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness compounded by carelessness, negligence, illusions, addiction to pleasure, and the bad effects of wasted vitality.

Auset/Sebek

Auset (+)/Sebek (+): a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness combined with a good education, good logical thinking, attention to details; creative writing.

Auset (+)/Sebek (-): the success that can be achieved through a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness is jeopardized by false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes.

Auset (-)/Sebek (+): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness will subtract from the success that can be achieved through a good education, good logical thinking, attention to details; interrupted education, an unreliable clerk.

Auset (-)/Sebek (-): indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness combined with false beliefs, illogical thinking, false definitions, erroneous concepts, the desire to ease the way through schemes;

Auset/Auset

Auset (+)/Auset (+): success through a good memory, a fertile imagination, caring, sincerity, good trance ability, kindness, tenderness, messages received through dreams.

Auset (+)/Auset (-): Overdependence on the success achieved through spiritual receptivity, or mediumistic (hypnotic) trance ability. Aware that many of their hunches, dreams, come true (they conveniently ignore those that don't--ok), many people believe that they do not have to exert themselves further in spiritual training, and development. The same is true for many trance mediums who mistake their ability for wisdom, and spiritual power. They are unaware that they have not even taken the 1st of the 10 steps towards the realization of their true self. Emotional instability.

Auset (-)/Auset (+): Same as in the preceding.

Auset (☹)/Auset (☺): failure through an overlaxed state of being manifesting indecisiveness, changeability, impressionability, sensitivity, emotionality, moodiness. Correct it through exercise.

Auset/Geb: See the section under Geb.

Auset/Sheps: See the section under Sheps.

Auset/Dark Deceased: See the section under Dark Deceased.

Auset/Nekhebet: See the section under Nekhebet.

Auset/Uatchet: See the section under Uatchet.

GEB

All of the readings of Geb indicate the interactions between the physical body and the mental/emotional faculties.

Geb as the first card symbolizes the effect that the deity (second card), especially the emotions, and lifestyle has upon the health.

Geb as the second card symbolizes the effect that the physical health has upon the emotions, and thus the mental activities symbolized by the deity.

It is very important to note that often times, the oracle will utilize Geb metutu as metaphors for the state of "health" of an undertaking. Meditate clearly on all readings.

SHEPS

All Sheps readings indicate that a beneficent ancestor will assist in the undertaking under the guidance of the deity indicated in the other half of the reading. Where the deity card is negative, then corrective measures regarding the faculty represented should be taken.

DARK DECEASED

All dark deceased readings indicate that a disturbed ancestor will interfere in the undertaking under the guidance of the deity indicated in the other half of the reading. Uplift the deceased

by invoking the deity represented in the other half of the reading, and meditating on the virtues of the deity.

Dark deceased/Sheps: Invoke Tehuti on behalf of the deceased.

Dark deceased/Dark Deceased: An intractable deceased. Strong methods must be used. See a competent traditional African priest, or priestess.

NEKHEBET

In all of the metutu that follow Nekhebet (+) symbolizes the attainment, protection, etc. through psychic influences, regarding the affairs under the dominion of the respective deity. Nekhebet (-) symbolizes obstructions, and dangers from receptivity to, or generation of negative psychic energies. Review Chapters 18, and 19.

The following formula is to be followed in understanding the various combinations:

Nekhebet/Deity

Nekhebet (+)/Deity (+): Success through psychic forces, in the affairs governed by the deity (E.g.: Heru- promotion, favor from people in authority, etc.; Sebek,- litigation, business, studies, writings, etc.)

Nekhebet (+)/Deity (-): The assistance of psychic influences are nullified by deficits, and negativities represented by the deity.

Nekhebet (-)/Deity (+): Negative psychic influences will interfere with success in spite of the good qualities.

Nekhebet (-)/Deity (-): Negative psychic influences combined with deficiencies in your being.

Nekhebet/Amen

(+): striving consistently to ignore one's conditioned emotional, and sensual behavioral patterns (cultivating Hetep) is the chief means of safely, and effectively developing one's psychic powers, and protecting oneself from negative psychic influences; The power derived from

an offering of Hetep (unassailable inner peace) is superior to the ashe of blood, plants, stones, etc..

(-): the reversal of the above.

Nekhebet/Ausar

(+): perseverance in the self-identification with the indwelling intelligence, maintaining a sense of unity with all is the chief means of safely, and effectively developing one's psychic abilities.

(-): perseverance in the self-identification with the indwelling intelligence, maintaining a sense of unity with all is the chief means of protecting one's person from negative psychic influences (exorcism, hex breaking, etc.).

Nekhebet/Tehuti

(+): Thursday during the two hours of the jupiter, wear white, and blue, face west, chant Ung (oong), and visualize your objective. Offer, and eat rice mixed with cow's or soya milk, and the articles of Tehuti. Better results in the waxing moon.

(-): Beware during the period of 1:30 p.m. - 3:00 p.m.

Nekhebet/Seker

(+): Saturday during the two hours of Saturn, wear indigo, face South, chant Ong, and visualize your objective. Offer the articles of Seker. Better results in the waxing moon.

(-): Beware during the period of 9 a.m. - 10:30 a.m.

Nekhebet/Maat

(+): Thursday during the two hours of the jupiter, wear yellow, face west, chant Ung (oong), and visualize your objective. Offer, and eat rice mixed with cow's or soya milk, and the articles of Maat. Better results in the waxing moon.

(-): Beware during the period of 1:30 p.m. - 3:00 p.m.

Nekhebet/Herukhuti

(+): Tuesday during the two hours of Mars, only if you have been just, wear red, face east, chant Ang, and visualize your objective. Offer red objects (red candle, cloth, etc.), and the articles of Herukhuti. Better results in waxing moon.

(-): Beware of period from 3-4:30 pm, tuesdays.

Nekhebet/Heru

(+): Sunday during the two hours of the Sun, face north, wear red, and white, chant Ang, visualize your objective. Offer the articles of Heru. Better results in the waxing moon.

(-): Beware during the period of 4:30 p.m. - 6:00 p.m.

Nekhebet/Het-Heru

(+): Friday during the two hours of venus, face north, wear yellow and green, chant eng, and visualize your objective. Offer the articles of Het-Heru. Better results in the waxing moon.

(-): Beware during the period of 10:30 a.m. - 12 noon.

Nekhebet/Sebek

(+): Wednesday during the two hours of mercury, face west, wear white, chant iing, and visualize your objective. Offer Sebek's articles. Better results in the waxing moon.

(-): Beware during the period of 12 noon - 1:30 p.m.

Nekhebet/Auset

(+): Monday during the two hours of the moon, face south, wear white, chant eng, and visualize your objective. Offer rice mixed with cow's or soya milk, and Auset's articles. Better results in the waxing moon.

(-): Beware during the period of 7:30 a.m. - 9:00 a.m.

Nekhebet/Geb

(+): Improve your psychic vitality through kundalini yoga breathing practices. Dhumo (Gtummo), Surya Bedhana, Chandra Bhedana, Nadi shuddi, Bhastrika, etc.

(-): Psychic imbalance due to violations of health laws. Clogged psychic channels. Acupuncture, and/or moxa will help.

Nekhebet/Sheps

Beneficent psychic influences acting in concert with a helpful ancestor.

Nekhebet/Dark Deceased

Negative psychic influences acting in concert with a dark deceased. See a competently trained traditional African priest, or priestess.

Nekhebet/Nekhebet

- (+): Positive psychic influences are surrounding you. To the degree that you can maintain your aura pure, and your vitality strong (avoid sex, and dissipating pleasures) you will attain successes in material undertakings, especially from favors of others. Chant Aung Hrang Hring Hraung, offer Heru's articles, and visualize your objective.
- (-): Negative psychic influences are surrounding you. Pay attention to all of the things that will reestablish your vitality. Chant Aung Hrang Hring Hraung, offer Heru's articles, and visualize your objective.

Nekhebet/Uatchet

- (+): Psychic forces responsible for assistance from others, psychic affairs, meetings with spiritualists, etc.; Psychic protection.
- (-): Negative psychic forces inspiring meetings with low minded people, and all sorts of malefic experiences; Psychic disequilibrium. Are you performing psychic, yogic, and Chi practices without proper guidance?

UATCHET

Uatchet/Uatchet

- (+): Psychic influences can aid you in business, and negotiations, contest, etc. making you more shrewd. Be mindful of staying within the boundaries of what is right; Assistance from grandparents, trade with foreign countries, religious pilgrimages, psychic affairs; Psychic protection. Chant Aung shrang shring shraung, offer Auset's articles, and visualize your objective.
- (-): intrigues, hidden enemies, illegal activities, suicide, murder, contagious diseases, etc. inspired through subtle forces. Chant Aung Shrang shring shraung, offer Auset's articles, and visualize your objective. Improve your vitality through aerobics, deep diaphragmatic breathing, etc. You are too lax. Pay attention to what you are receptive to, who, and what you follow.

For all other combinations of Uatchet, read Nekhebet's material.

CONSULTING THE ORACLE

Your Very First Reading

Please read this entire chapter before your first reading.

Because high oracles are means of communicating with the divine part of your spirit (the second sphere), it is very important to establish and maintain a proper relationship with the oracle. Before performing your very first reading you must bathe just before the reading, and put on clean clothes. Spread a new cloth (about 24" X 24"), white, and or blue, on a clean spot, and say the following prayer. It is part of the material inscribed on the back of the cards.

*As Tehuti, semaukheru Ausar er Kefta-f
Hail Tehuti, making victorious Ausar over his enemies.
Kerh pui en auba
On the night that of battle
au en arit saut Sebau
and of making the fettering of the Sebau.
Heru pu en hetem-tu kefta nu Nebertcher.
day that of destroying the enemies of Nebertcher.
Kerh pui en seauha Djed em Djeddjedtu.
Night that of making to stand the Djed in Djeddjedtu.*

this is to be followed by the following which does not appear on the cards.

*Anetch Hrauten Atef-Mut Neter
Salutation of Power Father-Mother Supreme Being
Ita em Tehuti
Who comes as Tehuti
Tua en Metu Neter
Thanks for the Words Divine
Pai-a Ab ani Tu.
My Heart (will/head) belongs to You.
Ab ani Tu.*

From time to time (daily if you want to master divination) you should meditate on the meaning of the prayer. The Sebau correspond to your earth-born stock of information, as opposed to spiritual intuitions. Nebertcher means "Lord of the World." the "djed" is the symbol of the stability of heart achieved through mastery of Men Ab meditation. Ausar is your true self.

This prayer must also be said before your first reading of the day.

A most important observance that women must uphold is to refrain from performing readings, or handling their cards when on their menses, as menstrual blood-which is the ejection of an unfertilized egg-is a very powerful attractor of sublunar forces. She can however, receive readings.

The State of Mind, and Motives For Readings

We must keep uppermost in mind that the purpose of the oracle is to provide such counsel that will lead the querent to spiritual perfection by showing the spiritual meaning of mundane undertakings. You must therefore observe the following rules, and remain aware of the following principles in querying the oracle, otherwise you may get answers that may not be clearly intelligible, or might turn out to have been apparently the wrong counsel.

1. Avoid questions that are purely materialistic.
2. If your question involves a problem with someone, you must keep in mind that the oracle will exhaust all possibilities in favor of restoring peace. You must therefore refrain from going to the oracles to seek an advantage over others out of anger, hurt, sheer competitiveness, selfishness, revenge, and so on. Many people fail to benefit from oracles because they query them seeking confirmation that they are right in an altercation or conflict, instead of seeking a solution to the problem.
3. Meditate on the answer that you receive. Do not repeat your question, especially through rephrasing.
4. Above all refrain from "testing" the oracle. You are communicating with that portion of God that is at the core of your being-your true Self. It will take no more than a few readings for you to realize the accuracy, and high spiritual counsel of the oracle,

especially if you carefully meditate on the answers and are diligent in carrying out the instructions.

5. Do not ask questions that are aimed at finding out if you can get away with an immoral or unlawful act. You might get a rhetorical answer from the oracle and not realize it. By this is meant, an answer which seems to be saying that it is alright to do the act, when in reality, you are being instructed by being shown the example of the correct thing to do in the situation. If you think that such answers are trick answers, you are right. But they are justified by the fact that such questions are asked with the knowledge that what is being contemplated is wrong.

Suggested Questions

1. What is the most important thing that you must learn and master in order to open the way to the realization of the reason for your incarnation (destiny)?
2. What are the principles governing your name? The name (Ren, in the Kamitic tradition) is an integral component of the Sahu part of the spirit. Because they do not know that as an integral part of the spirit, the name plays a shaping role in the life of the person, Westerners treat it as a mere label for the purpose of identification. Our name should summarize, and where possible, carry the energies of the virtues that we must cultivate for the realization of our destiny. If your present name does not reflect these virtues, you should seriously consider changing it, legally if possible. Unlike Westerners, the names of people in many other cultures reflect the person's relationship with the deities, etc.
3. Questions #1 and #2 are the essential requirements for the performance of a naming ceremony for an infant.
4. Questions seeking to discover, not necessarily if you should marry, or marry a certain person, take a job, undertake a career, etc., but how would you fare in the situation, what forces (deities, and the virtues represented by them) will guide you to success, what are the odds against you (according to your state of conditioning). If you get a Herukhuti (-)/Het-Heru (-) reading for a marriage, you are being warned that you might experience many fights, or that the basis of the marriage is sensual. You may marry just the same, and either fail, which is most likely, or you may rise to the heights of spiritual challenge and transcend the problems. The value of the oracle in that situation is in its ability to enable you to enter into the situation with the foreknowledge of what kind of problems you will encounter,

why, and how to confront them. What words of power to use, what gems, herbs, etc. to employ to psychically influence a favorable outcome of the event, as well as to turn the mundane undertaking into a mini spiritual initiation. Or, of course, to decline involving yourself.

5. Understand that the Metu Neter oracle, unlike Tarot, etc., is a spiritual tool; a means of personalizing your spiritual curriculum. Do not treat it as a fortune telling device.
6. Consult the oracle with a mind to finding out "what to do spiritually in order to succeed." Most Westerners are so entrenched in the misconception that all that is required for success in life, is to be properly informed. Information does not do much to alter behavior. How many times have you done the wrong thing, in spite of knowing what to do? Incidentally, this is one of the reasons why in spite of the great teachings that we find in the major western religions, there is so much decadence amongst the children of very religious and God fearing, church going parents. Sermons don't cook the food. Remember, that unless you take in what you will into mediumistic trance, it will not be impressed upon the life-force, which is in charge of carrying out your beliefs. *The Truth AND Spiritual Power will Set You Free.*

How to Consult

Step 1: On a 24" x 24" blue and or white cloth, fan the cards face down so that their faces cannot be seen, after shuffling them (avoid such sophisticated procedures that will unnecessarily reduce the life of your cards, or mark them, etc.). Pick a card and make a note of it (it is best to write it down). If the card picked is of the Hetep suit (see below), your reading is complete. I.e., this one card will make up your reading. Otherwise, proceed to step 2.

Step 2: Return the card to the deck, reshuffle the cards, and pick another card (note that it is possible to choose the first card again). Study the reading according to the rules explained in chapter 22.

Remember, that if the first card picked belongs to the Hetep suit (See below), you do not pick another card. This card, by itself, will make up your reading. Any other suit, will require you to draw

again. In this case, your reading will be composed of two cards. As you returned the first card to the pack, and shuffled it, your reading could be composed of the doubling of the same card. E.g., Sebek tu maat/Sebek tu maat.

Note, that in consulting for another, do not let them touch or handle the cards. Let them point to, or touch the cards with an object that you have selected to serve as a pointer. Something like a chop stick or a fancy one of course, will do. In this way, the cards will not pick up inimical vibrations. For the same reason, it is advised that cards should not be shared, and care must be taken regarding where readings are done, and where the cards are kept when not in use. Keep them wrapped in the cloth described above.

Recording the Cards

The names of each of the 14 cards were given in chapter 1 on. The names of each of the five suits modifying each of the cards are as follow: Note that the first three suits are positive (Tu = yes) while the last two are negative (tem = no).

(+)	(+)	(+)	(-)	(-)
Hetep	Tu Maat	Tu Tchaas	Tem Maat	Tem Tchaas
0	0	0	●	0
0	0	0	●	●
●	0	0	●	●
●	0	●	●	●

Your recordings of the readings will be as follows: Het Heru Tu Maat and Maat Tem Maat (i.e., Het-Heru (+)/Maat (-)). Others are Sebek Hetep; Auset Tem Maat/Tehuti Tu Tchaas, and so on.

INTERPRETING THE ORACLE

Before Your first Attempt at Interpretation

Before attempting your first interpretation, it is imperative that you have a working knowledge of the material from chapter 4 on, especially the stages of initiation, meditation, and the material from chapters 16 - 19. Not only will this aid you in understanding the readings, but more importantly, to frame your question properly. It is with the proper phrasing of questions that the successful comprehension of the reading is secured. If you understand the material taught in the past chapters you will not ask questions that, for example, implicitly or explicitly reflect identification with your person as the essence of your being. E.g., "Given my fear of X, should I do so and so?" As the oracle is a means of communicating with your true Self, you may not comprehend, or be prepared for the answer. From the preceding chapters it is evident that there is a great deal of information to be coordinated in order to arrive at the proper understanding of the reading.

The Preliminary Keynotes of the Reading

- Step #1: Read the meanings (+ and -) denoted by the Deity of each card in chapter 19. Be sure you have a clear comprehension of the mental, emotional, physiological, social, and spiritual correspondences of the Deity or Deities denoting the reading. Details of this step are given below.
- Step #2: If you received two cards (i.e., your first card was not a Hetep suit), read the combined meaning (+ and -) of the cards in chapter 20.
- Step #3: Read the material for the Deities under "shaping factors of success and failure" in chapter 18.
- Step #4: Take note of how the role that the Deity or Deities governing your reading contributes to success or failure (chapter 18).

If you have carefully noted and studied the above material, you are now in possession of the **basic keynotes of the reading**. I.e., what the Oracle is saying about the situation. It is important to

understand that you do not yet have a clear means of extracting from the list of correspondences, the information that would indicate the actual occurrence. This is accomplished by identifying the signifiers of the event, and the key person or persons that will aid in the undertaking. There is an extensive list of correspondences at the end of this chapter to assist you in this process. Examining it will show that Auset is the signifier of the conception and gestation of pregnancy, duties of the wife and mother, etc.; Het-Heru, to the gestation of pregnancy, the sensual expression in marriage, etc.; Herukhuti, to martial activities (the army, police, etc.), athletics, and so on.

Step #5

The Signifiers of the Event and Its Uses

Let's say that a person consults about taking a job as a guard, and receives a Sebek Tu Tchaas/Auset Hetep reading [Sebek (+)/Auset(+)]. According to the list of signifiers, Herukhuti is the signifier of this occupation. By implication, the oracle is stating that this person will not bring the specifically required traits to the job. It then identifies what resources the person has that can be readily adapted to the situation. Thus we have that this person, in order to succeed in this position will have to be creative in his/her thinking, and persuasive and clever, in order to make up for the lack of fieriness which is the ideal requirement for the job. When confronted with danger he will be more successful, on a whole, by talking his way out of the situation than by fighting. However, given the anomaly of the situation, in spite of the positive denotations of the Tu Tchaas (+) of Sebek, and the Hetep (+) of Auset, this person will best utilize his skills in more suitable occupations. If he is forced by circumstances to carry out the task, then it should be temporary, or with help, and with clear awareness of the shortcomings.

Implicit Data and Counsel

From the preceding, we have seen that there are implicit data and counsel in a reading that are derived from the lack of agreement between the signifiers of the event, and the reading received. The oracle will inform you as much by what it tells you, and by what it doesn't.

Adaptation of Resources

We also saw that when the person lacks the capacity, or ought not to transform his/her being to manifest the powers of the signifier of the event, the oracle shows what spiritual resources the person will use to formulate a strategy for handling the situation. This is a widespread practice in life. Many lawyers adapt a Het-Heru strategy in their profession which is governed by Sebek; many creative writers and musicians adapt a dry technological Sebek approach to their profession which is governed by Het-Heru; many athletes (long distance runners, especially) push themselves out of sheer Seker doggedness, to compensate for the lack of Herukhuti, and so on. It goes without saying, that it is best when the reading matches the signifier.

The Signifier of the Subject of the Reading

This step is full of potential problems, and although useful, it must be used either with a grain of salt, or only when you are absolutely sure. When properly used, it can be a tremendous help. It may be skipped in most cases.

It involves classifying the subject into a specific category. This is easy and relatively safe when the subject(s) in the situation has a well defined social position, provided that the latter is relevant to the reading. If the question relates to a promotion, or family, or corporation, then Heru signifies the boss, the father (or mother if she is single), president, or boss, and so on. In previous chapters we saw that certain undertakings were more natural to certain age groups and sex gender because of the energies involved. Thus we can establish a young woman as signified by either Auset, or Het-Heru, a young man by Sebek, or Heru, and so on. But this latter procedure is precisely where we can go wrong because it involves guessing at the internal makeup, and transcendental abilities of the individual. If you use it, treat it as a "what if scenario." You might want to establish other "what if" models. Suppose, let's say that the person who inquired about the guard job was a 60 year old man, or a 25 year old woman, who do you think, is most likely to better carry out the Sebek/Auset strategy? Do you think that the 60 year old man, given the strong Seker energies (scruples, experience, ponderous thoughtfulness, etc.) working through him, might be somewhat more inhibited in his creativity and cleverness than the young woman?

The Suits

The suits are a guide to your likelihood of succeeding or failing through the strategy and faculties you are using in the given situation.

Hetep represents the greatest likelihood of success. You could still fail, however, as it does not predict success without effort. It is like being shackled with a light chain that can be easily slipped off, but you must make the effort. This is why you must always read both the (+) and the (-) correspondences of a metu. Hetep does not mean the absence of negativity. It means that it is relatively easy to transcend it. Whether you are aware of it or not, it means that **the way is open** for "heaven"- the indwelling intelligence -to assist you through the faculties represented by the deity of the reading. I cannot overemphasize the need to take note of the fact that the step of considering the suit comes after the study of the correspondences of the cards, and its comparison with the significator of the situation. In the above example we can see the possible catastrophic results that would occur if prior to step 5 the person concluded that because the Auset card was Hetep, the reading presaged success in the undertaking. Placed in the proper perspective, it indicates that the individual is likely to succeed as a guard by adapting a Sebek/Auset strategy to the situation. We would be more comfortable, however, for the safety of the guard, and the property guarded, if the guard had received a Herukhuti Hetep, or Herukhuti tu Maat, etc.

Tu Maat means that **the way is opening** for the influence of the indwelling intelligence to assist you in your undertaking. You must focus on living (just not knowing) the truths and virtues associated with the deity of the reading. Your meditations and rituals must focus on what must be done in order to carry out the counsel of the oracle.

Tu Tchaas means that **the way is opening** for the influence of the indwelling intelligence to assist you in your undertaking. You must focus on increasing your stock of information regarding the situation, through study and meditation. You

must also meditate on impressing these ideas upon your spirit (first level of the meditation process).

Tem Tchaas means that the way is closing to the indwelling intelligence to assist you in your undertaking, due to your vulnerability to the wrong beliefs denoted by the card.

Tem Maat means that the way is closed to the indwelling intelligence to assist you in your undertaking, due to your vulnerability to the wrong beliefs and emotions denoted by the card.

It is obvious that the lowest suits indicate that there is more work to be done, more obstructions to be overcome, and a greater chance of failing. In most cases, it is advisable to avoid undertakings when the two latter suits are drawn. If they must be done, a great deal of care, meditation, and study must be observed.

Positive Readings

By now it should be clear that positive readings-Hetep, Tu Maat, and Tu Tchaas- simply mean that the way is open or opening. You must still apply yourself to studying, meditating and living truth to succeed. *A positive reading does not necessarily state that the subject is free of negative traits, but that the way is open to transcend them.* It is important then, to study the negative side of the card as well. As it is virtually impossible to measure effort, it would be foolhardy to adapt an attitude of taking it easier than you would, had you received a negative reading. The ultimate purpose of labelling readings as negative is to serve as a means of directing the subject away from certain undertakings. When we must do something, regardless of the reading, we must give it our best.

Negative Readings

If we must engage in an undertaking, the factors that are indicated by the negative readings must be converted into positives. Thus, when a negative reading is received, you must also study the positive correspondences of the card. Obviously you must meditate study, and be consistent in living truth.

Using the Correspondences of Chapter 19

Chapter 19 presents us with an array of correspondences which can singularly, or in combination indicate the outcome of the reading. In some cases, it will be easy to see which apply, but in others, there will be a great deal of work required. In a Seker reading, for example, the key to the meaning of the reading could be the mental trait (good, or poor planning), or the emotional trait (patience, lack of appreciation for limitations, etc.), or the social correspondences (assistance from elders, priests, supreme court judges, etc.), or health problems (depression, arthritis, etc.), or by cultivating the spiritual skills and virtues of the deity.

For example, in a recent case, a couple placed a \$30,000 deposit on a house, and later asked to be reimbursed because the owner failed to tell them that the house was haunted. The judge sided with the seller, and refused the buyers their desire to back out of the deal. The reading that was done to see what was the Metu Neter's commentary on the judge's actions was Maat Tem Maat/Sebek Tem Tchaas [i.e., Maat (-)/Sebek (-)]. Had this reading been done for the couple before they purchased the house, they would have been made aware that they would face problems due to incorrect application of, or ideas concerning the law (Maat -), wrong ideas, lack of facts, deception (Sebek -), contractual problems, and so on. In this reading, the health, personal spirituality, emotional traits of the couples were not the factors, the social correspondences were. Incidentally, as neither Maat nor Sebek is a signifier for purchasing a house, but are signifiers of lawyers, judges, contracts, legal matters, etc., the pointers to the meaning of the reading in this case are easy to figure out.

So far we have only considered the correspondences from chapters 18, 19 and 20. Although the oracle must not be used for trivial matters, there are some situations that are not very critical or so important. The material from these chapters will suffice. Questions regarding very important matters (What must be cultivated in order for this marriage to be successful? What career should I pursue? Etc.) require a deeper understanding of the reading. It is important to fully study the correspondences to your card(s) in chapters 4 - 17. Suppose you receive for a marriage reading, Heru tem tchaas/Tehuti Hetep. Your experience will not just simply be limited to the Men Ab meditations of Heru, and

following a sage, or a marital counsellor, etc. You will find that many of your marital experiences are your personal living examples of the metaphorein (so called myth) of Ausar vs. Set, of sections in the *Pert em Heru* (*Egyptian Book of the Dead*), and so on. By making correspondences to the Yoruba religion, you will find that many of the patakis (metaphoreins) of the Yoruba wisdom system concerning Shango (Heru), and Ifa (Tehuti) are archetypes of the personality qualities that you must cultivate in order to succeed in your marriage. You will see that your bringing of projects into manifestation are microcosmic versions of the creation of the world as shown in chapters 4 - 6. You will find rich material in the spiritual literature to guide your steps. You will experience the reality that true religious stories are not accounts of "historical events," or have their values as such, but are universal archetypes serving as guides to the gamut of life experiences. More importantly, you will grow in your appreciation for the Tree of life because of its ability to serve as a means of cataloguing each archetype, and relating them to the host of human traits and experiences.

The Utchau Metut and Interpretation

The Utchau Metut, which was discussed in chapter 17, is one of the most important elements in the interpretation of readings. High oracles, like the I Ching, Metu Neter and Ifa, do not merely prognosticate. The counsel that they give is based, fundamentally, on the weighing of the shaping factors of an event. All attempts must be made to determine the place in time and space (hierarchy) of the various factors of the reading and the situation, as revealed by the metutu.

Modes and Levels of Interpretation

There are several levels, and modes of interpreting the Metu Neter oracle, according to levels of ability and temperament. The 1st level and mode, which all beginners must go through, is the Sebek mode. It is the process outlined so far. It entails reading, studying, and logical reasoning about the correspondences and suits. Because of the large number of correspondences owned by each deity (mental, emotional, social, etc.), you will never know from this method, exactly how the situation will unfold, although you will know the basic path that it will take. Nevertheless, you will be prepared for the various events as they unfold. A person running for a

political post receives Uatchet (-) on the outlook on his election. It is easy to logically rule in favor of sabotage by spies from the other camp, or treason from members of his campaign, or damage through slander, than to consider the other correspondences; suicide, murder, assassinations, witchcraft, etc. (he did not get the cat's eye talisman, nor did he work with the heka, thus he lost the election, as predicted). The second level and mode involves taking the reading into mediumistic trance, through the heka or hekau of the deity or deities governing the reading. Depending on the skill and psychic equilibrium of the medium, it will be possible to ferret out very out of the way facts. A person gets Uatchet Hetep for the likelihood of getting a bank loan. There is no way that the Sebek approach would have arrived at the realization that the person will witness a hold-up of a bank (a Uatchet correspondence is robbers!), and in assisting the bank officer, secures the latter's good will, and thus gets the loan. And at the time, he had merely gone to the bank to make a routine deposit (the success came from chanting the heka of Uachet over a cat's eye talisman [jewelry]). A good medium, focusing on the question, and guided by the heka of Uatchet can predict such events, days and years in advance, down to the color of the underwear worn by the bank officer, and the caliber of the pistol used by the robber. The danger of the mediumistic approach is that the psychic equilibrium needed for consistent and high accuracy is hard to achieve, and maintain. In addition, many revelations are received in parables, symbols, or fragments. In touching up and interpreting them, the message is often perverted. A medium receives a fragmentary message that there is a conflict between the subject of the reading and another person. Failing to realize that the subject may have been, or will be the wrong doer, warns him that he has "an enemy" that will get him in trouble. If you have this ability well developed, you should use it, but combine it with the Sebek approach as a check. The third mode and level is the Maat approach. Here an attempt is made to take the abstract principles behind the correspondences into waking trance. By seeking to discover analogies to the picture emerging out of the reading, and the abstract principles governing the mental and emotional traits (hot/dry, cold/moist, etc.) you will find other situations in your experiences that were produced by the same forces. Since they have the same underlying structure, the set of events making up the prior occurrence will serve as a basis for "predicting" what will occur in the situation at hand. This is no different from the practice of economists who, for example, were able to predict the coming

recession of the 1990's because it represents the recessionary point in the 60 year economic cycle. The last major recession began at the end of 1929, and hung in for the first half of the 30's. This Maat (synthesizing) mode to interpretation is an excellent and very accurate approach, when used in a state of waking trance. While most people will be more dazzled by the feats of the mediumistic approach, the synthesizing method is superior by its ability to give insight into what will take place, its spiritual meaning, and how to solve the problem. The fourth mode is the Tehuti approach. It entails meditating on the card, or a representative metut (see Appendix A), and the heka of the deity. All thinking about the correspondences of the cards, shaping factors of the situation, etc. must be suppressed to allow the indwelling intelligence to reveal the specific application of the reading to the situation.

Why Should Oracles be Used?

Incidentally, some of the examples of readings given above-the haunted house, and the bank loan-are good supports for the argument in favor of using oracles. Some people argue that the use of oracles detracts from the exercising of one's rational ability¹. But there is no way that reason would have warned the couples of the outcome of their purchase. Neither could one have arrived through reasoning at the manner in which the young man secured his loan. To cap it all, we should note that the greatest Western minds have been employed in putting the Europe 1992 project together. Had they consulted an oracle, they would have spared themselves the humiliation that is waiting for them. Seker Tem Maat/Ausar Tem Maat. The Metu Neter is saying, on the Seker (-) side, that there will be delays due to the lack of planning ability, problems due to the lack of appreciation for structure and limitations, and so on. On the Ausar side, it is saying that, true unity will not be achieved, because there is no spiritual tradition of the essential divinity of man's Self in Western Europe. Imprisoned in their personal and national idiosyncrasies, they will not be able to effectively, and significantly escape the chains of tribalism and parochialism. American business men should take heed, for they are caught up in the greener grass syndrome, and are thus on the verge of throwing away billions of dollars . . . at the expense of the welfare of the have-nots, and have

1. If they were really sincere they will stop drinking alcohol, smoking, and eating junk food. These are the real killers of people's brains.

little of America. It seems that nothing has been learned from the Babel tower metaphorein. A similar reading was received for South Africa for the year 1990. Seker tem maat/Heru tem maat. While the Seker tem maat is to be understood as explained above, the Heru part of the reading shows that there will be problems on the governmental level; dictatorialness, administrative failures, weakness, etc. Black Africa, for the decade, received Het-Heru tu maat/Geb tu maat, which predicts relatively minor prosperity (Het-Heru tu maat) through the exploitation of natural resources (Geb tu maat). The minor success indicated by Het-Heru, if we apply the Utchau Metut, will be caused by the failure to transcend certain fundamental errors in cultural, and political identity. If they were to study this reading and make the necessary corrections, major success can be achieved. The way is implied in the correlates of Het-Heru (Seker), and of Geb (Amen). Seker/Amen will entail a return to their original spiritual science based cultural, and political systems of organization.

Direct and Indirect Responses

The responses from the oracle fit into two categories. The first, which is the direct mode is as the term says of itself. In the example readings that we have looked at so far, the responses identified what was wrong, or what resources were available, and so on. Sometimes, for its own reasons, the oracle responds indirectly. It usually does this when the answer is, or should have been obvious to the querent. If you ask the oracle a question such as "would it be okay for me to use the company's paper to make unauthorized reproductions for personal or community purposes?" you may get an answer such as Maat Hetep. Since Maat denotes strict adherence to divine law, the oracle is not telling you to go ahead and misappropriate the company's property. The reading is reminding you of the law, and the good consequences of upholding it. Or you could have received a Sebek Hetep reading, because you have been very clever in the way you have been going about using the company's property, or because of the persuasive rationalizations you have been employing to assuage your conscience. Thus, the Sebek Hetep is reminding you of the proper use of this faculty. As people do, the Metu Neter oracle will sometimes counsel you by focusing on the negative side, or the positive side of an issue.

An interesting indirect response was received from the oracle to the question as to what were its thoughts in regards to

being introduced to the world. It gave Maat tem maat/Geb tem maat! I immediately went into trance, whereby Maat and Geb informed me that the world at present is not dominated by divine law, and as a result widespread disasters (illness and poverty) will be suffered by rich and poor, high and low through ecological imbalance. None will escape. It has come to establish the throne of Maat upon the earth, and redeem it through the powers of the 750,000 waiting at the threshold of the shrine of Khemenu. This time it shall not be the 42, but the 750,000 that shall deliver the Ab of the Sebau to the jaws of Aum-mit. It is important to note that in answering with Maat tem maat/Geb tem maat, the oracle painted a picture of the present condition of the world. It singled out the greed, waste and extravagance [Maat (-)] of those in control, who are disequilibrating the earth. What can you do? Saturate the earth's electromagnetic field with Maat's heka (Aung Shring), learn-teach the divine law, love one another, and respect the earth and your body. Reject not the cornerstone of the temple not built with hands.

Implications and Greater value of Readings

You do a reading regarding health, or a very mundane quest (buying a house) and receive Maat Tem Tchaas as part of your reading, showing that you lack the knowledge of cosmograms, divine law, or the ability to perceive the whole governing the situation. It could very well be a reflection of how you are living your life in general, or some other area of your life. In addition to receiving insight into your health, or getting a house, you will gain insight into your spirituality, and other areas in your life, as the skills and occult powers that are developed for a specific situation can be utilized in all other areas of life.

Significators

accidents
accountants
adventure

advertising

airplanes

Nekhebet
Sebek
Nekhebet,
Herukhuti
Sebek,
Maat
Sebek

ambassadors	Sebek, Maat
artists	Het-Heru
ascetics	Uatchet
assassinations	Uatchet, Herukhuti
astrology	Sebek, Maat
auctions	Sebek, Maat
aviation	Sebek, Herukhuti
beasts of prey	Herukhuti
bedroom	Het-Heru, Auset
bilious temperament	Heru
blood	Auset, Geb
bloodshed	Herukhuti
bondage	Seker
bones	Seker
books	Sebek, Maat
book dealers	Sebek
brother	Herukhuti
builders	Herukhuti, Seker
burns	Herukhuti
business success	Maat, Het- Heru
caring	Auset
cars	Herukhuti
Cartesian logic	Sebek
cemeteries	Seker, Nekhebet
charity	Maat
chemists	Heru, Sebek
children	Auset
circumspection	Heru
clothes	Auset
colors, variegated	Het-Heru
con artists	Sebek

confinement	Seker
conflicts	Herukhuti
constitution, the	Seker
contractors	Sebek
cooperation	Het-Heru
copper	Het-Heru
corals, pink	Het-Heru
coronation	Heru
corpulence	Maat
Cosmogony	Maat
courage	Heru
cracks	Nekhebet
criminals	Herukhuti
cultivation of land	Auset
cunning	Sebek
deception	Uatchet
decorations	Het-Heru
defense	Herukhuti
dentists	Herukhuti
deserts	Herukhuti
dexterity	Sebek
diplomacy	Maat
draftsmen	Sebek
druggists	Heru
duplicity	Nekhebet
earthquakes	Herukhuti
education	Sebek,
	Auset
education, higher	Herukhuti,
	Maat
education, spiritual	Maat,
	Tehuti
elders	Seker
elders, respect for	Maat
electricity	Herukhuti
endurance	Herukhuti
entertainment	Het-Heru
epidemics	Nekhebet
exile	Nekhebet
explosions	Herukhuti
faith	Maat
father	Heru

fire	Heru
fire, firemen	Herukhuti
gems	Auset,
	Het-Heru
ghosts	Nekhebet
gold, goldsmiths	Heru
guards	Herukhuti
guns	Herukhuti
heart	Heru
honors, honorable	Maat
hot & pungent	Heru,
	Herukhuti
impediments	Seker
indolence	Auset,
	Het-Heru
infamous men	Nekhebet
insurance	Sebek,
	Seker
intoxicants	Het-Heru
intoxicants	Seker
intrigues	Uatchet
inventors	Nekhebet
iron	Herukhuti
journalists	Sebek
journeys	Sebek
judges	Maat,
	Tehuti
kings	Heru
knives	Herukhuti
kulayoga	Het-Heru
lawyers, young	Sebek
lead	Seker
leaders	Heru
lecturers	Nekhebet,
	Sebek
legal matters	Maat
litigation	Herukhuti,
	Sebek
litigation	Nekhebet
low lifes	Seker
low lifes	Uatchet,
	Nekhebet

marriage	Het-Heru
masses, the	Auset
mathematics	Sebek
mediums	Auset
men, appx 28-56	Heru
men, young	Sebek
merchants	Sebek
military	Herukhuti
milk	Auset
mines	Seker
morality	Maat
mother	Auset
motors	Herukhuti
nervines	Sebek
nurse, nursing	Auset
optimism	Maat
ornaments	Het-Heru
oracle	Tehuti
pearls	Auset
philosophers	Maat
plans	Seker
plots	Nekhebet
poets	Sebek/Het-Heru
	Heru
poisons	Nekhebet
poisons	Uatchet
policemen	Herukhuti
political power	Heru
politicians	Sebek
pregnancy	Auset,
	Het-Heru
presidents	Heru
prostitutes	Het-Heru
psychism	Nekhebet,
	Uatchet
psychosomatic power	Auset,
	Het-Heru
psychosomatic power	Nekhebet,
	Uatchet
rain	Het-Heru
red	Herukhuti
red & white articles	Heru

religious institutions	Maat
religious science	Maat
religious resignation	Uatchet
road	Sebek
romance	Auset,
	Het-Heru
rotten things	Sebek
sailors	Auset
salesmen	Sebek
salt	Auset
scars	Herukhuti
scars	Nekhebet
scientific theory	Maat
scriptures	Sebek
secrecy	Uatchet
self-reliance	Heru
serpents	Nekhebet
serpents	Uatchet
servitude	Seker
sexual pleasure	Het-Heru
sharing	Maat
shrines	Nekhebet
social events	Het-Heru
soldiers	Herukhuti
sorrows	Seker
speakers	Sebek
speculation	Maat
spies	Nekhebet,
	Uatchet
spiritual power	Seker
steel	Herukhuti
stones	Nekhebet
strength, physical	Herukhuti
stubbornness	Seker
subliminal seduction	Uatchet,
	Nekhebet
subway	Seker
sudden, unexpected events	Nekhebet
suicide	Uatchet
surgery	Herukhuti
synthesis	Maat
talismans	Uatchet

thieves
trade, foreign

trading
trains
travellers
travelling agents

truth
vegetation
vegetation
venereal disease
visions
warriors
water, rivers, sea
wealth, wealthy people
weapons
white articles
widows
wife
will
wit
women, young-49
wounds
writers

Seker
Sebek,
Tehuti,
Maat
Sebek
Herukhuti
Nekhebet
Auset,
Sebek
Maat
Auset
Het-Heru
Het-Heru
Auset
Herukhuti
Auset
Maat
Herukhuti
Auset
Nekhebet
Het-Heru
Heru
Sebek
Auset
Herukhuti
Sebek

The Western Legal System vs. the Kamitic

The Kamitic System

Significators

Judges

Tehuti, Maat

The Western System

Significators

Supreme Court judges
Judges
Lawyers

Tehuti
Maat
Sebek

It is important to note that in the Kamitic system, only Tehuti and Maat--significators of judges--play a role in the judgement of court cases. As we saw in chapter 15, such individuals qualified for these positions through spiritual initiation. As fulfillment of the initiation and meditation requirements of the 6th and 8th stages of spiritual development places the initiate beyond the sway of emotionalism, bias, and narrow mindedness, such initiates were selected for adjudicating court cases. The plaintiff submitted his charges in writing (to avoid biasing the case through oratory rhetoric), and these were read to the defendant. He in turn, submitted his rebuttal in writing, which were then read to the plaintiff. And the cycle was repeated until enough insight was produced. The judges then used their full knowledge of the law of God, and of the land, and their meditation and prophetic skills to render judgement. Why call judges "judges," if they don't render judge-ment? Were they not trained in the science and art of arriving at correct judgement? Why then, in Western society, is the passing of judgement in the most important court cases in the hands of people (Signified by Auset) who are 1) not trained in the science of judgement? 2) Are most likely to be swayed by the clever oratory of Sebek (lawyers)? It is no secret that lawyers decide the outcome of court cases more so than judges. Does this not make the Western legal system a contest of cleverness, as opposed to the administration of justice? Is it that they do not trust their judges? Why are law enforcers so frustrated? Why are most people so afraid to go out of their houses, or even, stay in them? You must keep these points in mind when consulting on legal matters, as the oracle may often slant its counsel toward the truth, while cleverness is the main factor at work in many legal cases. If you receive a reading showing that success is outside of the established law, you may have to prepare yourself for an intense, and protracted set of rituals if you hope to invoke divine assistance to influence the changing of the law. Such procedures are justified, when we have rulings, for example, that allow drug dealers to escape their deserved punishment, people with AIDS to transmit their disease with impunity, because a particular state does not have a specific law on the subject on its books, and so on.

Rituals and the Readings

The most important aspect of the Metu Neter oracle is the fact that even if you are not able to identify how the reading will specifically manifest itself, you can still help yourself, and succeed by meditating and performing rituals based on the words of power. Barring great psychic abilities which very few people will ever possess, hardly anyone would have been able to predict, in the above example regarding the house purchase, that the problem would center around the house being haunted. Successful chanting of the hekau of the Deities governing the reading--Aing and Shring, in this case (Sebek/Maat reading)-would have either forced the truth out in the open in a timely manner, or would have blocked the sale from going through, or would have influenced the judge to rule in favor of the buyers. In another situation, a man who needed a bank loan received Uachet Hetep. He bought himself a Cat's Eye ring, and chanted the planetary heka Aung shring shrang shraung. One day while making a routine deposit at the bank, he found himself in the middle of a Uatchet situation; a bank robbery (Uatchet (-) governs all kinds of low-lives, robbers, criminals, sorcerers, con artists, etc.). As a result of his cooperation-as a witness-with the bank officials, he received the loan, after other banks had previously turned him down because of "inadequate credit." Uachet! Don't leave home without it.

It is important to also note that you are not restricted to the ritual material given in this book. If you are a Yoruba, you may do the rituals of your tradition by making the correspondences of the Yoruba Orishas to the Kamitic Neteru (Deities). The same goes for other traditions (American Indians, Akans, Ewes, etc.).

Rituals and the Significators

One of the most important aspects of spiritual phenomena is the Deities' use of their significators (the things of the world that are under their dominion) as means of communication with people. Once you begin to perform the rituals as they are explained in this manual, you will discover that so many aspects of the unfoldment of the undertaking are significators of the deity that there is no room for attributing them to coincidences. A person involved in a Sebek ritual, for example, finds that the key events happen on a Wednesday, or any day at 3:00 o' clock, on the 3rd, or 13th, or 30th of the month, or in 3 days (Sebek's "mystic" number is 3); involved

will be people wearing red and black, or yellow clothing, or red and black things; critical events will happen at corners, intersections (crossroads), at doorways (Sebek is the opener of the way, and guardian of portals, etc.). Iron clad meeting will be set for 10:00 am to take place on the 8th floor, but "unforeseen" events will force the meeting to begin at 3:00 pm, and be held on the 13th floor, and so on. Person's involved with an Auset ritual will find that the key person involved might be a woman of childbearing age, wearing a blue dress; events will happen mostly on a Monday, or the 7th of the month, or at 7:00 o'clock; water, lettuce, etc. will be involved; your car might be involved in an accident with a blue vehicle, and so on.

This is the manner in which the Deities let you know that you have successfully invoked them, and that they are on the case. That they are in control, and fully in charge of the situation. Such revelations are very important as they help you to keep the faith, and, of greater importance, they serve as one of the best evidence of the existence of the spiritual entities, and the science for dealing with them. When you pray or meditate without awareness of the specific Deity in control of the event, and all events are controlled by some aspect of God, you miss the wealth of "signs" (omens and portents) that the Deity uses to inform you of its presence and the progress of the situation. You have no way of getting feedback of how things are progressing, or what you must do to help the situation along. In preparation for a group healing ritual for women, I dreamed that a beautiful young woman visited my house, and when I asked her what could I offer her, she asked for Pulsatilla soda. As Pulsatilla is one of the major feminine homeopathic remedies, I realized that the woman was Auset. The next day, I happened to pass by a flower shop, and for the first time, after several years of visiting the store, it just "came" to me to inquire about the name of a particular flower that "caught" my eye. It was Pulsatilla. When I placed an order for these flowers for all of the women who were participating in the ritual it came up to \$70.00. 7 is Auset's mystic number. They placed the flowers in pouches and wore them around their womb area, as they went into trance and invoked Auset through the heka Aung Vang Nhung. The next day most of them had their menses, way off schedule, and as the time progressed, many problems, including infertility, painful menses, etc. cleared up without the administration of medicines, or other changes in lifestyle, except the observance of the laws (spiritual counsel material) of the Deity.

When we speak of initiation, we must distinguish between the formal vs. the informal approaches. In the formal approach, the initiate goes through a step by step, stage by stage process of spiritual practices. The observances of each stage are applied to all aspects of life. In the informal approach, a spiritual observance of any of the 10 stages is prescribed by the oracle in relation to the undertaking inquired about. Obviously, the latter approach is the subject of this book. A young woman receives a Maat reading in a situation regarding the guidance of her wayward teenage son. Although she must go through the first 6 meditation stages, and should go through the higher ones, the focus of the experience is the 6th stage of initiation. She has to become the embodiment of Maat in order to succeed. Nefert-Ra, the fictitious character that we discussed in the meditation chapters must become the embodiment of Het-Heru in order to heal her female organs and get pregnant. These "initiations" differ from the formal ones, in that they are "mini-initiations," i.e., the observances of the stages of meditation are somewhat limited to the subject inquired about. This distinction, however, cannot be applied too narrowly. According to the nature of the situation, it is possible to often find that the observances must extend to all areas of life. The ideal of course is to use both approaches simultaneously.

Finally, it is of utmost importance to note that only an abbreviated set of meanings of the oracular combinations has been given. The 3934 ($56 \times 70 + 14$) base combinations have been reduced to about 400, as the full presentation would have added several hundred more pages to this volume. I have reserved a future volume for the full treatment of the combinations, which amount to 55076 (3934×14) combinations when the 14 sets of signifiers are considered.

Underlying Principles of the Practice
of
Meditations and Rituals

Meditation is the science of manipulating our focus of consciousness (the will). Through meditation we are able to internalize it or externalize it at will, and focus it and unfocus (relax) it at will. Ritual deals with the science of manipulating Ra (the life-force), i.e., our so called subconscious, id, etc.

Meditation

We must begin by removing certain major popular misperceptions and misconceptions regarding the states of consciousness before we can fully understand the mechanism of meditation. The greatest impediment to the understanding of meditation and spiritual practices has been the popular division of consciousness into "waking consciousness," and "sleeping consciousness" to identify what we normally call "being awake," and "being asleep," respectively. The observation is as correct as the "self evident truth" that heavier bodies fall at a faster rate than lighter ones. If you keep in mind the following substitutions, you will establish a sound foundation for understanding meditation and ritualistic procedures. The state that we normally call "being awake," in which we are aware of the external environment, is a "modality of the extroverted state of consciousness." And what we normally call "being asleep" is a "modality of the introverted state of consciousness." The gist of the problem resides in the popular miscomprehension of the objective reality behind the words "waking" and "sleeping," although most people will swear that their understanding of the realities behind them is accurate.

Our consciousness has 2 fundamental modes, with 3 sets each, yielding 6 modalities.

A
Introverted

1a focused/awake
active
2a focused/awake
relaxed
3a unfocused/
asleep

B
extroverted

1b focused/awake
active
2b focused/awake
relaxed
3b unfocused/
asleep

What is "normally" called "sleeping" is 3a-the unfocused introverted state. The introversion of consciousness is the cause of the detachment from the environment, and the unfocusing is the cause of the undirected stream of imagery we call dreaming, and the "unconsciousness" experienced during the non-REM period of sleep. Being "awake" is 1b-the focused, and active extroverted state, with minor periods of 2b (daydreaming). This adds up to about 18% of our mental states. When we add to it the 3a state we see that most people are using about 35% of the potential of their states of consciousness. The remaining 65% corresponds to the states of trance, which is the means of accessing the unused portion of the brain (the 80% or so that most people do not use).

State of Trance

Waking Trance States

1a: We can introvert our focus of attention, so that we detach our consciousness from the environment and the body, and yet, remain awake and mentally active. The will in this state is still active, sanctioning, and directing thought associations.

2a: We can introvert our focus of attention, so that we detach our consciousness from the environment and the body, yet remain awake (the will is focused), but mentally passive (the will is relaxed). In this state, the life-force is free to throw up all associated thoughts, and spiritual agencies-deities, ancestors, etc.--are able to enlighten the meditator. We are here dreaming, yet awake. And unlike "sleep dreaming," and the height of mediumistic trance (3b), we are able to clearly remember everything that transpired during trance.

The introversion of consciousness in both of the above states, reduces the receptivity to the distractions from the environment, and the left side of the brain. Thus we can concentrate and avoid the resistance to changing our behavior patterns that stream in from the lower faculties of the left side of the brain.

Mediumistic Trance

When we are extroverted, thus communicating with the environment and the body, but with our will in a passive state, we fall into mediumistic trance. The "person" walks around, dances, talks, etc., but all activities are being guided either by Ra-the life-force (subconscious)-or by the will of another entity (spirit, deity, hypnotist, initiator, etc.). This state is popularly known as one of possession or obsession according to the directing agency. In possession, the direction is coming from a deity or ancestor, and in obsession, the direction is coming from a highly charged passion.

BREATHING THE KEY TO MEDITATION

When you want your car to turn left, you do not exit the car, and turn the wheels to the left, just because they are directly involved in the turning of the car? You know that the wheels are indirectly controlled from the steering wheel. It is the same with the control of mental activities and emotions. The main "switch" is not located in the "mind" but in the body. We must understand the scope of activity allocated to the will. It is like the banks of a river. While it can direct the flow of the water, it cannot stop its flowing.

Most people are under the misconception that thoughts can be controlled through mental effort. If you tried, you will discover that thoughts come and go independent of your will. Even when you attempt to focus your attention on one object or line of thought, it isn't long before you notice that your awareness of your self, and what you were concentrating upon is returning to you. You realize that without realizing when it was happening, your attention drifted off unto something else, which you may or may not be able to recall. You rededicate yourself to the task, only to find the same thing happening all over again. And again, and again. If you were attempting this exercise because you received instructions from one of the hundreds of books on meditation, which direct you to "chose

"X" object or subject and to concentrate upon it, you would be told that "If your attention wanders bring it back, keep it fixed, etc.." It wouldn't be long before you gave up and declared yourself a failure at meditation, and a "weak-willed" person who is incapable of concentrating etc.

The first thing about your Self, and meditation that you must know is that thought control is not under the dominion of the will. It's function is to direct how thoughts come together for making meaningful units in conformity to logical principles, facts, and Truth. The misconception that the will is in charge of controlling the coming and going of thoughts is so easy to form given the fact that it is directly involved with them. This is like believing that the wheels of a car must be turned directly. But the fact, which has been known, and verified for thousands of years is that the manifestation of thoughts, as well as sensations (emotions, etc.) are to be controlled through the manipulation of the diaphragmatic muscles. This is the set of muscles located in the lower abdomen About an inch below the navel. This location is called the Tan Tien in the Chinese tradition, the Tanden in Japanese Zen tradition, the Hara in Japanese martial arts, and is the "guts " from where we derive our physical and moral strength.

We have already experienced, but may not have noticed the thought and emotion restraining power of this center. At the moments when we are bracing ourselves to withstand a blow, or intense cold, or some painful event we may tighten this area. We instinctively summon strength in this manner. What most people fail to notice is that at such moments thought activity stops completely. You can prove it to yourself. Put the book down right now and take a deep breath, push out the lower abdomen and tighten it, while holding the breath and ignoring all thoughts that may tend to rise. Hold your breath for as long as you can and just stare straight ahead. The instruction to "ignore all thoughts that may tend to rise" is for the initial period of the exercise before the force fully sets in. Afterward it will wipe out all thoughts on its own. The holding of the breath and counting to ten to negate emotions is based on the same principle, just that people fail to tighten the lower abdomen, or might draw in the upper chest and hold the breath with catastrophic effects- they are vanquished by the emotion. You may have heard people speak of their courageous acts in critical moments. Underlying all such accounts is the fact that they acted without time

to think. Whenever we act positively and successfully in a critical situation, you can be sure that strength was instinctively thrown in the lower abdomen. Had we stopped to think, not only would we have come up with the wrong plan for action, but we would not have found the strength to succeed, as summoning strength is incompatible with thinking. The two activities operate in opposed psycho-physical settings. This is a crucial point to remember.

Tension Diaphragmatic Breathing

Tension diaphragmatic breathing is the key to concentrating the attention and summoning strength; spiritual, mental or physical. The essence of this form of breathing is in the handling of the outbreath. Just before we breathe out, the lower abdomen must be in a state of expansion (a mild pot belly). As we breathe out, we pull in the abdomen, without releasing the tension. The result is a restrained exhalation in which the lower abdomen is contracted. This is the essence of pranayama.

The restraint of the exhalation in this fashion slows the breath down to the point of stopping it from time to time. The stoppage that occurs when the exhalation is being restrained in this manner is called Kumbhaka in the yogic tradition. In Lesson II, verse 77 of the *Hathapradipika* is stated, "Consciousness should be emptied of objects through kumbhaka." The perfect Raja Yoga state is attained by practicing in this manner. When meditation is conducted with this mode of breathing, eventually the restraining of the breath changes over from willed to automatic activity as the meditator enters into the state of trance. In fact it is in the state of trance that the held breath is truly effective. In the *Hathapradipika*, Lesson II, verse 73: "When siddhi (perfection through/in trance) in Kumbhaka is attained (which is then called Kevale) nothing in the three worlds can be said to be unattainable by the Yogi." The understanding behind this statement is that in Yoga philosophy, the Yogi seeks to carry out all activities in, or through trance as it is the vehicle of perfection. All difficult Asanas (postures) become easy, or are entered into automatically, and spontaneously when the practitioner attains to the trance state. And breath retention is no different. The breath is manipulated in such a manner as to induce the state of trance, in which the cultivated procedure of breathing will continue without direction of the will once the trance is established. Then its power comes into being. The same holds true for the working with words of power. Uttered in the everyday

externalized state of consciousness nothing happens. In trance, their powers come into manifestation. The experience of hypnosis is the same. Mere suggestions, which have no effect on the individual, have the power in trance, to remove pain to the extent that open heart surgery can be conducted without anesthesia, etc.

To summarize, we must fully understand that by the proper restraining of the breath during exhalation, trance, the objective of meditation is attained. And when that form of breath restraint is continued automatically- now directed by the spirit and not the will!- which is called *Kevala Kumbhaka*, the power of the spirit to achieve is fully awakened.

The Physiological Basis of Kumbhaka

Applying tension to the lower abdomen presses against the pneumo-gastric nerve which is the main nerve of the parasympathetic division of the nervous system, stimulating it, thus, to higher activity. As its activity inhibits that of the sympathetic division of the nervous system which is in charge of externalizing consciousness, and preparing us for external action, consciousness is thus withdrawn into the inner plane. In addition, the stimulation of the pneumo-gastric sends nervous impulses to the wakefulness center in the posterior hypothalamic region of the brain, which in turn, excites the cerebral cortexes, contributing thus to the increased activity of these higher brain centers. It is important to realize that all involuntary/autonomous functions of the body have a reflex center from which they can be influenced. Chinese acupuncture is based on this fact. A point on the finger can be stimulated to cause increased activity of the heart, for example. The same is true of the mechanism of thought control. The switch is located, not with the mental faculties, but in the "gut."

BREATHING AND THE INTERNALIZATION OF CONSCIOUSNESS

It is obvious from the preceding material, that if we are restraining the outbreath, the overall rate of breathing will slow down. And it is the rate at which we breathe that controls whether our consciousness is externalized or internalized. When we are concentrating on a thought we automatically hold our breath. This is

an instinctive act to withdraw the consciousness from the external plane to focus it in the mental plane. In addition it helps to slow down thought activity. Marksmen, golf players, basketball players, pitchers instinctively hold their breath as they concentrate on focusing in on the mark. When we find it difficult to stay awake we get fresh air, or walk about to get the lungs working more.

Normally, the adult breathes an average of 18 breaths per minute, when subjected to very light activity or seated at rest. When we are concentrating heavily on a subject our rate of breathing automatically drops to about 9 breaths/min. Now, we may have noticed that usually protracted concentration work readily runs into a state of sleepiness. This is due to the diminished intake of air. Now, to induce trance, the meditator lowers the rate of breathing to 7.5 breaths/min, or 6, or 4.5, or 3. Each rate tunes us into a different level of consciousness. It is important to note that all books on meditation that instruct to breathe slower, betray that the author lacks mastery of the subject.

THE HARMONICS OF BREATHING

All things vibrate, including the human spirit and body. And each thing vibrates to its specific "Key." The vibrating mechanism of the human body is the breathing system. When we are seated at rest, the spirit vibrates (we breathe) at 18 waves per minute. Comparing the cyclical values of our respiratory and circulatory systems with that of the Solar system yields some very revealing facts.

Let's begin with the fact that there is a 1:4 ratio between our breathing and pulse rates (18 breaths to 72 pulses), and the rate of the Earth's rotation and the time it takes to rotate (1 degree every 4 minutes). A good meditation objective would be to see if the 1:4 relationship between our breathing and pulsation rate was determined by the clocking mechanism that controls the Earth's rotation around its axis.

The average rate of 18 breaths per minute equals 25920 breaths a day. This figure, 25920, corresponds to the number of years that it takes the north pole to trace a complete circle in the heavens in its precessional movement. The significance of this relationship has been known for thousands of years, although its true meaning has been lost to all authors since the destruction of the Temple (library) of Luxor.

The knowledge of the harmonics of breathing survives veiled in the Hindu allegory of the Yugas, and Chaldean sacred cycles of the Saros and Naros. According to the Hindu allegory, Man has not always behaved as he currently does. There was a time when all Men were honest and truthful. This was during the first of four ages in which the history of mankind is divided. This age was called the Golden Age or Krita Yuga¹ or Satya Yuga (Satya: truth, honesty), and lasted for 1,728,000 years. It was followed by other ages in which Man's goodness and power degenerated by degrees. Following the Golden Age was the Silver Age, known as Treta Yuga². It lasted 1,296,000. This was followed by the Copper Age, called Dvapara Yuga, and lasted 864,000 years. The last Age, in which we are now living (supposedly started in 3150 B.C. with the death of Lord Krishna) is the Iron Age, which is known as Kali Yuga, and will last for 432,000 years. Together they add up to a great period, or Maha Yuga of 4,320,000 years.

Most books on Hindu culture simply mention this allegory, or unprovable "scientific fact," and leave it at that. Now, if we compare these cycles to those of the solar system we discover some startling correspondences. It was said earlier that the North pole describes a complete circle backward through the zodiac in a period of 25,920 years³. It moves at a rate of 1 degree each 72 years (the number of our pulses/minute, by the way). As there are 30 degrees in a zodiacal sign (or Age) it takes 2160 (72X30) years to span a sign (or an Age). As there are 12 signs in the zodiac, it takes 25,920 years (2160 X 12, or 72 X 360 degrees) to span the 12 signs of the zodiac (or Ages). The key figures here are the period of 25,920 years and the 12 signs of the zodiac. The division of the Period of 25,920 years by the 12 zodiacal signs, and its factors.

1. Krita conceals the heka Krim (Skr, Ta-Sekri), the power of the third sphere of the Tree.

2. As treta means three, how can it be the second age? Clearly there is a blind here. It only makes sense when we understand that it corresponds to the third in a series. We must therefore count from the bottom. But count what, if we are not dealing with the sequence of ages? It is the third level that is reached in the process of the internalization of consciousness as the rate of breathing is reduced. The same holds for the so called third age, "dvapara." Dvapara means two. It is the second level. The first level of internalization is the Japa point which corresponds to the alpha brain wave state.

3. This is due to a wobbling motion of the earth.

We get the following:

25,920 DIVIDED BY	Length of Ages
12 = 2160	
6 = 4320	432,000 Kali Yuga
	4,320,000 Maha Yuga
4 = 6480	
3 = 8640	864,000 Dvapara Yuga
2 = 12960	1,296,000 Treta Yuga
1 = 25920	

The missing Age, Krita is $4 \times 4320 \times 100 = 1,728,000$.

The figures resulting from the Division of 25,920 by 12 and its factors follow the overtone, or harmonics of musical tones. When we strike a tone, although we only hear one tone, it is a synthesis of itself and a series of overtones that it generates. We can chart this as follows:

Let's say that we strike a note that vibrates at the rate of 2160 waves per second. And let's say that the note is "C." Then we get the following:

Note	Vibration	
	Rate	Division
C	2160	1/1
C	4320	1/2
G	6480	1/3
C	8640	1/4
E*	10800*	1/5*
G	12960	1/6
G	25920	1/12

*Note: The 1/5th interval--the third of the triad--introduces the emotional factor in musical harmonics.

In other words, when we strike "C" at 2160 vibrations/second, what we actually hear is a fusion of this C with the C eight notes above (4320), the G above the preceding C, the following C, the following E, the following G, and the G an octave above. There are other overtones that are generated between the 1/6th and the 1/12th divisions, but the principle discussed here is

limited to the tones that define the tone (the unison, third, fifth, and octave).

The third column labeled "division" refers to the subdivisions that every vibrating medium goes through in producing a tone and its overtone. For example: the C at 2160 is produced by the vibration of the full length of the string. Simultaneously, the string is vibrating at 1/2 half its length, twice as fast to produce the C an octave above. It also subdivides itself by thirds to produce the G at 6480 (3 times the rate of the base tone C/2160). Another point to note that the division of the string produces the series of notes $\ast/1$, $\ast/2$, $\ast/3$, $\ast/4$, $\ast/5$, $\ast/6$, and $\ast/12$ (SEVEN IN ALL!). Applying the harmonics to the breath we get the following:

<u>Note</u>	<u>Vibration</u>			
	<u>Rate</u>	<u>Division</u>	<u>Breaths/</u>	<u>Yugas</u>
			<u>minute</u>	
C	2160	1/1	1	Maha
C	4320	1/2	3	Satya
G	6480	1/3	4.5	Treta
C	8640	1/4	6	Dwapa
				ra
E*	10800*	1/5*	7.5	Japa
				point
G	12960	1/6	9	Bala
				Rama
				point
G	25920	1/12	18	Kali
				Yuga
18 breaths--6+6+6--(666) the Beast!, Kali Yuga				

Above I have given the proper allocation of the yugas to the rates of breathing.

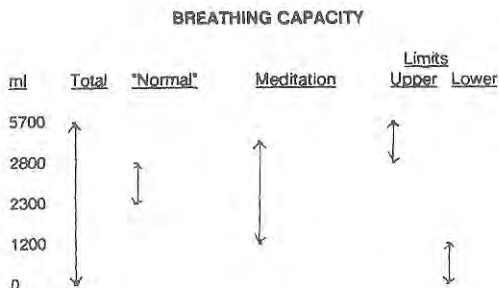
From all the above facts we can begin to understand that the periods measuring the yugas are really key ratios in the human breathing cycle. An average of 18 breaths per minute yields 25,920 breaths / day; $9/\text{min.} = 12,960$; $7.5 = 10800$, and so on. Students of spiritual science will recognize all of these numbers as the so called "sacred numbers" spoken of in many texts but never has any practical elucidation about them been given. The data regarding the so-called

qualities of men that lived in each Yuga are allegories for the effect that each rate of breathing, sustained through meditation has upon the person. If we average 1 breath /min. (breathing according to the techniques of meditation, pranayama and kumbhaka) we will make contact with our divine nature. At such a slow rate we would succumb to the grand slumber that Vishnu is said to enjoy in Maha Yuga. At 3 breaths per minute all thought processes stop, and we attain to Satya. That is, the ability to intuit all knowledge. Constant meditation at this pace will heal the body, and prolong life. In addition we will also activate the Kriya power that will enable us to attain whatever we desire in the world. 4.5 breaths per minute will place us in the Treta Yuga state. Although intuition does not function perfectly at this pace, as thoughts can still intrude, understanding of spiritual truths is very high when we are in waking trance at this rate of breathing. This is the characteristic of the men of the silver age. 6 breaths /min. will place us in the Dwapara yuga stage which is excellent for learning material facts. 7.5 breaths per minute is the rate for performing japa (protracted repetition of mantras). In this practice a rosary of 108 beads is used to keep track of the count which is invariably placed at 108, 1080, 10800, etc. This practice is caused by the unfortunate failure to understand the connection of the number 10800 (108, 1080, etc.) with japa. It is the key to the rate of breathing at which japa is effective. Once you are in trance, it matters not if you repeated the mantra once, or 10,000 times. Once trance is achieved, the power of the mantra is awakened. 9 breaths /min. corresponds to the rate at which we must breathe when performing Hatha Yoga asanas. It is excellent for strengthening the body, and correcting certain infirmities. Bala Rama, to which this rate corresponds, is the Hindu Hercules. 18 breaths /min. is the rate at which we are very externalized, and fully subject to the domination of thoughts and emotions. It is therefore the number (rate) at which the *Beast* (animal soul) within us lives, and does its thing. $18 = 666 (6+6+6)$. To control it, and transcend it, all that we have to do is to deny it of its breath. It is as simple as that. Some scholar may, no doubt, take exception to this interpretation of the yugas, but they should ponder the fact that there is nothing in the word "yugas" that means an "age," the true name for which is a "Kalpa." "Yugas" is a variant of "yoga," and clearly has to do with the meditation process. And as far as I know, this is the only valuable information that has ever been given on the Yugas. The author received this insight into the Yugas from one of his ancestors. Otherwise, it has always been introduced as an odd

curiosity. Here we find that it is the key to a most, hitherto unknown, important factor in meditation. We just don't simply breathe slower. Slowing down the breath over an extended period should not be taken lightly, as the respiratory mechanism is at the center of the body's and the spirit's rhythmical equilibrium. We must breathe at a rate at which stability can be maintained. Guided by the harmonic progression we find that breathing will best stabilize itself at the $1/2$, $1/4$, $1/6$, and $1/12$ divisions. These are the tonic, and dominant tones in the harmonic series. We must note that the third (the $1/5$ th division) does not arise when we apply the division by 12 and its factors. The exclusion of the third in this matter will be clearly understood by music theoreticians.

BREATHING AND WAKEFULNESS

We have seen that reducing the rate of breathing brings on sleepiness. We may wonder how then is it that meditation leads to a greater degree of wakefulness. The compensation for the reduced rate of breathing is in the increase in the amount of breath taken in (We must remember that the tension in the lower abdomen is another contributing factor).



From this chart we can see that although the total capacity of the lungs is 5700 ml, we normally take in and expel 500 ml, between 2300 and 2800. We don't take in all the oxygen that we can, and neither do we expel all the carbon dioxide in the lungs. Of course, as we can see, it is impossible to breathe in to the full capacity as there is an upper limit at about 2900 ml. Neither can we expel all of the carbon dioxide as there is a lower limit at 1200 ml. But we can certainly take in more than the 500 ml that we normally

do. This shallow everyday breathing is the cause of our health problems, failure to perform to our mental optimum, and to develop spiritually. When we meditate or exercise vigorously we normally take in up to 1700 ml. between 1200, and 2900 ml. The difference between exercising, and meditating is of course the rate of breathing, and the fact that in meditation, the vast amount of oxygen taken in, goes to energize the spirit, while in exercising it is expended in muscular activity. Meditation is to the spirit, what exercising is to the body. Do you exercise your spirit daily? Do you realize the consequences of not keeping the body in shape? The spirit in shape?

The 1200 ml. of air taken in and expelled above the normal 500 (1700 ml. in all), during meditation has the effect of fully waking us up. And this is one of the most important distinguishing factors of meditation. With meditation proficiency, we will come to realize that our "normal state of being awake" is not one of full wakefulness. In this state, there is a blend of thought direction (willed activity), and the perception and passive following of thought drifts (dreaming). Clear perception will reveal that we dream while we are awake, and while we are asleep. It is this thought drift (dreaming) activity that leads consciousness astray in its attempt to follow a trend of thought to its logical end, or to substitute symbols to stand in for the realities that the Self is trying to gain knowledge of. The combination of the tension exerted at the lower abdomen, with the increased intake, and expulsion of air, fully awakens us, thus putting a stop to the parade of thoughts (dream activity). In other words, the sphere of awareness ("mind") is emptied of thoughts. In this state we can then 1) look directly into the nature of things and reality or 2) think (string thoughts with each other) logically and analogically (synthetical thinking), without losing our concentration or 3) concentrate our attention on words of power and their vessels (images) or 4) insperience the reality of our Self, and the formless, unmanifested reality.

Rituals

While meditation deals with the manipulation of the focus of consciousness so as to effectively put the will in communication with the life-force, ritual deals with the means of effectively directing the life-force to the intended objective, once it has been united to the will. Incidentally, this union of the will with the life-force is the other side of the coin of the definition of yoga. The other side is the

unification of our identity (person) with our true self. Ritual is thus a process of programming (conditioning), or deprogramming the spirit to manifest desirable effects in our lives. *The assumption of responsibility for the conditioned state of our spirit-what we like; what we can do; how we feel; how we spontaneously react to situations, etc.-is the foundation of spiritual work.* Ultimately, if you do not know this, you have no knowledge of spirituality. And if you don't know how to control the conditioned states of your spirit, you are not living spiritually. In spite of your wealth of spiritual information, you would not be in control of your behavior, and the course of your life.

The principles of ritual are based on the reality that Ra, the life-force, does not respond to the meaning of words⁴. It is an energy system, and thus, responds to force and forms. In place of ideas, it is directed through words of power, colors, odors, images, electromagnetic forces, etc. In fact, the specific effect of each color, sound, odor, etc. upon the life-force has been identified, catalogued, and cross-referenced by Black scientists, in very much the same manner as has been done with the chemical elements. For example, the heka "gang," one of the 50 matrices of Khepera, belongs to the heart psychic center, is orange, and excites the life-force to remove obstructions; "tang" belongs to the heart center, is a brilliant yellow, and awakens the healing modality of the life-force; "B-hang" belongs to the navel center, is orange, and awakens Ra's power to destroy evil spirits, and so on. The effects of the electromagnetic radiations of plants, gems, colors, odors, etc. have been similarly catalogued.

In past chapters, the correspondences of the deities to gems, colors, oils, baths, etc. were given. These are to be used in association with the meditations. In carrying out a Het-Heru ritual you should wear green, or green and yellow, use sandalwood incense and oil, or rose, etc. Before the meditation, a bath composed of the infusion of spearmint, yellow roses, culantro, sandalwood oil, and so on will help to change your aura (the electromagnetic radiation from your body) to that of the deity. As the first, eight, and fifteenth hours of Friday (during the waxing moon) are the times of the week when her vibrations are strongest, it is auspicious to do her rituals then. The energy generated during the ritual can be "captured" in a

4. The practice of hypnosis and autosuggestion would seem to contradict this. But it is the key for understanding the so called differences in hypnotic susceptibility between people. The "most susceptible" individuals are better able to translate verbal information into images, and sensations.

gem (ring, bracelet, necklace, etc.) appropriate to the deity (white coral for Het-Heru, Ruby for Heru, etc.), or leaves of associated plants (see Chapter 19) which can be carried somewhere on your person. In this manner, the effect of the meditation is made to last much longer, or is rendered portable.

In relationship to these ritual aids a special comment must be made about oils. If their use is fully restricted to ritual purposes, you will discover in them very potent forces. For example, I restrict the use of honeysuckle oil to a Het-Heru meditation for improving my finances, and to achieve success in my goal. When I find myself in a similar situation in the future, It would not be necessary for me to repeat the entire process. By just putting on the oil, or imagining its scent (and mentally chanting the heka), the forces that were cultivated through the meditation will be aroused even though I am not in trance at the moment. This cannot be done, if you are using the oils non ritualistically. I.e., to "smell good," etc.

HOW TO MEDITATE AND PERFORM A RITUAL

The key to meditation is in the management of the breath. And the key to the management of the breath is in the management of the posture. Proper posture has two aims. It automatically promotes correct breathing, and it prevents the body from distracting and calling the attention outward to the body and the external environment.

POSTURE IN MEDITATION

There are 3 sets of observances to achieve the correct posture:

1. The focal point of the posture in meditation is in the small of the back. It must be slightly tucked in at the waist level (the third lumbar vertebra) so that the back depicts a slight "S" in shape. You will find that this automatically forces you to breathe correctly from the lower abdomen. If, instead, we experimented with the posture in which the abdomen is caved in, and the back depicts a "C" shape, we will see that breathing is automatically focused in the upper chest, and made shallow. This is the wrong way to breathe. It cultivates illness, proneness to emotionality, tension, irrational, and foggy thinking, weakness (physical, mental, moral, and spiritual), etc. Incidentally, the correct posture is to be cultivated, not only in meditation, but at all times. It is incorrect posture that unbalances our breathing, and makes us vulnerable to being controlled by our emotions, reducing our clarity of perception, and activity of the will during the course of the day.
2. Care must be taken to insure that the only tension point in the body is at the lower abdomen, an inch below the navel, where breathing is concentrated. Every other part of the body must be relaxed. Especially the shoulders, which most beginners tend to pull up at the suggestion to keep the back straight. Straightening of the back takes place by pulling in the small of the back at the waist level.

3. When meditation is done in a seated position, the feet must be flat on the ground, hands must be resting palms down (it is preferable to the palms up that is usually recommended) on the lap, the head is to be slightly tilted downward. Meditation can also be conducted lying down, flat on the back, no pillows, and hands resting palms up (Corpse Asana), or lying on the right side, head resting on the right hand, right leg drawn up perpendicular to the body, and bent at the knee. Beginners are recommended to stick with the seated position until proficient, because, in lying they will either fall asleep, or fail to fully awaken themselves. There is this life long association of this position with sleeping, or relaxation of the will, and diffusion of consciousness. For the very proficient, meditation can also be conducted while walking very slowly.

THE PROCEDURE

First of all, note that given the nature of the breathing, this meditation should be done either before eating, or at least 3 to 4 hours after a meal.

PRELIMINARIES

1. Begin by assuming the proper posture. Make sure that the seat is not too high, or low. The deep diaphragmatic breathing must proceed naturally without any difficulties. Most beginners may become fatigued quickly from this posture as they are now using muscles that they have neglected for so long. They will find it helpful to tuck a small pillow or rolled towel between the small of the back and the chair's back rest.
2. Close your eyes. Some books recommend that the eyes should be kept open. Although this is best for advanced work, it is not recommended for beginners, as it leads to distraction.
3. Place the tongue on the gum at the line where it meets the teeth. This unites the negative (Jen Mo), and positive (Tummo) currents of energy in the body. Unfortunately I cannot go into details. Consult books on Chinese Yoga, and Acupuncture for details. Besides, it keeps the tongue from

wandering in the mouth, which produces an excess of saliva, which in turn interferes with keeping the attention inward. Keep the tongue relaxed.

BREATHING (Always through the nostril, and smoothly)

4. Breathe in slowly, pushing out the lower abdomen.
5. Tense the lower abdomen slightly.
6. While maintaining the tension, breathe out very slowly, contracting the lower abdomen. Note that the contraction is being opposed by the tension that is being held. This restrained contraction is the essence of pranayama (prana = breath, yama = restraint).
7. From this point on, the in breath is done in two stages
 - a) At the end of the outbreath, the lower abdomen is fully contracted and mildly tense. Therefore, the first stage of the inhalation is conducted by simply letting go of the abdomen, that it may fall outward by itself. Breathe in at the same time.
 - b) Pause slightly, then deliberately push the stomach out, while taking in more air. This form of in breathing is called "pot belly" breathing by the Tibetan Yogis.
8. Repeat from 5 to 7b for the duration of the meditation.

These steps are to be memorized with 100% accuracy. Any sloppiness might lead to failure or illness.

FUNCTIONING IN THE MEDITATION STAGE

As you begin to meditate, your brain is still generating 50 microvolts in the beta frequency of 13 - 28 Hz., therefore consciousness is still oscillating between the lower half of the 6th, and the lower spheres. It is useless at this point to try to concentrate on something, or to expend efforts to achieve clear, vivid images. This is not the state in which these mental effects manifest naturally. In meditating we must know what mental activities naturally express themselves in what states of consciousness. Attempt to manifest a clear vivid image in the beta state, and all you will get is a fuzzy, grey or impermanent image. In the alpha, and theta stages you will see that the image will be vivid, and will remain in consciousness without effort.

In the course of the meditation you will (must!) begin to feel some of the signs of coming trance. Your eyelids may feel heavy, flutter, become glued to your eyes; your body may feel heavy, like lead, or feel light. You might feel like you are floating away. Or, you may feel detached, a stranger to your body, etc. These off-bodily sensations are the result of the partial withdrawal of consciousness from the 10th sphere; The body might feel as if it would rock from side to side (allow it if you want to achieve mediumistic trance, otherwise ignore the feeling); You may also feel currents of energy travelling through the body, heat, flashes of light, hear sounds, see colors, etc. These are all natural to the state of trance. You will not experience all of them. Neither will you always experience the same ones each time that you meditate. This has no meaning.

The key experience to look for are the points 1) at which your body feels very heavy, or very light and floating. 2) At which you find that there are no thoughts drifting into your awareness. Your "mind" is a blank screen. It is at these points, especially the latter, that you can shift your attention from the lower abdomen to your creative visualization work.

Accompanying these experiences is the feeling that your breathing no longer wants to proceed at the direction of the will. It has been taken over by the life-force. Let the breathing proceed on its own. You will find that it becomes very smooth and fine, slows down, comes to a stand still, and resumes by itself. This is the moment of Kevala Kumbhaka. You have achieved an effective state of trance.

Managing the Sphere of Awareness During Meditation

Throughout the chanting it is important to keep the attention focused on the image that has been chosen for the meditation objective. While chanting the heka of Ausar for the purpose of healing a friend, I visualize myself wearing the white crown (see the Ausar card), passing the Uas staff (symbol of well being, and happiness--see Appendix A). This image and the mantra are the entire contents of the sphere of awareness. There must be no verbalized thoughts about reasons, stages, process of healing, etc. Critical for success in meditation is the unification of the two hemispheres of the brain. This is achieved by giving the left side of the brain a right-brained task. Rhythm, melody, and repetition are intrinsic to the functions of the right side of the brain. When the left

side of the brain is deprived of its "straight line" sequential mental processing, and given right brained processing-circular (repetitive) and rhythmic tasks-it unites itself to the latter. In addition, the circular activity of chanting concentrates the attention to one spot.

Meditating on your Readings

The format to be followed is the same one detailed in chapter 13. Regardless of your reading you must go through the 4 meditations of stage 1, and the meditation of stage 2. In stage 3 you will work on the heka of the deity, or deities of your reading, using the appropriate image (see Appendix A) for your objective. Then continue with the Men Ab practices of stage 4 (Chapter 14), and the meditations of stages 5 and 6. As for the last four stages, you should make a good go at it.

HEKAU OF THE DEITIES

Coordinating the Breathing with the Chanting

Note that the inbreath occurs during the 1st, and 2nd counts. It is held from the 3rd to the 6th, and the outbreath occurs during the 7th, and 8th. The perineum is contracted at the 3rd count and held until the 6th.

The Rate of Breathing

Mediumistic trance induction takes place at 7.5 breaths per minute (each count lasts about a second). The depth of breathing is slightly greater than normal, but not too deep.

Waking trance induction takes place at 4.5 and 3 breaths per minute. At 4.5 breaths per minute each count will last slightly under 2 seconds. At 3 breaths per minute, each breath count will last about 2.5 seconds. The depth of breathing must reach the full capacity.

The following chants are to be done at the three prescribed rates. The 3 breaths per minute should not be attempted until the 4.5 rate can be handled with ease for over an hour.

Following are the instructions for coordinating the breathing with the chant. The chanting must be done mentally. The music score for the hekau has been placed at the end of the book. Cassette recordings of them are available, as well. They can be ordered from the publisher. See the address on the front page of the book.

Ausar

	Aung	Ausar	Hung		Aung	Ausar	Hung
count 1	2	3	4		5	6	7 8
Breath:							
	in		held				out

Tehuti

	Aung	Hung			Shring	Aung	
count 1	2	3	4		5	6	7 8
Breath:							
	in		held				out

Seker

	Aung	Kring		Aung	Kring	Aung	
count 1	2	3	4	5	6		7 8
Breath:							
	in		held				out

Maat

	Aung	Shring	Aung		Shring		
count 1	2	3	4	5	6		7 8
Breath:							
	in		held				out

Herukhuti

	Hlring				Hrah		
count 1	2	3	4		5	6	7 8
Breath:							
	in		held				out

Heru

	Aung		Heru	Ausar	Hrah	
count 1	2	3	4	5	6	7 8
Breath:	in	held				out

Het-Heru

	Vang		Kling	Sauh		
count 1	2	3	4	5	6	7 8
Breath:	in	held				out

Sebek

	Aung		Aing		Aung	Aing
count 1	2	3	4	5	6	7 8
Breath:	in	held				out

Auset

	Aung		Vang	Duhung		
count 1	2	3	4	5	6	7 8
Breath:	in	held				out

Planetary

They all use the same melody

	Aung	Shrang	Shring	Shraung	Aung	
count 1	2	3	4	5	6	7 8
Breath:	in	held				out

SESH METUT NETER

The Sesh Metut Neter-the Book (of the) Word (of) God-is the work of the Goddess of wisdom, Seshat. This sister of Maat, hence belonging to the 4th sphere, corresponds to a faculty in the right side of the brain which processes the abstract meanings of images, and aids in the internalization of the focus of consciousness. The term "metut" is a very interesting example of the Kamitic linguistic process. It is a punning derivative of "metu" (word, speech), and "tut" (image, beget, clothe, collect, resemblance, statue). While "metu" primarily, though not exclusively denotes the phonetic, definitive (masculine) side of words, "metut" denotes, in most cases, the graphic, descriptive (feminine) side. As a derivative pun it combines the sound "tu" common to both words, with the related communication and creative functions of phonetic symbols-"metu," and graphic symbols-"tut." The denotations of "tut" can be easily related. "To beget" corresponds to the creative functions of "imagery." We thus find "tut" in such phrases as "Tut Mesheh Neteru," meaning "the image producer of the deities." "To collect" is to be understood in two ways. On one hand it refers to the concentration, or the ingathering of the faculties by focusing it on something. We find the following phrases in the literature, "tut ma" (to concentrate the vision, to gaze intensely on something), "tut ab" (to concentrate the will, to keep the will focused on something. I.e., keeping the attention focused on an image is one of the major keys to keeping the attention focused on the object of meditation). On the other hand, it refers to the synthesizing, and condensing power of images. As it is said, "a picture is worth a thousand words." The last meaning, as seen earlier, is the function of the 4th sphere.

From these we can understand why the Kamitians gave such importance to the hieroglyphic script, and the graphic arts (paintings, and statues). To this day, egyptologists are unable to give an intelligent reason for the fact that the Kamitians never gave up their hieroglyphic script with all its difficulties and cumbersomeness (hundreds of symbols), in spite of having produced the phonetic scripts (demotic, and hieratic) of about 27 symbols which form the basis of the very same script in which this book is written, and which most European, and Semitic people use. The key is to be found in the fact that the hieroglyphic (metut) script was used for most

religious, literary, and wisdom texts, while the phonetic (metu) script, once created, was used for accounting and legal documents. Once today's psychologists and scholars understand that descriptive language (showing), and graphic symbols are superior to phonetic language (telling) for the realization of understanding, then they will understand the Kamitic attitude to hieroglyphs.

The Sesh Metut Neter is a set of symbols tightly woven into the Kamitic cosmology which enables us to think complete and interrelated ideas on all subjects without verbalizing our thoughts. The fundamental principle behind this system resides in the fact that verbal thinking is the property of the left side of the brain which externalizes consciousness and is thus an obstructor of meditation. It is also the seat of our conditioned and earth born beliefs (the Sebau-enemies of Ra and Ausar), and thus the obstructor of our efforts to transcend our lower self. This is the substance of the saying, "Never let your left hand (should be, left side of the brain) know what the right hand is doing." Hypnotherapists may find this very useful, as one of their greatest problems is the depotentiating of resistances in the subject.

Meditation, therefore, relies heavily on the use of concrete and symbolic images. In the Kamitic tradition this was accomplished through the so-called "determinatives" of the hieroglyphic script, and the paintings, and statues of the deities that were so abundantly displayed in Kamitian society. Given the high degree of spiritual, and psychological sophistication behind the use of imagery, we must, from one point of view, forgive the Semitic and European people for their inability to do anything more than invent the concept that Africans were worshipers of idols. How could they understand that they were using a device for minimizing or excluding the involvement of the left side of the brain in their mental processes that were aimed at extracting meaning, or shutting out the verbal thought processes in order to bring to the fore the higher mental faculties?

If Westerners truly understood religion, and the processes of the brain, they would surround themselves with synthesizing images of divine themes, as Africans do, in place of all the "synthesizing images of materialism and hedonism" with which they surround themselves; billboards for tobacco, junk food, sex, alcoholic drinks, gambling, etc.

Following are a few basic symbols that can be used to non-verbally express your intention while meditating. Note that although they are

each associated to one of the stages of the meditation process, they can be used in any stage.

Note: The illustrations for these metutu are given at the end of this book.

1. The Ab: associate with it all information relating to the will, Heru (Shango, Shemesh, etc.), self reliance, confidence, courage to submit to truth, and wise counsel from a sage, etc.. Use it in place of such suggestions as "I follow my will," "my will is strong, and effective," "I have confidence in my Self," "I am self-reliant." To say that you are righteous, or that you follow divine law, see your heart balancing a feather on the scales (see the Maat card). Stage 1 - 4 of meditation.
2. The Aungkh: It is the hieroglyphic representation of the heka "Aung." Use it to symbolize giving, or receiving the life-force. As it corresponds to the undifferentiated life-force, you will have to combine it with other metut (symbols). With the Uas staff for health and happiness; with the Menat for joy; with Khepera for spiritual, or intellectual, or physical fertility, etc. 1st stage of meditation. In stage 1, and 3 of the meditation see a brilliant white aungkh entering your body, or of someone else, as a symbol of healing.
3. Apep: Associate with it all negative emotional, and sensual behavior patterns. In contrast to Westerners, who glorify or categorize these behaviors as human traits, the Kamitians classified them as animal traits. The serpent will remind you of the ambushing, and venomous nature of emotions, and sensuality. As the "serpents" and "worms" were the chief enemies of Ra, using them as symbols of your emotions, will help to keep uppermost in mind that the uncontrolled indulgence of emotions will rob you of your vitality, upon which depends your ability to invoke the deities (i.e., manifest the powers of the hekau), and through them to control the events in your life. See yourself cutting off the heads of the serpents, and stabbing them. 4th stage of meditation.
4. Auset: Associate all ideas of making the realization of your divinity the top priority in your life. First four stages of meditation.
5. The Ba: This is the part of the spirit in which dwells the Ausar faculty. Having realized some of the values of Ausar in your

daily life, chant Aung Hang Kshang, see yourself as the Ba bird wearing the White Crown of Ausar, and astral project to wherever you need to go.

6. The sistrum: Sistrums sound like tambourines without resonance. In Kamit they were used along with Het-Heru chants to drive away the depressive emotions (evil spirits) which drain away the life-force. As you meditate on the Het-Heru chant visualize yourself dancing, and shaking the sistrum. Hear the sound. Use this meditation when depressed in place of dwelling on the thought content of your depression. 3rd stage of meditation.
7. The Benu: This is the so-called phoenix which rises out of the ashes. It is the symbol of succeeding in holding on to the values of Ausar when strongly tempted to function according to the lower self. The ashes are symbolic of having been burned by the heat of Ra (tapas) that is generated in all difficult situations in which we are challenged to live Truth. Rather than verbalizing your thoughts, see yourself as the Benu bird flying away from the situation. Associate all Ausar information with it. 1st - 4th stages of meditation.
8. Bes: Symbol of merriment, and joy. Bes is a "celestial" musician that is in charge of inducing merriment, which is a healing source, especially for the female reproductive system.
9. The Shepherds' Crook: This is a sign of dominion, and leadership through inner force. It is gentleness without, and force within. Use to meditate on a situation that requires working with inner force, as opposed to the outer display of power. This is especially important when you get a Heru/Auset reading, as well as Heru readings dealing with domestic, and family matters. Stages 1 - 3.
10. The Djed: It symbolizes the backbone of Ausar. Associate all ideas about stability, the stilling of thoughts, and so on, with it.
11. The Ausar glyph: Associate all Ausar material with it. Use it to remind yourself of the importance of stage one-the foundation-of the meditation process. Stages 1 - 4.
12. The Flail: This is the sign of dominion, and leadership through the outer show of force. But this is the force of Heru who declares his authority by being an exemplar of strength of character, and the rule of truth, as opposed to Herukhuti's outer display of force through threats of harm. Stages 1 - 4.

13. Heru-Pa-Khart: See Chapter 17 under Heru. Use it to remind yourself (stage 1 - 3) of the role of hekau in the use of your will.
14. The 4 supports of heaven: Associate with it all ideas of the role of order and cycles in your life. The 4 supports of heaven are the cardinal points which as symbols of the 4 basic phases of cycles, and the 4 sources of the electromagnetism influencing all events on earth are used to symbolize the divine order that controls life. Stages 1 - 8.
15. The Heh glyph: It is a symbol of eternity ("the millions of years"). See yourself holding these two branches as a means of indicating that your life, or the life of your enterprise (a business, marriage, etc.) will last a long time. Stages 1 - 3.
16. Arrows of Neith: Visualize it as the insignia of a shield or banner, to symbolize a means of protecting the person (Ka).
17. Khepera: It is a symbol of spiritual and physical fertility. Kamitian women used to eat them-especially the green variety-on the belief that they increased fertility. Stages 1 - 3.
18. Khenemu: This is the symbol of the elemental spirits that carry out the work of the hekau on the level of the animal spirit.
19. The Lotus: The fact that lotuses have their roots in water, and open and close their flowers in relationship to the amount of sunlight they receive, make them apt symbols of the chakras (psychic centers). They too have their roots in the waters (Nut), and require the arousal of Ra in order to become fully active. Use it to remind yourself of the processess that you must use in order to achieve your goals in a spiritual fashion.
20. The Papyrus Scepter: Papyrus was the plant used by the Kamitians to make paper, hence the source of the word itself. The scepter then, is a symbol of the dominant role, or importance of written records in our life, especially, the recordings of divine law,- the scriptures, cosmologies, scientific principles, and data, etc. Use it to meditate on your need to be more informed of laws, scientific principles, and data. Stages 2, and 4 of the meditation process.
21. The Menat: Associate all ideas of joy to it.
22. Min: This Deity represents the attainment of success, through discipline (symbolized by the flail raised overhead), and the cultivation of a high libido, yet moderated sexual indulgence (symbolized by the erect phallus). Min was chiefly depicted

in this form, standing at the top of stairs, where he received the offerings of the first fruits.

- 23a. Left Utchat: Aabit, the left, lunar eye of Ra. It corresponds to the right side of the brain. Associate all ideas regarding the use of visualizations that are aimed at gaining insight, especially when the breath is flowing predominantly through the left nostril. You can tell by placing a mirror under the nostrils to see which one makes a greater fog. This power is also greater during the waxing half of the month, the second half of the day, the second half of the year, etc.
- 23b. Right Utchat: Aakhut, the right, solar eye of Ra. It corresponds to the left side of the brain. Associate all ideas regarding the use of visualizations that are used aggressively or defensively. This eye is more powerful when the breath is flowing predominantly through the right nostril.
- 24. The Uas Scepter: This is the symbol of well being, happiness, and good health.
- 25. The Sa: It corresponds to the mode of energy/matter that the spirit uses to form our sense images (imaging of tastes, smells, etc.).
- 26. The Shekem staff: Use it to represent all ideas regarding the manifestation of power on the third sphere level of being.
- 27. The head of Set: This symbol is used to represent the use of clever rationalizations and force to oppress and control others.
- 28. Tem's Crown: The crown of two plumes is used to identify yourself with Tem, the representative of Ausar in the Ra system.
- 29. The Tet: This symbol, popularly known as "Auset's buckle," in reality, depicts the union of the organs of generation. It is the Kamitic counterpart of the linga-yoni of Dravidian India. Use it to denote the idea of becoming pregnant, or the idea of uniting the will to the spirit, through mediumistic trance.
- 30. Sma Tau: This symbol represents the unity of all dualities. The papyrus plant represents the left side of the brain and all yang correspondences. The lotus plant represents the right side of the brain and all ying correspondences.
- 31. Hetep: Use it to denote the idea of the state of peace that cannot be upset by any externals. As this is the source of power, it can also be extended to denote the idea of the ability to

generate the power to achieve a goal by maintaining an unshakeable inner peace.

These are but a few of the symbols composing the Sesh Metut Neter. If you work consistently with all of them you will establish a sophisticated means of communicating with your life-force. Once programmed into the spirit, the divine intelligences (Deities), and ancestors will use these symbols to communicate with you during dreams, and meditations.

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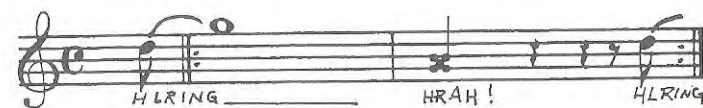
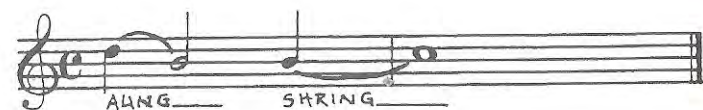
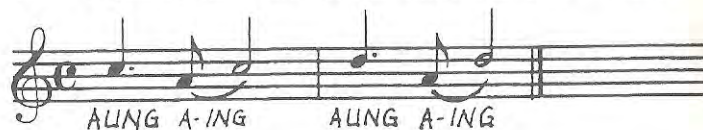
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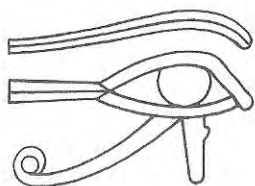
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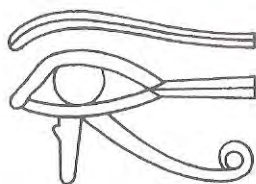
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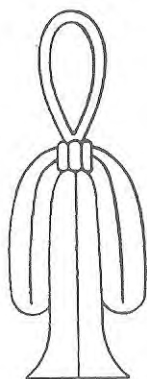




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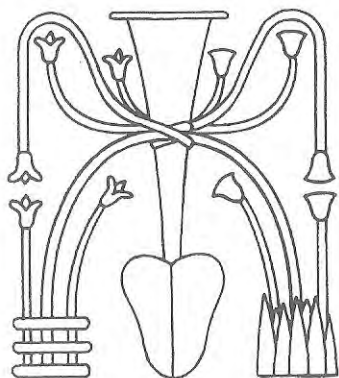
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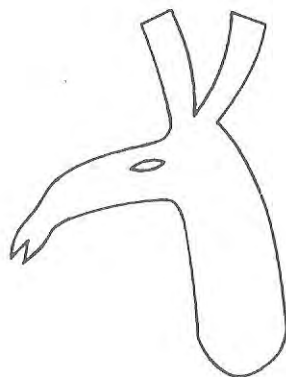
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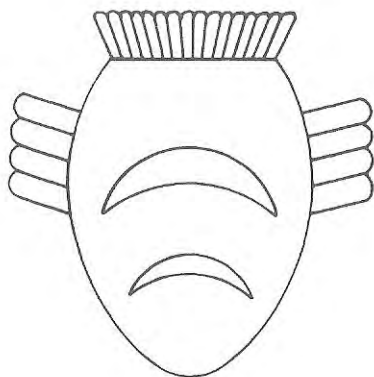
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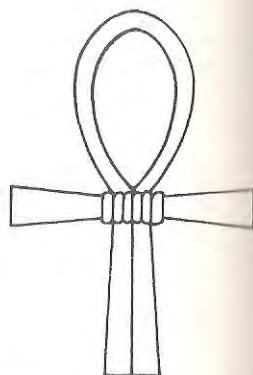
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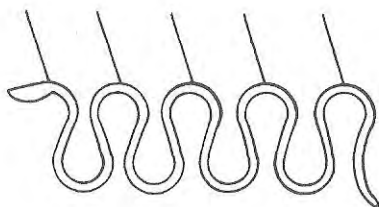
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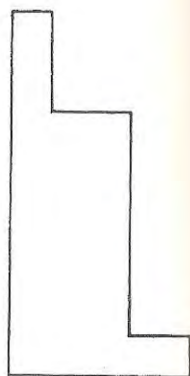
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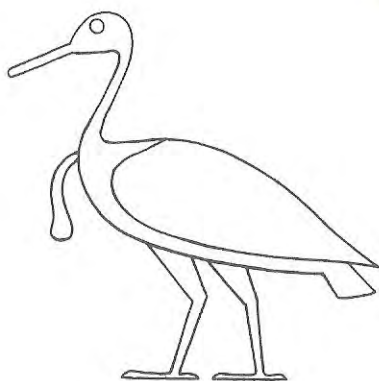
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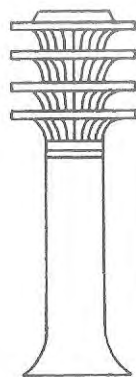
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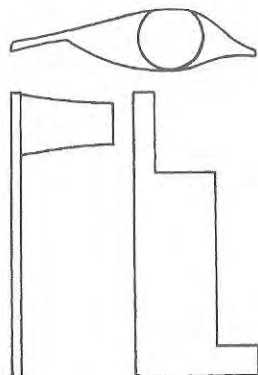
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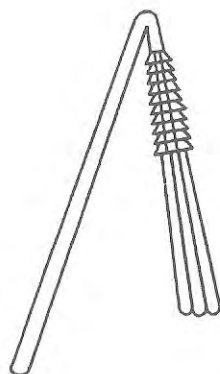
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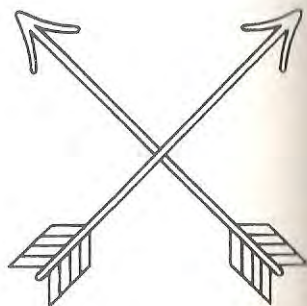
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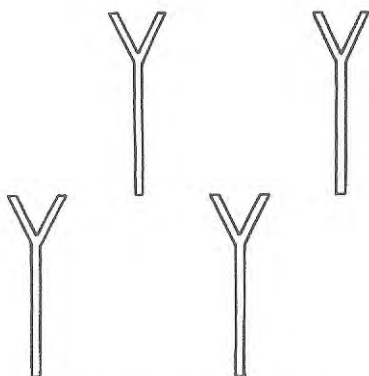
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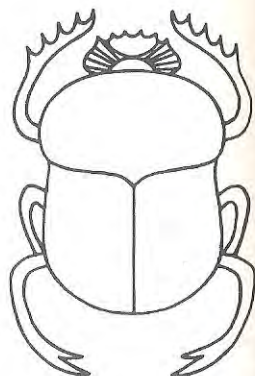
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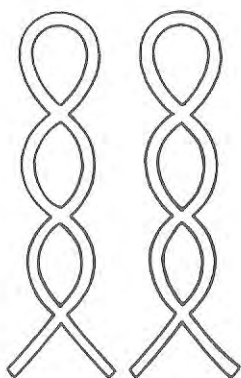
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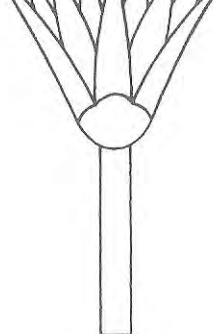
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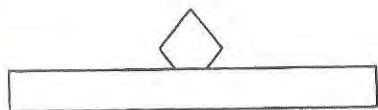
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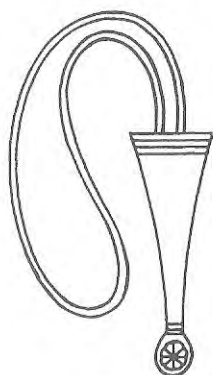
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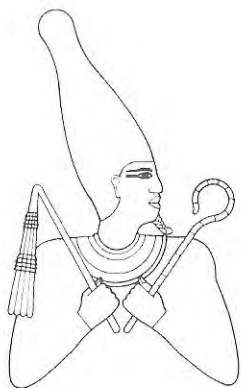


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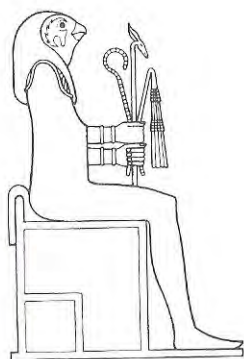
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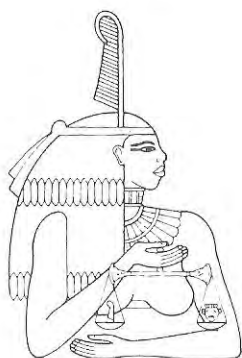
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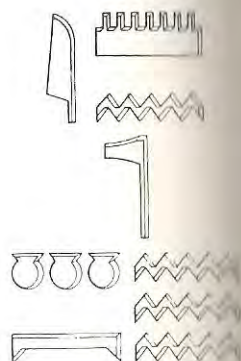
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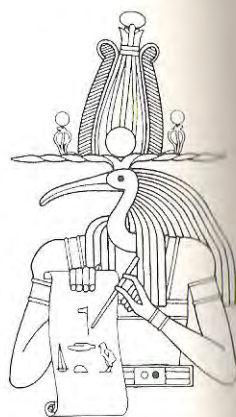
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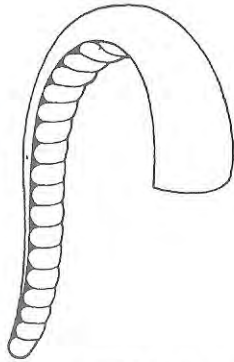
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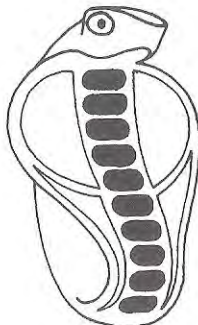
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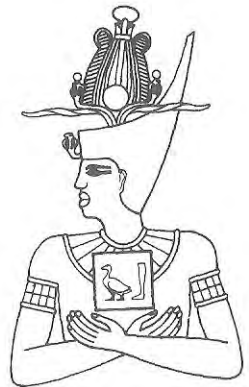
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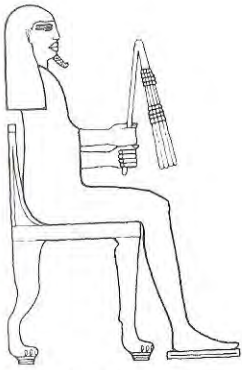
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THE
KYBALION
A STUDY OF
THE HERMETIC PHILOSOPHY OF
ANCIENT EGYPT AND
GREECE
BY
THREE INITIATES

"THE LIPS OF WISDOM ARE CLOSED, EXCEPT TO THE
EARS OF UNDERSTANDING"

THE YOGI PUBLICATION SOCIETY
MASONIC TEMPLE
CHICAGO, ILL

TO

HERMES TRISMEGISTUS

KNOWN BY THE ANCIENT
EGYPTIANS AS

“THE GREAT GREAT”

AND

“MASTER OF MASTERS”

THIS LITTLE VOLUME OF HERMETIC TEACHINGS
IS REVERENTLY DEDICATED

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INTRODUCTION.

We take great pleasure in presenting to the attention of students and investigators of the Secret Doctrines this little work based upon the world-old Hermetic Teachings. There has been so little written upon this subject, notwithstanding the countless references to the Teachings in the many works upon occultism, that the many earnest searchers after the Arcane Truths will doubtless welcome the appearance of the present volume.

The purpose of this work is not the enunciation of any special philosophy or doctrine, but rather is to give to the students a statement of the Truth that will serve to reconcile the many bits of occult knowledge that they may have acquired, but which are apparently opposed to each other and which often serve to discourage and disgust the beginner in the study. Our intent is not to erect a new Temple of Knowledge, but rather to place in the hands of the student a Master-Key with which he may open the many inner doors in the Temple of Mystery through the main portals he has already entered.

There is no portion of the occult teachings possessed by the world which have been so closely guarded as the fragments of the Hermetic Teachings which have come down to us over the tens of centuries which have elapsed since the lifetime of its great founder, Hermes Trismegistus, the "scribe of the gods," who dwelt in old Egypt in the days when the present race of men was in its infancy. Contemporary with Abraham, and, if the legends be true, an instructor of that venerable sage, Hermes was, and is, the Great Central Sun of Occultism, whose rays have served to illumine the countless teachings which have been promulgated since his time. All the fundamental and basic teachings embedded in the esoteric teachings of every race may be traced back to Hermes. Even the most ancient teachings of India undoubtedly have their roots in the original Hermetic Teachings.

From the land of the Ganges many advanced occultists wandered to the land of Egypt, and sat at the feet of the Master. From him they obtained the Master-Key which explained and reconciled their divergent views, and thus the Secret Doctrine was firmly established. From other lands also came the learned ones, all of whom regarded Hermes as the Master of Masters, and his influence was so great that in spite of the many wanderings from the path on the part of the centuries of teachers in these different lands, there may still be found a certain basic resemblance and correspondence which underlies the many and often quite divergent theories entertained and taught by the occultists of these different lands today. The student of Comparative Religions will be able to perceive the influence of the Hermetic Teachings in every religion worthy of the name, now known to man, whether it be a dead religion or one in full vigor in our own times. There is always a certain correspondence in spite of the contradictory features, and the Hermetic Teachings act as the Great Reconciler.

The lifework of Hermes seems to have been in the direction of planting the great Seed-Truth which has grown and blossomed in so many strange forms, rather than to establish a school of philosophy which would dominate the world's thought. But, nevertheless, the original truths taught by him have been kept intact in their original purity by a few men in each age, who, refusing great numbers of half-developed students and followers, followed the Hermetic custom and reserved their truth for the few who were ready to comprehend and master it. From lip to ear the truth has been handed down among the few. There have always been a few Initiates in each generation, in the various lands of the earth, who kept alive the sacred flame of the Hermetic Teachings, and such have always been willing to use their lamps to re-light the lesser lamps of the outside world, when the light of truth grew dim, and clouded by reason of neglect, and when the wicks became clogged with foreign matter. There were always a few to tend faithfully the altar of the Truth, upon which was kept alight the Perpetual Lamp of Wisdom. These men devoted their lives to the labor of love which the poet has so well stated in his lines:

"O, let not the flame die out! Cherished age after age in its dark cavern—in its holy temples cherished. Fed by pure ministers of love —let not the flame die out!"

These men have never sought popular approval, nor numbers of followers. They are indifferent to these things, for they know how few there are in each generation who are ready for the truth, or who would recognize it if it were presented to them. They reserve the "strong meat for men," while others furnish the "milk for babes." They reserve their pearls of wisdom for the few elect, who recognize their value and who wear them in their crowns, instead of casting them before the materialistic vulgar swine, who would trample them in the mud and mix them with their disgusting mental food. But still these men have never forgotten or overlooked the original teachings of Hermes, regarding the passing on of the words of truth to those ready to receive it, which teaching is stated in The Kybalion as follows: "Where fall the footsteps of the Master, the ears of those ready for his Teaching open wide." And again: "When the ears of the student are ready to hear, then cometh the lips to fill them with wisdom." But their customary attitude has always been strictly in accordance with the other Hermetic aphorism, also in The Kybalion: "The lips of Wisdom are closed, except to the ears of Understanding."

There are those who have criticised this attitude of the Hermetists, and who have claimed that they did not manifest the proper spirit in their policy of seclusion and reticence. But a moment's glance back over the pages of history will show the wisdom of the Masters, who knew the folly of attempting to teach to the world that which it was neither ready or willing to receive. The Hermetists have never sought to be martyrs, and have, instead, sat silently aside with a pitying smile on their closed lips, while the "heathen raged noisily about them" in their customary amusement of putting to death and torture the honest but misguided enthusiasts who imagined that they could force upon a race of barbarians the truth capable of being understood only by the elect who had advanced along The Path.

And the spirit of persecution has not as yet died out in the land. There are certain Hermetic Teachings, which, if publicly promulgated, would bring down upon the teachers a great cry of scorn and revilement from the multitude, who would again raise the cry of "Crucify! Crucify."

In this little work we have endeavored to give you an idea of the fundamental teachings of The Kybalion, striving to give you the working Principles, leaving you to apply them yourselves, rather than attempting to work out the teaching in detail. If you are a true student, you will be able to work out and apply these Principles—if not, then you must develop yourself into one, for otherwise the Hermetic Teachings will be as "words, words, words" to you.

THE THREE INITIATES.

CHAPTER I

THE HERMETIC PHILOSOPHY.

"The lips of wisdom are closed, except to the ears of Understanding."—*The Kybalion*.

From old Egypt have come the fundamental esoteric and occult teachings which have so strongly influenced the philosophies of all races, nations and peoples, for several thousand years. Egypt, the home of the Pyramids and the Sphinx, was the birthplace of the Hidden Wisdom and Mystic Teachings. From her Secret Doctrine all nations have borrowed. India, Persia, Chaldea, Medea, China, Japan, Assyria, ancient Greece and Rome, and other ancient countries partook liberally at the feast of knowledge which the Hierophants and Masters of the Land of Isis so freely provided for those who came prepared to partake of the great store of Mystic and Occult Lore which the master-minds of that ancient land had gathered together.

In ancient Egypt dwelt the great Adepts and Masters who have never been surpassed, and who seldom have been equaled, during the centuries that have taken their processional flight since the days of the Great Hermes. In Egypt was located the Great Lodge of Lodges of the Mystics. At the doors of her Temples entered the Neophytes who afterward, as Hierophants, Adepts, and Masters, traveled to the four corners of the earth, carrying with them the precious knowledge which they were ready, anxious, and willing to pass on to those who were ready to receive the same. All students of the Occult recognize the debt that they owe to these venerable Masters of that ancient land.

But among these great Masters of Ancient Egypt there once dwelt one of whom Masters hailed as "The Master of Masters." This man, if "man" indeed he was, dwelt in Egypt in the earliest days. He was known as Hermes Trismegistus. He was the father of the Occult Wisdom; the founder of Astrology; the discoverer of Alchemy. The details of his life story are lost to history, owing to the lapse of the years, though several of the ancient countries disputed with each other in their claims to the honor of having furnished his birthplace—and this thousands of years ago. The date of his sojourn in Egypt, in that his last incarnation on this planet, is not now known, but it has been fixed at the early days of the oldest dynasties of Egypt—long before the days of Moses. The best authorities regard him as a contemporary of Abraham, and some of the Jewish traditions go so far as to claim that Abraham acquired a portion of his mystic knowledge from Hermes himself.

As the years rolled by after his passing from this plane of life (tradition recording that he lived three hundred years in the flesh), the Egyptians deified Hermes, and made him one of their gods, under the name of Thoth. Years after, the people of Ancient Greece also made him one of their many gods—calling him "Hermes, the god of Wisdom." The Egyptians revered his memory for many centuries—yes, tens of centuries—calling him "the Scribe of the Gods," and bestowing upon him, distinctively, his ancient title, "Trismegistus," which means "the thrice-great"; "the great-great"; "the greatest-great"; etc. In all the ancient lands, the name of Hermes Trismegistus was revered, the name being synonymous with the "Fount of Wisdom."

Even to this day, we use the term "hermetic" in the sense of "secret"; "sealed so that nothing can escape"; etc., and this by reason of the fact that the followers of Hermes always observed the principle of secrecy in their teachings. They did not believe in "casting pearls before swine," but rather held to the teaching "milk for babes; meat for strong men," both of which maxims are familiar to readers of the Christian scriptures, but both of which had been used by the Egyptians for centuries before the Christian era.

And this policy of careful dissemination of the truth has always characterized the Hermetics, even unto the present day. The Hermetic Teachings are to be found in all lands, among all religions, but never identified with any particular country, nor with any particular religious sect. This because of the warning of the ancient teachers against allowing the

Secret Doctrine to become crystallized into a creed. The wisdom of this caution is apparent to all students of history. The ancient occultism of India and Persia degenerated, and was largely lost, owing to the fact that the teachers became priests, and so mixed theology with the philosophy, the result being that the occultism of India and Persia has been gradually lost amidst the mass of religious superstition, cults, creeds and "gods." So it was with Ancient Greece and Rome. So it was with the Hermetic Teachings of the Gnostics and Early Christians, which were lost at the time of Constantine, whose iron hand smothered philosophy with the blanket of theology, losing to the Christian Church that which was its very essence and spirit, and causing it to grope throughout several centuries before it found the way back to its ancient faith, the indications apparent to all careful observers in this Twentieth Century being that the Church is now struggling to get back to its ancient mystic teachings.

But there were always a few faithful souls who kept alive the Flame, tending it carefully, and not allowing its light to become extinguished. And thanks to these staunch hearts, and fearless minds, we have the truth still with us. But it is not found in books, to any great extent. It has been passed along from Master to Student; from Initiate to Hierophant; from lip to ear. When it was written down at all, its meaning was veiled in terms of alchemy and astrology, so that only those possessing the key could read it aright. This was made necessary in order to avoid the persecutions of the theologians of the Middle Ages, who fought the Secret Doctrine with fire and sword; stake, gibbet and cross. Even to this day there will be found but few reliable books on the Hermetic Philosophy, although there are countless references to it in many books written on various phases of Occultism. And yet, the Hermetic Philosophy is the only Master Key which will open all the doors of the Occult Teachings!

In the early days, there was a compilation of certain Basic Hermetic Doctrines, passed on from teacher to student, which was known as "THE KYBALION," the exact significance and meaning of the term having been lost for several centuries. This teaching, however, is known to many to whom it has descended, from mouth to ear, on and on throughout the centuries. Its precepts have never been written down, or printed, so far as we know. It was merely a collection of maxims, axioms, and precepts, which were non-understandable to outsiders, but which were readily understood by students, after the axioms, maxims, and precepts had been explained and exemplified by the Hermetic Initiates to their Neophytes. These teachings really constituted the basic principles of "The Art of Hermetic Alchemy," which, contrary to the general belief, dealt in the mastery of Mental Forces, rather than Material Elements—the Transmutation of one kind of Mental Vibrations into others. instead of the changing of one kind of metal into another. The legends of the "Philosopher's Stone" which would turn base metal into Gold, was an allegory relating to Hermetic Philosophy, readily understood by all students of true Hermeticism.

In this little book, of which this is the First Lesson, we invite our students to examine into the Hermetic Teachings, as set forth in THE KYBALION, and as explained by ourselves, humble students of the Teachings, who, while bearing the title of Initiates, are still students at the feet of HERMES, the Master. We herein give you many of the maxims, axioms and precepts of THE KYBALION, accompanied by explanations and illustrations which we deem likely to render the teachings more easily comprehended by the modern student, particularly as the original text is purposely veiled in obscure terms.

The original maxims, axioms, and precepts of "THE KYBALION" are printed herein, in quotation marks, the proper credit being given. Our own work is printed in the regular way, in the body of the work. We trust that the many students to whom we now offer this little work will derive as much benefit from the study of its pages as have the many who have gone on before, treading the same Path to Mastery throughout the centuries that have passed since the times of HERMES TRISMEGISTUS—the Master of Masters—the Great-Great. In the words of "THE KYBALION":

“Where fall the footsteps of the Master, the ears of those ready for his Teaching open wide.”—*The Kybalion*.

“When the ears of the student are ready to hear, then cometh the lips to fill them with Wisdom.”—*The Kybalion*.

So that according to the Teachings, the passage of this book to those ready for the instruction will attract the attention of such as are prepared to receive the Teaching. And, likewise, when the pupil is ready to receive the truth, then will this little book come to him, or her. Such is The Law. The Hermetic Principle of Cause and Effect, in its aspect of The Law of Attraction, will bring lips and ear together—pupil and book in company. So mote it be!

CHAPTER II.

THE SEVEN HERMETIC PRINCIPLES.

"The Principles of Truth are Seven; he who knows these, understandingly, possesses the Magic Key before whose touch all the Doors of the Temple fly open."—*The Kybalion*.

The Seven Hermetic Principles, upon which the entire Hermetic Philosophy is based, are as follows:

- I. THE PRINCIPLE OF MENTALISM.
- II. THE PRINCIPLE OF CORRESPONDENCE.
- III. THE PRINCIPLE OF VIBRATION.
- IV. THE PRINCIPLE OF POLARITY.
- V. THE PRINCIPLE OF RHYTHM.
- VI. THE PRINCIPLE OF CAUSE AND EFFECT.
- VII. THE PRINCIPLE OF GENDER.

These Seven Principles will be discussed and explained as we proceed with these lessons. A short explanation of each, however, may as well be given at this point.

I. THE PRINCIPLE OF MENTALISM.

"THE ALL is MIND; The Universe is Mental."—*The Kybalion*.

This Principle embodies the truth that "All is Mind." It explains that THE ALL (which is the Substantial Reality underlying all the outward manifestations and appearances which we know under the terms of "The Material Universe"; the "Phenomena of Life"; "Matter"; "Energy"; and in short, all that is apparent to our material senses) is SPIRIT, which in itself is UNKNOWABLE and UNDEFINABLE, but which may be considered and thought of as AN UNIVERSAL, INFINITE, LIVING MIND. It also explains that all the phenomenal world or universe is simply a Mental Creation of THE ALL, subject to the Laws of Created Things, and that the universe, as a whole, and in its parts or units, has its existence in the Mind of THE ALL, in which Mind we "live and move and have our being." This Principle, by establishing the Mental Nature of the Universe, easily explains all of the varied mental and psychic phenomena that occupy such a large portion of the public attention, and which, without such explanation, are non-understandable and defy scientific treatment. An understanding of this great Hermetic Principle of Mentalism enables the individual to readily grasp the laws of the Mental Universe, and to apply the same to his well-being and advancement. The Hermetic Student is enabled to apply intelligently the great Mental Laws, instead of using them in a haphazard manner. With the Master-Key in his possession, the student may unlock the many doors of the mental and psychic temple of knowledge, and enter the same freely and intelligently. This Principle explains the true nature of "Energy," "Power," and "Matter," and why and how all these are subordinate to the Mastery of Mind. One of the old Hermetic Masters wrote, long ages ago: "He who grasps the truth of the Mental Nature of the Universe is well advanced on The Path to Mastery." And these words are as true to-day as at the time they were first written. Without this Master-Key, Mastery is impossible, and the student knocks in vain at the many doors of The Temple.

II. THE PRINCIPLE OF CORRESPONDENCE.

"As above, so below; as below, so above."—*The Kybalion*

This Principle embodies the truth that there is always a Correspondence between the laws and phenomena of the various planes of Being and Life. The old Hermetic axiom ran in these words: "As above, so below; as below, so above." And the grasping of this Principle gives one the means of solving many a dark paradox, and hidden secret of Nature. There are planes beyond our knowing, but when we apply the Principle of Correspondence to them we are able to understand much that would otherwise be unknowable to us. This Principle is of universal application and manifestation, on the various planes of the material, mental, and spiritual universe—it is an Universal Law. The ancient Hermetists considered this Principle as one of the most important mental instruments by which man was able to pry aside the obstacles which hid from view the Unknown. Its use even tore aside the Veil of Isis to the extent that a glimpse of the face of the goddess might be caught. Just as a knowledge of the Principles of Geometry enables man to measure distant suns and their movements, while seated in his observatory, so a knowledge of the Principle of Correspondence enables Man to reason intelligently from the Known to the Unknown. Studying the monad, he understands the archangel.

III. THE PRINCIPLE OF VIBRATION.

"Nothing rests; everything moves; everything vibrates."—*The Kybalion*.

This Principle embodies the truth that "everything is in motion"; "everything vibrates"; "nothing is at rest"; facts which Modern Science endorses, and which each new scientific discovery tends to verify. And yet this Hermetic Principle was enunciated thousands of years ago, by the Masters of Ancient Egypt. This Principle explains that the differences between different manifestations of Matter, Energy, Mind, and even Spirit, result largely from varying rates of Vibration. From THE ALL, which is Pure Spirit, down to the grossest form of Matter, all is in vibration—the higher the vibration, the higher the position in the scale. The vibration of Spirit is at such an infinite rate of intensity and rapidity that it is practically at rest—just as a rapidly moving wheel seems to be motionless. And at the other end of the scale, there are gross forms of matter whose vibrations are so low as to seem at rest. Between these poles, there are millions upon millions of varying degrees of vibration. From corpuscle and electron, atom and molecule, to worlds and universes, everything is in vibratory motion. This is also true on the planes of energy and force (which are but varying degrees of vibration); and also on the mental planes (whose states depend upon vibrations); and even on to the spiritual planes. An understanding of this Principle, with the appropriate formulas, enables Hermetic students to control their own mental vibrations as well as those of others. The Masters also apply this Principle to the conquering of Natural phenomena, in various ways. "He who understands the Principle of Vibration, has grasped the sceptre of power," says one of the old writers.

IV. THE PRINCIPLE OF POLARITY.

"Everything is Dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled."—*The Kybalion*.

This Principle embodies the truth that "everything is dual"; "everything has two poles"; "everything has its pair of opposites," all of which were old Hermetic axioms. It explains the old paradoxes, that have perplexed so many, which have been stated as follows: "Thesis and antithesis are identical in nature, but different in degree"; "opposites are the same, differing only in degree"; "the pairs of opposites may be reconciled"; "extremes meet"; "everything is and isn't, at the same time"; "all truths are but half-truths"; "every truth is half-

false"; "there are two sides to everything," etc., etc., etc. It explains that in everything there are two poles, or opposite aspects, and that "opposites" are really only the two extremes of the same thing, with many varying degrees between them. To illustrate: Heat and Cold, although "opposites," are really the same thing, the differences consisting merely of degrees of the same thing. Look at your thermometer and see if you can discover where "heat" terminates and "cold" begins! There is no such thing as "absolute heat" or "absolute cold"—the two terms "heat" and "cold" simply indicate varying degrees of the same thing, and that "same thing" which manifests as "heat" and "cold" is merely a form, variety, and rate of Vibration. So "heat" and "cold" are simply the "two poles" of that which we call "Heat"—and the phenomena attendant thereupon are manifestations of the Principle of Polarity. The same principle manifests in the case of "Light and Darkness," which are the same thing, the difference consisting of varying degrees between the two poles of the phenomena. Where does "darkness" leave off, and "light" begin? What is the difference between "Large and Small"? Between "Hard and Soft"? Between "Black and White"? Between "Sharp and Dull"? Between "Noise and Quiet"? Between "High and Low"? Between "Positive and Negative"? The Principle of Polarity explains these paradoxes, and no other Principle can supersede it. The same Principle operates on the Mental Plane. Let us take a radical and extreme example that of "Love and Hate," two mental states apparently totally different. And yet there are degrees of Hate and degrees of Love, and a middle point in which we use the terms "Like or Dislike," which shade into each other so gradually that sometimes we are at a loss to know whether we "like" or "dislike" or "neither." And all are simply degrees of the same thing, as you will see if you will but think a moment. And, more than this (and considered of more importance by the Hermetists), it is possible to change the vibrations of Hate to the vibrations of Love, in one's own mind, and in the minds of others. Many of you, who read these lines, have had personal experiences of the involuntary rapid transition from Love to Hate, and the reverse, in your own case and that of others. And you will therefore realize the possibility of this being accomplished by the use of the Will, by means of the Hermetic formulas. "Good and Evil" are but the poles of the same thing, and the Hermetist understands the art of transmuting Evil into Good, by means of an application of the Principle of Polarity. In short, the "Art of Polarization" becomes a phase of "Mental Alchemy" known and practiced by the ancient and modern Hermetic Masters. An understanding of the Principle will enable one to change his own Polarity, as well as that of others, if he will devote the time and study necessary to master the art.

V. THE PRINCIPLE OF RHYTHM.

"Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates."—*The Kybalion*.

This Principle embodies the truth that in everything there is manifested a measured motion, to and fro; a flow and inflow; a swing backward and forward; a pendulum-like movement; a tide-like ebb and flow; a high-tide and low-tide; between the two poles which exist in accordance with the Principle of Polarity described a moment ago. There is always an action and a reaction; an advance and a retreat; a rising and a sinking. This is in the affairs of the Universe, suns, worlds, men, animals, mind, energy, and matter. This law is manifest in the creation and destruction of worlds; in the rise and fall of nations; in the life of all things; and finally in the mental states of Man (and it is with this latter that the Hermetists find the understanding of the Principle most important). The Hermetists have grasped this Principle, finding its universal application, and have also discovered certain means to overcome its effects in themselves by the use of the appropriate formulas and methods. They apply the Mental Law of Neutralization. They cannot annul the Principle, or cause it to cease its operation, but they have learned how to escape its effects upon themselves to a

certain degree depending upon the Mastery of the Principle. They have learned how to USE it, instead of being USED BY it. In this and similar methods, consist the Art of the Hermetists. The Master of Hermetics polarizes himself at the point at which he desires to rest, and then neutralizes the Rhythmic swing of the pendulum which would tend to carry him to the other pole. All individuals who have attained any degree of Self-Mastery do this to a certain degree, more or less unconsciously, but the Master does this consciously, and by the use of his Will, and attains a degree of Poise and Mental Firmness almost impossible of belief on the part of the masses who are swung backward and forward like a pendulum. This Principle and that of Polarity have been closely studied by the Hermetists, and the methods of counteracting, neutralizing, and USING them form an important part of the Hermetic Mental Alchemy.

VI. THE PRINCIPLE OF CAUSE AND EFFECT.

"Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law."—*The Kybalion*.

This Principle embodies the fact that there is a Cause for every Effect; an Effect from every Cause. It explains that: "Everything Happens according to Law"; that nothing ever "merely happens"; that there is no such thing as Chance; that while there are various planes of Cause and Effect, the higher dominating the lower planes, still nothing ever entirely escapes the Law. The Hermetists understand the art and methods of rising above the ordinary plane of Cause and Effect, to a certain degree, and by mentally rising to a higher plane they become Causers instead of Effects. The masses of people are carried along, obedient to environment; the wills and desires of others stronger than themselves; heredity; suggestion; and other outward causes moving them about like pawns on the Chessboard of Life. But the Masters, rising to the plane above, dominate their moods, characters, qualities, and powers, as well as the environment surrounding them, and become Movers instead of pawns. They help to PLAY THE GAME OF LIFE, instead of being played and moved about by other wills and environment. They USE the Principle instead of being its tools. The Masters obey the Causation of the higher planes, but they help to RULE on their own plane. In this statement there is condensed a wealth of Hermetic knowledge—let him read who can.

VII. THE PRINCIPLE OF GENDER.

"Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on all planes."—*The Kybalion*.

VII. THE PRINCIPLE OF GENDER.

This Principle embodies the truth that there is GENDER manifested in everything—the Masculine and Feminine Principles ever at work. This is true not only of the Physical Plane, but of the Mental and even the Spiritual Planes. On the Physical Plane, the Principle manifests as SEX, on the higher planes it takes higher forms, but the Principle is ever the same. No creation, physical, mental or spiritual, is possible without this Principle. An understanding of its laws will throw light on many a subject that has perplexed the minds of men. The Principle of Gender works ever in the direction of generation, regeneration, and creation. Everything, and every person, contains the two Elements or Principles, or this great Principle, within it, him or her. Every Male thing has the Female Element also; every Female contains also the Male Principle. If you would understand the philosophy of Mental and Spiritual Creation, Generation, and Re-generation, you must understand and study this Hermetic Principle. It contains the solution of many mysteries of Life. We caution you that this Principle has no reference to the many base, pernicious and degrading lustful theories,

teachings and practices, which are taught under fanciful titles, and which are a prostitution of the great natural principle of Gender. Such base revivals of the ancient infamous forms of Phallicism tend to ruin mind, body and soul, and the Hermetic Philosophy has ever sounded the warning note against these degraded teachings which tend toward lust, licentiousness, and perversion of Nature's principles. if you seek such teachings, you must go elsewhere for them—Hermeticism contains nothing for you along these lines. To the pure, all things are pure; to the base, all things are base.

CHAPTER III.

MENTAL TRANSMUTATION.

"Mind (as well as metals and elements) may be transmuted, from state to state; degree to degree; condition to condition; pole to pole; vibration to vibration. True Hermetic Transmutation is a Mental Art."—*The Kybalion*.

As we have stated, the Hermetists were the original alchemists, astrologers, and psychologists, Hermes having been the founder of these schools of thought. From astrology has grown modern astronomy; from alchemy has grown modern chemistry; from the mystic psychology has grown the modern psychology of the schools. But it must not be supposed that the ancients were ignorant of that which the modern schools suppose to be their exclusive and special property. The records engraved on the stones of Ancient Egypt show conclusively that the ancients had a full comprehensive knowledge of astronomy, the very building of the Pyramids showing the connection between their design and the study of astronomical science. Nor were they ignorant of Chemistry, for the fragments of the ancient writings show that they were acquainted with the chemical properties of things; in fact, the ancient theories regarding physics are being slowly verified by the latest discoveries of modern science, notably those relating to the constitution of matter. Nor must it be supposed that they were ignorant of the so-called modern discoveries in psychology—on the contrary, the Egyptians were especially skilled in the science of Psychology, particularly in the branches that the modern schools ignore, but which, nevertheless, are being uncovered under the name of "psychic science" which is perplexing the psychologists of today, and making them reluctantly admit that "there may be something in it after all."

The truth is, that beneath the material chemistry, astronomy and psychology (that is, the psychology in its phase of "brain-action"), the ancients possessed a knowledge of transcendental astronomy, called astrology; of transcendental chemistry, called alchemy; of transcendental psychology, called mystic psychology. They possessed the Inner Knowledge as well as the Outer Knowledge, the latter alone being possessed by modern scientists. Among the many secret branches of knowledge possessed by the Hermetists, was that known as Mental Transmutation, which forms the subject matter of this lesson.

"Transmutation" is a term usually employed to designate the ancient art of the transmutation of metals—particularly of the base metals into gold. The word "Transmute" means "to change from one nature, form, or substance, into another; to transform" (Webster). And accordingly, "Mental Transmutation" means the art of changing and transforming mental states, forms, and conditions, into others. So you may see that Mental Transmutation is the "Art of Mental Chemistry," if you like the term—a form of practical Mystic Psychology.

But this means far more than appears on the surface. Transmutation, Alchemy, or Chemistry, on the Mental Plane is important enough in its effects, to be sure, and if the art stopped there it would still be one of the most important branches of study known to man. But this is only the beginning. Let us see why!

The first of the Seven Hermetic Principles is the Principle of Mentalism, the axiom of which is "THE ALL is Mind; the Universe is Mental," which means that the Underlying Reality of the Universe is Mind; and the Universe itself is Mental—that is, "existing in the Mind of THE ALL." We shall consider this Principle in succeeding lessons, but let us see the effect of the principle if it be assumed to be true.

If the Universal is Mental in its nature, then Mental Transmutation must be the art of CHANGING THE CONDITIONS OF THE UNIVERSE, along the lines of Matter, Force and Mind. So you see, therefore, that Mental Transmutation is really the "Magic" of which the ancient writers had so much to say in their mystical works, and about which they gave so few practical instructions. If All be Mental, then the art which enables one to transmute mental conditions must render the Master the controller of material conditions as well as

those ordinarily called "mental."

As a matter of fact, none but advanced Mental Alchemists have been able to attain the degree of power necessary to control the grosser physical conditions, such as the control of the elements of Nature; the production or cessation of tempests; the production and cessation of earthquakes and other great physical phenomena. But that such men have existed, and do exist to-day, is a matter of earnest belief to all advanced occultists of all schools. That the Masters exist, and have these powers, the best teachers assure their students, having had experiences which justify them in such belief and statements. These Masters do not make public exhibitions of their powers, but seek seclusion from the crowds of men, in order to better work their way along the Path of Attainment. We mention their existence, at this point, merely to call your attention to the fact that their power is entirely Mental, and operates along the lines of the higher Mental Transmutation, under the Hermetic Principle of Mentalism. "The Universe is Mental"—The Kybalion.

But students and Hermetists of lesser degree than Masters—the Initiates and Teachers—are able to freely work along the Mental Plane, in Mental Transmutation. In fact all that we call "psychic phenomena"; "mental influence"; "mental science"; "new-thought phenomena," etc., operates along the same general lines, for there is but one principle involved, no matter by what name the phenomena be called.

The student and practitioner of Mental Transmutation works among the Mental Plane, transmuting mental conditions, states, etc., into others, according to various formulas, more or less efficacious. The various "treatments," "affirmations," "denials," etc., of the schools of mental science are but formulas, often quite imperfect and unscientific, of The Hermetic Art. The majority of modern practitioners are quite ignorant compared to the ancient masters, for they lack the fundamental knowledge upon which the work is based.

Not only may the mental states, etc., of one's self be changed or transmuted by Hermetic Methods; but also the states of others may be, and are, constantly transmuted in the same way, usually unconsciously, but often consciously by some understanding the laws and principles, in cases where the people affected are not informed of the principles of self-protection. And more than this, as many students and practitioners of modern mental science know, every material condition depending upon the minds of other people may be changed or transmuted in accordance with the earnest desire, will, and "treatments" of person desiring changed conditions of life. The public are so generally informed regarding these things at present, that we do not deem it necessary to mention the same at length, our purpose at this point being merely to show the Hermetic Principle and Art underlying all of these various forms of practice, good and evil, for the force can be used in opposite directions according to the Hermetic Principles of Polarity.

In this little book we shall state the basic principles of Mental Transmutation, that all who read may grasp the Underlying Principles, and thus possess the Master-Key that will unlock the many doors of the Principle of Polarity.

We shall now proceed to a consideration of the first of the Hermetic Seven Principles—the Principle of Mentalism, in which is explained the truth that "THE ALL is Mind; the Universe is Mental," in the words of The Kybalion. We ask the close attention, and careful study of this great Principle, on the part of our students, for it is really the Basic Principle of the whole Hermetic Philosophy, and of the Hermetic Art of Mental Transmutation.

CHAPTER IV.

THE ALL.

“Under, and back of, the Universe of Time, Space and Change, is ever to be found The Substantial Reality—the Fundamental Truth.”—*The Kybalion*.

“Substance” means: “that which underlies all outward manifestations; the essence; the essential reality; the thing in itself,” etc. “Substantial” means: “actually existing; being the essential element; being real,” etc. “Reality” means: “the state of being real; true, enduring; valid; fixed; permanent; actual,” etc.

Under and behind all outward appearances or manifestations, there must always be a Substantial Reality. This is the Law. Man considering the Universe, of which he is a unit, sees nothing but change in matter, forces, and mental states. He sees that nothing really IS, but that everything is BECOMING and CHANGING. Nothing stands still—everything is being born, growing, dying—the very instant a thing reaches its height, it begins to decline—the law of rhythm is in constant operation—there is no reality, enduring quality, fixity, or substantiality in anything—nothing is permanent but Change. He sees all things evolving from other things, and resolving into other things—a constant action and reaction; inflow and outflow; building up and tearing down; creation and destruction; birth, growth and death. Nothing endures but Change. And if he be a thinking man, he realizes that all of these changing things must be but outward appearances or manifestations of some Underlying Power—some substantial Reality.

All thinkers, in all lands and in all times, have assumed the necessity for postulating the existence of this Substantial Reality. All philosophies worthy of the name have been based upon this thought. Men have given to this Substantial Reality many names—some have called it by the term of Deity (under many titles); others have called it “The Infinite and Eternal Energy”; others have tried to call it “Matter”—but all have acknowledged its existence. It is self-evident—it needs no argument.

In these lessons we have followed the example of some of the world's greatest thinkers, both ancient and modern—the Hermetic Masters—and have called this Underlying Power—this Substantial Reality by the Hermetic name of “THE ALL,” which term we consider the most comprehensive of the many terms applied by Man to THAT which transcends names and terms.

We accept and teach the view of the great Hermetic thinkers of all times, as well as of those illumined souls who have reached higher planes of being, both of whom assert that the inner nature of THE ALL is UNKNOWABLE. This must be so, for naught by THE ALL itself can comprehend its own nature and being.

The Hermetists believe and teach that THE ALL, “in itself,” is and must ever be UNKNOWABLE. They regard all the theories, guesses and speculations of the theologians and metaphysicians regarding the inner nature of THE ALL, as but the childish efforts of mortal minds to grasp the secret of the Infinite. Such efforts have always failed and will always fail, from the very nature of the task. One pursuing such inquiries travels around and around in the labyrinth of thought, until he is lost to all sane reasoning, action or conduct, and is utterly unfitted for the work of life. He is like the squirrel which frantically runs around and around the circling treadmill wheel of his cage, travelling ever and yet reaching nowhere—at the end a prisoner still, and standing just where he started.

And still more presumptuous are those who attempt to ascribe to THE ALL the personality, qualities, properties, characteristics and attributes of themselves, ascribing to THE ALL the human emotions, feelings, and characteristics, even down to the pettiest qualities or mankind, such as jealousy, susceptibility to flattery and praise, desire for offerings and worship, and all the other survivals from the days of the childhood of the race. Such ideas are not worthy of grown men and women, and are rapidly being discarded.

(At this point, it may be proper for me to state that we make a distinction between Religion and Theology—between Philosophy and Metaphysics. Religion, to us, means that intuitional realization of the existence of THE ALL, and one's relationship to it; while Theology means the attempts of men to ascribe personality, qualities, and characteristics to it; their theories regarding its affairs, will, desires, plans, and designs; and their assumption of the office of “middle-men” between THE ALL and the people. Philosophy, to us, means the inquiry after knowledge of things knowable and thinkable; while Metaphysics means the attempt to carry the inquiry over and beyond the boundaries and into regions unknowable and unthinkable, and with the same tendency as that of Theology. And consequently, both Religion and Philosophy mean to us things having roots in Reality, while Theology and Metaphysics seem like broken reeds, rooted in the quicksands of ignorance, and affording naught but the most insecure support for the mind or soul of Man. We do not insist upon our students accepting these definitions—we mention them merely to show our position. At any rate, you shall hear very little about Theology and Metaphysics in these lessons.)

But while the essential nature of THE ALL is Unknowable, there are certain truths connected with its existence which the human mind finds itself compelled to accept. And in examination of these reports form a proper subject of inquiry, particularly as they agree with the reports of the Illumined on higher planes. And to this inquiry we now invite you.

“THAT which is the Fundamental Truth—the Substantial Reality—is beyond true naming, but the Wise Men call it THE ALL. “—*The Kybalion*.

“In its Essence, THE ALL is UNKNOWABLE.”—*The Kybalion*.

“But, the report of Reason must be hospitably received, and treated with respect.”—*The Kybalion*.

The human reason, whose reports we must accept so long as we think at all, informs us as follows regarding THE ALL, and that without attempting to remove the veil of the Unknowable:

1. THE ALL must be ALL that REALLY IS. There can be nothing existing outside of THE ALL, else THE ALL would not be THE ALL.

2. THE ALL must be INFINITE, for is nothing else to define, confine, bound, limit or restrict THE ALL. It must be Infinite in Time, or ETERNAL,—it must have always continuously existed, for there is nothing else to have ever created it, and something can never evolve from nothing, and if it had ever “not been,” even for a moment, it would not “be” now,—it must continuously exist forever, for there is nothing to destroy it, and it can never “not-be,” even for a moment, because something can never become nothing. It must be Infinite in Space—it must be Everywhere, for there is no place outside of THE ALL—it cannot be otherwise than continuous in Space, without break, cessation, separation, or interruption, for there is nothing to break, separate, or interrupt its continuity, and nothing with which to “fill in the gaps.” It must be Infinite in Power, or Absolute, for there is nothing to limit, restrict, restrain, confine, disturb or condition it—it is subject to no other Power, for there is no other Power.

3. THE ALL must be IMMUTABLE, or not subject to change in its real nature, for there is nothing to work changes upon it; nothing into which it could change, nor from which it could have changed. It cannot be added to nor subtracted from; increased nor diminished; nor become greater or lesser in any respect whatsoever. It must have always been, and must always remain, just what it is now—THE ALL—there has never been, is not now, and never will be, anything else into which it can change.

THE ALL being Infinite, Absolute, Eternal and Unchangeable it must follow that anything finite, changeable, fleeting, and conditioned cannot be THE ALL. And as there is Nothing outside of THE ALL, in Reality, then any and all such finite things must be as Nothing in Reality. Now do not become befogged, nor frightened—we are not trying to lead you into the Christian Science field under cover of Hermetic Philosophy. There is a Reconciliation of this apparently contradictory state of affairs. Be patient, we will reach it in time.

We see around us that which is called “Matter,” which forms the physical foundation for all

forms. Is THE ALL merely Matter? Not at all! Matter cannot manifest Life or Mind, and as Life and Mind are manifested in the Universe, THE ALL cannot be Matter, for nothing rises higher than its own source—nothing is ever manifested in an effect that is not in the cause—nothing is evolved as a consequent that is not involved as an antecedent. And then Modern Science informs us that there is really no such thing as Matter—that what we call Matter is merely “interrupted energy or force,” that is, energy or force at a low rate of vibration. As a recent writer has said “Matter has melted into Mystery.” Even Material Science has abandoned the theory of Matter, and now rests on the basis of “Energy.”

Then is THE ALL mere Energy or Force? Not Energy or Force as the materialists use the terms, for their energy and force are blind, mechanical things, devoid of Life or Mind. Life and Mind can never evolve from blind Energy or Force, for the reason given a moment ago: “Nothing can rise higher than its source—nothing is evolved unless it is involved—nothing manifests in the effect, unless it is in the cause.” And so THE ALL cannot be mere Energy or Force, for, if it were, then there would be no such things as Life and Mind in existence, and we know better than that, for we are Alive and using Mind to consider this very question, and so are those who claim that Energy or Force is Everything.

What is there then higher than Matter or Energy that we know to be existent in the Universe? LIFE AND MIND! Life and Mind in all their varying degrees of unfoldment! “Then,” you ask, “do you mean to tell us that THE ALL is LIFE and MIND?” Yes! and No! is our answer. If you mean Life and Mind as we poor petty mortals know them, we say No! THE ALL is not that! “But what kind of Life and Mind do you mean?” you ask.

The answer is “LIVING MIND, as far above that which mortals know by those words, as Life and Mind are higher than mechanical forces, or matter—INFINITE LIVING MIND as compared to finite Life and Mind.” We mean that which the illumined souls mean when they reverently pronounce the word: “SPIRIT!”

“THE ALL” is Infinite Living Mind—the Illumined call it SPIRIT!

CHAPTER V.

THE MENTAL UNIVERSE.

“The Universe is Mental—held in the Mind of THE ALL.”—*The Kybalion*.

THE ALL is SPIRIT! But what is Spirit? This question cannot be answered, for the reason that its definition is practically that of THE ALL, which cannot be explained or defined. Spirit is simply a name that men give to the highest conception of Infinite Living Mind—it means “the Real Essence”—it means Living Mind, as much superior to Life and Mind as we know them, as the latter are superior to mechanical Energy and Matter. Spirit transcends our understanding, and we use the term merely that we may think or speak of THE ALL. For the purposes of thought and understanding, we are justified in thinking of Spirit as Infinite Living Mind, at the same time acknowledging that we cannot fully understand it. We must either do this or stop thinking of the matter at all.

Let us now proceed to a consideration of the nature of the Universe, as a whole and in its parts. What is the Universe? We have seen that there can be nothing outside of THE ALL. Then is the Universe THE ALL? No, this cannot be, because the Universe seems to be made up of MANY, and is constantly changing, and in other ways it does not measure up to the ideas that we are compelled to accept regarding THE ALL, as stated in our last lesson. Then if the Universe be not THE ALL, then it must be Nothing—such is the inevitable conclusion of the mind at first thought. But this will not satisfy the question, for we are sensible of the existence of the Universe. Then if the Universe is neither THE ALL, nor Nothing, what can it be! Let us examine this question.

If the Universe exists at all, or seems to exist, it must proceed in some way from THE ALL—it must be a creation of THE ALL. But as something can never come from nothing, from what could THE ALL have created it? Some philosophers have answered this question by saying that THE ALL created the Universe from ITSELF—that is, from the being and substance of THE ALL. But this will not do, for THE ALL cannot be subtracted from, nor divided, as we have seen, and then again if this be so, would not each particle in the Universe be aware of its being THE ALL—THE ALL could not lose its knowledge of itself, nor actually BECOME an atom, or blind force, or lowly living thing. Some men, indeed, realizing that THE ALL is indeed ALL, and also recognizing that they, the men, existed, have jumped to the conclusion that they and THE ALL were identical, and they have filled the air with shouts of “I AM GOD,” to the amusement of the multitude and the sorrow of sages. The claim of the corpuscle that: “I am Man!” would be modest in comparison.

But, what indeed is the Universe, if it be not THE ALL, not yet created by THE ALL having separated itself into fragments? What else can it be—of what else can it be made? This is the great question. Let us examine it carefully. We find here that the “Principle of Correspondence” (see Lesson I.) comes to our aid here. The old Hermetic axiom, “As above so below,” may be pressed into service at this point. Let us endeavor to get a glimpse of the workings on higher planes by examining those on our own. The Principle of Correspondence must apply to this as well as to other problems.

Let us see! On his own plane of being, how does Man create? Well, first, he may create by making something out of outside materials. But this will not do, for there are no materials outside of THE ALL with which it may create. Well, then, secondly, Man pro-creates or reproduces his kind by the process of begetting, which is self-multiplication accomplished by transferring a portion of his substance to his offspring. But this will not do, because THE ALL cannot transfer or subtract a portion of itself, nor can it reproduce or multiply itself—in the first place there would be a taking away, and in the second case a multiplication or addition to THE ALL, both thoughts being an absurdity. Is there no third way in which MAN creates! Yes, there is—he CREATES MENTALLY! And in so doing he uses no outside materials, nor does he reproduce himself, and yet his Spirit pervades the Mental Creation.

Following the Principle of Correspondence, we are justified in considering that THE ALL creates the Universe MENTALLY, in a manner akin to the process whereby Man creates Mental Images. And, here is where the report of Reason tallies precisely with the report of the Illumined, as shown by their teachings and writings. Such are the teachings of the Wise Men. Such was the Teaching of Hermes.

THE ALL can create in no other way except mentally, without either using material (and there is none to use), or else reproducing itself (which is also impossible). There is no escape from this conclusion of the Reason, which, as we have said, agrees with the highest teachings of the Illumined. Just as you, student, may create a Universe of your own in your mentality, so does THE ALL create Universes in its own Mentality. But your Universe is the mental creation of a Finite Mind, whereas that of THE ALL is the creation of an Infinite. The two are similar in kind, but infinitely different in degree. We shall examine more closely into the process of creation and manifestation, as we proceed. But this is the point to fix in your minds at this stage: THE UNIVERSE, AND ALL IT CONTAINS, IS A MENTAL CREATION OF THE ALL. Verily, indeed, ALL IS MIND!

"THE ALL creates in its Infinite Mind countless Universes, which exist for aeons of Time—and yet, to THE ALL, the creation, development, decline and death of a million Universes is as the time of the twinkling of an eye."—*The Kybalion*.

"The Infinite Mind -of THE ALL is the womb of Universes."—*The Kybalion*.

The Principle of Gender (see Lesson I. and other lessons to follow) is manifested on all planes of life, material, mental and spiritual. But, as we have said before, "Gender" does not mean "Sex"—sex is merely a material manifestation of gender. "Gender" means "relating to generation or creation." And wherever anything is generated or created, on any plane, the Principle of Gender must be manifested. And this is true even in the creation of Universes.

Now do not jump to the conclusion that we are teaching that there is a male and female God, or Creator. That idea is merely a distortion of the ancient teachings on the subject. The true teaching is that THE ALL, in itself, is above Gender, as it is above every other Law, including those of Time and Space. It is the Law, from which the Laws proceed, and it is not subject to them. But when THE ALL manifests on the plane of generation or creation, then it acts according to Law and Principle, for it is moving on a lower plane of Being. And consequently it manifests the Principle of Gender, in its Masculine and Feminine aspects, on the Mental Plane, of course.

This idea may seem startling to some of you who hear it for the first time, but you have all really passively accepted it in your everyday conceptions. You speak of the Fatherhood of God, and the Motherhood of Nature—of God, the Divine Father, and Nature the Universal Mother—and have thus instinctively acknowledged the Principle of Gender in the Universe. Is this not so?

But, the Hermetic teaching does not imply a real duality—THE ALL is ONE—the Two Aspects are merely aspects of manifestation. The teaching is that The Masculine Principle manifested by THE ALL stands, in a way, apart from the actual mental creation of the Universe. It projects its Will toward the Feminine Principle (which may be called "Nature") whereupon the latter begins the actual work of the evolution of the Universe, from simple "centres of activity" on to man, and then on and on still higher, all according to well-established and firmly enforced Laws of Nature. If you prefer the old figures of thought, you may think of the Masculine Principle as GOD, the Father, and of the Feminine Principle as NATURE, the Universal Mother, from whose womb all things have been born. This is more than a mere poetic figure of speech—it is an idea of the actual process of the creation of the Universe. But always remember, that THE ALL is but One, and that in its Infinite Mind the Universe is generated, created and exists.

It may help you to get the proper idea, if you will apply the Law of Correspondence to yourself, and your own mind. You know that the part of You which you call "I," in a sense,

stands apart and witnesses the creation of Mental Images in your own mind. The part of your mind in which the mental generation is accomplished may be called the "Me" in distinction from the "I" which stands apart and witnesses and examines the thoughts, ideas and images of the "Me." "As above, so below," remember, and the phenomena of one plane may be employed to solve the riddles of higher or lower planes.

Is it any wonder that You, the child, feel that instinctive reverence for THE ALL, which feeling we call "religion"—that respect, and reverence for THE FATHER MIND? Is it any wonder that, when you consider the works and wonders of Nature, you are overcome with a mighty feeling which has its roots away down in your inmost being? It is the MOTHER MIND that you are pressing close up to, like a babe to the breast.

Do not make the mistake of supposing that the little world you see around you—the Earth, which is a mere grain of dust in the Universe—is the Universe itself. There are millions upon millions of such worlds, and greater. And there are millions of millions of such Universes in existence within the Infinite Mind of THE ALL. And even in our own little solar system there are regions and planes of life far higher than ours, and beings compared to which we earth-bound mortals are as the slimy life-forms that dwell on the ocean's bed when compared to Man. There are beings with powers and attributes higher than Man has ever dreamed of the gods' possessing. And yet these beings were once as you, and still lower—and you will be even as they, and still higher, in time, for such is the Destiny of Man as reported by the Illumined.

And Death is not real, even in the Relative sense—it is but Birth to a new life—and You shall go on, and on, and on, to higher and still higher planes of life, for aeons upon aeons of time. The Universe is your home, and you shall explore its farthest recesses before the end of Time. You are dwelling in the Infinite Mind of THE ALL, and your possibilities and opportunities are infinite, both in time and space. And at the end of the Grand Cycle of Aeons, when THE ALL shall draw back into itself all of its creations—you will go gladly, for you will then be able to know the Whole Truth of being At One with THE ALL. Such is the report of the Illumined—those who have advanced well along The Path.

And, in the meantime, rest calm and, serene—you are safe and protected by the Infinite Power of the FATHER-MOTHER MIND.

"Within the Father-Mother Mind, mortal children are at home."—*The Kybalion*.

"There is not one who is Fatherless, nor Motherless in the Universe"—*The Kybalion*.

CHAPTER VI.

THE DIVINE PARADOX.

“The half-wise, recognizing the comparative unreality of the Universe, imagine that they may defy its Laws—such are vain and presumptuous fools, and they are broken against the rocks and torn asunder by the elements by reason of their folly. The truly wise, knowing the nature of the Universe, use Law against laws; the higher against the lower; and by the Art of Alchemy transmute that which is undesirable into that which is worthy, and thus triumph. Mastery consists not in abnormal dreams, visions and fantastic imaginings or living, but in using the higher forces against the lower—escaping the pains of the lower planes by vibrating on the higher. Transmutation, not presumptuous denial, is the weapon of the Master.”—*The Kybalion*.

This is the Paradox of the Universe, resulting from the Principle of Polarity which manifests when THE ALL begins to Create—hearken to it for it points the difference between half-wisdom and wisdom. While to THE INFINITE ALL, the Universe, its Laws, its Powers, its Life, its Phenomena, are as things witnessed in the state of Meditation or Dream; yet to all that is Finite, the Universe must be treated as Real, and life, and action, and thought, must be based thereupon, accordingly, although with an ever understanding of the Higher Truth. Each according to its own Plane and Laws. Were THE ALL to imagine that the Universe were indeed Reality, then woe to the Universe, for there would be then no escape from lower to higher, divineward—then would the Universe become a fixity and progress would become impossible. And if Man, owing to half-wisdom, acts and lives and thinks of the Universe as merely a dream (akin to his own finite dreams) then indeed does it so become for him, and like a sleep-walker he stumbles ever around and around in a circle, making no progress, and being forced into an awakening at last by his falling bruised and bleeding over the Natural Laws which he ignored. Keep your mind ever on the Star, but let your eyes watch over your footsteps, lest you fall into the mire by reason of your upward gaze. Remember the Divine Paradox, that while the Universe IS NOT, still IT IS. Remember ever the Two Poles of Truth—the Absolute and the Relative. Beware of Half-Truths.

What Hermetists know as “the Law of Paradox” is an aspect of the Principle of Polarity. The Hermetic writings are filled with references to the appearance of the Paradox in the consideration of the problems of Life and Being. The Teachers are constantly warning their students against the error of omitting the “other side” of any question. And their warnings are particularly directed to the problems of the Absolute and the Relative, which perplex all students of philosophy, and which cause so many to think and act contrary to what is generally known as “common sense.” And we caution all students to be sure to grasp the Divine Paradox of the Absolute and Relative, lest they become entangled in the mire of the Half-Truth. With this in view this particular lesson has been written. Read it carefully!

The first thought that comes to the thinking man after he realizes the truth that the Universe is a Mental Creation of THE ALL, is that the Universe and all that it contains is a mere illusion; an unreality; against which idea his instincts revolt. But this, like all other great truths, must be considered both from the Absolute and the Relative points of view. From the Absolute viewpoint, of course, the Universe is in the nature of an illusion, a dream, a phantasmagoria, as compared to THE ALL in itself. We recognize this even in our ordinary view, for we speak of the world as “a fleeting show” that comes and goes, is born and dies—for the element of impermanence and change, finiteness and unsubstantiality, must ever be connected with the idea of a created Universe when it is contrasted with the idea of THE ALL, no matter what may be our beliefs concerning the nature of both. Philosopher, metaphysician, scientist and theologian all agree upon this idea, and the thought is found in all forms of philosophical thought and religious conceptions, as well as in the theories of the respective schools of metaphysics and theology.

So, the Hermetic Teachings do not preach the unsubstantiality of the Universe in any stronger terms than those more familiar to you, although their presentation of the subject may seem somewhat more startling. Anything that has a beginning and an ending must be,

in a sense, unreal and untrue, and the Universe comes under the rule, in all schools of thought. From the Absolute point of view, there is nothing Real except THE ALL, no matter what terms we may use in thinking of, or discussing the subject. Whether the Universe be created of Matter, or whether it be a Mental Creation in the Mind of THE ALL—it is unsubstantial, non-enduring, a thing of time, space and change. We want you to realize this fact thoroughly, before you pass judgment on the Hermetic conception of the Mental nature of the Universe. Think over any and all of the other conceptions, and see whether this be not true of them.

But the Absolute point of view shows merely one side of the picture—the other side is the Relative one. Absolute Truth has been defined as “Things as the mind of God knows them,” while Relative Truth is “Things as the highest reason of Man understands them.” And so while to THE ALL the Universe must be unreal and illusionary, a mere dream or result of meditation—nevertheless, to the finite minds forming a part of that Universe, and viewing it through mortal faculties, the Universe is very real indeed, and must be so considered. In recognizing the Absolute view, we must not make the mistake of ignoring or denying the facts and phenomena of the Universe as they present themselves to our mortal faculties—we are not THE ALL, remember.

To take familiar illustrations, we all recognize the fact that Matter “exists” to our senses—we will fare badly if we do not. And yet, even our finite minds understand the scientific dictum that there is no such thing as Matter from a scientific point of view—that which we call Matter is held to be merely an aggregation of atoms, which atoms themselves are merely a grouping of units of force, called electrons or “ions,” vibrating and in constant circular motion. We kick a stone and we feel the impact—it seems to be real, notwithstanding that we know it to be merely what we have stated above. But remember that our foot, which feels the impact by means of our brains, is likewise Matter, so constituted of electrons, and for that matter so are our brains. And, at the best, if it were not by reason of our Mind, we would not know the foot or stone at all.

Then again, the ideal of the artist or sculptor, which he is endeavoring to reproduce in stone or on canvas, seems very real to him. So do the characters in the mind of the author, or dramatist, which he seeks to express so that others may recognize them. And if this be true in the case of our finite minds, what must be the degree of Reality in the Mental Images created in the Mind of the Infinite? Oh, friends, to mortals this Universe of Mentality is very real indeed—it is the only one we can ever know, though we rise from plane to plane, higher and higher in it. To know it otherwise, by actual experience, we must be THE ALL itself. It is true that the higher we rise in the scale—the nearer to “the mind of the Father” we reach—the more apparent becomes the illusory nature of finite things, but not until THE ALL finally withdraws us into itself does the vision actually vanish.

So, we need not dwell upon the feature of illusion. Rather let us, recognizing the real nature of the Universe, seek to understand its mental laws, and endeavor to use them to the best effect in our upward progress through life, as we travel from plane to plane of being. The Laws of the Universe are none the less “Iron Laws” because of the mental nature. All, except THE ALL, are bound by them. What is IN THE INFINITE MIND OF THE ALL is REAL in a degree second only to that Reality itself which is vested in the nature of THE ALL.

So, do not feel insecure or afraid—we are all HELD FIRMLY IN THE INFINITE MIND OF THE ALL, and there is naught to hurt us or for us to fear. There is no Power outside of THE ALL to affect us. So we may rest calm and secure. There is a world of comfort and security in this realization when once attained. Then “calm and peaceful do we sleep, rocked in the Cradle of the Deep”—resting safely on the bosom of the Ocean of Infinite Mind, which is THE ALL. In THE ALL, indeed, do “we live and move and have our being.”

Matter is none the less Matter to us, while we dwell on the plane of Matter, although we know it to be merely an aggregation of “electrons,” or particles of Force, vibrating rapidly and gyrating around each other in the formations of atoms; the atoms in turn vibrating and gyrating, forming molecules, which latter in turn form larger masses of Matter. Nor does

Matter become less Matter, when we follow the inquiry still further, and learn from the Hermetic Teachings, that the "Force" of which the electrons are but units is merely a manifestation of the Mind of THE ALL, and like all else in the Universe is purely Mental in its nature. While on the Plane of Matter, we must recognize its phenomena—we may control Matter (as all Masters of higher or lesser degree do), but we do so by applying the higher forces. We commit a folly when we attempt to deny the existence of Matter in the relative aspect. We may deny its mastery over us—and rightly so—but we should not attempt to ignore it in its relative aspect, at least so long as we dwell upon its plane.

Nor do the Laws of Nature become less constant or effective, when we know them, likewise, to be merely mental creations. They are in full effect on the various planes. We overcome the lower laws, by applying still higher ones—and in this way only.

But we cannot escape Law or rise above it entirely. Nothing but THE ALL can escape Law—and that because THE ALL is LAW itself, from which all Laws emerge. The most advanced Masters may acquire the powers usually attributed to the gods of men; and there are countless ranks of being, in the great hierarchy of life, whose being and power transcends even that of the highest Masters among men to a degree unthinkable by mortals, but even the highest Master, and the highest Being, must bow to the Law, and be as Nothing in the eye of THE ALL. So that if even these highest Beings, whose powers exceed even those attributed by men to their gods—if even these are bound by and are subservient to Law, then imagine the presumption of mortal man, of our race and grade, when he dares to consider the Laws of Nature as "unreal," visionary and illusory, because he happens to be able to grasp the truth that the Laws are Mental in nature, and simply Mental Creations of THE ALL. Those Laws which THE ALL intends to be governing Laws are not to be defied or argued away. So long as the Universe endures, will they endure—for the Universe exists by virtue of these Laws which form its framework and which hold it together.

The Hermetic Principle of Mentalism, while explaining the true nature of the Universe upon the principle that all is Mental, does not change the scientific conceptions of the Universe, Life, or Evolution. In fact, science merely corroborates the Hermetic Teachings. The latter merely teaches that the nature of the Universe is "Mental," while modern science has taught that it is "Material"; or (of late) that it is "Energy" at the last analysis. The Hermetic Teachings have no fault to find with Herbert Spencer's basic principle which postulates the existence of an "Infinite and Eternal Energy, from which all things proceed." In fact, the Hermetics recognize in Spencer's philosophy the highest outside statement of the workings of the Natural Laws that have ever been promulgated, and they believe Spencer to have been a reincarnation of an ancient philosopher who dwelt in ancient Egypt thousands of years ago, and who later incarnated as Heraclitus, the Grecian philosopher who lived B.C. 500. And they regard his statement of the "Infinite and Eternal Energy" as directly in the line of the Hermetic Teachings, always with the addition of their own doctrine that his "Energy" is the Energy of the Mind of THE ALL. With the Master-Key of the Hermetic Philosophy, the student of Spencer will be able to unlock many doors of the inner philosophical conceptions of the great English philosopher, whose work shows the results of the preparation of his previous incarnations. His teachings regarding Evolution and Rhythm are in almost perfect agreement with the Hermetic Teachings regarding the Principle of Rhythm.

So, the student of Hermetics need not lay aside any of his cherished scientific views regarding the Universe. All he is asked to do is to grasp the underlying principle of "THE ALL is Mind; the Universe is Mental—held in the Mind of THE ALL." He will find that the other six of the Seven Principles will "fit into" his scientific knowledge, and will serve to bring out obscure points and to throw light in dark corners. This is not to be wondered at, when we realize the influence of the Hermetic thought on the early philosophers of Greece, upon whose foundations of thought the theories of modern science largely rest. The acceptance of the First Hermetic Principle (Mentalism) is the only great point of difference between Modern Science and Hermetic students, and Science is gradually moving toward the Hermetic

position in its groping in the dark for a way out of the Labyrinth into which it has wandered in its search for Reality.

The purpose of this lesson is to impress upon the minds of our students the fact that, to all intents and purposes, the Universe and its laws, and its phenomena, are just as REAL, so far as Man is concerned, as they would be under the hypotheses of Materialism or Energism. Under any hypothesis the Universe in its outer aspect is changing, ever-flowing, and transitory—and therefore devoid of substantiality and reality. But (note the other pole of the truth) under any of the same hypotheses, we are compelled to ACT AND LIVE as if the fleeting things were real and substantial. With this difference, always, between the various hypotheses—that under the old views Mental Power was ignored as a Natural Force, while under Mentalism it becomes the Greatest Natural Force. And this one difference revolutionizes Life, to those who understand the Principle and its resulting laws and practice.

So, finally, students all, grasp the advantage of Mentalism, and learn to know, use and apply the laws resulting therefrom. But do not yield to the temptation which, as The Kybalion states, overcomes the half-wise and which causes them to be hypnotized by the apparent unreality of things, the consequence being that they wander about like dream-people dwelling in a world of dreams, ignoring the practical work and life of man, the end being that “they are broken against the rocks and torn asunder by the elements, by reason of their folly.” Rather follow the example of the wise, which the same authority states, “use Law against Laws; the higher against the lower; and by the Art of Alchemy transmute that which is undesirable into that which is worthy, and thus triumph.” Following the authority, let us avoid the half-wisdom (which is folly) which ignores the truth that: “Mastery consists not in abnormal dreams, visions, and fantastic imaginings or living, but in using the higher forces against the lower—escaping the pains of the lower planes by vibrating on the higher.” Remember always, student, that “Transmutation, not presumptuous denial, is the weapon of the Master.” The above quotations are from The Kybalion, and are worthy of being committed to memory by the student

We do not live in a world of dreams, but in an Universe which, while relative, is real so far as our lives and actions are concerned. Our business in the Universe is not to deny its existence, but to LIVE, using the Laws to rise from lower to higher—living on, doing the best that we can under the circumstances arising each day, and living, so far as is possible, to our highest ideas and ideals. The true Meaning of Life is not known to men on this plane—if, indeed, to any—but the highest authorities, and our own intuitions, teach us that we will make no mistake in living up to the best that is in us, so far as is possible, and realizing the Universal tendency in the same direction in spite of apparent evidences to the contrary. We are all on The Path—and the road leads upward ever, with frequent resting places.

Read the Message of The Kybalion—and follow the example of “the wise”—avoiding the mistake of “the half-wise” who perish by reason of their folly.

CHAPTER VII.

“THE ALL” IN ALL.

“While All is in THE ALL, it is equally true that THE ALL is in All. To him who truly understands this truth hath come great knowledge.”—*The Kybalion*.

How often have the majority of people heard repeated the statement that their Deity (called by many names) was “All in All,” and how little have they suspected the inner occult truth concealed by these carelessly uttered words? The commonly used expression is a survival of the ancient Hermetic Maxim quoted above. As the Kybalion says: “To him who truly understands this truth, hath come great knowledge.” And, this being so, let us seek this truth, the understanding of which means so much. In this statement of truth—this Hermetic Maxim—is concealed one of the greatest philosophical, scientific and religious truths.

We have given you the Hermetic Teaching regarding the Mental Nature of the Universe—the truth that “the Universe is Mental—held in the Mind of THE ALL.” As the Kybalion says, in the passage quoted above: “All is in THE ALL. But note also the co-related statement, that: “It is equally true that THE ALL is in ALL.” This apparently contradictory statement is reconcilable under the Law of Paradox. It is, moreover, an exact Hermetic statement of the relations existing between THE ALL and its Mental Universe. We have seen how “All is in THE ALL”—now let us examine the other aspect of the subject.

The Hermetic Teachings are to the effect that THE ALL is Imminent in (“remaining within; inherent; abiding within”) its Universe, and in every part, particle, unit, or combination, within the Universe. This statement is usually illustrated by the Teachers by a reference to the Principle of Correspondence. The Teacher instructs the student to form a mental Image of something, a person, an idea, something having a mental form, the favorite example being that of the author or dramatist forming an idea of his characters; or a painter or sculptor forming an image of an ideal that he wishes to express by his art. In each case, the student will find that while the image has its existence, and being, solely within his own mind, yet he, the student, author, dramatist, painter, or sculptor, is, in a sense, immanent in; remaining within; or abiding within, the mental image also. In other words, the entire virtue, life, spirit, of reality in the mental image is derived from the “immanent mind” of the thinker. Consider this for a moment, until the idea is grasped.

To take a modern example, let us say that Othello, Iago, Hamlet, Lear, Richard III, existed merely in the mind of Shakespeare, at the time of their conception or creation. And yet, Shakespeare also existed within each of these characters, giving them their vitality, spirit, and action. Whose is the “spirit” of the characters that we know as Micawber, Oliver Twist Uriah Heep—is it Dickens, or have each of -these characters a personal spirit, independent of their creator? Have the Venus of Medici, the Sistine Madonna, the Appollo Belvidere, spirits and reality of their own, or do they represent the spiritual and mental power of their creators? The Law of Paradox explains that both propositions are true, viewed from the proper viewpoints. Micawber is both Micawber, and yet Dickens. And, again, while Micawber may be said to be Dickens, yet Dickens is not identical with Micawber. Man, like Micawber, may exclaim: “The Spirit of my Creator is inherent within me—and yet I am not HE!” How different this from the shocking half-truth so vociferously announced by certain of the half-wise, who fill the air with their raucous cries of: “I Am God!” Imagine poor Micawber, or the sneaky Uriah Heep, crying: “I Am Dickens”; or some of the lowly clods in one of Shakespeare's plays, grandiloquently announcing that: “I Am Shakespeare!” THE ALL is in the earth-worm, and yet the earth-worm is far from being THE ALL. And still the wonder remains, that though the earth-worm exists merely as a lowly thing, created and having its being solely within the

Mind of THE ALL—yet THE ALL is immanent in the earth-worm, and in the particles that go to make up the earthworm. Can there be any greater mystery than this of “All in THE ALL; and THE ALL in All?”

The student will, of course, realize that the illustrations given above are necessarily imperfect and inadequate, for they represent the creation of mental images in finite minds, while the Universe is a creation of Infinite Mind—and the difference between the two poles separates them. And yet it is merely a matter of degree—the same Principle is in operation—the Principle of Correspondence manifests in each—“As above, so Below; as Below, so above.”

And, in the degree that Man realizes the existence of the Indwelling Spirit immanent within his being, so will he rise in the spiritual scale of life. This is what spiritual development means—the recognition, realization, and manifestation of the Spirit within us. Try to remember this last definition—that of spiritual development. It contains the Truth of True Religion.

There are many planes of Being—many sub-planes of Life—many degrees of existence in the Universe. And all depend upon the advancement of beings in the scale, of which scale the lowest point is the grossest matter, the highest being separated only by the thinnest division from the SPIRIT of THE ALL. And, upward and onward along this Scale of Life, everything is moving. All are on the Path, whose end is THE ALL. All progress is a Returning Home. All is Upward and Onward, in spite of all seemingly contradictory appearances. Such is the Message of the Illumined.

The Hermetic Teachings concerning the process of the Mental Creation of the Universe, are that at the beginning of the Creative Cycle, THE ALL, in its aspect of “Being,” projects its Will toward its aspect of “Becoming,” and the process of creation begins. It is taught that the process consists of the lowering of Vibration until a very low degree of vibratory energy is reached, at which point the grossest possible form of Matter is manifested. This process is called the stage of Involution, in which THE ALL becomes “involved,” or “wrapped up,” in its creation. This process is believed by the Hermetists to have a Correspondence to the mental process of an artist, writer, or inventor, who becomes so wrapped up in his mental creation as to almost forget his own existence and who, for the time being, almost “lives in his creation”. If instead of “wrapped” we use the word “rapt,” perhaps we will give a better idea of what is meant.

This Involuntary stage of Creation is sometimes called the “Outpouring” of the Divine Energy, just as the Evolutionary state is called the “Indrawing.” The extreme pole of the Creative process is considered to be the furthest removed from THE ALL, while the beginning of the Evolutionary stage is regarded as the beginning of the return swing of the pendulum of Rhythm—a “coming home” idea being held in all of the Hermetic Teachings.

The Teachings are that during the “Out-pouring,” the vibrations become lower and lower until finally the urge ceases, and the return swing begins. But there is this difference, that while in the “Outpouring” the creative forces manifest compactly and as a whole, yet from the beginning of the Evolutionary or “Indrawing” stage, there is manifested the Law of Individualization—that is, the tendency to separate into Units of Force, so that finally that which left THE ALL as unindividualized energy returns to its source as countless highly developed Units of Life, having risen higher and higher in the scale by means of Physical, Mental and Spiritual Evolution.

The ancient Hermetists use the word “Meditation,” in describing the process of the mental creation of the Universe in the Mind of THE ALL, the word “Contemplation” also being frequently employed. But the idea intended seems to be that of the employment of the Divine Attention. “Attention” is a word derived from the Latin root, meaning “to reach out; to stretch out,” and so the act of Attention is really a mental “reaching out; extension” of mental energy, so that the underlying idea is readily understood when we examine into the real meaning of

“Attention.”

The Hermetic Teachings regarding the process of Evolution are that, THE ALL, having meditated upon the beginning of the Creation—having thus established the material foundations of the Universe—having thought it into existence—then gradually awakens or rouses from its Meditation and in so doing starts into manifestation the process of Evolution, on the material, mental and spiritual planes, successively and in order. Thus the upward movement begins—and all begins to move Spiritward. Matter becomes less gross; the Units spring into being; the combinations begin to form; Life appears and manifests in higher and higher forms; and Mind becomes more and more in evidence—the vibrations constantly becoming higher. In short, the entire process of Evolution, in all of its phases, begins, and proceeds according to the established Laws of the “Indrawing” process. All of this occupies æons upon æons of Man’s time, each æon containing countless millions of years, but yet the Illumined inform us that the entire creation, including Involution and Evolution, of an Universe, is but “as the twinkle of the eye” to THE ALL. At the end of countless cycles of æons of time, THE ALL withdraws its Attention—its Contemplation and Meditation—of the Universe, for the Great Work is finished—and All is withdrawn into THE ALL from which it emerged. But Mystery of Mysteries—the Spirit of each soul is not annihilated, but is infinitely expanded—the Created and the Creator are merged. Such is the report of the Illumined!

The above illustration of the “meditation,” and subsequent “awakening from meditation,” of THE ALL, is of course but an attempt of the Teachers to describe the Infinite process by a finite example. And, yet: “As Below, so Above.” The difference is merely in degree. And just as THE ALL arouses itself from the meditation upon the Universe, so does Man (in time) cease from manifesting upon the Material Plane, and withdraws himself more and more into the Indwelling Spirit, which is indeed “The Divine Ego.”

There is one more matter of which we desire to speak in this lesson, and that comes very near to an invasion of the Metaphysical field of speculation, although our purpose is merely to show the futility of such speculation. We allude to the question which inevitably comes to the mind of all thinkers who have ventured to seek the Truth. The question is: “WHY does THE ALL create Universes?” The question may be asked in different forms, but the above is the gist of the inquiry.

Men have striven hard to answer this question, but still there is no answer worthy of the name. Some have imagined that THE ALL had something to gain by it, but this is absurd, for what could THE ALL gain that it did not already possess? Others have sought the answer in the idea that THE ALL “wished something to love;” and others that it created for pleasure, or amusement; or because it “was lonely;” or to manifest its power;—all puerile explanations and ideas, belonging to the childish period of thought.

Others have sought to explain the mystery by assuming that THE ALL found itself “compelled” to create, by reason of its own “internal nature”—its “creative instinct.” This idea is in advance of the others, but its weak point lies in the idea of THE ALL being “compelled” by anything, internal or external. If its “internal nature,” or “creative instinct,” compelled it to do anything, then the “internal nature” or “creative instinct” would be the Absolute, instead of THE ALL, and so accordingly that part of the proposition falls. And, yet, THE ALL does create and manifest, and seems to find some kind of satisfaction in so doing. And it is difficult to escape the conclusion that in some infinite degree it must have what would correspond to an “inner nature,” or “creative instinct” in man, with correspondingly infinite Desire and Will. It could not act unless it Willed to Act; and it would not Will to Act, unless it Desired to Act; and it would not Desire to Act unless it obtained some Satisfaction thereby. And all of these things would belong to an “Inner Nature,” and might be postulated as existing according to the Law of Correspondence. But, still, we prefer to think of THE ALL as acting entirely FREE from any influence, internal as well as external. That is the problem which lies at the root of difficulty—and the difficulty that lies at the root of the problem.

Strictly speaking, there cannot be said to be any "Reason" whatsoever for THE ALL to act, for a "reason" implies a "cause." and THE ALL is above Cause and Effect, except when it Wills to become a Cause, at which time the Principle is set into motion. So, you see, the matter is Unthinkable, just as THE ALL is Unknowable. Just as we say THE ALL merely "IS"—so we are compelled to say that "THE ALL ACTS BECAUSE IT ACTS." At the last, THE ALL is All Reason in Itself; All Law in Itself; All Action in Itself—and it may be said, truthfully, that THE ALL is Its Own Reason; its own Law; its own Act—or still further, that THE ALL; Its Reason; Its Act; its Law; are ONE, all being names for the same thing. In the opinion of those who are giving you these present lessons, the answer is locked up in INNER SELF of THE ALL, along with its Secret of Being. The Law of Correspondence, in our opinion, reaches only to that aspect of THE ALL, which may be spoken of as "The Aspect of BECOMING." Back of that Aspect is "The Aspect of BEING," in which all Laws are lost in LAW; all Principles merge into PRINCIPLE—and THE ALL; PRINCIPLE; and BEING; are IDENTICAL, ONE AND THE SAME. Therefore, Metaphysical speculation on this point is futile. We go into the matter here, merely to show that we recognize the question, and also the absurdity of the ordinary answers of metaphysics and theology.

In conclusion, it may be of interest to our students to learn that while some of the ancient, and modern, Hermetic Teachers have rather inclined in the direction of applying the Principle of Correspondence to the question, with the result of the "Inner Nature" conclusion,—still the legends have it that HERMES, the Great, when asked this question by his advanced students, answered them by PRESSING HIS LIPS TIGHTLY TOGETHER and saying not a word, indicating that there WAS NO ANSWER. But, then, he may have intended to apply the axiom of his philosophy, that: "The lips of Wisdom are closed, except to the ears of Understanding," believing that even his advanced students did not possess the Understanding which entitled them to the Teaching. At any rate, if Hermes possessed the Secret, he failed to impart it, and so far as the world is concerned THE LIPS OF HERMES ARE CLOSED regarding it. And where the Great Hermes hesitated to speak, what mortal may dare to teach?

But, remember, that whatever be the answer to this problem, if indeed there be an answer—the truth remains that: "While All is in THE ALL, it is equally true that THE ALL is in All." The Teaching on this point is emphatic. And, we may add the concluding words of the quotation: "To him who truly understands this truth, hath come great knowledge."

CHAPTER VIII.

THE PLANES OF CORRESPONDENCE.

“As above, so below; as below, so above”—*The Kybalion*.

The great Second Hermetic Principle embodies the truth that there is a harmony, agreement, and correspondence between the several planes of Manifestation, Life and Being. This truth is a truth because all that is included in the Universe emanates from the same source, and the same laws, principles, and characteristics apply to each unit, or combination of units of activity, as each manifests its own phenomena upon its own plane.

For the purpose of convenience of thought and study, the Hermetic Philosophy considers that the Universe may be divided into three great classes of phenomena, known as the Three Great Planes, namely:

- I. The Great Physical Plane.
- II. The Great Mental Plane.
- III. The Great Spiritual Plane.

These divisions are more or less artificial and arbitrary, for the truth is that all of the three divisions are but ascending degrees of the great scale of Life, the lowest point of which is undifferentiated Matter, and the highest point that of Spirit. And, moreover, the different Planes shade into each other, so that no hard and fast division may be made between the higher phenomena of the Physical and the lower of the Mental; or between the higher of the Mental and the lower of the Physical.

In short, the Three Great Planes may be regarded as three great groups of degrees of Life Manifestation. While the purposes of this little book do not allow us to enter into an extended discussion of, or explanation of, the subject of these different planes, still we think it well to give a general description of the same at this point.

At the beginning we may as well consider the question so often asked by the neophyte, who desires to be informed regarding the meaning of the word “Plane,” which term has been very freely used, and very poorly explained, in many recent works upon the subject of occultism. The question is generally about as follows: “Is a Plane a place having dimensions, or is it merely a condition or state?” We answer: “No, not a place, nor ordinary dimension of space; and yet more than a state or condition. It may be considered as a state or condition, and yet the state or condition is a degree of dimension, in a scale subject to measurement.” Somewhat paradoxical, is it not? But let us examine the matter. A “dimension,” you know, is “a measure in a straight line, relating to measure,” etc. The ordinary dimensions of space are length, breadth, and height, or perhaps length, breadth, height, thickness or circumference. But there is another dimension of “created things,” or “measure in a straight line,” known to occultists, and to scientists as well, although the latter have not as yet applied the term “dimension” to it—and this new dimension, which, by the way, is the much speculated about “Fourth Dimension,” is the standard used in determining the degrees or “planes.”

This Fourth Dimension may be called “the Dimension of Vibration.” It is a fact well known to modern science, as well as to the Hermetists who have embodied the truth in their “Third Hermetic Principle,” that “everything is in motion; everything vibrates; nothing is at rest.” From the highest manifestation, to the lowest, everything and all things Vibrate. Not only do they vibrate at different rates of motion, but as in different directions and in a different manner. The degrees of the “rate” of vibrations constitute the degrees of measurement on the Scale of Vibrations—in other words the degrees of the Fourth Dimension. And these

degrees form what occultists call "Planes." The higher the degree of rate of vibration, the higher the plane, and the higher the manifestation of Life occupying that plane. So that while a plane is not "a place," nor yet "a state or condition," yet it possesses qualities common to both. We shall have more to say regarding the subject of the scale of Vibrations in our next lessons, in which we shall consider the Hermetic Principle of Vibration.

You will kindly remember, however, that the Three Great Planes are not actual divisions of the phenomena of the Universe, but merely arbitrary terms used by the Hermetists in order to aid in the thought and study of the various degrees and forms of universal activity and life. The atom of matter, the unit of force, the mind of man, and the being of the archangel are all but degrees in one scale, and all fundamentally the same, the difference between solely a matter of degree, and rate of vibration—all are creations of THE ALL, and have their existence solely within the Infinite Mind of THE ALL.

The Hermetists sub-divide each of the Three Great Planes into Seven Minor Planes, and each of these latter are also sub-divided into seven sub-planes, all divisions being more or less arbitrary, shading into each other, and adopted merely for convenience of scientific study and thought.

The Great Physical Plane, and its Seven Minor Planes, is that division of the phenomena of the Universe which includes all that relates to physics, or material things, forces, and manifestations. It includes all forms of that which we call Matter, and all forms of that which we call Energy or Force. But you must remember that the Hermetic Philosophy does not recognize Matter as a "thing in itself," or as having a separate existence even in the Mind of THE ALL. The Teachings are that Matter is but a form of Energy—that is, Energy at a low rate of vibrations of a certain kind. And accordingly the Hermetists classify Matter under the head of Energy, and give to it three of the Seven Minor Planes of the Great Physical Plane.

These Seven Minor Physical Planes are as follows:

- I. The Plane of Matter (A).
- II. The Plane of Matter (B).
- III. The Plane of Matter (C).
- IV. The Plane of Ethereal Substance.
- V. The Plane of Energy (A).
- VI. The Plane of Energy (B).
- VII. The Plane of Energy (C).

The Plane of Matter (A) comprises the forms of Matter in its form of solids, liquids, and gases, as generally recognized by the text-books on physics. The Plane of Matter (B) comprises certain higher and more subtle forms of Matter of the existence of which modern science is but now recognizing, the phenomena of Radiant Matter, in its phases of radium, etc., belonging to the lower sub-division of this Minor Plane. The Plane of Matter (C) comprises forms of the most subtle and tenuous Matter, the existence of which is not suspected by ordinary scientists. The Plane of Ethereal Substance comprises that which science speaks of as "The Ether," a substance of extreme tenuity and elasticity, pervading all Universal Space, and acting as a medium for the transmission of waves of energy, such as light, heat, electricity, etc. This Ethereal Substance forms a connecting link between Matter (so-called) and Energy, and partakes of the nature of each. The Hermetic Teachings, however, instruct that this plane has seven sub-divisions (as have all of the Minor Planes), and that in fact there are seven ethers, instead of but one.

Next above the Plane of Ethereal Substance comes the Plane of Energy (A), which comprises the ordinary forms of Energy known to science, its seven sub-planes being, respectively, Heat; Light; Magnetism; Electricity, and Attraction (including Gravitation, Cohesion, Chemical Affinity, etc.) and several other forms of energy indicated by scientific

experiments but not as yet named or classified. The Plane of Energy (B) comprises seven sub-planes of higher forms of energy not as yet discovered by science, but which have been called "Nature's Finer Forces" and which are called into operation in manifestations of certain forms of mental phenomena, and by which such phenomena becomes possible. The Plane of Energy (C) comprises seven sub-planes of energy so highly organized that it bears many of the characteristics of "life," but which is not recognized by the minds of men on the ordinary plane of development, being available for the use on beings of the Spiritual Plane alone—such energy is unthinkable to ordinary man, and may be considered almost as "the divine power." The beings employing the same are as "gods" compared even to the highest human types known to us.

The Great Mental Plane comprises those forms of "living things" known to us in ordinary life, as well as certain other forms not so well known except to the occultist. The classification of the Seven Minor Mental Planes is more or less satisfactory and arbitrary (unless accompanied by elaborate explanations which are foreign to the purpose of this particular work), but we may as well mention them. They are as follows:

- I. The Plane of Mineral Mind.
- II. The Plane of Elemental Mind (A).
- III. The Plane of Plant Mind.
- IV. The Plane of Elemental Mind (B)
- V. The Plane of Animal Mind.
- VI. The Plane of Elemental Mind (C).
- VII. The Plane of Human Mind.

The Plane of Mineral Mind comprises the "states or conditions" of the units or entities, or groups and combinations of the same, which animate the forms known to us as "minerals, chemicals, etc." These entities must not be confounded with the molecules, atoms and corpuscles themselves, the latter being merely the material bodies or forms of these entities, just as a man's body is but his material form and not "himself." These entities may be called "souls" in one sense, and are living beings of a low degree of development, life, and mind—just a little more than the units of "living energy" which comprise the higher sub-divisions of the highest Physical Plane. The average mind does not generally attribute the possession of mind, soul, or life, to the Mineral kingdom, but all occultists recognize the existence of the same, and modern science is rapidly moving forward to the point-of-view of the Hermetic, in this respect. The molecules, atoms and corpuscles have their "loves and hates"; likes and dislikes; "attractions and repulsions"; "affinities and non-affinities," etc., and some of the more daring of modern scientific minds have expressed the opinion that the desire and will, emotions and feelings, of the atoms differ only in degree from those of men. We have no time or space to argue this matter here. All occultists know it to be a fact, and others are referred to some of the more recent scientific works for outside corroboration. There are the usual seven sub-divisions to this plane.

The Plane of Elemental Mind (A) comprises the state or condition, and degree of mental and vital development of a class of entities unknown to the average man, but recognized to occultists. They are invisible to the ordinary senses of man, but, nevertheless, exist and play their part of the Drama of the Universe. Their degree of intelligence is between that of the mineral and chemical entities on the one hand, and of the entities of the plant kingdom on the other. There are seven sub-divisions to this plane, also.

The Plane of Plant Mind, in its seven sub-divisions, comprises the states or conditions of the entities comprising the kingdoms of the Plant World, the vital and mental phenomena of which is fairly well understood by the average intelligent person, many new and interesting scientific works regarding "Mind and Life in Plants" having been published during the last

decade. Plants have life, mind and “souls,” as well as have the animals, man, and super-man.

The Plane of Elemental Mind (B), in its seven sub-divisions, comprises the states and conditions of a higher form of “elemental” or unseen entities, playing their part in the general work of the Universe, the mind and life of which form a part of the scale between the Plane of Plant Mind and the Plane of Animal Mind, the entities partaking of the nature of both.

The Plane of Animal Mind, in its seven sub-divisions, comprises the states and conditions of the entities, beings, or souls, animating the animal forms of life, familiar to us all. It is not necessary to go into details regarding this kingdom or plane of life, for the animal world is as familiar to us as is our own.

The Plane of Elemental Mind (C), in its seven sub-divisions, comprises those entities or beings, invisible as are all such elemental forms, which partake of the nature of both animal and human life in a degree and in certain combinations. The highest forms are semi-human in intelligence.

The Plane of Human Mind, in its seven sub-divisions, comprises those manifestations of life and mentality which are common to Man, in his various grades, degrees, and division. In this connection, we wish to point out the fact that the average man of today occupies but the fourth sub-division of the Plane of Human Mind, and only the most intelligent have crossed the borders of the Fifth Sub-Division. It has taken the race millions of years to reach this stage, and it will take many more years for the race to move on to the sixth and seventh sub-divisions, and beyond. But, remember, that there have been races before us which have passed through these degrees, and then on to higher planes. Our own race is the fifth (with stragglers from the fourth) which has set foot upon The Path. And, then there are a few advanced souls of our own race who have outstripped the masses, and who have passed on to the sixth and seventh sub-division, and some few being still further on. The man of the Sixth Sub-Division will be “The Super-Man”; he of the Seventh will be “The Over-Man.”

In our consideration of the Seven Minor Mental Planes, we have merely referred to the Three Elementary Planes in a general way. We do not wish to go into this subject in detail in this work, for it does not belong to this part of the general philosophy and teachings. But we may say this much, in order to give you a little clearer idea of the relations of these planes to the more familiar ones—the Elementary Planes bear the same relation to the Planes of Mineral, Plant, Animal and Human Mentality and Life, that the black keys on the piano do to the white keys. The white keys are sufficient to produce music, but there are certain scales, melodies, and harmonies, in which the black keys play their part, and in which their presence is necessary. They are also necessary as “connecting links” of soul-condition; entity states, etc., between the several other planes, certain forms of development being attained therein—this last fact giving to the reader who can “read between the lines” a new light upon the processes of Evolution, and a new key to the secret door of the “leaps of life” between kingdom and kingdom. The great kingdoms of Elementals are fully recognized by all occultists, and the esoteric writings are full of mention of them. The readers of Bulwer's “Zanoni” and similar tales will recognize the entities inhabiting these planes of life.

Passing on from the Great Mental Plane to the Great Spiritual Plane, what shall we say? How can we explain these higher states of Being, Life and Mind, to minds as yet unable to grasp and understand the higher sub-divisions of the Plane of Human Mind? The task is impossible. We can speak only in the most general terms. How may Light be described to a man born blind—how sugar, to a man who has never tasted anything sweet—how harmony, to one born deaf?

All that we can say is that the Seven Minor Planes of the Great Spiritual Plane (each Minor Plane having its seven sub-divisions) comprise Beings possessing Life, Mind and Form as far above that of Man of to-day as the latter is above the earthworm, mineral or even certain forms of Energy or Matter. The Life of these Beings so far transcends ours, that

we cannot even think of the details of the same; their Minds so far transcend ours, that to them we scarcely seem to “think,” and our mental processes seem almost akin to material processes; the Matter of which their forms are composed is of the highest Planes of Matter, nay, some are even said to be “clothed in Pure Energy.” What may be said of such Beings?

On the Seven Minor Planes of the Great Spiritual Plane exist Beings of whom we may speak as Angels; Archangels; Demi-Gods. On the lower Minor Planes dwell those great souls whom we call Masters and Adepts. Above them come the Great Hierarchies of the Angelic Hosts, unthinkable to man; and above those come those who may without irreverence be called “The Gods,” so high in the scale of Being are they, their being, intelligence and power being akin to those attributed by the races of men to their conceptions of Deity. These Beings are beyond even the highest flights of the human imagination, the word “Divine” being the only one applicable to them. Many of these Beings, as well as the Angelic Host, take the greatest interest in the affairs of the Universe and play an important part in its affairs. These Unseen Divinities and Angelic Helpers extend their influence freely and powerfully, in the process of Evolution, and Cosmic Progress. Their occasional intervention and assistance in human affairs have led to the many legends, beliefs, religions and traditions of the race, past and present. They have super-imposed their knowledge and power upon the world, again and again, all under the Law of THE ALL, of course.

But, yet, even the highest of these advanced Beings exist merely as creations of, and in, the Mind of THE ALL, and are subject to the Cosmic Processes and Universal Laws. They are still Mortal. We may call them “gods” if we like, but still they are but the Elder Brethren of the Race,—the advanced souls who have outstripped their brethren, and who have foregone the ecstasy of Absorption by THE ALL, in order to help the race on its upward journey along The Path. But, they belong to the Universe, and are subject to its conditions—they are mortal—and their plane is below that of Absolute Spirit.

Only the most advanced Hermetists are able to grasp the Inner Teachings regarding the state of existence, and the powers manifested on the Spiritual Planes. The phenomena is so much higher than that of the Mental Planes that a confusion of ideas would surely result from an attempt to describe the same. Only those whose minds have been carefully trained along the lines of the Hermetic Philosophy for years—yes, those who have brought with them from other incarnations the knowledge acquired previously—can comprehend just what is meant by the Teaching regarding these Spiritual Planes. And much of these inner Teachings is held by the Hermetists as being too sacred, important and even dangerous for general public dissemination. The intelligent student may recognize what we mean by this when we state that the meaning of “Spirit” as used by the Hermetists is akin to “Living Power”; “Animated Force”; “Inner Essence”; “Essence of Life,” etc., which meaning must not be confounded with that usually and commonly employed in connection with the term, i.e., “religious; ecclesiastical; spirituelle; ethereal; holy,” etc., etc. To occultists the word “Spirit” is used in the sense of “The Animating Principle,” carrying with it the idea of Power, Living Energy, Mystic Force, etc. And occultists know that that which is known to them as “Spiritual Power” may be employed for evil as well as good ends (in accordance with the Principle of Polarity), a fact which has been recognized by the majority of religions in their conceptions of Satan, Beelzebub, the Devil, Lucifer, Fallen Angels, etc. And so the knowledge regarding these Planes has been kept in the Holy of Holies in all Esoteric Fraternities and Occult Orders,—in the Secret Chamber of the Temple. But this may be said here, that those who have attained high spiritual powers and have misused them, have a terrible fate in store for them, and the swing of the pendulum of Rhythm will inevitably swing them back to the furthest extreme of Material existence, from which point they must retrace their steps Spiritward, along the weary rounds of The Path, but always with the added torture of having always with them a lingering memory of the heights from which they fell owing to their evil actions. The legends

of the Fallen Angels have a basis in actual facts, as all advanced occultists know. The striving for selfish power on the Spiritual Planes inevitably results in the selfish soul losing its spiritual balance and falling back as far as it had previously risen. But to even such a soul, the opportunity of a return is given—and such souls make the return journey, paying the terrible penalty according to the invariable Law.

In conclusion we would again remind you that according to the Principle of Correspondence, which embodies the truth: “As Above so Below; as Below, so Above,” all of the Seven Hermetic Principles are in full operation on all of the many planes, Physical, Mental and Spiritual. The Principle of Mental Substance of course applies to all the planes, for all are held in the Mind of THE ALL. The Principle of Correspondence manifests in all, for there is a correspondence, harmony and agreement between the several planes. The Principle of Vibration manifests on all planes, in fact the very differences that go to make the “planes” arise from Vibration, as we have explained. The Principle of Polarity manifests on each plane, the extremes of the Poles being apparently opposite and contradictory. The Principle of Rhythm manifests on each Plane, the movement of the phenomena having its ebb and flow, rise and fall, incoming and outgoing. The Principle of Cause and Effect manifests on each Plane, every Effect having its Cause and every Cause having its effect. The Principle of Gender manifests on each Plane, the Creative Energy being always manifest, and operating along the lines of its Masculine and Feminine Aspects.

“As Above so Below; as Below, so Above.” This centuries old Hermetic axiom embodies one of the great Principles of Universal Phenomena. As we proceed with our consideration of the remaining Principles, we will see even more clearly the truth of the universal nature of this great Principle of Correspondence.

CHAPTER IX

VIBRATION.

“Nothing rests; everything moves; everything vibrates.”—*The Kybalion*.

The great Third Hermetic Principle—the Principle of Vibration—embodies the truth that Motion is manifest in everything in the Universe—that nothing is at rest—that everything moves, vibrates, and circles. This Hermetic Principle was recognized by some of the early Greek philosophers who embodied it in their systems. But, then, for centuries it was lost sight of by the thinkers outside of the Hermetic ranks. But in the Nineteenth Century physical science re-discovered the truth and the Twentieth Century scientific discoveries have added additional proof of the correctness and truth of this centuries-old Hermetic doctrine.

The Hermetic Teachings are that not only is everything in constant movement and vibration, but that the “differences” between the various manifestations of the universal power are due entirely to the varying rate and mode of vibrations. Not only this, but that even THE ALL, in itself, manifests a constant vibration of such an infinite degree of intensity and rapid motion that it may be practically considered as at rest, the teachers directing the attention of the students to the fact that even on the physical plane a rapidly moving object (such as a revolving wheel) seems to be at rest. The Teachings are to the effect that Spirit is at one end of the Pole of Vibration, the other Pole being certain extremely gross forms of Matter. Between these two poles are millions upon millions of different rates and modes of vibration.

Modern Science has proven that all that we call Matter and Energy are but “modes of vibratory motion,” and some of the more advanced scientists are rapidly moving toward the positions of the occultists who hold that the phenomena of Mind are likewise modes of vibration or motion. Let us see what science has to say regarding the question of vibrations in matter and energy.

In the first place, science teaches that all matter manifests, in some degree, the vibrations arising from temperature or heat. Be an object cold or hot—both being but degrees of the same things—it manifests certain heat vibrations, and in that sense is in motion and vibration. Then all particles of Matter are in circular movement, from corpuscle to suns. The planets revolve around suns, and many of them turn on their axes. The suns move around greater central points, and these are believed to move around still greater, and so on, ad infinitum. The molecules of which the particular kinds of Matter are composed are in a state of constant vibration and movement around each other and against each other. The molecules are composed of Atoms, which, likewise, are in a state of constant movement and vibration. The atoms are composed of Corpuscles, sometimes called “electrons,” “ions,” etc., which also are in a state of rapid motion, revolving around each other, and which manifest a very rapid state and mode of vibration. And, so we see that all forms of Matter manifest Vibration, in accordance with the Hermetic Principle of Vibration.

And so it is with the various forms of Energy. Science teaches that Light, Heat, Magnetism and Electricity are but forms of vibratory motion connected in some way with, and probably emanating from the Ether. Science does not as yet attempt to explain the nature of the phenomena known as Cohesion, which is the principle of Molecular Attraction; nor Chemical Affinity, which is the principle of Atomic Attraction; nor Gravitation (the greatest mystery of the three), which is the principle of attraction by which every particle or mass of Matter is bound to every other particle or mass. These three forms of Energy are not as yet understood by science, yet the writers incline to the opinion that these too are manifestations of some form of vibratory energy, a fact which the Hermetists have held and taught for ages past.

The Universal Ether, which is postulated by science without its nature being understood clearly, is held by the Hermetists to be but a higher manifestation of that which is erroneously called matter—that is to say, Matter at a higher degree of vibration—and is called by them “The Ethereal Substance.” The Hermetists teach that this Ethereal Substance is of extreme tenuity and elasticity, and pervades universal space, serving as a medium of transmission of waves of vibratory energy, such as heat, light, electricity, magnetism, etc. The Teachings are that The Ethereal Substance is a connecting link between the forms of vibratory energy known as “Matter” on the one hand, and “Energy or Force” on the other; and also that it manifests a degree of vibration, in rate and mode, entirely its own.

Scientists have offered the illustration of a rapidly moving wheel, top, or cylinder, to show the effects of increasing rates of vibration. The illustration supposes a wheel, top, or revolving cylinder, running at a low rate of speed—we will call this revolving thing “the object” in following out the illustration. Let us suppose the object moving slowly. It may be seen readily, but no sound of its movement reaches the ear. The speed is gradually increased. In a few moments its movement becomes so rapid that a deep growl or low note may be heard. Then as the rate is increased the note rises one in the musical scale. Then, the motion being still further increased, the next highest note is distinguished. Then, one after another, all the notes of the musical scale appear, rising higher and higher as the motion is increased. Finally when the motions have reached a certain rate the final note perceptible to human ears is reached and the shrill, piercing shriek dies away, and silence follows. No sound is heard from the revolving object, the rate of motion being so high that the human ear cannot register the vibrations. Then comes the perception of rising degrees of Heat. Then after quite a time the eye catches a glimpse of the object becoming a dull dark reddish color. As the rate increases, the red becomes brighter. Then as the speed is increased, the red melts into an orange. Then the orange melts into a yellow. Then follow, successively, the shades of green, blue, indigo, and finally violet, as the rate of speed increases. Then the violet shades away, and all color disappears, the human eye not being able to register them. But there are invisible rays emanating from the revolving object, the rays that are used in photographing, and other subtle rays of light. Then begin to manifest the peculiar rays known as the “X Rays,” etc., as the constitution of the object changes. Electricity and Magnetism are emitted when the appropriate rate of vibration is attained.

When the object reaches a certain rate of vibration its molecules disintegrate, and resolve themselves into the original elements or atoms. Then the atoms, following the Principle of Vibration, are separated into the countless corpuscles of which they are composed. And finally, even the corpuscles disappear and the object may be said to be composed of The Ethereal Substance. Science does not dare to follow the illustration further, but the Hermetists teach that if the vibrations be continually increased the object would mount up the successive states of manifestation and would in turn manifest the various mental stages, and then on Spiritward, until it would finally re-enter THE ALL, which is Absolute Spirit. The “object,” however, would have ceased to be an “object” long before the stage of Ethereal Substance was reached, but otherwise the illustration is correct inasmuch as it shows the effect of constantly increased rates and modes of vibration. It must be remembered, in the above illustration, that at the stages at which the “object” throws off vibrations of light, heat, etc., it is not actually “resolved” into those forms of energy (which are much higher in the scale), but simply that it reaches a degree of vibration in which those forms of energy are liberated, in a degree, from the confining influences of its molecules, atoms and corpuscles, as the case may be. These forms of energy, although much higher in the scale than matter, are imprisoned and confined in the material combinations, by reason of the energies manifesting through, and using material forms, but thus becoming entangled and confined in their creations of material forms, which, to an extent, is true of all creations, the creating force becoming involved in its creation.

But the Hermetic Teachings go much further than do those of modern science. They teach that all manifestation of thought, emotion, reason, will or desire, or any mental state or condition, are accompanied by vibrations, a portion of which are thrown off and which tend to affect the minds of other persons by "induction." This is the principle which produces the phenomena of "telepathy"; mental influence, and other forms of the action and power of mind over mind, with which the general public is rapidly becoming acquainted, owing to the wide dissemination of occult knowledge by the various schools, cults and teachers along these lines at this time.

Every thought, emotion or mental state has its corresponding rate and mode of vibration. And by an effort of the will of the person, or of other persons, these mental states may be reproduced, just as a musical tone may be reproduced by causing an instrument to vibrate at a certain rate—just as color may be reproduced in the same way. By a knowledge of the Principle of Vibration, as applied to Mental Phenomena, one may polarize his mind at any degree he wishes, thus gaining a perfect control over his mental states, moods, etc. In the same way he may affect the minds of others, producing the desired mental states in them. In short, he may be able to produce on the Mental Plane that which science produces on the Physical Plane—namely, "Vibrations at Will." This power of course may be acquired only by the proper instruction, exercises, practice, etc., the science being that of Mental Transmutation, one of the branches of the Hermetic Art.

A little reflection on what we have said will show the student that the Principle of Vibration underlies the wonderful phenomena of the power manifested by the Masters and Adepts, who are able to apparently set aside the Laws of Nature, but who, in reality, are simply using one law against another; one principle against others; and who accomplish their results by changing the vibrations of material objects, or forms of energy, and thus perform what are commonly called "miracles."

As one of the old Hermetic writers has truly said: "He who understands the Principle of Vibration, has grasped the sceptre of Power."

CHAPTER X.

POLARITY.

"Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled."—*The Kybalion*.

The great Fourth Hermetic Principle—the Principle of Polarity—embodies the truth that all manifested things have "two sides"; "two aspects"; "two poles"; a "pair of opposites," with manifold degrees between the two extremes. The old paradoxes, which have ever perplexed the mind of men, are explained by an understanding of this Principle. Man has always recognized something akin to this Principle, and has endeavored to express it by such sayings, maxims and aphorisms as the following: "Everything is and isn't, at the same time"; "all truths are but half-truths"; "every truth is half-false"; "there are two sides to everything"; "there is a reverse side to every shield," etc., etc.

The Hermetic Teachings are to the effect that the difference between things seemingly diametrically opposed to each other is merely a matter of degree. It teaches that "the pairs of opposites may be reconciled," and that "thesis and anti-thesis are identical in nature, but different in degree"; and that the "universal reconciliation of opposites" is effected by a recognition of this Principle of Polarity. The teachers claim that illustrations of this Principle may be had on every hand, and from an examination into the real nature of anything. They begin by showing that Spirit and Matter are but the two poles of the same thing, the intermediate planes being merely degrees of vibration. They show that THE ALL and The Many are the same, the difference being merely a matter of degree of Mental Manifestation. Thus the LAW and Laws are the two opposite poles of one thing. Likewise, PRINCIPLE and Principles. Infinite Mind and finite minds.

Then passing on to the Physical Plane, they illustrate the Principle by showing that Heat and Cold are identical in nature, the differences being merely a matter of degrees. The thermometer shows many degrees of temperature, the lowest pole being called "cold," and the highest "heat." Between these two poles are many degrees of "heat" or "cold," call them either and you are equally correct. The higher of two degrees is always "warmer," while the lower is always "colder." There is no absolute standard—all is a matter of degree. There is no place on the thermometer where heat ceases and cold begins. It is all a matter of higher or lower vibrations. The very terms "high" and "low," which we are compelled to use, are but poles of the same thing—the terms are relative. So with "East and West"—travel around the world in an eastward direction, and you reach a point which is called west at your starting point, and you return from that westward point. Travel far enough North, and you will find yourself traveling South, or vice versa.

Light and Darkness are poles of the same thing, with many degrees between them. The musical scale is the same—starting with "C" you move upward until you reach another "C," and so on, the differences between the two ends of the board being the same, with many degrees between the two extremes. The scale of color is the same—higher and lower vibrations being the only difference between high violet and low red. Large and Small are relative. So are Noise and Quiet; Hard and Soft follow the rule. Likewise Sharp and Dull. Positive and Negative are two poles of the same thing, with countless degrees between them.

Good and Bad are not absolute—we call one end of the scale Good and the other Bad, or one end Good and the other Evil, according to the use of the terms. A thing is "less good" than the thing higher in the scale; but that "less good" thing, in turn, is "more good" than the thing next below it—and so on, the "more or less" being regulated by the position on the scale.

And so it is on the Mental Plane. "Love and Hate" are generally regarded as being things diametrically opposed to each other; entirely different; unreconcilable. But we apply the Principle of Polarity; we find that there is no such thing as Absolute Love or Absolute Hate, as distinguished from each other. The two are merely terms applied to the two poles of the same thing. Beginning at any point of the scale we find "more love," or "less hate," as we ascend the scale; and "more hate" or "less love" as we descend—this being true no matter from what point, high or low, we may start. There are degrees of Love and Hate, and there is a middle point where "Like and Dislike" become so faint that it is difficult to distinguish between them. Courage and Fear come under the same rule. The Pairs of Opposites exist everywhere. Where you find one thing you find its opposite—the two poles.

And it is this fact that enables the Hermetist to transmute one mental state into another, along the lines of Polarization. Things belonging to different classes cannot be transmuted into each other, but things of the same class may be changed, that is, may have their polarity changed. Thus Love never becomes East or West, or Red or Violet—but it may and often does turn into Hate—and likewise Hate may be transformed into Love, by changing its polarity. Courage may be transmuted into Fear, and the reverse. Hard things may be rendered Soft. Dull things become Sharp. Hot things become Cold. And so on, the transmutation always being between things of the same kind of different degrees. Take the case of a Fearful man. By raising his mental vibrations along the line of Fear-Courage, he can be filled with the highest degree of Courage and Fearlessness. And, likewise, the Slothful man may change himself into an Active, Energetic individual, simply by polarizing along the lines of the desired quality.

The student who is familiar with the processes by which the various schools of Mental Science, etc., produce changes in the mental states of those following their teachings, may not readily understand the principle underlying many of these changes. When, however, the Principle of Polarity is once grasped, and it is seen that the mental changes are occasioned by a change of polarity—a sliding along the same scale—the matter is more readily understood. The change is not in the nature of a transmutation of one thing into another thing entirely different—but is merely a change of degree in the same things, a vastly important difference. For instance, borrowing an analogy from the Physical Plane, it is impossible to change Heat into Sharpness, Loudness, Highness, etc., but Heat may readily be transmuted into Cold, simply by lowering the vibrations. In the same way Hate and Love are mutually transmutable; so are Fear and Courage. But Fear cannot be transformed into Love, nor can Courage be transmuted into Hate. The mental states belong to innumerable classes, each class of which has its opposite poles, along which transmutation is possible.

The student will readily recognize that in the mental states, as well as in the phenomena of the Physical Plane, the two poles may be classified as Positive and Negative, respectively. Thus Love is Positive to Hate; Courage to Fear; Activity to Non-Activity, etc., etc. And it will also be noticed that even to those unfamiliar with the Principle of Vibration, the Positive pole seems to be of a higher degree than the Negative, and readily dominates it. The tendency of Nature is in the direction of the dominant activity of the Positive pole.

In addition to the changing of the poles of one's own mental states by the operation of the art of Polarization, the phenomena of Mental Influence, in its manifold phases, shows us that the principle may be extended so as to embrace the phenomena of the influence of one mind over that of another, of which so much has been written and taught of late years. When it is understood that Mental Induction is possible, that is that mental states may be produced by "induction" from others, then we can readily see how a certain rate of vibration, or polarization of a certain mental state, may be communicated to another person, and his polarity in that class of mental states thus changed. It is along this principle that the results of many of the "mental treatments" are obtained. For instance, a person is "blue," melancholy and full of fear. A mental scientist bringing his own mind up to the desired vibration by his

trained will, and thus obtaining the desired polarization in his own case, then produces a similar mental state in the other by induction, the result being that the vibrations are raised and the person polarizes toward the Positive end of the scale instead toward the Negative, and his Fear and other negative emotions are transmuted to Courage and similar positive mental states. A little study will show you that these mental changes are nearly all along the line of Polarization, the change being one of degree rather than of kind.

A knowledge of the existence of this great Hermetic Principle will enable the student to better understand his own mental states, and those of other people. He will see that these states are all matters of degree, and seeing thus, he will be able to raise or lower the vibration at will—to change his mental poles, and thus be Master of his mental states, instead of being their servant and slave. And by his knowledge he will be able to aid his fellows intelligently, and by the appropriate methods change the polarity when the same is desirable. We advise all students to familiarize themselves with this Principle of Polarity, for a correct understanding of the same will throw light on many difficult subjects.

CHAPTER XI.

RHYTHM.

“Everything flows out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right, is the measure of the swing to the left; rhythm compensates.”—*The Kybalion*.

The great Fifth Hermetic Principle—the Principle of Rhythm—embodies the truth that in everything there is manifested a measured motion; a to-and-from movement; a flow and inflow; a swing forward and backward; a pendulum-like movement a tide-like ebb and flow; a high-tide and a low-tide; between the two-poles manifest on the physical, mental or spiritual planes. The Principle of Rhythm is closely connected with the Principle of Polarity described in the preceding chapter. Rhythm manifests between the two poles established by the Principle of Polarity. This does not mean, however, that the pendulum of Rhythm swings to the extreme poles, for this rarely happens; in fact, it is difficult to establish the extreme polar opposites in the majority of cases. But the swing is ever “toward” first one pole and then the other.

There is always an action and reaction; an advance and a retreat; a rising and a sinking; manifested in all of the airs and phenomena of the Universe. Suns, worlds, men, animals, plants, minerals, forces, energy, mind and matter, yes, even Spirit, manifests this Principle. The Principle manifests in the creation and destruction of worlds; in the rise and fall of nations; in the life history of all things; and finally in the mental states of Man.

Beginning with the manifestations of Spirit—of THE ALL—it will be noticed that there is ever the Outpouring and the Indrawing; the “Outbreathing and Inbreathing of Brahm,” as the Brahmans word it. Universes are created; reach their extreme low point of materiality; and then begin their upward swing. Suns spring into being, and then their height of power being reached, the process of retrogression begins, and after æons they become dead masses of matter, awaiting another impulse which starts again their inner energies into activity and a new solar life cycle is begun. And thus it is with all the worlds; they are born, grow and die; only to be reborn. And thus it is with all the things of shape and form; they swing from action to reaction; from birth to death; from activity to inactivity—and then back again. Thus it is with all living things; they are born, grow, and die—and then are reborn. So it is with all great movements, philosophies, creeds, fashions, governments, nations, and all else—birth, growth, maturity, decadence, death—and then newbirth. The swing of the pendulum is ever in evidence.

Night follows day; and day night. The pendulum swings from Summer to Winter, and then back again. The corpuscles, atoms, molecules, and all masses of matter, swing around the circle of their nature. There is no such thing as absolute rest, or cessation from movement, and all movement partakes of Rhythm. The principle is of universal application. It may be applied to any question, or phenomena of any of the many planes of life. It may be applied to all phases of human activity. There is always the Rhythmic swing from one pole to the other. The Universal Pendulum is ever in motion. The Tides of Life flow in and out, according to Law.

The Principle of Rhythm is well understood by modern science, and is considered a universal law as applied to material things. But the Hermetists carry the principle much further, and know that its manifestations and influence extend to the mental activities of Man, and that it accounts for the bewildering succession of moods, feelings and other annoying and perplexing changes that we notice in ourselves. But the Hermetists by studying the operations of this Principle have learned to escape some of its activities by Transmutation.

The Hermetic Masters long since discovered that while the Principle of Rhythm was invariable, and ever in evidence in mental phenomena, still there were two planes of its

manifestation so far as mental phenomena are concerned. They discovered that there were two general planes of Consciousness, the Lower and the Higher, the understanding of which fact enabled them to rise to the higher plane and thus escape the swing of the Rhythmic pendulum which manifested on the lower plane. In other words, the swing of the pendulum occurred on the Unconscious Plane, and the Consciousness was not affected. This they call the Law of Neutralization. Its operations consist in the raising of the Ego above the vibrations of the Unconscious Plane of mental activity, so that the negative-swing of the pendulum is not manifested in consciousness, and therefore they are not affected. It is akin to rising above a thing and letting it pass beneath you. The Hermetic Master, or advanced student, polarizes himself at the desired pole, and by a process akin to "refusing" to participate in the backward swing, or, if you prefer, a "denial" of its influence over him, he stands firm in his polarized position, and allows the mental pendulum to swing back along the unconscious plane. All individuals who have attained any degree of self-mastery, accomplish this, more or less unknowingly, and by refusing to allow their moods and negative mental states to affect them, they apply the Law of Neutralization. The Master, however, carries this to a much higher degree of proficiency, and by the use of his Will he attains a degree of Poise and Mental Firmness almost impossible of belief on the part of those who allow themselves to be swung backward and forward by the mental pendulum of moods and feelings.

The importance of this will be appreciated by any thinking person who realizes what creatures of moods, feelings and emotion the majority of people are, and how little mastery of themselves they manifest. If you will stop and consider a moment, you will realize how much these swings of Rhythm have affected you in your life—how a period of Enthusiasm has been invariably followed by an opposite feeling and mood of Depression. Likewise, your moods and periods of Courage have been succeeded by equal moods of Fear. And so it has ever been with the majority of persons—tides of feeling have ever risen and fallen with them, but they have never suspected the cause or reason of the mental phenomena. An understanding of the workings of this Principle will give one the key to the Mastery of these rhythmic swings of feeling, and will enable him to know himself better and to avoid being carried away by these inflows and outflows. The Will is superior to the conscious manifestation of this Principle, although the Principle itself can never be destroyed. We may escape its effects, but the Principle operates, nevertheless. The pendulum ever swings, although we may escape being carried along with it.

There are other features of the operation of this Principle of Rhythm of which we wish to speak at this point. There comes into its operations that which is known as the Law of Compensation. One of the definitions or meanings of the word "Compensate" is, "to counterbalance," which is the sense in which the Hermetists use the term. It is this Law of Compensation to which the Kybalion refers when it says: "The measure of the swing to the right is the measure of the swing to the left; rhythm compensates."

The Law of Compensation is that the swing in one direction determines the swing in the opposite direction, or to the opposite pole—the one balances, or counterbalances, the other. On the Physical Plane we see many examples of this Law. The pendulum of the clock swings a certain distance to the right, and then an equal distance to the left. The seasons balance each other in the same way. The tides follow the same Law. And the same Law is manifested in all the phenomena of Rhythm. The pendulum, with a short swing in one direction, has but a short swing in the other; while the long swing to the right invariably means the long swing to the left. An object hurled upward to a certain height has an equal distance to traverse on its return. The force with which a projectile is sent upward a mile is reproduced when the projectile returns to the earth on its return journey. This Law is constant on the Physical Plane, as reference to the standard authorities will show you.

But the Hermetists carry it still further. They teach that a man's mental states are subject to the same Law. The man who enjoys keenly, is subject to keen suffering; while he who

feels but little pain is capable of feeling but little joy. The pig suffers but little mentally, and enjoys but little—he is compensated. And on the other hand, there are other animals who enjoy keenly, but whose nervous organism and temperament cause them to suffer exquisite degrees of pain. And so it is with Man. There are temperaments which permit of but low degrees of enjoyment, and equally low degrees of suffering; while there are others which permit the most intense enjoyment, but also the most intense suffering. The rule is that the capacity for pain and pleasure, in each individual, are balanced. The Law of Compensation is in full operation here.

But the Hermetists go still further in this matter. They teach that before one is able to enjoy a certain degree of pleasure, he must have swung as far, proportionately, toward the other pole of feeling. They hold, however, that the Negative is precedent to the Positive in this matter, that is to say that in experiencing a certain degree of pleasure it does not follow that he will have to “pay up for it” with a corresponding degree of pain; on the contrary, the pleasure is the Rhythmic swing, according to the Law of Compensation, for a degree of pain previously experienced either in the present life, or in a previous incarnation. This throws a new light on the Problem of Pain.

The Hermetists regard the chain of lives as continuous, and as forming a part of one life of the individual, so that in consequence the rhythmic swing is understood in this way, while it would be without meaning unless the truth of reincarnation is admitted.

But the Hermetists claim that the Master or advanced student is able, to a great degree, to escape the swing toward Pain, by the process of Neutralization before mentioned. By rising on to the higher plane of the Ego, much of the experience that comes to those dwelling on the lower plane is avoided and escaped.

The Law of Compensation plays an important part in the lives of men and women. It will be noticed that one generally “pays the price” of anything he possesses or lacks. If he has one thing, he lacks another—the balance is struck. No one can “keep his penny and have the bit of cake” at the same time. Everything has its pleasant and unpleasant sides. The things that one gains are always paid for by the things that one loses. The rich possess much that the poor lack, while the poor often possess things that are beyond the reach of the rich. The millionaire may have the inclination toward feasting, and the wealth wherewith to secure all the dainties and luxuries of the table, while he lacks the appetite to enjoy the same; he envies the appetite and digestion of the laborer, who lacks the wealth and inclinations of the millionaire, and who gets more pleasure from his plain food than the millionaire could obtain even if his appetite were not jaded, nor his digestion ruined, for the wants, habits and inclinations differ. And so it is through life. The Law of Compensation is ever in operation, striving to balance and counter-balance, and always succeeding in time, even though several lives may be required for the return swing of the Pendulum of Rhythm.

CHAPTER XII.

CAUSATION.

“Every Cause has its Effect; every Effect has its cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law.”—*The Kybalion*.

The great Sixth Hermetic Principle—the Principle of Cause and Effect—embodies the truth that Law pervades the Universe; that nothing happens by Chance; that Chance is merely a term indicating cause existing but not recognized or perceived; that phenomena is continuous, without break or exception.

The Principle of Cause and Effect underlies all scientific thought, ancient and modern, and was enunciated by the Hermetic Teachers in the earliest days. While many and varied disputes between the many schools of thought have since arisen, these disputes have been principally upon the details of the operations of the Principle, and still more often upon the meaning of certain words. The underlying Principle of Cause and Effect has been accepted as correct by practically all the thinkers of the world worthy of the name. To think otherwise would be to take the phenomena of the universe from the domain of Law and Order, and to relegate it to the control of the imaginary something which men have called “Chance.”

A little consideration will show anyone that there is in reality no such thing as pure Chance. Webster defines the word ‘Chance’ as follows: “A supposed agent or mode of activity other than a force, law or purpose; the operation or activity of such agent; the supposed effect of such an agent; a happening; fortuity; casualty, etc.” But a little consideration will show you that there can be no such agent as “Chance,” in the sense of something outside of Law—something outside of Cause and Effect. How could there be a something acting in the phenomenal universe, independent of the laws, order, and continuity of the latter? Such a something would be entirely independent of the orderly trend of the universe, and therefore superior to it. We can imagine nothing outside of THE ALL being outside of the Law, and that only because THE ALL is the LAW in itself. There is no room in the universe for a something outside of and independent of Law. The existence of such a Something would render all Natural Laws ineffective, and would plunge the universe into chaotic disorder and lawlessness.

A careful examination will show that what we call “Chance” is merely an expression relating to obscure causes; causes that we cannot perceive; causes that we cannot understand. The word Chance is derived from a word meaning “to fall” (as the falling of dice), the idea being that the fall of the dice (and many other happenings) are merely a “happening” unrelated to any cause. And this is the sense in which the term is generally employed. But when the matter is closely examined, it is seen that there is no chance whatsoever about the fall of the dice. Each time a die falls, and displays a certain number, it obeys a law as infallible as that which governs the revolution of the planets around the sun. Back of the fall of the die are causes, or chains of causes, running back further than the mind can follow. The position of the die in the box; the amount of muscular energy expended in the throw; the condition of the table, etc., etc., all are causes, the effect of which may be seen. But back of these seen causes there are chains of unseen preceding causes, all of which had a bearing upon the number of the die which fell uppermost.

If a die be cast a great number of times, it will be found that the numbers shown will be about equal, that is, there will be an equal number of one-spot, two-spot, etc., coming uppermost. Toss a penny in the air, and it may come down either “heads” or “tails”; but make a sufficient number of tosses, and the heads and tails will about even up. This is the operation of the law of average. But both the average and the single toss come under the Law of Cause and Effect, and if we were able to examine into the preceding causes, it would

be clearly seen that it was simply impossible for the die to fall other than it did, under the same circumstances and at the same time. Given the same causes, the same results will follow. There is always a "cause" and a "because" to every event. Nothing ever "happens" without a cause, or rather a chain of causes.

Some confusion has arisen in the minds of persons considering this Principle, from the fact that they were unable to explain how one thing could cause another thing—that is, be the "creator" of the second thing. As a matter of fact, no "thing" ever causes or "creates" another "thing." Cause and Effect deals merely with events." An "event" is "that which comes, arrives or happens, as a result or consequent of some preceding event." No event "creates" another event, but is merely a preceding link in the great orderly chain of events flowing from the creative energy of THE ALL. There is a continuity between all events precedent, consequent and subsequent. There is a relation existing between everything that has gone before, and everything that follows. A stone is dislodged from a mountain side and crashes through a roof of a cottage in the valley below. At first sight we regard this as a chance effect, but when we examine the matter we find a great chain of causes behind it. In the first place there was the rain which softened the earth supporting the stone and which allowed it to fall; then back of that was the influence of the sun, other rains, etc., which gradually disintegrated the piece of rock from a larger piece; then there were the causes which led to the formation of the mountain, and its upheaval by convulsions of nature, and so on ad infinitum. Then we might follow up the causes behind the rain, etc. Then we might consider the existence of the roof. In short, we would soon find ourselves involved in a mesh of cause and effect, from which we would soon strive to extricate ourselves.

Just as a man has two parents, and four grandparents, and eight great-grandparents, and sixteen great-great-grandparents, and so on until when, say, forty generations are calculated the numbers of ancestors run into many millions—so it is with the number of causes behind even the most trifling event or phenomena, such as the passage of a tiny speck of soot before your eye. It is not an easy matter to trace the bit of soot back to the early period of the world's history when it formed a part of a massive tree-trunk, which was afterward converted into coal, and so on, until as the speck of soot it now passes before your vision on its way to other adventures. And a mighty chain of events, causes and effects, brought it to its present condition, and the latter is but one of the chain of events which will go to produce other events hundreds of years from now. One of the series of events arising from the tiny bit of soot was the writing of these lines, which caused the typesetter to perform certain work; the proofreader to do likewise; and which will arouse certain thoughts in your mind, and that of others, which in turn will affect others, and so on, and on, and on, beyond the ability of man to think further—and all from the passage of a tiny bit of soot, all of which shows the relativity and association of things, and the further fact that "—there is no great; there is no small; in the mind that causeth all."

Stop to think a moment. If a certain man had not met a certain maid, away back in the dim period of the Stone Age—you who are now reading these lines would not now be here. And if, perhaps, the same couple had failed to meet, we who now write these lines would not now be here. And the very act of writing, on our part, and the act of reading, on yours, will affect not only the respective lives of yourself and ourselves, but will also have a direct, or indirect, affect upon many other people now living and who will live in the ages to come. Every thought we think, every act we perform, has its direct and indirect results which fit into the great chain of Cause and Effect.

We do not wish to enter into a consideration of Free-Will, or Determinism, in this work, for various reasons. Among the many reasons, is the principal one that neither side of the controversy is entirely right—in fact, both sides are partially right, according to the Hermetic Teachings. The Principle of Polarity shows that both are but Half-Truths—the opposing poles of Truth. The Teachings are that a man may be both Free and yet bound by Necessity,

depending upon the meaning of the terms, and the height of Truth from which the matter is examined. The ancient writers express the matter thus: "The further the creation is from the Centre, the more it is bound; the nearer the Centre it reaches, the nearer Free is it."

The majority of people are more or less the slaves of heredity, environment, etc., and manifest very little Freedom. They are swayed by the opinions, customs and thoughts of the outside world, and also by their emotions, feelings, moods, etc. They manifest no Mastery, worthy of the name. They indignantly repudiate this assertion, saying, "Why, I certainly am free to act and do as I please—I do just what I want to do," but they fail to explain whence arise the "want to" and "as I please." What makes them "want to" do one thing in preference to another; what makes them "please" to do this, and not do that? Is there no "because" to their "pleasing" and "wanting"? The Master can change these "pleases" and "wants" into others at the opposite end of the mental pole. He is able to "Will to will," instead of to will because some feeling, mood, emotion, or environmental suggestion arouses a tendency or desire within him so to do.

The majority of people are carried along like the falling stone, obedient to environment, outside influences and internal moods, desires, etc., not to speak of the desires and wills of others stronger than themselves, heredity, environment, and suggestion, carrying them along without resistance on their part, or the exercise of the Will. Moved like the pawns on the checkerboard of life, they play their parts and are laid aside after the game is over. But the Masters, knowing the rules of the game, rise above the plane of material life, and placing themselves in touch with the higher powers of their nature, dominate their own moods, characters, qualities, and polarity, as well as the environment surrounding them and thus become Movers in the game, instead of Pawns—Causes instead of Effects. The Masters do not escape the Causation of the higher planes, but fall in with the higher laws, and thus master circumstances on the lower plane. They thus form a conscious part of the Law, instead of being mere blind instruments. While they Serve on the Higher Planes, they Rule on the Material Plane.

But, on higher and on lower, the Law is always in operation. There is no such things as Chance. The blind goddess has been abolished by Reason. We are able to see now, with eyes made clear by knowledge, that everything is governed by Universal Law—that the infinite number of laws are but manifestations of the One Great Law—the LAW which is THE ALL. It is true indeed that not a sparrow drops unnoticed by the Mind of THE ALL—that even the hairs on our head are numbered—as the scriptures have said. There is nothing outside of Law; nothing that happens contrary to it. And yet, do not make the mistake of supposing that Man is but a blind automaton—far from that. The Hermetic Teachings are that Man may use Law to overcome laws, and that the higher will always prevail against the lower, until at last he has reached the stage in which he seeks refuge in the LAW itself, and laughs the phenomenal laws to scorn. Are you able to grasp the inner meaning of this?

CHAPTER XIII.

GENDER.

“Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on planes.”—*The Kybalion*.

The great Seventh Hermetic Principle—the Principle of Gender—embodies the truth that there is Gender manifested in everything—that the Masculine and Feminine principles are ever present and active in all phases of phenomena, on each and every plane of life. At this point we think it well to call your attention to the fact that Gender, in its Hermetic sense, and Sex in the ordinarily accepted use of the term, are not the same.

The word “Gender” is derived from the Latin root meaning “to beget; to procreate; to generate; to create; to produce.”

A moment’s consideration will show you that the word has a much broader and more general meaning than the term “Sex,” the latter referring to the physical distinctions between male and female living things. Sex is merely a manifestation of Gender on a certain plane of the Great Physical Plane—the plane of organic life. We wish to impress this distinction upon your minds, for the reason that certain writers, who have acquired a smattering of the Hermetic Philosophy, have sought to identify this Seventh Hermetic Principle with wild and fanciful, and often reprehensible, theories and teachings regarding Sex.

The office of Gender is solely that of creating, producing, generating, etc., and its manifestations are visible on every plane of phenomena. It is somewhat difficult to produce proofs of this along scientific lines, for the reason that science has not as yet recognized this Principle as of universal application. But still some proofs are forthcoming from scientific sources. In the first place, we find a distinct manifestation of the Principle of Gender among the corpuscles, ions, or electrons, which constitute the basis of Matter as science now knows the latter, and which by forming certain combinations form the Atom, which until lately was regarded as final and indivisible.

The latest word of science is that the atom is composed of a multitude of corpuscles, electrons, or ions (the various names being applied by different authorities) revolving around each other and vibrating at a high degree and intensity. But the accompanying statement is made that the formation of the atom is really due to the clustering of negative corpuscles around a positive one—the positive corpuscles seeming to exert a certain influence upon the negative corpuscles, causing the latter to assume certain combinations and thus “create” or “generate” an atom. This is in line with the most ancient Hermetic Teachings, which have always identified the Masculine principle of Gender with the “Positive,” and the Feminine with the “Negative” Poles of Electricity (so-called).

Now a word at this point regarding this identification. The public mind has formed an entirely erroneous impression regarding the qualities of the so-called “Negative” pole of electrified or magnetized Matter. The terms Positive and Negative are very wrongly applied to this phenomenon by science. The word Positive means something real and strong, as compared with a Negative unreality or weakness. Nothing is further from the real facts of electrical phenomena. The so-called Negative pole of the battery is really the pole in and by which the generation or production of new forms and energies is manifested. There is nothing “negative” about it. The best scientific authorities now use the word “Cathode” in place of “Negative,” the word Cathode coming from the Greek root meaning “descent; the path of generation, etc.” From the Cathode pole emerge the swarm of electrons or corpuscles; from the same pole emerge those wonderful “rays” which have revolutionized scientific conceptions during the past decade. The Cathode pole is the Mother of all of the strange phenomena which have rendered useless the old text-books, and which have

caused many long accepted theories to be relegated to the scrap-pile of scientific speculation. The Cathode, or Negative Pole, is the Mother Principle of Electrical Phenomena, and of the finest forms of matter as yet known to science. So you see we are justified in refusing to use the term "Negative" in our consideration of the subject, and in insisting upon substituting the word "Feminine" for the old term. The facts of the case bear us out in this, without taking the Hermetic Teachings into consideration. And so we shall use the word "Feminine" in the place of "Negative" in speaking of that pole of activity.

The latest scientific teachings are that the creative corpuscles or electrons are Feminine (science says "they are composed of negative electricity—we say they are composed of Feminine energy).

A Feminine corpuscle becomes detached from, or rather leaves, a Masculine corpuscle, and starts on a new career. It actively seeks a union with a Masculine corpuscle, being urged thereto by the natural impulse to create new forms of Matter or Energy. One writer goes so far as to use the term "it at once seeks, of its own volition, a union," etc. This detachment and uniting form the basis of the greater part of the activities of the chemical world. When the Feminine corpuscle unites with a Masculine corpuscle, a certain process is begun. The Feminine particles vibrate rapidly under the influence of the Masculine energy, and circle rapidly around the latter. The result is the birth of a new atom. This new atom is really composed of a union of the Masculine and Feminine electrons, or corpuscles, but when the union is formed the atom is a separate thing, having certain properties, but no longer manifesting the property of free electricity. The process of detachment or separation of the Feminine electrons is called "ionization." These electrons, or corpuscles, are the most active workers in Nature's field. Arising from their unions, or combinations, manifest the varied phenomena of light, heat, electricity, magnetism, attraction, repulsion, chemical affinity and the reverse, and similar phenomena. And all this arises from the operation of the Principle of Gender on the plane of Energy.

The part of the Masculine principle seems to be that of directing a certain inherent energy toward the Feminine principle, and thus starting into activity the creative processes. But the Feminine principle is the one always doing the active creative work—and this is so on all planes. And yet, each principle is incapable of operative energy without the assistance of the other. In some of the forms of life, the two principles are combined in one organism. For that matter, everything in the organic world manifests both genders—there is always the Masculine present in the Feminine form, and the Feminine form. The Hermetic Teachings include much regarding the operation of the two principles of Gender in the production and manifestation of various forms of energy, etc., but we do not deem it expedient to go into detail regarding the same at this point, because we are unable to back up the same with scientific proof, for the reason that science has not as yet progressed thus far. But the example we have given you of the phenomena of the electrons or corpuscles will show you that science is on the right path, and will also give you a general idea of the underlying principles.

Some leading scientific investigators have announced their belief that in the formation of crystals there was to be found something that corresponded to "sex-activity," which is another straw showing the direction the scientific winds are blowing. And each year will bring other facts to corroborate the correctness of the Hermetic Principle of Gender. It will be found that Gender is in constant operation and manifestation in the field of inorganic matter, and in the field of Energy or Force. Electricity is now generally regarded as the "Something" into which all other forms of energy seem to melt or dissolve. The "Electrical Theory of the Universe" is the latest scientific doctrine, and is growing rapidly in popularity and general acceptance. And it thus follows that if we are able to discover in the phenomena of electricity—even at the very root and source of its manifestations—a clear and unmistakable evidence of the presence of Gender and its activities, we are justified in asking you to

believe that science at last has offered proofs of the existence in all universal phenomena of that great Hermetic Principle—the Principle of Gender.

It is not necessary to take up your time with the well known phenomena of the “attraction and repulsion” of the atoms; chemical affinity; the “loves and hates” of the atomic particles; the attraction or cohesion between the molecules of matter. These facts are too well known to need extended comment from us. But, have you ever considered that all of these things are manifestations of the Gender Principle?

Can you not see that the phenomena is “on all fours” with that of the corpuscles or electrons? And more than this, can you not see the reasonableness of the Hermetic Teachings which assert that the very Law of Gravitation—that strange attraction by reason of which all particles and bodies of matter in the universe tend toward each other—is but another manifestation of the Principle of Gender, which operates in the direction of attracting the Masculine to the Feminine energies, and vice versa? We cannot offer you scientific proof of this at this time—but examine the phenomena in the light of the Hermetic Teachings on the subject, and see if you have not a better working hypothesis than any offered by physical science. Submit all physical phenomena to the test, and you will discern the Principle of Gender ever in evidence.

Let us now pass on to a consideration of the operation of the Principle on the Mental Plane. Many interesting features are there awaiting examination.

CHAPTER XIV.

MENTAL GENDER.

Students of psychology who have followed the modern trend of thought along the lines of mental phenomena are struck by the persistence of the dual-mind idea which has manifested itself so strongly during the past ten or fifteen years, and which has given rise to a number of plausible theories regarding the nature and constitution of these "two minds." The late Thomson J. Hudson attained great popularity in 1893 by advancing his well-known theory of the "objective and subjective minds" which he held existed in every individual. Other writers have attracted almost equal attention by the theories regarding the "conscious and sub-conscious minds"; the "voluntary and involuntary minds"; "the active and passive minds," etc., etc. The theories of the various writers differ from each other, but there remains the underlying principle of "the duality of mind."

The student of the Hermetic Philosophy is tempted to smile when he reads and hears of these many "new theories" regarding the duality of mind, each school adhering tenaciously to its own pet theories, and each claiming to have "discovered the truth." The student turns back the pages of occult history, and away back in the dim beginnings of occult teachings he finds references to the ancient Hermetic doctrine of the Principle of Gender on the Mental Plane—the manifestation of Mental Gender. And examining further he finds that the ancient philosophy took cognizance of the phenomenon of the "dual mind," and accounted for it by the theory of Mental Gender. This idea of Mental Gender may be explained in a few words to students who are familiar with the modern theories just alluded to. The Masculine Principle of Mind corresponds to the so-called Objective Mind; Conscious Mind; Voluntary Mind; Active Mind, etc. And the Feminine Principle of Mind corresponds to the so-called Subjective Mind; Subconscious Mind; Involuntary Mind; Passive Mind, etc. Of course the Hermetic Teachings do not agree with the many modern theories regarding the nature of the two phases of mind, nor does it admit many of the facts claimed for the two respective aspects—some of the said theories and claims being very far-fetched and incapable of standing the test of experiment and demonstration. We point to the phases of agreement merely for the purpose of helping the student to assimilate his previously acquired knowledge with the teachings of the Hermetic Philosophy. Students of Hudson will notice the statement at the beginning of his second chapter of "The Law of Psychic Phenomena," that: "The mystic jargon of the Hermetic philosophers discloses the same general idea"—i. e., the duality of mind. If Dr. Hudson had taken the time and trouble to decipher a little of "the mystic jargon of the Hermetic Philosophy," he might have received much light upon the subject of "the dual mind"—but then, perhaps, his most interesting work might not have been written. Let us now consider the Hermetic Teachings regarding Mental Gender.

The Hermetic Teachers impart their instruction regarding this subject by bidding their students examine the report of their consciousness regarding their Self. The students are bidden to turn their attention inward upon the Self dwelling within each. Each student is led to see that his consciousness gives him first a report of the existence of his Self—the report is "I Am." This at first seems to be the final words from the consciousness, but a little further examination discloses the fact that this "I Am" may be separated or split into two distinct parts, or aspects, which while working in unison and in conjunction, yet, nevertheless, may be separated in consciousness.

While at first there seems to be only an "I" existing, a more careful and closer examination reveals the fact that there exists an "I" and a "Me." These mental twins differ in their characteristics and nature, and an examination of their nature and the phenomena arising from the same will throw much light upon many of the problems of mental influence.

Let us begin with a consideration of the "Me," which is usually mistaken for the "I" by the

student, until he presses the inquiry a little further back into the recesses of consciousness. A man thinks of his Self (in its aspect of "Me") as being composed of certain feelings, tastes, likes, dislikes, habits, peculiar ties, characteristics, etc., all of which go to make up his personality, or the "Self" known to himself and others. He knows that these emotions and feelings change; are born and die away; are subject to the Principle of Rhythm, and the Principle of Polarity, which take him from one extreme of feeling to another. He also thinks of the "Me" as being certain knowledge gathered together in his mind, and thus forming a part of himself. This is the "Me" of a man.

But we have proceeded too hastily. The "Me" of many men may be said to consist largely of their consciousness of the body and their physical appetites, etc. Their consciousness being largely bound up with their bodily nature, they practically "live there." Some men even go so far as to regard their personal apparel as a part of their "Me," and actually seem to consider it a part of themselves. A writer has humorously said that "men consist of three parts—soul, body and clothes." These "clothes conscious" people would lose their personality if divested of their clothing by savages upon the occasion of a ship-wreck. But even many who are not so closely bound up with the idea of personal raiment stick closely to the consciousness of their bodies being their "Me." They cannot conceive of a Self independent of the body. Their mind seems to them to be practically "a something belonging to" their body—which in many cases it is indeed.

But as man rises in the scale of consciousness he is able to disentangle his "Me" from his idea of body, and is able to think of his body as "belonging to" the mental part of him. But even then he is very apt to identify the "Me" entirely with the mental states, feelings, etc., which he feels to exist within him. He is very apt to consider these internal states as identical with himself, instead of their being simply "things" produced by some part of his mentality, and existing within him—of him, and in him, but still not "himself." He sees that he may change these internal states of feelings by an effort of will, and that he may produce a feeling or state of an exactly opposite nature, in the same way, and yet the same "Me" exists. And so after a while he is able to set aside these various mental states, emotions, feelings, habits, qualities, characteristics, and other personal mental belongings—he is able to set them aside in the "not-me" collection of curiosities and encumbrances, as well as valuable possessions. This requires much mental concentration and power of mental analysis on the part of the student. But still the task is possible for the advanced student, and even those not so far advanced are able to see, in the imagination, how the process may be performed.

After this laying-aside process has been performed, the student will find himself in conscious possession of a "Self" which may be considered in its "I" and "Me" dual aspects. The "Me" will be felt to be a Something mental in which thoughts, ideas, emotions, feelings, and other mental states may be produced. It may be considered as the "mental womb," as the ancients styled it—capable of generating mental offspring. It reports to the consciousness as a "Me" with latent powers of creation and generation of mental progeny of all sorts and kinds. Its powers of creative energy are felt to be enormous. But still it seems to be conscious that it must receive some form of energy from either its "I" companion, or else from some other "I," ere it is able to bring into being its mental creations. This consciousness brings with it a realization of an enormous capacity for mental work and creative ability.

But the student soon finds that this is not all that he finds within his inner consciousness. He finds that there exists a mental Something which is able to Will that the "Me" act along certain creative lines, and which is also able to stand aside and witness the mental creation. This part of himself he is taught to call his "I." He is able to rest in its consciousness at will. He finds there not a consciousness of an ability to generate and actively create, in the sense of the gradual process attendant upon mental operations, but rather a sense and consciousness of an ability to project an energy from the "I" to the "Me"—a process of "willing"

that the mental creation begin and proceed. He also finds that the "I" is able to stand aside and witness the operations of the "Me's" mental creation and generation. There is this dual aspect in the mind of every person. The "I" represents the Masculine Principle of Mental Gender—the "Me" represents the Female Principle. The "I" represents the Aspect of Being; the "Me" the Aspect of Becoming. You will notice that the Principle of Correspondence operates on this plane just as it does upon the great plane upon which the creation of Universes is performed. The two are similar in kind, although vastly different in degree. "As above, so below; as below, so above."

These aspects of mind—the Masculine and Feminine Principles—the "I" and the "Me"—considered in connection with the well-known mental and psychic phenomena, give the master-key to these dimly known regions of mental operation and manifestation. The principle of Mental Gender gives the truth underlying the whole field of the phenomena of mental influence, etc.

The tendency of the Feminine Principle is always in the direction of receiving impressions, while the tendency of the Masculine Principle is always in the direction of giving out, or expressing. The Feminine Principle has a much more varied field of operation than has the Masculine Principle. The Feminine Principle conducts the work of generating new thoughts, concepts, ideas, including the work of the imagination. The Masculine Principle contents itself with the work of the "Will," in its varied phases. And yet without the active aid of the Will of the Masculine Principle, the Feminine Principle is apt to rest content with generating mental images which are the result of impressions received from outside, instead of producing original mental creations.

Persons who can give continued attention and thought to a subject actively employ both of the Mental Principles—the Feminine in the work of active mental generation, and the Masculine Will in stimulating and energizing the creative portion of the mind. The majority of persons really employ the Masculine Principle but little and are content to live according to the thoughts and ideas instilled into the "Me" from the "I" of other minds. But it is not our purpose to dwell upon this phase of the subject, which may be studied from any good text-book upon psychology, with the key that we have given you regarding Mental Gender.

The student of Psychic Phenomena is aware of the wonderful phenomena classified under the head of Telepathy; Thought Transference; Mental Influence; Suggestion; Hypnotism, etc. Many have sought for an explanation of these varied phases of phenomena under the theories of the various "dual mind" teachers. And in a measure they are right, for there is clearly a manifestation of two distinct phases of mental activity. But if such students will consider these "dual minds" in the light of the Hermetic Teachings regarding Vibrations and Mental Gender, they will see that the long sought for key is at hand.

In the phenomena of Telepathy it is seen how the Vibratory Energy of the Masculine Principle is projected toward the Feminine Principle of another person, and the latter takes the seed-thought and allows it to develop into maturity. In the same way Suggestion and Hypnotism operates. The Masculine Principle of the person giving the suggestions directs a stream of Vibratory Energy or Will-Power toward the Feminine Principle of the other person, and the latter accepting it makes it its own and acts and thinks accordingly. An idea thus lodged in the mind of another person grows and develops, and in time is regarded as the rightful mental offspring of the individual, whereas it is in reality like the cuckoo egg placed in the sparrow's nest, where it destroys the rightful offspring and makes itself at home. The normal method is for the Masculine and Feminine Principles in a person's mind to co-ordinate and act harmoniously in conjunction with each other. But, unfortunately, the Masculine Principle in the average person is too lazy to act—the display of Will-Power is too slight—and the consequence is that such persons are ruled almost entirely by the minds and wills of other persons, whom they allow to do their thinking and willing for them. How few original thoughts or original actions are performed by the average person? Are not the

majority of persons mere shadows and echoes of others having stronger wills or minds than themselves? The trouble is that the average person dwells almost altogether in his "Me" consciousness, and does not realize that he has such a thing as an "I." He is polarized in his Feminine Principle of Mind, and the Masculine Principle, in which is lodged the Will, is allowed to remain inactive and not employed.

The strong men and women of the world invariably manifest the Masculine Principle of Will, and their strength depends materially upon this fact. Instead of living upon the impressions made upon their minds by others, they dominate their own minds by their Will, obtaining the kind of mental images desired, and moreover dominate the minds of others likewise, in the same manner. Look at the strong people, how they manage to implant their seed-thoughts in the minds of the masses of the people, thus causing the latter to think thoughts in accordance with the desires and wills of the strong individuals. This is why the masses of people are such sheep-like creatures, never originating an idea of their own, nor using their own powers of mental activity.

The manifestation of Mental Gender may be noticed all around us in everyday life. The magnetic persons are those who are able to use the Masculine Principle in the way of impressing their ideas upon others. The actor who makes people weep or cry as he wills, is employing this principle. And so is the successful orator, statesman, preacher, writer or other people who are before the public attention. The peculiar influence exerted by some people over others is due to the manifestation of Mental Gender along the Vibratorial lines above indicated. In this principle lies the secret of personal magnetism, personal influence, fascination, etc., as well as the phenomena generally grouped under the name of Hypnotism.

The student who has familiarized himself with the phenomena generally spoken of as "psychic" will have discovered the important part played in the said phenomena by that force which science has styled "Suggestion," by which term is meant the process or method whereby an idea is transferred to, or "impressed upon" the mind of another, causing the second mind to act in accordance therewith. A correct understanding of Suggestion is necessary in order to intelligently comprehend the varied psychical phenomena which Suggestion underlies. But, still more is a knowledge of Vibration and Mental Gender necessary for the student of Suggestion. For the whole principle of Suggestion depends upon the principle of Mental Gender and Vibration.

It is customary for the writers and teachers of Suggestion to explain that it is the "objective or voluntary" mind which make the mental impression, or suggestion, upon the "subjective or involuntary" mind. But they do not describe the process or give us any analogy in nature whereby we may more readily comprehend the idea. But if you will think of the matter in the light of the Hermetic Teachings, you will be able to see that the energizing of the Feminine Principle by the Vibratory Energy of the Masculine Principle is in accordance to the universal laws of nature, and that the natural world affords countless analogies whereby the principle may be understood. In fact, the Hermetic Teachings show that the very creation of the Universe follows the same law, and that in all creative manifestations, upon the planes of the spiritual, the mental, and the physical, there is always in operation this principle of Gender—this manifestation of the Masculine and the Feminine Principles. "As above, so below; as below, so above." And more than this, when the principle of Mental Gender is once grasped and understood, the varied phenomena of psychology at once becomes capable of intelligent classification and study, instead of being very much in the dark. The principle "works out" in practice, because it is based upon the immutable universal laws of life.

We shall not enter into an extended discussion of, or description of, the varied phenomena of mental influence or psychic activity. There are many books, many of them quite good, which have been written and published on this subject of late years. The main

facts stated in these various books are correct, although the several writers have attempted to explain the phenomena by various pet theories of their own. The student may acquaint himself with these matters, and by using the theory of Mental Gender he will be able to bring order out of the chaos of conflicting theory and teachings, and may, moreover, readily make himself a master of the subject if he be so inclined. The purpose of this work is not to give an extended account of psychic phenomena, but rather to give to the student a master-key whereby he may unlock the many doors leading into the parts of the Temple of Knowledge which he may wish to explore. We feel that in this consideration of the teachings of The Kybalion, one may find an explanation which will serve to clear away many perplexing difficulties—a key that will unlock many doors. What is the use of going into detail regarding all of the many features of psychic phenomena and mental science, provided we place in the hands of the student the means whereby he may acquaint himself fully regarding any phase of the subject which may interest him. With the aid of The Kybalion one may go through any occult library anew, the old Light from Egypt illuminating many dark pages, and obscure subjects. That is the purpose of this book. We do not come expounding a new philosophy, but rather furnishing the outlines of a great world-old teaching which will make clear the teachings of others—which will serve as a Great Reconciler of differing theories, and opposing doctrines.

CHAPTER XV.

HERMETIC AXIOMS.

“The possession of Knowledge, unless accompanied by a manifestation and expression in Action, is like the hoarding of precious metals—a vain and foolish thing. Knowledge, like Wealth, is intended for Use. The Law of Use is Universal, and he who violates it suffers by reason of his conflict with natural forces.”—*The Kybalion*.

The Hermetic Teachings, while always having been kept securely locked up in the minds of the fortunate possessors thereof, for reasons which we have already stated, were never intended to be merely stored away and secreted. The Law of Use is dwelt upon in the Teachings, as you may see by reference to the above quotation from *The Kybalion*, which states it forcibly. Knowledge without Use and Expression is a vain thing, bringing no good to its possessor, or to the race. Beware of Mental Miserliness, and express into Action that which you have learned. Study the Axioms and Aphorisms, but practice them also.

We give below some of the more important Hermetic Axioms, from *The Kybalion*, with a few comments added to each. Make these your own, and practice and use them, for they are not really your own until you have Used them.

“To change your mood or mental state—change your vibration.”—*The Kybalion*.

One may change his mental vibrations by an effort of Will, in the direction of deliberately fixing the Attention upon a more desirable state. Will directs the Attention, and Attention changes the Vibration. Cultivate the Art of Attention, by means of the Will, and you have solved the secret of the Mastery of Moods and Mental States.

“To destroy an undesirable rate of mental vibration, put into operation the Principle of Polarity and concentrate upon the opposite pole to that which you desire to suppress. Kill out the undesirable by changing its polarity.”—*The Kybalion*.

This is one of the most important of the Hermetic Formulas. It is based upon true scientific principles. We have shown you that a mental state and its opposite were merely the two poles of one thing, and that by Mental Transmutation the polarity might be reversed. This principle is known to modern psychologists, who apply it to the breaking up of undesirable habits by bidding their students concentrate upon the opposite quality. If you are possessed of Fear, do not waste time trying to “kill out” Fear, but instead cultivate the quality of Courage, and the Fear will disappear. Some writers have expressed this idea most forcibly by using the illustration of the dark room. You do not have to shovel out or sweep out the Darkness, but by merely opening the shutters and letting in the Light the Darkness has disappeared. To kill out a Negative quality, concentrate upon the Positive Pole of that same quality, and the vibrations will gradually change from Negative to Positive, until finally you will become polarized on the Positive pole instead of the Negative. The reverse is also true, as many have found out to their sorrow, when they have allowed themselves to vibrate too constantly on the Negative pole of things. By changing your polarity you may master your moods, change your mental states, remake your disposition, and build up character. Much of the Mental Mastery of the advanced Hermetics is due to this application of Polarity, which is one of the important aspects of Mental Transmutation. Remember the Hermetic Axiom (quoted previously), which says:

“Mind (as well as metals and elements) may be transmuted from state to state; degree to degree; condition to condition; pole to pole; vibration to vibration.”—*The Kybalion*.

The mastery of Polarization is the mastery of the fundamental principles of Mental Transmutation or Mental Alchemy, for unless one acquires the art of changing his own polarity, he will be unable to affect his environment. An understanding of this principle will enable one to change his own Polarity, as well as that of others, if he will but devote the time, care, study and practice necessary to master the art. The principle is true, but the

results obtained depend upon the persistent patience and practice of the student.

“Rhythm may be neutralized by an application of the Art of Polarization.”—*The Kybalion*.

As we have explained in previous chapters, the Hermetists hold that the Principle of Rhythm manifests on the Mental Plane as well as on the Physical Plane, and that the bewildering succession of moods, feelings, emotions, and other mental states, are due to the backward and forward swing of the mental pendulum, which carries us from one extreme of feeling to the other.

The Hermetists also teach that the Law of Neutralization enables one, to a great extent, to overcome the operation of Rhythm in consciousness. As we have explained, there is a Higher Plane of Consciousness, as well as the ordinary Lower Plane, and the Master by rising mentally to the Higher Plane causes the swing of the mental pendulum to manifest on the Lower Plane, and he, dwelling on his Higher Plane, escapes the consciousness of the swing backward. This is effected by polarizing on the Higher Self, and thus raising the mental vibrations of the Ego above those of the ordinary plane of consciousness. It is akin to rising above a thing, and allowing it to pass beneath you. The advanced Hermetist polarizes himself at the Positive Pole of his Being—the “I Am” pole rather than the pole of personality, and by “refusing” and “denying” the operation of Rhythm, raises himself above its plane of consciousness, and standing firm in his Statement of Being he allows the pendulum to swing back on the Lower Plane without changing his Polarity. This is accomplished by all individuals who have attained any degree of self-mastery, whether they understand the law or not. Such persons simply “refuse” to allow themselves to be swung back by the pendulum of mood and emotion, and by steadfastly affirming the superiority, they remain polarized on the Positive pole. The Master, of course, attains a far greater degree of proficiency, because he understands the law which he is overcoming by a higher law, and by the use of his Will he attains a degree of Poise and Mental Steadfastness almost impossible of belief on the part of those who allow themselves to be swung backward and forward by the mental pendulum of moods and feelings.

Remember, always, however, that you do not really destroy the Principle of Rhythm, for that is indestructible. You simply overcome one law by counter-balancing it with another, and thus maintain an equilibrium. The laws of balance and counter-balance are in operation on the mental as well as on the physical planes, and an understanding of these laws enables one to seem to overthrow laws, whereas he is merely exerting a counterbalance.

“Nothing escapes the Principle of Cause and Effect, but there are many Planes of Causation, and one may use the laws of the higher to overcome the laws of the lower.”—*The Kybalion*.

By an understanding of the practice of Polarization, the Hermetists rise to a higher plane of Causation and thus counter-balance the laws of the lower planes of Causation. By rising above the plane of ordinary Causes they become themselves, in a degree, Causes instead of being merely Caused. By being able to master their own moods and feelings, and by being able to neutralize Rhythm, as we have already explained, they are able to escape a great part of the operations of Cause and Effect on the ordinary plane. The masses of people are carried along, obedient to their environment; the wills and desires of others stronger than themselves; the effect of inherited tendencies; the suggestions of those about them; and other outward causes; which tend to move them about on the chess-board of life like mere pawns. By rising above these influencing causes, the advanced Hermetists seek a higher plane of mental action, and by dominating their moods, emotions, impulses and feelings, they create for themselves new characters, qualities and powers, by which they overcome their ordinary environment, and thus become practically players instead of mere Pawns. Such people help to play the game of life understandingly, instead of being moved about this way and that way by stronger influences and powers and wills. They use the Principle of Cause and Effect, instead of being used by it. Of course, even the highest are

subject to the Principle as it manifests on the higher planes, but on the lower planes of activity, they are Masters instead of Slaves. As The Kybalion says:

“The wise ones serve on the higher, but rule on the lower. They obey the laws coming from above them, but on their own plane, and those below them, they rule and give orders. And, yet, in so doing, they form a part of the Principle, instead of opposing it. The wise man falls in with the Law, and by understanding its movements he operates it instead of being its blind slave. Just as does the skilled swimmer turn this way and that way, going and coming as he will, instead of being as the log which is carried here and there—so is the wise man as compared to the ordinary man—and yet both swimmer and log; wise man and fool, are subject to Law. He who understands this is well on the road to Mastery.”—*The Kybalion*.

In conclusion let us again call your attention to the Hermetic Axiom:

“True Hermetic Transmutation is a Mental Art.”—*The Kybalion*.

In the above axiom, the Hermetists teach that the great work of influencing one's environment is accomplished by Mental Power. The Universe being wholly mental, it follows that it may be ruled only by Mentality. And in this truth is to be found an explanation of all the phenomena and manifestations of the various mental powers which are attracting so much attention and study in these earlier years of the Twentieth Century. Back of and under the teachings of the various cults and schools, remains ever constant the principle of the Mental Substance of the Universe. If the Universe be Mental in its substantial nature, then it follows that Mental Transmutation must change the conditions and phenomena of the Universe. If the Universe is Mental, then Mind must be the highest power affecting its phenomena. If this be understood then all the so-called “miracles” and “wonder-workings” are seen plainly for what they are.

“THE ALL is MIND; The Universe is Mental.”—*The Kybalion*.

A Guide to the Hidden Wisdom of Kabbalah

Third Edition



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Rav Michael Laitman, PhD

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INTRODUCTION

For many centuries, Kabbalah has been a “banned” topic. Examine this (partial) list of prerequisites you previously had to answer “yes” to in order to become a student: Jewish, male, married, over 40 years old, and proficient in other Jewish studies. So how come Kabbalah is being openly taught and studied everywhere? Because the ban has been lifted.

As Kabbalists Rav Yehuda Ashlag, the Vilna Gaon (GRA), and many other prominent Kabbalists have stated, the end of the 20th century marks a fundamental change in the history of Kabbalah. Now it is open for all.

As we will show inside the book, the bans were there for a reason. But it is for exactly the same reason that they have now been lifted. We, humanity in the twenty-first century, have become ready to see Kabbalah for what it really is—a scientific, time-tested, empirical method of achieving spirituality while living here in this world.

Studying Kabbalah is a fascinating journey. It changes your perspective on the world and the people around you, and opens parts in you that you never knew existed. It is a journey of discoveries happening within, affecting all of life’s levels: our relationships with our kin, friends, and co-workers. Kabbalah

states very simply that when you know how to connect to the Creator directly, without any go-betweens, you will find your inner compass. And this is the goal of Kabbalah—to help you make, and sustain, direct contact with the Creator. And when you do, you will need no further guidance. So welcome to *The Guide to Hidden Wisdom of Kabbalah*.

WHAT YOU'LL FIND IN THIS BOOK

The book is set up in three parts and a three part appendix. Here's what you'll find inside: Kabbalah is a science that describes the laws of the spiritual world. In Part 1, "Kabbalah Facts and Fallacies," we'll talk about the basic principles of Kabbalah and give you some background on how it began.

We'll continue our spiritual journey in Part 2, "Before there Was Time," which starts with Kabbalah's cycle of reality, explaining how we were created, what we are doing here, and how and at which point we begin our ascent to the Upper World. We'll discuss how the world was created, how Kabbalah explains what's wrong with our world today, and what needs to be done to fix it.

In this part we will also talk about how you can become a Kabbalah student and how you can use the knowledge on a day-to-day basis to your benefit. We will explain how to tell the right teacher from the wrong one, how to use books and the Internet in Kabbalah studies, and even the role of music in your spiritual progress.

Kabbalah is directly related to the state of the world today. In Part 3, "Kabbalah Today," we will explore Kabbalah's perspective of the global crises and discuss ways to cure them. Finally, we'll end with a brief tour of how Kabbalah will affect your future.

You'll also find a helpful appendix to enhance your journey and point you in the right direction if you'd like to learn more. The appendix contains a glossary, list of additional resources, and some info about our organization.

SIDEBARS

We've included five kinds of sidebars strewn throughout the text for learning and for entertainment:

Kabbalearn



Definitions of Kabbalah terms you
may not be familiar with.



Tidbits

Did you know that few books about Kabbalah were written before 1980, and most were written after 2000? Check out these boxes for bits of neat stuff about Kabbalah.

Off Course



These boxes clear up misconceptions and tip you on what to avoid as you study Kabbalah.



Spiritual Sparks

Inspiring quotes and selected poems from great Kabbalists reflecting the chapter's topic of discussion.

On Course



Useful tips for putting the points in the text into practice.





Kabbalah Facts and Fallacies

The list of celebrities studying Kabbalah reads like a who's who in Hollywood. But Kabbalah is more than a pop craze. In this section, we'll explain the popularity of Kabbalah and give an overview of what you can find if you search for Kabbalah. We'll discuss what Kabbalah is and what it isn't, and give you some background on how it started.

After reading these chapters, you'll understand why Kabbalah is becoming so trendy. You'll learn that this is not a passing fad, but an empirical science explaining the world in a way traditional sciences can't.

OUT IN THE OPEN

JUST THE GIST

- Kabbalah comes out of hiding
- Change is a coming
- Why now and not before
- Kabbalah and the “anything goes” spirit

The Book of Zohar, the pinnacle of Kabbalah books, writes that Kabbalah will boom and prosper at the end of days. With today’s popularity of Kabbalah, it appears that the end of days is here.

Kabbalah illuminates and describes the laws of the spiritual world. It’s not religion. It’s a spiritual science, and for almost 2,000 years, it has been shrouded in mystery.

IN THE SPOTLIGHT

Kabbalah has traditionally been closed to all but a few select and serious students. No longer. Like never before, Kabbalah has become hot, chic, cool, in. Moreover, Kabbalists, who were previously so hesitant to open their secrets to the public, have become the key players in doing just that.

FROM SMALL GROUPS TO MASS EXPOSURE

But Kabbalah wasn't always so popular, and Kabbalists weren't nearly so open. For almost 2,000 years, Kabbalah was kept secret, shunning the public's eye for faintly lit quarters of Kabbalists who meticulously selected their students and taught them in small groups.

For instance, the 18th century Ramchal Group, the students of Rabbi Moshe Chaim Luzzato, made it especially difficult to join its ranks. Membership required agreeing to a rigorous pact of lifestyle and study that had to be met all day, every day, for as long as one remained a member.

Other groups, such as the Kotzk Group (named after a town in Poland), used to dress in worn-out clothes and treat nonmembers with offensive cynicism. They deliberately distanced themselves



Tidbits

Searching for "Kabbalah" on Amazon.com returns over five thousand books, almost none of which were written before 1980. Very few were written before 1990, and only a few more were written before the turn of the century. The vast majority of books on Kabbalah were written after the year 2000. In the last few years, Kabbalah really has been mass exposed!

from others by appearing to disobey the most sacred Jewish customs like The Day of Atonement. Group members would scatter breadcrumbs on their beards to appear as if they'd been eating on this day of fasting. Naturally, most people were repelled.

Nevertheless, the same Kabbalists who hid the wisdom also made tremendous efforts to write the books that remain the pillars of Kabbalah to this day. Rabbi Isaac Luria (The Holy Ari) at once would take only one student and state that, from his time on, the study of *The Book of Zohar* (*The Zohar*, for short) is permitted to all who wish it.

For this reason, in his lifetime, the Ari taught a group of students, but at his deathbed he ordered all except Rav Chaim Vital to stop studying. The Ari said that only Chaim Vital understood the teaching properly, and he was afraid that without a proper teacher, the rest would go astray.

BREAKING THE IRON WALL

It was not until the last decade of the twentieth century that Kabbalah really began its advent to the center stage of public awareness. The single most dominant figure in the worldwide dissemination of Kabbalah is undoubtedly Rav Yehuda Ashlag, known as Baal HaSulam (Owner of the Ladder) for his *Sulam* (Ladder) commentary on *The Book of Zohar*. He was the first Kabbalist to not only speak in favor of dissemination, but to actually do it.

Baal HaSulam published a magazine, *ha-Uma* (*The Nation*), on June 5, 1940. He also tried to convince David Ben-Gurion and other leaders of the Jewish settlement in Palestine (today's Israel) to incorporate Kabbalistic principals in the education system. Baal HaSulam also stated that in the future, people of all religions would study Kabbalah while maintaining their birth religions, with no collision between the two.

Such statements and the act of disseminating Kabbalah seemed so unorthodox and unacceptable at the time that *The Nation* was shut down after just one issue by the British Mandate in Palestine. In justification, the British Mandate stated that it had been told that Ashlag was promoting Communism.

KABBALAH—BECAUSE NOW WE NEED IT

Kabbalah has but a single purpose: it offers an approach that helps answer the question, “What is the meaning of my life?”

Now, more than ever before, people are asking about the meaning and the purpose of their lives. With material needs met—and met even beyond imagining, in some cases—people still

Spiritual Sparks



At the outset of my words, I find a great need to break an iron wall that has been separating us from the wisdom of Kabbalah since the ruin of the Temple to this generation. It lies heavily on us and arouses fear of being forgotten.

—Rav Yehuda Ashlag,

“Introduction to the Study of the Ten Sefirot”

feel emptiness in their lives. Kabbalah is a discipline that invokes insights and new perspectives on life, which in turn provide a spiritual fullness. This is the key to its popularity.

In *The Study of the Ten Sefirot*, an extensive commentary on the writings of the great Ari, Baal HaSulam wrote that you are ready for Kabbalah if you sometimes...

- Question the meaning of your life.
- Wonder why you and all life exist.
- Question why life can sometimes be so difficult.

THE RIGHT WISDOM FOR IT'S TIME

In the perfect cycle of life, each part has its designated function. No part of creation is free to do as it pleases because the well-being of each part depends on the well-being of all other parts of creation. Nature's law of interdependency guarantees that no creature will overpower other creatures because to destroy other creatures would mean destroying itself.

Human beings are no exception to this rule, but many—if not most—do not appreciate this idea and in one way or another act in ways that hurt others and thus themselves, as well. By controlling others or our environment, we think we can manipulate and shape the world to our liking. But a quick glimpse at the news makes you reflect on the results; all we have achieved is unhappiness for ourselves and for others. Yet, as we will show in Part 3, nothing is created without a reason, not even human destructiveness.

Today, it seems our destructiveness is causing great unhappiness to people and threatening our environment. So it shouldn't come as a surprise that people are beginning to ask questions about life that the wisdom of the Kabbalah can help us if not completely answer, at least explore more deeply.

As more people are beginning to realize that greater wealth, more sex, and additional power do not make them happier, they are no longer asking “How to?” questions, but “What for?” questions. At such a time, any doctrine that can help us answer “What for?” questions has a good chance at popularity.

Because Kabbalah specifically explores questions about the meaning of life, it’s not surprising many people find it appealing. This, coupled with the publicity generated by its celebrity adherents, has brought it to the attention of seekers everywhere.

KABBALAH WITH ANYTHING

In the “anything goes” spirit of today’s world, everything’s mixed with everything else: science with religion, rock and roll with Beethoven. There is even sushi ice cream (bet you didn’t know that). Following the trend, Kabbalah has been associated with more doctrines and teachings than there are toppings for pizza.

But there is another, more serious reason for the sudden emergence of this ancient discipline. Kabbalah has always had a reputation of possessing insight into the highest forces of nature, of the spiritual worlds, and of the nature of God. As a result, people have always wanted to connect Kabbalistic terms with all kinds of teachings.

The problem with such connections is that they undermine the power of Kabbalah to help us understand our human and spiritual natures. This, after all, is at the heart of today’s interest in this teaching, and the reason Kabbalah was developed in the first place.

So, to clear up any misconceptions, let’s look at what Kabbalah is not. It is not, and has nothing to do with religion, magic, mysticism, divination, cults, holistic medicine, meditation, philosophy, theosophy, psychology or parapsychology, ESP, telepathy, dream interpretation, tarot cards, yoga, red strings,

holy water, blessings, past-life regressions, numerology, reiki, channeling, astrology, astral travels or projection, communicating with the dead, out-of-body experiences, voodoo, freemasonry, reflexology, UFO's, creationism, Sufism or any ism.

Kabbalah has been around for a long, long time and is only now taking its place in the general public awareness. Those who embrace it as the latest fad will perhaps move on to something else. But those who dig deeply into its principles are likely to find enough to keep them going for a lifetime.

IN A NUTSHELL

- Kabbalah is a method that answers life's deepest question: "What is the meaning of my life?"
- Kabbalah has been waiting in hiding until the questions it answers arose.
- Kabbalah has been incorrectly associated with many flavors of spiritual teachings.
- Kabbalah is not a passing fad, but a time-tested, practical method to understanding human nature and the nature of the Creator.



SOME BASICS

JUST THE GIST

- The real reality
- The door to the “sixth sense” opens
- Getting to know what we want
- At the heart of selfishness lies true giving

Now that we’ve cleared up common misconceptions about Kabbalah, let’s see what it’s really all about. This chapter briefly presents the basic concepts of Kabbalah. The terms we present and discuss in this chapter set up the language of Kabbalah that we use throughout the book.

This chapter also presents how and why your study of Kabbalah is not only good for you, but also for the benefit of society as a whole.

THE TRUTH ABOUT REALITY

In Hebrew, the word *Kabbalah* means “reception.” But Kabbalah isn’t just that—reception. It’s a discipline of study, a method that teaches you *how* to receive. Kabbalah helps you know where you truly are in relation to where you think

you are. It shows the boundaries of our five senses and opens up the part that they can't reveal by helping you develop a "sixth sense."

This sixth sense not only enriches your life with a new di-



Kabbalearn

In his essay "The Essence of the Wisdom of Kabbalah," Baal HaSulam defines Kabbalah as follows: "This wisdom is no more and no less than a sequence of roots, which hang down by way of cause and consequence in fixed, determined rules, interweaving to a single, exalted goal described as 'the revelation of His Godliness to His creatures in this world.'"

mension, but opens a door to a "brave new world."

There is no death in this world, no sorrow, no pain. And best of all, you don't have to give up anything for it: you don't have to die to get there; you don't have to fast or restrain yourself in any way. In short, Kabbalah

doesn't take you away from life; it adds a whole new meaning and strength to everything that happens. That's right, Kabbalists live life to the fullest.

TO RECEIVE—DISCOVER THE FORCE OF GIVING

To understand the kind of pleasure that the Kabbalist receives, it's essential to understand a basic concept in Kabbalah: In the whole of reality, there is only a single force—the force of giving. And because that force is giving, it creates "something" to receive what it gives. The giving force in Kabbalah is called "Creator," and what it creates is called "creation," a "creature" or a "created being." The created being is us, humanity as a whole and each of us in person.

This creature goes through a process of learning and development, and at its end discovers the full grandeur and beauty of its Creator. Baal HaSulam explains that this revelation of the Creator to the creature is the essence and the purpose of the whole of creation.

REALITY AS AN EMBROIDERY

Now let's talk a little more about revealing the Creator. When Baal HaSulam describes the purpose of Kabbalah as "the revelation of His Godliness to His creatures in this world," he means that the essence of Kabbalah ("reception") is to discover the Creator because this is what gives us the ultimate pleasure.

But there is more to it: Kabbalah explains that discovering the Creator means discovering the law that governs nature. In fact, the Creator is nature. By disclosing this law of nature, Kabbalah aims to disclose reality in its entirety, the whole gamut, revealing why things happen to us and how we can not only predict them, but change them to our benefit.

Also, if you can understand all sides of nature, you can reach far beyond your present physical life, far beyond the boundaries of your five senses, as if someone has removed a blindfold from your eyes and allowed you to see the true vastness and beauty of the world.

How does it work, and what do you actually receive? Reality is like embroidery. When you look at an embroidery you see a coherent picture. But when you look behind the picture, at the threads that make up the picture, you find a mess of strings and cords that you can't decide where they begin, where they end, and which part of the picture they belong to. Kabbalah helps you understand the threads behind the picture of reality, and teaches you how to become an embroiderer yourself, so you can build a picture that suits your liking.

THE LATENT SENSE

Reception in Kabbalah is all about perceiving the spiritual world. It is a world invisible to the five senses, but one we certainly experience. If everything we perceive depends on our senses, it stands to reason that all we need to sense the

spiritual world is a special sense that perceives it. In other words, we don't need to look for anything outside of us, but we need to cultivate a perception that already exists within us that lies dormant. In Kabbalah, this perception is called "the sixth sense."

Actually, the title, "sixth sense," is a bit misleading; it is not a "sense" in the physiological meaning of the word. But because it enables us to perceive something that we otherwise wouldn't, Kabbalists have decided to call this different means of perception "the sixth sense."

Here's the crux of it all: our five senses are "programmed" to serve personal interests. For this reason, all we perceive



Kabbalearn

In Hebrew, the name "Adam" comes from the word *Domeh*, as in *Dome la Elyon* (similar to the Upper One), as described in the verse, "I will be like the Most High" (Isaiah 14:14).

is what seems to serve our best interests. If your senses were somehow programmed to serve the interest of the whole world, then that's what we would perceive. In this way, each

of us would be able to perceive what every other person, animal, plant, or mineral in the universe perceives. We would become creatures of unlimited perception—omniscient, literally Godlike people.

In such an unbounded state, the five senses would be used in a very different way. Instead of focusing on personal interests, they would serve as means of communication with others. This is why the sixth sense, which enables perception of the spiritual worlds, is not a sense in the usual meaning of the word; it is the intention with which we use our senses. Intention is a critical Kabbalah concept that we explore more fully in Chapter 4.

THE CREATOR HAS TO GIVE; WE HAVE TO RECEIVE

Kabbalah is really very simple, once you know it. It explains that the Creator is benevolent and that He wants to give us endless, infinite pleasure. Because the Creator is benevolent, He created us with an endless, infinite desire to receive the pleasure He wants to give. In Kabbalah, this is called “the will to receive delight and pleasure,” or, in short, “the will to receive.”

On Course



Basically, intention is the “goal” for which we act. If we want to benefit ourselves, then all we see is ourselves and all that we have created. But if we want to benefit the Creator, then all we’ll see will be the Creator’s world and all that He has created.

In his “Introduction to the Book of Zohar,” Baal HaSulam explains the Creator’s necessity to create the will to receive (creatures):

Since the Thought of Creation was to bestow upon His creatures, He had to create in the souls a great measure of desire to receive that which He had thought to give them. ...Thus, the Thought of Creation itself necessarily dictates the creation of an excessive will to receive in the souls, to fit the immense pleasure that His Almightyness thought to bestow upon the souls.

In other words, we have the capability, potential, and even unconscious desire to connect with the Creator and, in receiving His pleasures, enhance our joy in living.

SELFISH TO THE CORE

But in practice, there are consequences to such an immense will to receive. Baal HaSulam himself describes the complexity of the human condition in his essay “Peace in the World”:

each and every individual feels himself in the world of the Creator, as a sole ruler, that all the others were created

only to ease and improve his life, without him feeling any obligation whatsoever to give anything in return.

In plain words, we're selfish to the core. However, when corrected, this extreme egoism becomes the highest level of altruism and benevolence.

THE MOST EGOISTIC DESIRE: TO BE AN ALTRUIST

But being born selfish doesn't mean we will remain selfish forever. Remember that the Creator is benevolent; He has nothing on His mind but giving. As a result, He creates creatures that want only to receive. These creatures begin to receive what He gives, more, and more, and more. Endlessly.

As the will to receive evolves in creatures, an almost magical transformation takes place. They not only want what the Creator gives, but they also want to actually *be* Creators. Think of how every child wants to become like his or her parents. Think, too, how



Spiritual Sparks

There is a wonderful, invaluable remedy to those who engage in the wisdom of Kabbalah [T]hey awaken upon themselves the Lights that surround their souls [T]he illumination received time-after-time during the study draws upon one grace from Above, imparting abundance of sanctity and purity, which bring one much closer to perfection.

—Baal HaSulam,

"Introduction to the Study of the Ten Sefirot"

the very basis of learning is the little one's desire to grow. Kabbalists say the child's will to be a grown up stems from the creature's desire to be like its Creator.

If your parents are your role models, you would study their actions and do your best to emulate them and become a grownup, too. Similarly, if the Creator is

your role model, you would study the Creator in order to become like Him. If the Creator you study is all about giving, about benevolence, you can see how the extreme egoism of wanting to become "Creatorlike" can be turned into altruism (which we

explore more fully in upcoming chapters), because that's what He is. In Kabbalah, the ability to be like the Creator is called "achieving the attribute of bestowal."

The implication, though it may sound like an oxymoron, is that every person's *most egoistic desire* is to be like the Creator: a total altruist.

On Course



Another way to think about this idea of altruism is to remember that Kabbalah reminds us that we are not separate from but part of our world. Altruism is about being one with others, united with them. From this perspective, altruism is an intelligent way to look out for our own welfare, as well.

IN A NUTSHELL

- Kabbalah provides a method by which you learn to receive.
- The Creator's primary desire is to give pleasure, so He imbues His creations with a desire to receive that pleasure.
- The "sixth sense" allows you to perceive higher spiritual worlds.
- The purpose of Kabbalah is the revelation of the Creator while we are living here in this world.
- The biggest egoists want to be like the Creator: altruists.



REALITY CHECK

JUST THE GIST

- Reality—not what meets the eye
- The boundaries of our subjective perception
- We are made of four factors (layers), and we can change one, to change all
- Free choice really isn't free, except the choice in the environment

Now that we have a basic understanding of how Kabbalah developed and what it is, it's time to take a deeper look at what Kabbalah does for you. This chapter expands upon the concepts introduced in Chapter 2, in order to show how Kabbalists understand the Creator and what the Creator wishes for you.

This chapter also explores more fully the nature of reality and what you perceive and don't perceive about reality. You also learn more about the power of free choice and how to focus your mind on what helps you change your life for the better.

IS THIS ALL THERE IS?

Look around you. What do you see? What do you hear? Have you ever wondered if there's anything out there that your five senses can't detect? Perhaps other worlds and creatures exist within the space you can't perceive—worlds that are transparent and unrecognizable from our point of view?

To a Kabbalist, we are living in darkness, unable to see the greater reality, although it is still there. Without knowing any better we take this view of the world as the only possible reality. But think of Kabbalah as a way of illuminating the *whole* of reality so that it is plain to see. Once that happens and we take it all in, our perceptions of reality are changed. We can no longer act the way we did when we were in the dark, and this is to the mutual benefit of ourselves and of others.

Spiritual Sparks



Our five senses and our imagination offer us nothing more than the disclosure of the actions of the Essence, but not the Essence itself. For example, the sense of sight offers us only shadows of the visible Essence, according to how they are formed opposite the Light.

—Rav Yehuda Ashlag, "Preface to the Book of Zohar"

BEYOND THE FIVE SENSES

Do you ever think that your hand feels odd because you have only five fingers? Probably not. Although we can increase the range our five senses perceive, we cannot really imagine what perceptions we lack. It's impossible to recognize the true reality because it isn't something that we feel the absence of any more than we feel the lack of a sixth finger.

Because imagination is the product of the five senses, we can never envision an object or creature that is not in some way already familiar. Think of the most creative children's book illustrator or the most abstract artist you know. Do their designs

in some way resemble things that exist in the physical world? Try to imagine the wildest thing, and you will still create something already known or that you can puzzle out from your experience of everyday reality.

Going beyond the five senses doesn't happen literally. It's more of a way to describe a higher level of perception where we understand the interconnectedness of everything and our place in this interconnected reality.

Quite possibly, you and I receive many sensations from external objects. But because our senses do not have the same



Spiritual Sparks

You must therefore understand and perceive that all the names and appellations, and all the worlds, Upper and lower, are all one Simple Light, Unique and Unified. In the Creator, the spreading Light, the Thought, the Operation, the Operator, and anything the heart can think and contemplate are one and the same thing.

—Rav Yehuda Ashlag, *The Study of the Ten Sefirot*

qualities as those objects, we do not perceive them. We perceive only that part of the object that resonates to qualities we already have. For a complete perception of anything, we need to first be complete within. In other words, we have to be aware of all the forms of reality that exist in us, and then

our picture of reality will be complete.

So how do we attain the sixth sense that enhances our perception beyond conventional reality? In fact, it exists in everyone but is hidden. Remember the intention mentioned in the previous chapter? With it, we can bring this dormant sense into action.

Through persistence and study, we begin to gain perception of the world of the Creator—the world of giving. In Kabbalah, that world is called “the Upper World.” By study and development of the sixth sense, we gradually begin to feel and to understand the Upper World.

ACROSS THE BARRIER

Our perception of the Upper World varies depending on our spiritual state. Initially, we cannot perceive the Upper World because our qualities are opposite from the Creator's. In such a state, we can only perceive the material world we presently live in, and everything we imagine the spiritual world to be is strictly a figment of our imagination.

But once we acquire the first spiritual quality, the first bit of altruism, we also gain the ability to see the spiritual as it truly is. Kabbalists call it “crossing the barrier.” Once we cross the barrier we can advance even without a teacher because in that state we are under the conscious guidance of the Creator. Still, in most cases, Kabbalists continue to study with a teacher even after they cross the barrier, but their relationship with their teacher changes drastically: the teacher no longer needs to lead a blind person by the hand, but the two walk together on an enchanted path of discovery.

Beyond the barrier, one learns from one's own soul, through observation of the soul and its relationship with the Creator. To understand this learning process, think of how we hear. The hearing mechanism reacts to some pressure from the outside by working in the same way as the pressure but in the opposite direction, pressing back from within. This way, it keeps itself in balance, enabling you to measure, in this case, the volume and pitch of a sound. But here's the hitch: for this type of perception to occur, there must be some uniting element between the perceiver and the object of perception. In the case of our hearing it's the eardrum.

But what's the uniting force that can tie our perception to the Creator? Perhaps what we need is a “spiritual eardrum,” which would have the same quality as what's given out by the Creator? Well, such an “eardrum” exists; it is the intention introduced in Chapter 2. Whatever you do with an *intention* to give is

considered “giving” in spirituality. The problem is to see where your intention is to receive and turn it into an intention to give. More on how this is done in Chapter 12: Studying Kabbalah.

THE ONLY REALITY IS WITHIN

Our understanding of what we sense is based on the genes we inherit, our experiences, our socialization, and what we have learned. It’s all totally subjective. Regardless of what our senses take in, what we eventually understand of it and how we act as a result are very personal.

For example, if we were deaf, wouldn’t there still be sounds around us? Wouldn’t there still be music and the sound of jet planes roaring over our heads? Would birds stop singing because we wouldn’t be able to hear them? To us, they would. There is no way to explain to a deaf person what a nightingale sounds like. Moreover, no two people experience the same experience when they hear the same sound.

All that you and I believe to exist outside of us are actually experiences we sense within us. We have no way of telling what they are truly like in and of themselves. So when we think of reality, we are actually thinking of what *we* view as objective through the lens of our own perception.

IN SEARCH OF FREEDOM

Let’s begin this section with an allegory by Baal HaSulam: Once there was a king who wanted to know which of his subjects were trustworthy. He announced that anyone who wanted to come and work for him would be handsomely rewarded by a festive meal, fit for kings. When the people arrived, there was no one at the gate, just a sign indicating where to go and what to do, but no guards to watch over the arrivals. Those who worked in the designated area were unknowingly exposed to a magic powder, and those who went elsewhere were not. In the evening,

when everyone sat at the table, those who worked where the sign indicated enjoyed the meal tremendously, but to those who didn't, the food was the worst they'd ever tasted. Thus, only those who freely chose to follow the king were rewarded with enjoying what the king enjoys.

It has long been said that people are only truly happy if they are truly free—free from bondage, free from oppression, and free to make their own decisions. Likewise, people have long wondered how to reconcile the concept of free will with the existence of a greater power, and in the case of Kabbalists—the Creator.

The Creator's singular desire is for you and me to be fulfilled and made joyful. This state can occur only when we reach His state, His degree. This can happen only when our desire to enjoy is equal to the Creator's desire to bestow enjoyment. If it sounds circular, it is: it's the reciprocity that brings us ever closer to perfection and the Creator's wish for us. So how do we reconcile this idea of free will with what the Creator wishes for us?

Here's the Kabbalist's logic, step by step:

1. The Creator is absolutely benevolent.
2. As a result, He wants to grant us absolute pleasure.
3. Absolute pleasure means being in His state: omniscient, omnipotent, and benevolent.
4. Therefore, we have to come to feel that His state is the absolute good state. In other words, we have to *choose* it of our own free will.
5. Free choice can only be made on condition that the Creator does not apply force on us, so that we are independent from Him.
6. Therefore, He is hidden and gave us the existence in this world where we don't sense the Creator as vividly and as tangibly as we sense physical objects.

7. Without feeling Him as either fearsome or good, but from a completely “neutral” state, we could decide freely that being like Him is the absolute good.

FAKE FREEDOM

Kabbalah teaches that even though the Creator wants to enter into a relationship with His creation, He has concealed Himself from us to give the impression of free will. Under these conditions, we seem to be able to act, think, and choose, completely independent of the Creator’s presence. Our choices appear to be made of our own volition and free will; we do not detect an unseen hand guiding our actions and, as far as we can tell, our choices are truly free.

Think of it this way: the Creator has your entire life planned out for you, down to what you will have for lunch today. But if the Creator has all of our decisions and moves mapped out in advance, is free choice truly free? The answer is that our choices are free when looking from our perspective. The fact that the Creator knows what we will decide is meaningless to us, as long as *we* don’t know what we will choose.

THE PLEASURE AND PAIN PRINCIPLE

As we just explained, the Creator’s only wish is for us to be filled with joy. Recognizing this truth is central to our path to perfection. It is no secret that we all desire pleasure and often go to great lengths to find it.

But if the Creator’s intent was for us to seek and experience endless pleasure, how does pain fit into the equation? You and I do not commit to any action unless we believe that it will, in some way, make us feel good or, at least, better. Each of our actions is a result of a calculation that our happiness will increase. In this way, you and I consciously put ourselves through

painful situations to gain greater pleasure.

Certain painful situations make us reevaluate what we believe are the causes of our happiness and rank them according to importance. Say you have a Rolex watch, the ownership of which brings you great pleasure—what it represents in the way of achievement, what it says about your status, and who knows what else. One day, a mugger puts a gun to your chest and demands your beloved watch, or else... Most sane people would agree to a painful act (in this case, giving up a cherished item) in order to avoid a more painful act (injury of some sort or worse).

Think of it as a sort of pleasure-ranking system. People can calculate that any current discomfort is worth the future pleasure. In other words, current pain may be worthwhile in order to obtain some future pleasure.

FOUR FACTORS (LAYERS) OF OUR MAKEUP

Kabbalah states that four factors determine a person's state at each and every moment:

1. **Source.** This is the starting point, the spiritual gene-pool. But it is not a blank canvas. Think of it more as a wall that has been painted and repainted many times. The layers of previous coats of paint are there beneath the surface. Perhaps they cannot be seen or distinguished, but they are a part of the composition of that wall, always the starting point for the next

Spiritual Sparks



The living creatures have no freedom... to choose pain or reject pleasure. And man's advantage over animals is that he can aim at a remote goal, to agree to a certain amount of current pain, out of choice of future benefit or pleasure, to be attained after some time.

...And so it sometimes happens that we are tormented because we did not find the attained pleasure to be the surplus... compared to the agony we suffered; hence, we are in deficit, just as merchants do.

—Baal HaSulam, "The Freedom"

layer of transformation, as a wall's current paint is always the undercoat for the next coat.

2. Unchanging paths of development that stem from one's nature. This factor deals with the way we evolve as a result of our genes. These paths may refer to things we tend to like or dislike, our talents and other hereditary traits.

3. Paths of development that change under the influence of external factors. This is our attitude toward the external environment. Say you get a bad performance review from your boss at work. You may be upset and angry, and feel that the



On Course

Why does your attitude, whatever it is, change the environment? The answer is that you are not separate from but another part of the environment. Given this, an important question to ask would be "What attitude should I adopt so as to make my environment better?"

feedback is unfair, or you may decide your boss has your best interest at heart and told you what you need to do in order to succeed. Either way, the external event of your boss' criticism will inevitably affect you and change you.

4. Paths of development of the external factors themselves. The fourth factor is the external environment and its continued evolution. To continue the previous example, if you chose to change your boss (perhaps by changing your job), this would expose you to a new set of influences, but these would be influences you have *chosen* to be under.

As the four factors show, the confluence of a person's origin, inner nature, unchangeable and changeable outside forces all contribute to our inner makeup. However, of all four elements, the only element we can modify is the fourth, our environment. But because the elements affect each other, by changing our environment, we can ultimately shape all other elements within us.

IN A NUTSHELL

- What we perceive as our world is a subjective image of what the Creator has really given to us.
- The Creator wants only to give to you, and as you receive, you will want to be like the Creator and give back to Him.
- Four factors determine your state at any moment: Source, unchanging paths of development that stem from one's nature, paths of development that change under the influence of external factors, and paths of development of the external factors themselves.
- If you want to change your desires and direction in life, you must take control over the environment you live in.



THE HISTORY OF DESIRES

JUST THE GIST

- Five levels of desire
- Recognition of evil as a condition for discovering the Creator
- The “point in the heart”
- Intention is life’s decisive force

The history of humankind runs on a par with the story of human desires and how they developed. The search for ways of fulfilling our desires determines the speed and direction of a civilization’s evolution and defines how it measures progress.

This chapter explores the development of human desires, from basic needs all the way up to the highest level: the need for spirituality. You can begin a serious study of Kabbalah only after you’ve acquired that need; it is the gateway to understanding the Creator’s role and our own role in the world.

FIVE LEVELS OF DESIRES

The list of humankind's achievements is parallel to a list of its desires. Humans' desire to transfer more goods at a faster pace prompted the invention of the wheel. And humans' desire to rule and conquer was the driving force behind the invention of the canon in the Middle Ages.

As collective desires grow, civilizations advance. Kabbalah divides the entire complex of human desires into five levels:

Level 1. Meeting basic natural desires, such as food, shelter, and sex

Level 2. Striving for wealth

Level 3. Craving power and fame

Level 4. Thirsting for knowledge

Level 5. Desiring spirituality

Once the immediate craving is fulfilled, however, a feeling of "emptiness" appears. The more the process repeats itself, the more a person is driven to question the profitability of the empty-full-empty process itself. Once we give up on finding fulfillment to our desires on one level, we try the same in the next. And when desires of the first four levels have all proven incapable of providing lasting fulfillment, we begin to ask, "Is there anything more to life than chasing material goods and social status?" When that happens, we begin to want spirituality. In Kabbalah, this state is called "the appearance of the point in the heart" (More on that below in this chapter).

THE RECOGNITION OF EVIL AND THE REVELATION OF GOOD

In the previous chapter, we talked about the recognition of evil, that is, the recognition that we are egoists, acting only in our own interest. We said that if we consider our state as totally evil, and His state as utterly desirable, we will cross the barrier and enter

the spiritual world. The question that remains open is which is the quickest and most painless way to recognize our evil. This is where Kabbalah comes into play. The advantage in Kabbalah is that it teaches you about human nature without having to physically experience the evil. This is why Kabbalists say we don't have to suffer; we can study instead.



Kabbalearn

In Kabbalah, *correct* refers to correction. No one will tell you that who you are or what you do is correct or incorrect. But if you've used a desire to become more "Creatorlike," then you've done the correct thing. To Kabbalists, correction means turning the intention with which we use a desire from "for me" to "for the Creator."

In that sense, humans finish the Creator's creation, meaning that they *correct* it. Because humans have the ability to be like the Creator, the Creator passes on to them the leadership of creation, once they are corrected. So the good purpose of evil is realized

only if egoism becomes a driving force towards the Creator. Otherwise, evil is evil is evil. And it produces evil, as egoistic acts throughout history show.

The Creator increases the pressure on us to make us take control of ourselves. This is why the world seems to become increasingly hostile. The Creator made it that way so you and I would begin to correct the world and ourselves. If He hadn't done it this way, you and I would sit under a tree and work on our tan. Although that may sound great, it doesn't bring you any closer to becoming like the Creator, which is why He created us in the first place.

The Creator wants us to partake in our own creation. If you remember that, all your calculations stop being passive. Instead, they become tools with which you contact the Creator and experience Him. Every negative, or evil, attribute in you becomes a means to an end.

In Kabbalah, there is no other way to make contact with the Creator—only through realization that our attributes are negative. Put differently, the recognition of evil is the beginning of the revelation of good.

This explanation of the Creator's goal leaves one question open: if he wants to give us pleasure, as Kabbalists say, what's wrong with a good tan, if we enjoy it? Well, there is nothing wrong with it, if that's what you really want. But if you have a question nagging in the back of your mind (while lying on the beach), and you can't enjoy sunbathing anymore, then maybe you need something more, and maybe that something is Kabbalah. As Baal HaSulam puts it: Kabbalah is for those who ask (even unconsciously), "What is the meaning of my life?"

FEELING GOOD, THEN BETTER

Behind all our desires is the search for satisfaction. Kabbalah explains that life is based on only one desire: to feel good, regardless of whether that good feeling comes through obtaining a better job, a new car, a mate, or successful children.

When you begin to feel spirituality, it changes your scale of desire. You may begin to see that some desires have become more important and others have become less so. You begin to weigh your life not according to what you see and know in this world, what your physical body sees right now, but according to a much broader scale. You begin to see what favors you and what does not for generations to come. As a result, you change how you assess your environment.

When you begin to realize that you are a part of a single soul and that all of humanity are parts of that soul, too, you begin to think that it may be in your interest to help them. In short, Kabbalah reminds you to look at the big picture.

Ironically, however, the more you want spirituality, the more you want mundane pleasures, too. A Kabbalist is not a person without desires for food, sex, money, power, and knowledge. On the contrary, a Kabbalist is one with stronger mundane desires than most people experience, but also with a desire for spirituality that is greater than all his or her mundane desires put together.

This process of intensifying is designed to make you develop such a strong desire for spirituality that you will be willing to do anything to attain it, including conceding all desires that are not for spirituality. But to give up those desires, you must experience them. This is why Kabbalists explain that the higher your spiritual degree, the greater your mundane desires, too. Kabbalists progress by experiencing the greatest worldly pleasures, and then being given the awareness that there is something that's even better and greater than all those pleasures combined.

In spirituality, just as in our world, your desires change as you grow. The earlier objects of your desire seem like toys compared to the things you seek now. That search finally leads to the absolute good—direct contact with the Creator, achieved through equivalence of form with Him, through being like Him.

A WIN, WIN SITUATION

But if the Creator made a world in order to bestow His abundance to the created beings, then what's wrong with wanting to receive everything "for oneself"? Why is it perceived as evil or egoism? Why was it necessary to create a world so imperfect and a creation so corrupted that it must be corrected?

Kabbalists explain that the Creator receives pleasure by giving pleasure to His created beings—us. If we delight in the fact that our reception pleases the Creator, then the Creator and we coincide in qualities and in desires. In this way, everyone thinks of the other, not of him or herself, and everyone still receives pleasure; it's a win, win situation.

WHEN SEX, POWER, AND KNOWLEDGE DON'T DO IT FOR ME

When desires for worldly pleasures—food, sex, family, wealth, power, and knowledge—fail to keep their promise of lasting happiness, “the point in the heart” begins to develop. It’s a desire for something higher, appearing when all the mundane desires have exhausted themselves.

Kabbalearn



Kabbalah distinguishes the desire for the Creator from all other desires. Desires for worldly pleasures are called “man’s heart,” while the desire for the Creator is called “the point in the heart.”

THE POINT IN THE HEART

The point in the heart, the desire for Light—the Creator—awakens within the egoistic desires, which an individual cannot fulfill. Faced with the inability to satisfy the desire for the Creator through worldly means, a person comes to the final state of the evolution of the will to receive.

When that happens, that person often feels dark inside. But this is not because he or she has grown worse. On the contrary, it is because that person has become more corrected, drawn more Light, and the new Light shines on new places in the soul. But because these places are not yet corrected, they often give off a “dark” feeling. When darkness appears, it’s a sure sign that you have made progress and that Light is sure to follow.

In the “Introduction to the Study of the Ten Sefirot,” Baal HaSulam writes that it’s as if the Creator appears to a person from amidst the cracks in a wall and offers hope for future peace. In Kabbalah, this is called “putting one’s hand on the good fortune.”

ZOOMING ON THE “WHY”



Spiritual Sparks

For man looks on the outward appearance, but the Lord looks on the heart.

—Samuel 1, 16:7

Kabbalah, the focal point is the *intention*. Desires create our thoughts, but intentions give them direction. This, in turn, creates our actions and ultimately our whole reality.

Using the study of Kabbalah, you can concentrate on developing intentions that affect reality in a way that elevates you to experience the Upper World, the Creator.

In the science of Kabbalah, the thought is the intention, because it is its progenitor. In a regular life, thought is the considerations made by the desire to receive. The desire to receive in and of itself isn't bad—that's how you and I were created, and when used correctly it is beneficial to us and to the Creator. The intention in which we use our desire is where we must focus our attention.

In simple words, we must become aware of *why* we do what we do, what we want to get out of it, and whom we want to please by experiencing pleasure—ourselves or the Creator. This intention will then create a work plan, a thought, and the thoughts will determine our whole reality. So the only part that needs mending in reality is our intentions. That's why Kabbalists say that what you do doesn't matter, only what you aim to achieve by it. The following section will elaborate on that.

COUPLING WITH THE CREATOR

The intent of the Creator from the start was to make the desire complete. However, this happens only when your intent resembles the Creator's attribute of bestowal by your free choice. This requires transforming your will for self-enjoyment into the

will to please the Creator. And the Creator is pleased when you acquire His qualities.

When you acquire this intent, the desire to enjoy becomes equal to the Creator's desire to give. You bring yourself to perfection by the correct use of your only attribute: the reception of pleasure. This is a change in intent, a change in the aim of your actions and not your actions themselves. Changing the intent of one's desire involves three phases:

1. Avoiding the use of desire in its original form.
2. Isolating from your desire to enjoy only those desires that you can use in order to please the Creator.
3. Correcting the intention of the worthy desires and achieving sameness with the Creator in those desires. In Kabbalah, this is called "coupling with the Creator" or discovering the Creator."

In spirituality, you turn away from looking at the picture of reality you are born with. Instead, you get to know the forces that paint the picture. You get to know the artist. You acquire the ability to connect to the forces that create the picture, and ultimately to govern those forces. You begin to understand how reality is made.

This goes for society as a whole as well as for individuals. Today, many among us have already completed Levels 1–4 and are now embarking on Level 5, the spiritual level. This is a time when people will want to know what they are living for. Our next chapter will explore key points in the evolution of Kabbalah and their congruence with the history of humanity.

IN A NUTSHELL

- There are five levels of desire: food and sex, wealth, power, knowledge, and spirituality. The only one we can really fulfill is the last.

- History is really a tale of heightening, insatiable desires.
- Your negative attributes will eventually lead you to know the Creator.
- The desire for more worldly things necessarily leads to greater emptiness because our true (unconscious desire) is to know the Creator.
- Intention is the force that drives the outcome of actions, the aim behind the act.



KABBALAH—ITS HISTORY AND VIPs

JUST THE GIST

- Reality evolved from thought to matter, to man.
- Adam and *The Angel of God's Secret*
- Abraham and *The Book of Creation*
- Moses and *The Torah*
- Shimon Bar Yochai and *The Book of Zohar*
- The Ari and *The Tree of Life*

Kabbalah doesn't talk about the physical existence of the universe, but what it says about spirituality has a corresponding part in the physical world. In this chapter, you learn about the history of Kabbalah and the people who contributed to its position as a key player in the human drama.

FROM THE FIRST THOUGHT TO THE FIRST MAN

The history of Kabbalah corresponds to the history of creation. The Thought of Creation caused creation to happen. The Thought of Creation is called the Root Phase or Phase Zero. Phase Zero generated four more phases, which then

generated a Root World, which is still a spiritual world, not a physical one. The Root World, called *Adam Kadmon* (The Primeval Man), generated four more worlds, called *Atzilut*, *Beria*, *Yetzira*, and *Assiya*. Those, too, are spiritual worlds, not physical ones.

At the bottom of *Assiya* was a black point, called “the point of This World,” which materialized into what you and I know as “the universe.” Within our universe there is a galaxy, called the Milky Way, and in that galaxy there is a tiny planet called Earth.

Earth’s evolution from fiery lava to cool seas to the upheaval of mountains and the break-up of landmass into the continents



On Course

When we talk about moving from inanimate to vegetative, to animate, and to human, we automatically think of Darwin, or of the explanation of creation that suits our belief system. But you should know that according to Kabbalah, the only reason for the appearance of the next step of creation—or of anything else, for that matter—is the completion of the previous step. When a phase is completed, the very end of the phase is the incentive for the appearance of the next stage in line.

continued for many millions of years. It is the physical parallel of the spiritual Root Phase. When Earth cooled, vegetative life began, which reigned the globe for several million years.

Life on Earth continued to evolve until, at some point, the first animals appeared.

The last animal to evolve was, you guessed it, man. Humans first appeared several tens of thousands of years ago. They first lived like animals, finding whatever food was available.

Gradually, humans evolved and became the first animal to ask about the origin of its own existence. The name of the first person to ask where he came from was Adam. Yes, *that* Adam. This is why Adam is considered by Kabbalists as the first person to reach spirituality, to discover the source of his own existence—and yours, too.

If you look back at this short history of evolution, you will notice that it always consists of five phases before a major change occurs. Kabbalists describe five phases, five spiritual worlds, and five stages in the physical world: inanimate, vegetative, animate, human, and spiritual.

ADAM

Adam, partner of Eve and temporary resident of the Garden of Eden, marks the beginning of the final phase in evolution: the spiritual phase. In Kabbalah, Adam is considered the Root Phase of human spirituality. This is why he is called *Adam ha Rishon*, The First Man.

Adam was also the first person to write a Kabbalah book, *HaMalaach Raziel* (*The Angel of God's Secret*), a small book that included a few drawings and tables. (It should be noted that even though Kabbalists ascribe this work to Adam, there is no written proof that he is indeed its author.) The name *HaMalaach Raziel* comes

from the Hebrew words *Malaach* (angel), *Raz* (secret), and *El* (God). Thus, *HaMalaach Raziel* reveals to us the secrets of the Creator.

The Kabbalistic tradition has it that Adam wrote *The Angel of God's Secret* more than 5,769 years ago. Adam used allegories and metaphors to tell us how he sensed that he lived in two worlds, the earthly and the spiritual. He felt the entire Upper Existence, but he could not describe it in a manner we can relate to today. He attained it in his feelings and thus pictured it the best way he could.

Off Course



Kabbalah books are packed with vivid descriptions of anything from two people walking and talking to their donkey driver to flying towers. As a result, we can be easily misled into thinking that there are worlds where these things happen on a physical level. They do not. All the stories in Kabbalah describe one's connection to the Creator, one's level of altruism, and one's efforts to become one. This is why it is so important to study with a teacher who can provide the correct explanations, which bring you

"down to Earth."

If you browse *The Angel of God's Secret*, it is evident that the author is not an uncivilized, uneducated mammoth hunter. Adam was a Kabbalist of a very high degree who discovered the fundamental secrets of creation in his spiritual journey. He studied the Upper World, where our souls roam prior to their descent to Earth when we are born, and where the souls return after death. Adam tells us how these souls will regroup into one soul and build what we call “man,” of which we are but fragments. More on how that works in Chapter 8.

ABRAHAM

Abraham came 20 generations after Adam and was the first to conduct organized Kabbalah studies. He saw the wonders of human existence and asked questions of the Creator, and thus discovered the Upper Worlds.

Abraham passed the knowledge and the method he used to acquire the Upper Worlds to the generations following him. In this way, Kabbalah was transferred from teacher to students for many centuries. Each Kabbalist added his unique experience and personality to this body of accumulated knowledge.

Abraham lived in Mesopotamia (today's Iraq) and, as all inhabitants, worshiped the sun, the moon, the stones, and the trees. But one day he began to wonder, “How was the world created?” “Why does everything ‘spin’ around us?” and “What does life mean?” Indeed, there must be some meaning to life, he thought, a beginning, end, cause and effect. There must be a force that sets everything in motion! Abraham asked himself those questions and, eventually, through the picture of our world, felt and saw the same as Adam did, that he lived in two worlds at once, the spiritual and the material.

And, yes, these are all the very same questions that have begun to bring Kabbalah to the fore in today's society.

Like Kabbalists after him, Abraham wrote about his discoveries. His book, *Sefer Yetzira* (*The Book of Creation*), is the next important text after *HaMalaach Raziel*. Unlike longer Kabbalah books, *Sefer Yetzira* has only several dozen pages.

Abraham's purpose in writing his book was not to teach attainment of the Upper World, but only to mark out a few principal laws that he discovered about the spiritual world, like an outline.

Kabbalists consider it a difficult book to study correctly because it was written for people who lived thousands of years ago. In those days, souls of people were not as coarse as they are today. They could understand the text even though it is written very succinctly. Today we need a much more detailed text to be able to relate to it. This is why Baal HaSulam wrote his commentaries on *The Book of Zohar* and *The Tree of Life*.

When Abraham discovered spirituality, he immediately started disseminating his knowledge. This is why it is written that he would sit at his tent door and invite people in. There, he taught them what he had learned of the spiritual. Eventually, these students that Abraham would invite into his tent became the first study group in the history of Kabbalah.

MOSES

The name *Moshe* (Moses) comes from the Hebrew word *Moshech* (pulling), as in pulling out of this world. Moses was different than other Kabbalists in that alongside his revelations, he was ordered to publicize them in writing and establish learning centers.

Moses had 70 disciples, and Yehoshua Ben Nun (Joshua, the son of Nun) was the one who succeeded him. Moses did more than research the Upper World. He dealt with the practical realization of his spiritual attainment in our world, such as the exodus from Egypt. With the wisdom he acquired and the Upper

Forces he received from Above, he brought the people of Israel out of exile.

His next task was to write a book with which any person could “conquer” the Upper World. With this book, they could exit Egypt in the spirit and stop worshipping idols, the sun, and other false gods. It would grant them entrance to the *spiritual* Israel—*Atzilut*, a world of eternity and wholeness.

Moses created a method in his book, *The Torah* (Pentateuch), from the word *Ohr* (Light). It contains instructions on how to use the Light as a means to advance in the spiritual world. All people can uncover the entire picture of creation; they can reach the desired outcome and achieve the final goal if they only read and understand the instructions correctly. Moses’ method from *The Torah*, adapted to today’s souls, allows anyone to attain Moses’ degree of spirituality.

RASHBI (RABBI SHIMON BAR YOCHAI)

The Book of Zohar (*The Book of Radiance*), the next major work in Kabbalah and perhaps the most famous, was written by Rabbi Shimon Bar Yochai, “the Rashbi,” around the year 150 C.E. Rashbi was a disciple of Rabbi Akiva (40 C.E.–135 C.E.), famed first and foremost for his emphases on the rule, “Love thy friend as thyself.”

Rabbi Akiva did not, however, live a similar fate. He and several of his disciples were tortured and killed by the Romans, who felt threatened by his teaching of the Kabbalah. They flayed his skin and stripped his bones with an iron scraper (like today’s currycomb) used for cleaning their horses.

Before that, a plague killed almost all of Rabbi Akiva’s 24,000 students except a handful, among which was Rabbi Shimon Bar-Yochai. Kabbalists saw this plague as a result of their

growing egoism, which led them to unfounded hatred. This was the opposite of their teacher's rule, "Love thy friend as thyself."

Following the death of Rabbi Akiva's 24,000 disciples, Rashbi was authorized by Rabbi Akiva and Rabbi Yehuda Ben Baba to teach future generations the Kabbalah as it had been taught to him. It was felt that only those who hadn't fallen into this unfounded hatred survived and they wrote the next great chapter in Kabbalah, *The Book of Zohar*.

Tidbits



Academics and Kabbalists differ on the question of where and when *The Book of Zohar* was written. Kabbalists trace *The Zohar* back to Rabbi Shimon and the academia to Rabbi Moshe de Leon of thirteenth-century Spain. Baal HaSulam clearly states that *The Zohar* was written from the highest possible spiritual degree. According to him, only one as high as Rabbi Shimon could have written it, and not a Kabbalist at the degree of Moshe De Leon, even though he is a respected Kabbalist. Baal HaSulam even said that *The Zohar* was written from such a high degree that it wouldn't surprise him to discover that Moses himself wrote it.

IN THE CAVE

Rashbi and four others were the only ones to survive the plague and the wrath of the Romans, who killed his teacher. Following the capture and imprisonment of Rabbi Akiva, Rashbi escaped with his son, Rabbi Elazar, to a cave.

After 13 years, they had heard that the Romans were no longer searching for them and they emerged from the cave. Once outside the cave, Rashbi gathered 8 more men, and all 10 (Rashbi, his son, and the men) went to a small cave in Meron, a village in Northern Israel. With the help of his son and the other 8, Rabbi Shimon wrote the pinnacle of Kabbalah books, *The Book of Zohar*, only to hide it soon after it was written.

Rashbi did not write *The Zohar* himself; he dictated the book to Rabbi Aba, who phrased it in such a way that only those who are worthy of understanding would be able to do so. After

**Tidbits**

The Zohar disappeared for hundreds of years until it was discovered by Arabs, who used its pages as paper to prepare fish for the market. It was later discovered by a hungry Kabbalist.

its writing, when Rabbi Shimon and his pupils saw that their generation wasn't ready for its content, they hid it until the time was ripe and the people were ready.

Many prominent Kabbalists

say that this time is our time, and indeed *The Zohar* is more in demand today than ever before.

EARLY REAPPEARANCE

The book was discovered earlier, however, purely by accident. It fell into the hands of Kabbalist, Rabbi Moshe De Leon, who kept it and studied it in secret. When he died, his wife sold the book because she had to make ends meet once her husband died, and he probably didn't tell her about its importance. This is why the writing of *The Zohar* is often ascribed to Moshe De Leon, even though Moshe De Leon himself ascribed it to Rashbi.

The Zohar states that it is written for a time when *chutzpah* (impudence) mounts and the face of the generation is as the face of a dog. When prominent Kabbalists such as the Vilna Gaon, Baal HaSulam, and others looked into the future, they declared the present generation as the one that *The Zohar* referred to. Clearly, they didn't mean it as a compliment.

RABBI ISAAC LURIA (THE ARI)

This stage in the development of Kabbalah is extremely important to the Kabbalah of our generation. This is the period of "the Ari," Rabbi Isaac Luria. The Ari proclaimed the start of a period of open mass study of Kabbalah.

Until the arrival of the Ari, the predominant study method was that of the Ramak (Rabbi Moshe Cordovero) of Safed. It

was a method where a Kabbalist simply experienced the Upper World, almost intuitively.

When the Ari came to Safed, however, it was clear that times had changed. It was the middle of the 1500s, and the world was moving toward the age of science and industry. The Ari realized that Kabbalah study required a new and more systematic method to meet the terms of a new and more scientific era. Not all agreed so enthusiastically, but the Ramak himself, by then the predominant Kabbalist of his time, abandoned his own method and sat down to learn the new way from the new teacher, the Ari. Many brows were raised at this step, but the 36-year-old Ari knew what the generation needed, and the Ramak acknowledged it.

A METHOD THAT SUITS ITS TIME

Rabbi Isaac Luria was born in Jerusalem in 1534. A child when his father died, his mother took him to Egypt, where he grew up in his uncle's home. During his life in Egypt, he made his living in commerce but devoted most of his time to studying Kabbalah. Legend has it that he spent 7 years in isolation on the island of Roda, on the Nile, where he studied *The Zohar*, books by the first Kabbalists, and writings of the Ramak.

The Ari arrived in Safed, Israel, in 1570. Despite his youth, he immediately started teaching Kabbalah. For a year and a half, his disciple, Rav Chaim Vital, committed to paper the answers to many of the questions that arose during his studies. In fact, the Ari didn't write anything himself. "The writings of the Ari" are in fact, the notes that Chaim Vital took while studying with his master.

The Ari's important works include *The Tree of Life*, *Mavo She'arim* (*Entrance to the Gates*), *Sha'ar HaKavanot* (*The Gateway of Intentions*), and *Sha'ar HaGilgulim* (*The Gateway of Reincarnation*). The unique part of the Ari's method is its systematic order, which was suitable for the approaching era of the scientific and industrial revolution.

Today, his method, called “Lurianic Kabbalah,” is the leading study method of Kabbalah, since it is adapted to the souls of today’s humanity. The Ari died of a sudden illness in 1572, still a young man.

The writings of Kabbalah shed a unique light on history and can be said to comprise a history of the Light of the Creator. During most of this time, however, Kabbalah was hidden, studied in the dark, away from the public eye. It was a private affair and, for the most part, even secretive.

With the prophecies of *The Zohar* and the work of the Ari, Kabbalah was meant to shed its light on all. The journey of how Kabbalah sheds its light publicly continues with the work of Rabbi Yehuda Ashlag, who, as the next chapter shows, opened the study of Kabbalah to more people than ever.

IN A NUTSHELL

- The Creation according to Kabbalah consists of five phases.
- Adam was the first Kabbalist and is said to have authored the book *The Angel of God’s Secret*.
- Abraham started the first “Kabbalah group” through his teaching and wrote *The Book of Creation*.
- Moses is the force that pulls us out of egoism and into spirituality. He wrote the Torah (Pentateuch).
- *The Book of Zohar*, the seminal book in Kabbalah, predicted its own reemergence at the end of time. Kabbalists say that the end of time is our time.
- The Ari created the scientific method of teaching Kabbalah that is the predominant teaching method today. The book he is most famed for is *The Tree of Life*.



BAAL HASULAM

JUST THE GIST

- The goal of Kabbalah
- The benefit in Kabbalah books
- Baal HaSulam and his commentaries on *The Zohar* and the writings of the Ari
- Baal HaSulam's mission
- The urgency in revealing Kabbalah

Kabbalah wasn't always as popular as it is today. When it first started, it was in demand by only a few, who searched for the meaning of their lives. These first Kabbalists continued to develop it through the generations, adapted it to the changing times and made it more scientific, as our generation demands. This chapter introduces the way Kabbalistic texts work and how they have developed over the centuries to make their wisdom more available and accessible to everyone.

In particular, this chapter discusses the work of the most "universal" of all Kabbalists: Rav Yehuda Ashlag. Rav Ashlag

clearly stated that Kabbalah study is open for all, that Kabbalah can be disclosed, distributed, and taught to everyone, without any consideration of age, race, sex, or religion.

THE GOAL OF KABBALAH

The goal of Kabbalah is to create a method for individuals to become spiritually fulfilled. As you know by now, *Kabbalah* means “reception.” The purpose of life in this world is for a person to achieve the highest level of spirituality.

According to Kabbalah, souls repeatedly come back to this world in people until their goal is reached. The spiritual goal is different from creative and intellectual aspirations. As described in Chapter 4, the quest for spirituality is the final stage of human development. Kabbalah guides and offers a path to spiritual fulfillment.

WHAT KABBALAH BOOKS DO FOR YOU, AND WHAT THEY DON'T

Kabbalist writers describe their experiences and offer recommendations so others can follow in their path. Kabbalah books are accounts of their journeys into the Upper World.



Off Course

The use of mundane words in Kabbalah, like drinking, sitting, mating, and animal names, leads to false conceptions and erroneous conclusions because it makes us think of physical objects as having any spiritual merit. And they don't. They only symbolize spiritual states. Hence, Kabbalah forbids imagining a connection between the names used in our world and their spiritual roots. This is considered the grossest error in Kabbalah.

Kabbalah books are also filled with drawings that illustrate spiritual concepts and events. It is important to remember that the shapes in the drawings are not real objects, but images used to explain *spiritual* states concerning your relationship with the Creator.

But Kabbalah books don't show you the whole picture. To really know what the

spiritual worlds look and feel like, you have to experience them for yourself. Kabbalists think of themselves as tour guides whose job is to get you to a place and let you admire it for yourself. This is why, in texts that were written to teach, the descriptions you'll find are partial, displaying only what you need to know to get to spirituality yourself. Such "didactic" texts are Rashbi's *The Book of Zohar*, the Ari's *The Tree of Life*, and Yehuda Ashlag's *The Study of the Ten Sefirot*.

ROOTS—FROM TOP TO BOTTOM

Kabbalah explains that the roots of our world are spiritual roots, coming down from Above, not from below. Roots come from the source, which is Above this world. Picture roots growing in from the outside of a bubble. Because you are in the bubble, the area of creation, the roots come down to you. They can be thought of as colorful party streamers hanging from above.

The main goal of this wisdom is for the Creator to reveal his Godliness to his creatures (that's us). Each root has its own branch in this world, and everything in this world is a branch of some root in spirituality. In this way, Kabbalists "use" this world to communicate with the Creator and to learn His ways, so that they can become like Him.

To avoid "miscommunication" with the Creator, you need to know which branch relates to which root. The arrival of the Ari and, to a greater extent, that of Rav Ashlag, marked a shift toward a new and clearer terminology in Kabbalah. Kabbalists describe their internal experiences and understandings using metaphors and a language suitable for the souls of their time. Over time, their texts become unclear because people's souls develop and require new explanations. This requires of succeeding Kabbalists to write interpretations to make the spiritual journey clearer

and more accessible for us. This is why Rav Ashlag wrote a commentary on *The Tree of Life*, published in his major work *The Study of the Ten Sefirot*.

Rav Ashlag's commentary on *The Tree of Life* details the stages, events, and forms of life's creation, originally described by the Ari. Ashlag did a similar thing with Rashbi's *The Book of Zohar*: he took Rashbi's text and clarified it in a commentary he called *HaSulam* (The Ladder). This is why Rabbi Yehuda Ashlag is also known as Baal HaSulam (Owner of the Ladder).

THE GREAT COMMENTATOR

Born in 1884 in Warsaw, Poland, Baal HaSulam studied Kabbalah with the Rabbi Yehoshua of Porsov, and absorbed written and oral law. He became a judge and teacher in Warsaw as early as the age of 19. In 1921, he immigrated to Israel (then called Palestine) with his family (including his first-born son, Baruch, who later succeeded him) and became the rabbi of *Givat Shaul* in Jerusalem. While writing many other important works, such as *The Study of the Ten Sefirot*, he also began *The Sulam Commentary on The Zohar* in 1943. He finished just 10 years later, in 1953. He died the following year and is buried in Jerusalem.

Baal HaSulam is the only one who succeeded in composing complete (and updated) commentaries of *The Zohar* and the writings of the Ari since they were first written. His books allow Kabbalists to study ancient texts in modern language and are indispensable tools for those who aspire to achieve spirituality.

In his article "Time to Act," Baal HaSulam explains that before the printing press, when scribes were in vogue, no one would bother bending their back to copy a book with wild claims; it wouldn't be worth the time, expense, and candle wax. As bookmaking advanced, theories and connections to Kabbalah were enhanced by authors, which were easily published.

With many people trying to define it, an atmosphere of frivolity developed around Kabbalah. Therefore, Ashlag's goal in his writing was to reveal what he could of its true essence.

In his "Introduction to The Book of Zohar," Ashlag says that he must write Kabbalah books because every generation has its own needs, and therefore its own books. Our generation, too, requires books that we can all understand. Since the books of the Ari were written hundreds of years ago, and *The Book of Zohar* was written almost 2,000 years ago, he has taken it on himself to interpret them for us. This way, we can come to know what these ancient Kabbalists knew, and experience the spiritual worlds for ourselves.

Off Course



These days, Kabbalah has attained a kind of popularity and notoriety often ascribed to the latest fads. If that is the reason for your study, you will likely be disappointed for two reasons. It does not provide easy answers, and to approach it as the latest fad is to completely misunderstand what it's about. On the other hand, if you study it with an honest desire to come in touch with your spiritual nature, you're likely to be thoroughly satisfied by this study. However, even if you're looking for easy answers and something resonates here, that's all for the good as well.

CALL OF THE HOUR

But the spreading of Kabbalah is happening today not only as a result of the appearance of incorrect and inaccurate books. Ashlag explains, in his "Introduction to The Book of Zohar" and in many of his essays, that the spreading of Kabbalah is a must today. He explains that now is the time that Prophet Jeremiah referred to when he said, "for they shall all know Me, from the least of them unto the greatest of them."

We can take our time and let it happen naturally, but Ashlag says that such a decision will cost us heavily, because we would be compelled to evolve into spirituality by nature itself. He says that the other option is to study what nature wants of us and do it.

This, according to Ashlag, will not only prevent the suffering he was talking about, but will show us how to receive the pleasures that the Creator wants to give us. Ancient Kabbalists called these two choices “in due time” or “accelerating time.”

Today, according to Ashlag, it is no longer a mere “good idea” to share the knowledge; it is the call of the hour. Hence, without further ado let’s dive into the heart of the wisdom and its concepts.

IN A NUTSHELL

- Kabbalah provides a method for attaining spiritual fulfillment.
- Rav Yehuda Ashlag is credited with making older, difficult-to-read Kabbalah texts easier to interpret.
- Kabbalah study has evolved into a systematic and scientific method of study.
- The wisdom of Kabbalah disappears and reappears when the time for its insights is ripe, and now the time is ripe.





II

Before
there
Was Time

Curious about why we were created?

Questions about the meaning of life and why we are here have been asked since the beginning of time, so join the rest of the world in your queries. But the answers may be more easily understood than you thought.

Kabbalists seek to understand the questions of the purpose of life, and all it takes to begin your own understanding is to ask. In this section, you'll learn some pure Kabbalah knowledge and find some of the answers to those age-old mysteries.

DOWN AND UP THE LADDER

JUST THE GIST

- A ladder was made as we came down; now we can use it to climb back up
- 125 spiritual degrees
- *Reshimot*—your spiritual databank—and what you can do with them.
- Free choice and the choice of your friends

In his “Introduction to The Book of Zohar,” Baal HaSulam depicts three states that souls experience. The first state is the beginning of creation, which contains everything that will later evolve in the soul, like a seed contains the plant that will grow. The second state is the birth of the soul, somewhat like the seed’s stages of growth. The third state is when the soul realizes its potential to the fullest, reaches the level of the Creator, and bonds with Him. In the third state, the soul returns to the first state, but this time it is a conscious and mature act.

Another way to think of these stages is like a baby’s growth: in the first stage the child is at its mother’s height because she’s

holding it next to her chest. In stage two, the child stands and begins to grow from below. In the third and last stage, the child has become fully grown, once more reaching the mother's level, but this time as a conscious and mature adult.

THE FIVE-RUNG LADDER

The cycle of spiritual reality is like a ladder. This ladder is probably not available at your local hardware store, but you could ask. The Spiritual Light is at the top of the ladder. It is the starting point, the zero, or Root point, in Kabbalistic language. The starting point is Phase Zero, which we introduced in Chapter 5, but here we are referring to it as the beginning of the circle, hence the different name. Kabbalists often use different names to the same spiritual states, to emphasize a different function of the same spiritual entity or degree.

The Light came down in four steps: 1, 2, 3, 4. Because the cycle starts at the root or zero, Kabbalah's ladder has five stages and four steps. A barrier at the end of Phase 4 stops the spiritual Light, except for a fraction of Light, which evolves into our universe.

Note the similarity to the five levels of human desire presented in Chapter 4. Kabbalah is a system in which cycles in one aspect of existence match cycles in another. The five levels of desire in our world correspond to the five cycles in the spiritual reality of the Upper Worlds. As you will see throughout this chapter, the number 5 reappears in Kabbalah in different ways, describing different aspects of an overall Kabbalistic journey to spiritual attainment.

The fraction of Light that went through the barrier continued to evolve, and Earth was formed. The planet cooled and vegetative life appeared, then animals, humans, and finally humans who are reaching the last degree of evolution—the desire for spirituality. So the Creator came “down” the

ladder to Earth, and Kabbalah helps us follow the same path “up” the ladder to the Creator, which the Creator took to get “down” to us.

FIVE PHASES OR FIVE SEFIROT

Because the Creator started out by giving, this is the foundation for the relationship with the Creator, marked by five phases of spiritual development. The starting point for you and I involves receiving. The Creator gives, and we receive.

So Phase Zero is the Creator, the desire to give, and happily receiving is Phase 1 in the cycle of spirituality. But the Creator gave humans more than a mere desire to enjoy. He gave us the desire to become like Him because what could be better than being like Him? Because being like the Creator is even better than mere receiving, Phase 2 is wanting to give, and in this case, it means wanting to give back to the Creator.

In Phase 3, we (the created beings) understand that the only way to give to the Creator is to do what He wants because there is nothing else we can give Him. Because He wants us to receive, that’s what we do in Phase 3. But note the difference: this isn’t like the receiving in Phase 1. Here, in Phase 3 we receive because He wants to give, not because we wish to receive. Our *intention* has changed from receiving for ourselves to receiving for the Creator. This, in Kabbalah, is considered giving.

Phase 3 could have been the end of the process if it hadn’t been for this tiny issue called “the third stage.” We previously said that our goal is not merely to be attached to the Creator, but to become like Him. This can only happen when we have His Thoughts, when we know and actually participate in the Thought of Creation. Therefore, Phase 4 introduces a new thrill: the desire to understand the actual Thought of Creation. Here you want to understand what the giving is for, what makes it



Kabbalearn

The whole business with the *Sefirot* may sound confusing, but it is less so if we remember that they stand for desires. *Keter* is the Creator's desire to give Light (pleasure); *Hochma* is our reception of the pleasure; *Bina* stands for our desire to give back to the Creator; *ZA* is our desire to receive in order to give to the Creator; and *Malchut* is our pure desire to receive, the actual root of the creatures—us.

pleasurable, why giving creates everything, and what wisdom it provides.

The four phases and their root each have a second name. Phase Zero is also called *Keter*, Phase 1—*Hochma*, Phase 2—*Bina*, Phase 3—*Tifferet* or *Zeir Anpin* (*ZA*), and Phase 4—*Malchut*. These

additional names are called *Sefirot* (Sapphires), because they shine like sapphires.

THE SCREEN (AND THE UNLIKELY EXAMPLE)

The Creator did not instill in us the wish to be like Him, however. In Phase 4, you decide that you will receive only if you understand *why* the Creator wants to give—until you understand what's in it for Him.

For example, imagine that you offer to take your children to the mall to buy them whatever they want. Unlikely, granted. Now imagine that they say to you, “Why are you suggesting that? What does that do for you? If we don't understand why you are giving, we're not interested in the gifts.” Far more unlikely. This conditioning of not receiving for yourself is called *Tzimtzum* (restriction). It is the first thing we do to become non-egoistic, and the mechanism that enables the *Tzimtzum* is called a *Masach* (screen).

Once we have acquired a *Masach* we can begin to calculate if and how much we can receive while focusing on our parents' pleasure instead of our own. When we acquire this ability, it is considered that we have a complete *Partzuf* (face).

5 × 5 × 5

The five phases of spiritual development correspond to five spiritual worlds, and each spiritual world contains five *Partzufim* (faces). To continue the ladder metaphor, the worlds begin at the top of the ladder, closest to the Creator, and continue on down. The worlds, from top to bottom, are *Adam Kadmon*, *Atzilut*, *Beria*, *Yetzira*, and *Assiya*. The world closest to the Light and the Creator, *Adam Kadmon*, is also the most spiritual. The other worlds move downward, becoming more “material” and less “spiritual” as they descend.

Our task is to attain the highest degree in our advancement toward the Creator. There are 125 degrees in the spiritual ladder that move you up through these five worlds. Why the number 125? Because there are 5 worlds, and 5 *Partzufim* in each world, and 5 *Sefirot* (*Keter–Malchut*) in each *Partzuf*. Therefore, 5×5×5 equals 125. (You may have noticed that Kabbalists have a thing with numbers.)

Note that our world does not count as a *spiritual degree*. The degrees begin Above our world and move up. *Assiya* is the closest spiritual world to our own and the starting point of spiritual attainment.

The advancement from one degree to the next happens only when a person has experienced the full measure of desire in the

On Course



It is important to try to understand the five worlds because the effort itself brings you closer to them, just as we feel naturally close to a person who wants to be like us. Besides, even if you don't understand them as you study, you will understand them when you climb the spiritual ladder yourself because you will discover that these worlds already exist within you. They are part of your spiritual makeup, just as they are part of creation's makeup.

Kabbalearn



Two elements make up a spiritual degree: a *desire* for something and the *intention* to use it for the Creator.

present degree, with the pure intention to give to the Creator. A higher degree is characterized by a greater desire for pleasure and a stronger intention to give that pleasure to the Creator.

The smallest element in spirituality is called *Sefira* because it shines like a sapphire. We already said that there are five basic *Sefirot*: *Keter*, *Hochma*, *Bina*, *Zeir Anpin*, and *Malchut*. However, *Zeir Anpin* (ZA) is made of six internal *Sefirot*: *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, and *Yesod*. So whether we talk about the five *Sefirot*—*Keter*, *Hochma*, *Bina*, ZA, and *Malchut*—or about the 10 *Sefirot*—*Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut*—it refers to the same basic structure of 10 *Sefirot*.

Each five *Sefirot* make up one *Partzuf* (face), and five *Partzufim* make up one *Olam* (world). Interestingly, the word *Olam* comes from the Hebrew word *Ha'alama*, which means “concealment.” The higher the *Olam*, the less there is *Ha'alama* (of the Creator). So when you get to the Higher Worlds, too, you’ll know where you are by seeing what’s around you and comparing it with the “tour guide”—the Kabbalah books.

One of the mechanisms of this progression and development is the concept of *Tzimtzum* (restriction), which we mentioned earlier. It works like this: if you have a desire for object A, but a much stronger desire for object B, then your desire for object A gets *Tzimtzumed* (restricted). For example, say you’re very tired and want to go to sleep. You tuck yourself in and cuddle under the warm blanket. Suddenly, someone knocks on your door and shouts that there is a fire and that you’d better run for your life. Naturally, your desire to save yourself is stronger than your desire to sleep. At that moment the fatigue vanishes as if it never existed. In truth, it does exist, and you will feel it again when the danger has passed, but the desire to live restricts it and covers it completely.

Turning back to our topic, to move from degree x to degree $x+1$, we need to want degree $x+1$ more than our present x degree.

In *The Study of the Ten Sefirot*, Baal HaSulam says that even though *Malchut*, the *Sefira* that represents the future us, wanted to receive the Creator's Light very much, she couldn't. *Malchut* didn't know how to receive the Light with the intention to give (remember the mall example from earlier in this chapter). Without the intention to give, she would become different from the Creator and, therefore, separated from Him. Because she did not want to become separated from the Creator, she restricted her desire to receive so she could stay close to the Creator.

This is why the first thing you must learn when entering the spiritual world is how to restrict your egoistic desires. If you can't do that, the doors to spirituality remain closed, which brings us to the Barrier.

THE FIFTH LEVEL AND THE BARRIER

The sole purpose of everything that happens in our world is to take you across the barrier between our world and the spiritual world. Once you cross it, you can start advancing in spirituality.

Where did this barrier come from? You may recall that contact with the Creator can exist only if you, like Him, have the intention to give. Because He created you without the intention to give, you are separated from Him. This separation is called a barrier because it bars you from direct contact with Him. The good news is that you can cross the barrier and meet the Creator "face to face" simply by wanting the intention to give.

Kabbalah has many divisions. One division is into *Sefirot*, another is into worlds, and another is into levels of vitality.

So spiritual as well as corporal life is divided into five levels of vitality:

1. Still (inanimate)
2. Vegetative
3. Animate (alive)
4. Speaking (human)
5. Spiritual (point in the heart)

Every being has all five levels, but the predominant level determines its category. Animals, for example, have some characteristics that are typically human, such as the ability to plan for the future, but this is not their predominant trait. Humans have animalistic characteristics, too, but we are still fundamentally different from animals.

What makes people human in the spiritual sense is their ability to experience a uniquely human state: the desire to be spiritual (like the Creator), the point in the heart. This is the



Kabbalearn

The voluntary and conscious evolution at the human level is what we call "free choice." Free choice makes us similar to the Creator because we choose to be like Him.

highest state, where you can cross the barrier into the spiritual realm.

Achieving this stage involves different factors than the first four levels of vitality, which are based on

biological factors. Levels 1–4 evolve through pressures from nature that push evolution along unconsciously. But evolution to the fifth level is voluntary and conscious, made out of one's own *free choice*. A desire for it is the first step to crossing the barrier. It's the desire mentioned in the beginning of this book, the desire to ask what life is about, the desire upon which Kabbalah itself is based.

THE START OF THE CLIMB

At the bottom rung on the spiritual ladder, where you and I start, we are disconnected from the Creator. Here, the task is to refurbish our desire for spirituality and make it a working vehicle to drive us up the spiritual ladder once more.

All souls started out at being one with the Creator. In a sense, then, you and I have been developing and refurbishing ourselves for many thousands of years. In the framework of Kabbalah, the last 6,000 years have been the culmination of this process. Now the process is nearing its end, a time when all of humanity is becoming spiritual. So let's look at the process and see how Kabbalah shows a way to go about this spiritual process.

TOWARDS A COMMON SOUL

Kabbalah provides a method for spiritual correction and specifies a 6,000-phase route, referred to in the literature as "6,000 years." After their complete correction, all souls reunite into one common soul and start working as a unified system. The construction of this common soul binds the individual souls together so that each of them feels what all the others feel. This is the achievement of absolute attainment, called the "End of Correction."

The only thing necessary to embark on this spiritual journey is the desire to do so. No spiritual progress can possibly occur in you if you do not want it beforehand. At the spiritual degree, evolution should be conscious and voluntary.

Questions such as "Why am I suffering?" "Where does pain come from and what does it want of me?" "Is there a purpose to suffering?" and "Is it all worthwhile?" are useful if the predicaments give you the sense to ask for directions on how to evolve. They are even more useful if you can use them to increase your desire for spirituality. When you begin to ask yourself these questions, it is a sure sign that you've begun your way up the spiritual ladder.

UP THE LADDER

The desire to be spiritual is the first step up the ladder. You start by wanting to fulfill this desire, and you will obtain it by simply



Off Course

The environment can speed you up, but it can also slow you down. If you surround yourself with people, books, and media that do not appreciate spirituality, (that is, altruism), you, too, will not want it. Once you've placed yourself in a certain society, you cannot choose your thoughts; you subconsciously absorb them from the environment. The free choice we do have, however, is in the environment itself. Choosing the right environment will lead to or from spirituality, and determine our speed.

asking (in your heart). Asking to be more spiritual is called “raising MAN” (Aramaic: *Mayin Nukvin*—Female Water). Raising MAN is also called a prayer. MAN, or desire to be more spiritual, comes from two sources: One is your own spiritual structure, *Reshimot*. These are the soul's unconscious recollections of its past

states. The second is the environment (friends, books, films, and all other media), which enhances and speeds up the MAN that the *Reshimot* evoke.

BACK TO THE FUTURE

If you remember at the beginning of the chapter, we stated that the Root was the beginning, at the top of the ladder. Although it may seem like a contradiction, it's important to remember it because it means that you and I contain the seeds of the Root within us—the seeds of the Creator, if you will.

So the Root is both the beginning of the cycle of spirituality and our ultimate goal. Having “fallen,” you and I seek to regain the top, or correct ourselves. That requires climbing the spiritual ladder, from the earthly world back up to the Root. To understand how to return to your Root, you need to know your root and how you came down from there (the *Reshimot*).

How else could you know where to return if you hadn't already been there in some way? The emergence of new desires, new *Reshimot*, indicates that you are making progress, how fast you are progressing, and if you're on the best and fastest route. In the end, we will all reach the end of correction, but a correct use of the *Reshimot* can save us much trouble, time, and effort.

You move up the ladder each time you increase your desire to be spiritual. As you become more spiritual, you build on the last degree of spirituality to achieve the next. Every time you increase your need, your future spiritual degree responds by elevating you to it. The cycle repeats itself and moves you to become more like the Creator.

Off Course



Kabbalah explains that the spiritual path is predetermined, but this does not mean that you do not have free will and choices. You will be on the same path, but you can progress faster or slower, pleasantly or painfully, depending on your participation.

Once you have examined all your egoistic desires on the egoistic level, called “this world,” a new desire appears. This new desire is special. It is your first desire with a non-egoistic intention. This event in a Kabbalist's life, though it is a natural evolution of the surfacing of the desires (*Reshimot*), is so radical that it is known as “The Crossing of the Barrier,” or “the admittance to the spiritual world.”

At any state your soul is in, the *Reshimo* (singular for *Reshimot*) is predetermined. If you have an urge to realize the *Reshimo*, this urge stems from within. But if you use the environment to strengthen your desire and accelerate the unfolding of the *Reshimo*, that would not only shorten the unfolding period, but also elevate the experience to the spiritual level and make it adventurous and exciting.

WHAT GOES AROUND COMES AROUND

Life shows us that we cannot survive without a sufficient number of people around, to serve and help provide for our needs. Humans are social beings, and society is like a machine where each individual is like a wheel, linked to other wheels. A single wheel cannot move by itself. However, it joins the motion of all the other wheels and helps the machine perform its purpose.



On Course

In Kabbalah, the collective group and the individual are treated as one and the same. What is good for the whole is good for the individual, and vice versa. Therefore, a negative society harms the individual, and a positive society benefits the individual.

If the wheel breaks, the problem is not the wheel's problem, but the problem of the whole machine because the broken wheel stops the machine from running. It turns out that we are not evaluated for who or what we are, but for the kind of

service we do for society. A "bad" person is only as bad as he or she harms the public, not because he or she didn't perform up to the level of some abstract value of good.

Good and bad attributes and deeds are good or bad according to whether they benefit the public. If a part of the group does not contribute its share, those individuals not only harm the collective, but they, too, are harmed. This is why a negative society harms the individual.

Likewise, a good society benefits the individual. Individuals are part of the whole, and the whole is not worth more than the sum of its individuals. In Kabbalah, the collective and the individual are one and the same.

One of the key ideas to understand about Kabbalah is that people will come to see that their own benefit and the benefit of

the collective are the same. As people realize that, the world will be much closer to its full correction.

Kabbalah explains that our experiences are personal, but they are described in general terms that apply to everyone. For example, we all agree that blood is red when we look at it, but we each experience it very differently. Some people faint at the sight of blood, some say “Cool!”, and some say “Ugh!”

IN A NUTSHELL

- In the spiritual cycle, our souls started at being like the Creator. Then they climbed down the ladder, and now we must travel up it and become like Him again.
- Crossing the barrier into the spiritual realm is done only through a conscious desire to be like the Creator.
- Kabbalah allots 6,000 years for all souls to achieve correction, which can be experienced as a joyous and exciting journey or as an ordeal.
- If we want to reach spirituality, we have to choose a spiritually supportive environment made up of friends, books, and all kinds of media.
- Everything else is determined by the *Reshimot*, except for our choice of environment.



SETTING THE STAGE FOR MAN

JUST THE GIST

- The five worlds and the world without end
- The Creator's wish in creating us
- Adam, Eve, and their relationship with the Creator
- Many people, one soul, one correction

This chapter is the heart of the book, the core of Kabbalah. Here, we focus more on the individual in the process and less on degrees, worlds, and *Partzufim*. When you learn it, you will grasp the essence of the Kabbalistic journey toward spirituality, and how Kabbalah provides a way for humanity to correct itself for the good of all.

FIVE WORLDS, AND NONE REAL

As we've mentioned in Chapter 7, there are five spiritual worlds: *Adam Kadmon*, *Atzilut*, *Beria*, *Yetzira*, and *Assiya*. The only thing that is real is the world of *Ein Sof* (No End). We also explained that the word *Olam* (World) comes from word *Ha'alama* (concealment). Therefore, the worlds are incomplete appearances of

the Creator. The only place where He is completely revealed is therefore the world of *Ein Sof*, where there are no limitations, hence the name *Ein Sof*, no end to our perception of the Creator.

Spiritual Sparks



All the worlds, Upper and lower, are contained within.

— Rav Yehuda Ashlag,

"Introduction to the Preface to the Wisdom of Kabbalah"

The Upper Worlds affect objects in the worlds below, as all the worlds are essentially the same reality—that of *Ein Sof*. For example, if you thought about doing something, and knew for certain that that thought would come true, then your plan would be experienced as existing in you, even before the thought has actually been carried out. Our body knows this process very well; this is why the stomach produces digestive juices before the food actually gets there. In that sense, the thought of eating is a higher world, which creates the lower world where the eating occurs. But in both worlds the event (substance) is the same—eating. Because our thought is not limited, you could say that it is in the world of *Ein Sof*, and our body is in one of the lower worlds.

Keep in mind that although Kabbalah speaks only about the spiritual worlds, it uses physical examples, such as eating, to explain them. Although the examples are used to understand *how* things work in spirituality, don't be misled into thinking that there is physical eating (as in the last example) in spirituality.

AT THE TOP OF THE LADDER

We previously defined Kabbalah as a sequence of causes and consequences that hang down from root to branch, whose purpose is the revelation of the Creator to the creatures. But how do Kabbalists know that? As they reach the top of the spiritual ladder, they discover two things: that creation is made of pure, unadulterated desire to receive pleasure, and that the Creator is made of pure, unadulterated desire to give it to creation.



Off Course

Discussing what the Creator wants is dangerous because it can lead us to thinking about the Creator instead of our own correction, which is what is needed if we want to become like Him. What Kabbalists discover once they reach the Creator's level isn't written anywhere, but we, too, can get there and find out for ourselves.

This brings up another question: If the Creator's only wish is to give, where did creation's pure desire to receive come from? Kabbalists explain that the Creator *had* to create us; otherwise, He wouldn't have anyone to give to. This is the begin-

ning of the root and branch sequence.

EQUAL BUT OPPOSITE

Kabbalists called the desire "to do good to the creatures" (us), the Thought of Creation. If we keep this in mind, the whole wisdom of Kabbalah will be easy to learn.

If I want to give, like the Creator, there is nothing that can limit me, because you can't "lock" a desire in a certain place or time. Of course, we, people, are also unlimited—we want only to receive, and that desire is just as unlimited as the desire to give. In that sense, we are equal to but opposite from the Creator: our orientation is toward receiving, and His is toward giving.

Another element that becomes clearer when we understand the Thought of Creation is why it takes giving to create. When you want to give, you're looking outwardly, to see where you can do good. But when you want to receive, you are concentrated on yourself, and want only to take from what already exists. Now let's look at the stages of creation.

A SHORT STORY OF CREATION

The story of creation started with a root (His desire to do good to His creations), and expanded in four more phases. This is the origin of the Tree of Life, its first root, if you will. In Phase 4 creation restricted itself, performed a *Tzimtzum*, and rejected

all the Light (pleasure) that the Creator wanted to give. Such an act seems to contradict the very Thought of Creation, but it is a necessary step in determining creation as a separate and independent entity from the Creator.

The power by which creation stops receiving the Light is a very special kind of shame, the root of all disgraces, called “the bread of shame.” Kabbalists explain that shame is the most powerful force that drives us.

Now hold tight, because we’re about to plunge deep into the heart of man: the bread of shame is the mother of all shames. It is an experience unlike anything in this world. It is a burning sensation that has only one name fitting for it: Hell. But don’t worry, in Kabbalah no bad comes without its compensation and reward immediately following.

The main difference between our (worldly) shame and the (spiritual) bread of shame is that in our world we are ashamed of not meeting society’s standards, and in spirituality we are ashamed of not meeting the Creator’s standards.

Imagine that you suddenly discovered that the entire universe, from before the Big Bang until the end of all time, is kind, generous, and giving. Sound great? Now imagine that you also discover that there is only one element in it that’s selfish and wants to use everyone and everything else. Well, that must be the devil. Now imagine that you discover that this evil devil is you. What would you do?

Of course, no person can bear it. Then, to top it all off, you discover that the evil is not in your body, it’s in your soul, in your desires, so even if you committed suicide you’d still be evil, because no gun can put an end to your soul.

Naturally, when you discover something like that, the last thing you want is to remain yourself, and the thing you want

most is to be a giver like the Creator. And the minute you want it, you get it.

Now you know that the *Tzimtzum* isn't a restriction imposed on you. It is the result of your own work of studying yourself. It is also a very rewarding and pleasurable event because it is the first time you receive the ability to actually be something else. You can choose not only between two options in this world but also between two entirely different kinds of nature. When you choose one, your senses will show you our world; and when you choose the other, your senses will show you the spiritual world. But you will be able to choose between them and even jump back and forth from one to the other whenever you want.

FOR YOUR PLEASURE ONLY

In Chapter 7, we explained that the worlds, from top to bottom, are *Adam Kadmon*, *Atzilut*, *Beria*, *Yetzira*, and *Assiya*. We also said that each world is made of five interior elements



On Course

Don't let all the names in Kabbalah confuse you; they refer to either bestowal or reception. Creator, Light, Giver, Thought of Creation, Phase Zero, Root, Root Phase, *Bina*, and others describe the desire to bestow. Creature, *Kli*, receivers, Phase One, and *Malchut* are some examples of the desire to receive. There are so many names because of the subtle differences in each. But in the end, they all refer to bestowal or reception.

called *Partzufim*. Now let's talk about how they're made and how they work.

Once Phase 4, called *Malchut*, experienced the bread of shame, its oppositeness from the Creator, it set up a condition before Him: "If you want me to enjoy, give me the ability to do it for *your* pleasure, not for mine, because I don't enjoy

being an egoist." So the Creator gave her a *Masach*, the screen, to resist the entrance of the Light. Then she said to Him: "Thanks, now give me the ability to decide what to receive and what not to

receive. I know that I can't receive anything and still be thinking of your pleasure, so let's start with little bits and pieces of Light." He gave her this ability as well.

Malchut began to receive the Light in five primary categories. Just like the visible Light is made of three basic colors—red, green, and blue—Spiritual Light is made of five basic Lights—*Nefesh*, *Ruach*, *Neshama*, *Haya*, *Yechida*. *Nefesh* is the smallest Light, and *Yechida* is the greatest.

Once *Malchut* receives the ability to split the Light into five sections, she begins to receive each of them, but only as long as she can do that while thinking of the Creator. Each time she receives a different Light of the five, she builds a special *Partzuf* to receive it. Thus, she completes her ability to sense the Creator at a certain degree by exploring the five Lights as much as she can without thinking of herself. And because there are five such Lights, each spiritual world contains five *Partzufim*.

Now you also understand why each such phase is called *Olam* (world), meaning concealment. This is the level to which *Malchut* can bare to enjoy the Creator's pleasure without thinking of herself. Naturally, the higher the world, the greater is *Malchut's* ability to enjoy the Creator's Light. This is also the great reward that comes with reaching the world of *Ein Sof* (No End)—there are no limitations on reception of the Creator's pleasures.

On Course



Kabbalah ascribes each element in spirituality a gender tag; an element can't be neutral, but it can "switch" between genders. In general, anything that gives is considered male and anything that receives is considered female. Also, each entity contains male and female elements within it, and uses them according to need. So although everything has its basic gender, it can function as its opposite sex when the need arises.

THE CONSTRUCTION WORKERS

The spiritual worlds have what could be called a teaching mechanism built into them. They can teach you how to direct your desire to give back to the Creator. Although they run on “auto-pilot” meaning they unfold as a necessary cause and effect process, the guiding principle in each of them is “I will not receive unless it’s for the Creator.” When a person enters the spiritual worlds, this is what the spiritual worlds teach him or her: how to think more of the Creator and less of him or herself.



Kabbalearn

Upper Worlds and lower worlds do not relate to positions or places but to the value of desires. Higher desires are simply more altruistic than lower desires, which are more egoistic.

In that sense, the relationship between the worlds and the creature is like a group of construction workers teaching a rookie what to do. They teach each task by demonstrating it. Bit by bit,

creatures (we) can begin to “fix up their desires” and transform their reception from the Creator into an act of giving.

ADAM AND EVE ARE BORN (AND DROPPED)

In Chapter 7 we said that the last phase (and the greatest desire) is to know the Thought of Creation. To understand the Thought of Creation, it was necessary to create a special *Partzuf*, which would exist in a special world, where this *Partzuf* could study the Thought of Creation of its own free choice. This is how the *Partzuf* of *Adam ha Rishon* was formed. Although *Adam ha Rishon* was not born in our physical world, it was quickly brought here (or should we say, dropped here?), and was given the name Adam, after its task, to be *Domeh* (similar) to the Upper One, the Creator.

If you’re wondering where Eve is in this picture, she is very much in there. In Kabbalah, Adam and Eve are two parts of the

same *Partzuf*. When Kabbalists want to emphasize the reception in this *Partzuf* they refer to it as Eve, and when they want to focus on its giving capabilities they call it Adam.

TRICKED INTO SINNING

Adam was born in the worlds *Beria*, *Yetzira*, and *Assiya*, but was quickly elevated by them to *Atzilut*, where all the desires are corrected and work only to give to the Creator. In the world of *Atzilut*, Adam worked (received) with small desires, ones he was sure he could use altruistically, with the intention of giving to the Creator. He was told he could do anything, as long as he didn't eat from the Tree of Knowledge, which represents the stronger desires, the ones Adam couldn't use with the intention to give to the Creator.

At this point, Adam was considered holy, a saint. But he was unaware of his own uncorrected desires. What Adam didn't know was that he was placed in the Garden of Eden and allowed to work with his small desires only as an example of how he should work with his coarser desires. So when they first appeared, he didn't know how to handle them, and sinned.

When Adam finally decided to try to receive with the intention to give to the Creator, he failed, and wanted to receive for himself. He discovered that he was totally egoistic in those desires, and this (bread of) shame made him cover himself. In Kabbalistic terms, Adam learned that he was naked, without a *Masach* (screen) to cover his bare (egoistic) desires.

But spirituality is a failsafe mechanism. Once a correction is made, you cannot breach it. As a result of Adam's mistake the *Tzimtzum* was reinstalled and all the Light in *Partzuf Adam ha Rishon* left it, leaving Adam and Eve outside of the Garden of Eden. However, they were not totally alone; they had their memories (*Reshimot*) of the corrected state and the *Reshimot* of their egoism. Those two seemingly bad memories are the most

valuable tools for any person who wishes to discover the Creator and correct the relationship that existed between Adam and the Creator and discover His full glory.

SIN—THE WAY OUT OF EVIL

In the Kabbalistic version, the story of the original sin has a twist or two that you may not know. Adam was commanded not to eat from the Tree of Knowledge so he would not entangle himself with desires he couldn't handle. But his internal female, Eve, told him that if he did eat, he would be able to give to the Creator even more than if he didn't. She was right, too, because in doing that, he would be using greater desires to receive in order to give to the Creator. But what Eve didn't know was that to give to the Creator with such strong desires, you need to have a very strong *Masach* to handle them. Adam did not have that. You may justly ask, "Why didn't the Creator tell Adam that he couldn't handle such desires, did He want him to fail? What kind of a giving Creator lets his creation suffer?"

To understand why the Creator did that to Adam, we must remember the Thought of Creation, and that this is what Adam really wanted. To teach Adam about his own desires, the Creator had to expose them to him. And how can you expose a desire



Off Course

This is a good place to remind ourselves that all that the Torah (Five Books of Moses) and Kabbalah write about unfolds in the spiritual worlds, not in our world.

to someone without letting him or her experience what that desire feels like?

From the perspective of the Creator no harm was done by Adam's sin because

from His perspective, this is just another step toward teaching creation how to receive everything that He wants to give. The greatest gift the Creator can give to us is His Thoughts, so that's what He had to show us. Now that we have this memory in our *Reshimot* we can begin to correct ourselves and learn how to receive it.

TINY GOLD COINS

The first step in the correction of Adam's soul was to split it into "digestible" pieces, small bits of desire that weren't so hard to correct. For this reason his soul shattered into no less than 600,000 pieces. It continued to shatter and splinter and today we have as many pieces of his soul as there are people on Earth. Yes, you understand correctly. We're all parts of the same soul. In Part 3 we'll talk about the practical aspects of this fact.

The splitting happened in the following way: when all the desires in *Adam ha Rishon* had a common intention to bestow upon the Creator, they were united as one. When the intention in the desires was reversed into an aim for self-gratification, each desire sensed itself separated from the others, and the single soul became divided. All souls, therefore, are extensions of the general soul of *Adam ha Rishon* (literally translated as "the first man").

Tidbits



The more egoistic we become, the harder it is correct each bit of soul, and the more we have to divide and multiply.

Here is an allegory by Baal HaSulam that explains the splitting principle: A king needed to send a large quantity of gold coins to his son who lived overseas. He had no messengers that he could trust with a big sum, so he split up the gold coins into pennies and sent them by many messengers. Each messenger decided it was not worth stealing such insignificant loot and delivered it. Once the pennies reached their destination they were reunited into the original large sum.

In the same way, many souls over many days can redeem the fragments after the apple incident. All the pieces combine to successfully complete the original task of receiving all the Light in order to give to the Creator. Our job is to correct our individual portions, the roots of our own souls.

IN A NUTSHELL

- There are five worlds—*Adam Kadmon*, *Atzilut*, *Beria*, *Yetzira*, and *Assiya*—but the only real world is *Ein Sof*.
- Our desires are as strong as the Creator's but our intentions are opposite from His.
- Adam and Eve had to be tricked into sinning
- Adam was born in the worlds *Beria*, *Yetzira*, and *Assiya*, raised to *Atzilut*, then quickly dropped to our world.
- Eve is the female part of *Partzuf Adam ha Rishon*.
- All people are bits of the common soul of *Adam ha Rishon*.



UNLOCKING THE LANGUAGE OF KABBALAH

JUST THE GIST

- It's all about the forces
- Understanding the Language of the Branches
- New meanings of old stories
- Demystifying the language of *The Zohar*

To understand Kabbalah texts, you have to understand the language that it's written in. No, you don't have to learn Hebrew, but you do need to understand the way Kabbalistic texts use stories to present ideas. Stories about people and the world become metaphors for concepts and ideas in the Upper Worlds.

The language of Kabbalah describes how forces from the Upper Worlds act on the objects of this world. Stories and the ideas behind them show how the universe is structured. When read in this way, stories about this world—the stories in the Bible, for instance—take on new meanings.

In this chapter, you start to understand how to unlock Kabbalah knowledge. You see that the roots and branches of Kabbalah language bring out more in the stories than generally meets the eye.

LIKE ROOTS AND BRANCHES

As we've explained in Chapters 7 and 8, the worlds are created by a series of causes and effects. Therefore, "roots" refer to the spiritual forces, which create our world and the people in it. They exist in the spiritual worlds beyond this material one, but they influence and operate on our world.

The roots are like many unseen fingers pushing and prodding a piece of clay—our existence—into a certain form. They mold existence by guiding objects. These objects that the spiritual forces, or roots, guide are the "branches." The branches exist in this world. They have material existence. Every object in this world, including you and me, is a branch of some spiritual root.



Kabbalearn

In Kabbalah, every cause is considered a root and every consequence of the cause is considered a branch. The roots are also referred to as "parents" and the branches are considered their "offspring." The key concept in Kabbalah is that what happens in the roots will happen in the branches.

As their names indicate, roots and branches are connected. Like a tree, one of them you see and the other you don't, yet both are connected.

A tree or plant cannot exist without its roots.

Things that happen to the roots show up in the plant. If the roots don't receive enough water, the plant droops. If the roots are fertilized, the plant grows fuller.

Kabbalah describes the same mechanism in people. In the universe described by Kabbalah, what happens in the roots shows up in the branches. Just as a plant is affected by the condition of its roots, the forces in the spiritual worlds influence people and objects in this world.

In Chapter 8 we said that the elements in all the worlds are the same. We said that the only difference between them is in the spiritual level of the same elements: the higher worlds contain more altruistic elements and events. So clearly, the objects of each world relate to the objects Above or below it. Forces from one appear in the next, and so on, though in a new way. The highest level, the Root or the Source, creates and controls the events through all the worlds, down to the “branches” in our world.

THE SAME BUT OPPOSITE

To indicate the difference in the quality of the substance in each world, the same elements in each world receive different names. The Upper World, for instance, contains angels, while our world contains animals. This does not mean that animals are angels. But if we keep in mind the world within a world concept from the previous chapter, we will recall that each element in reality contains five levels: 0–4. Level 3 of the will to receive in the spiritual world is called “angels,” and the same level in the physical world is called “animals.”

The correspondence between the Upper and lower systems is similar to having an object, which you can sink in wax, in sand, in plaster, in cement, or in dough. The final result is different because of the different substances. The shape, however, is the same. Even though the quality of the matter or its behavior is different, the final form corresponds to the shape that made it.

But the matter is always opposite than the shape. If you press a flat board with a little dome in the middle against the beach sand, you will get a flat surface with a little crater in it. Similarly,

Tidbits



Kabbalah explains that at the end of correction, when all our desires are corrected, even the angel of death will become a holy angel. It means that when we are corrected we will see that all the forces we thought were evil are actually good but presented themselves as evil to prompt us to correct.

the Creator is the shape and we are the matter. Because He is a giver, we are receivers.

Just like the dome and the crater, our will to receive is the exact negative of His desire to give. It contains all the elements that exist in Him, but in an inverted way: what's good in Him is bad in us. And since He is only good, we are only ... you get the point.

THE HIDDEN MEANING OF THE BIBLE

The Bible (or Torah) is sublime and spiritual, but, frankly, it can be a bit long on history with its lists of relations. You read about people marrying, divorcing, cheating on each other, and killing one another. A fair question might be: what's so spiritual about that?

In the framework of Kabbalah, however, the Bible doesn't tell stories of people. Instead, it presents relations between spiritual forces.



Spiritual Sparks

First, you must know that when dealing with spiritual matters that have no concern with time, space, and motion, and especially when dealing with Godliness, we do not have the words by which to express and contemplate. ...For that reason, the sages of the Kabbalah have chosen a special language, which we can call "the language of the branches."

—Baal HaSulam, *The Study of the Ten Sefirot*

The Bible shows the process of the correction of souls through higher forces. This takes the souls on their path of ascent as they rise in their ability to bestow. Characters such as Adam, Noah, and Abraham are

not thought of as people who lived somewhere and wandered (or floated) around. They are considered forces that operate over desires that have to be corrected, within each and every one of us. For example, the story of the exodus of Hebrew slaves from Egypt represents not their freedom from physical bondage, but the acquisition of the first *Masach* (screen), the crossing of the barrier.

Some stories may seem to have no rationality or sanctity in them. When reading them, remember that these are not events, but stories of forces. They are not to be understood or justified in earthly terms.

BEHIND THE MONITOR

The Language of the Branches is the expression of higher forces that operate on our world. It is expressed in objects and in everything that happens.

Where does it come from?

It's like a computer monitor: if you looked behind the monitor, you would not see the picture—you would see the electronics that built it.

Spiritual Sparks



You have not a blade of grass below that has not a sign Above, which strikes it and tells it, "grow."

—Midrash Rabba

Let's say there is a picture on the screen, a beach. Behind the screen is not a beach, but a collection of electric impulses, forces and energies that create the picture on the screen. The picture is the "branch," and the electric forces that create this picture are its "roots." The connection you have with the electronic forces (root) through the picture (branch) is called the Language of the Branches.

Here's how some of the stories in the Bible are explained using the Language of the Branches.

THE APPLE STORY

Let's talk about the Biblical story of creation. The will to receive in the common soul (us) is called "Eve." The will to bestow, to give, is called "Adam." Egoism—the will to receive with the intention to receive—is called "the serpent," and we call it "ego." The ego wants to take over all our desires and pull us toward egoism. This is considered that the serpent came to Eve—the will

to receive—and said, “You know what? You can use your will to receive in a very good way.” So Eve went to Adam—the will to bestow—and said, “You know what? We have a chance to climb up to the highest worlds here. Moreover, this is what the Creator wants, that’s why He made us receivers.”

And she ate. The will to receive, joined with the serpent (egoism), ate the apple. Because they liked it, they thought, “Why not pull Adam (the forces of bestowal) into it?” So she did. As a result, the whole body of *Adam ha Rishon* (the common soul), all his desires were corrupted by the serpent’s intention to receive in what became the original sin.

ABRAHAM—BETWEEN EGYPT AND ISRAEL

Abram was born in Mesopotamia (today’s Iraq), immigrated to Israel, and then, because of famine, went down to Egypt. This travel has a spiritual meaning because these places are degrees or forces. They actually tell the correction story of his desire.

Mesopotamia is a starting point, where Abram’s desires are egoistic, like yours and mine. The land of Israel, called “desires to bestow,” is the desire to give. Egypt is called *Malchut*, the will to receive, and it consists of egoistic desires, with Pharaoh being the epitome of egoism.



Tidbits

In Kabbalah, Israel is not a piece of land. Its name comes from two words: *Yashar* (straight), *Ei* (God, Creator). Therefore, to a Kabbalist, anyone with a strong desire to be like the Creator is considered a part of Israel.

When Abram first achieved correction, he changed his name to Abraham, broken down as *Av* (father) *ha Am* (the nation)—the great desires to receive that were to emerge from him.

To match those desires, he had a will to give, which guaranteed that the desires will ultimately be corrected. Every time Abraham increases his will to give, he moves to Israel, and every time he increases his will to receive, he moves to Egypt. This is also

why immigration to Israel is considered ascent and immigration to Egypt is considered descent.

The will to give by itself is powerless. You can truly give to the Creator only by receiving from Him. So Abraham asked, “How will I know that I will reach the same level of giving as the Creator?” Abraham couldn’t receive because he was in a state of giving. The Creator put his seed in Egypt and told him he would receive the full measure of the will to receive. Abraham was delighted. After the exile, when the people mingle with the Egyptians and absorb their desires, the people will be corrected and know how to receive in order to bestow. This is the pattern of attainment for everyone and leads to the end of correction.

The Bible says that Abraham went down to Egypt because of famine. The famine was spiritual because he wanted to bestow but had nothing to bestow with. For Abraham, a situation in which he can’t bestow is called famine, absence of desires to receive. As a person gradually acquires a bigger will to receive, it is considered experiencing the exile in Egypt. When you come out of the experience with great substance of vessels of reception, you can begin to correct them so they work in order to bestow.

MOSES’ TUG-OF-WAR WITH PHARAOH

The next key Bible story from the perspective of Kabbalah is the story of Moses. Pharaoh enslaving the Jews has deeper significance than historical record.

Pharaoh dreamed that there would be 7 years of wealth, followed by 7 years of famine. Wealth is when you first discover a great desire for spirituality and feel great happiness. This is because you think that you can achieve spirituality using your ego. You are ready to read and learn and do all kinds of things. Famine happens when you see that you cannot acquire spirituality unless you concede your ego and gain the attribute of giving. But

you can't give, despite wanting to. You are caught in between. This is Egypt.

To bring about change, your "Pharaoh" grows. Your Pharaoh is your ego. It begins to show you bad things about the present state. If it is very bad, you want to escape or flee to spirituality. You want to go even if there is nothing appealing and attractive about it. When your ego shows you how bad it is, you will want to change.

The name Moses comes from the word *Moshech* (pulling). This is the point that pulls us out of Egypt, just like the Messiah, which also comes from the same word. Moses is the feeling within a person that stands against his or her ego and says, "I really think we should leave." The big force that pushes is Pharaoh. The small force that pulls is Moses. This pulling is the start of your spirituality, the point in the heart.

THE (CLASSIC HAPPY-END) STORY OF ESTHER

This story describes the final correction of the will to receive, named Haman. Mordechai (the will to bestow) and Haman share a horse. Haman rides first, then Haman lets Mordechai ride while he walks the horse. This shows how your will to receive ultimately surrenders before your will to bestow and gives up the reins.

Esther—from the Hebrew word *Hester* (concealment)—is the hidden Kingdom of Heaven. She is hidden, along with Ahasuerus, the Creator, who is seemingly neither good nor bad. The person who experiences it doesn't know who's right and whether the Creator is good or bad.

Esther is also a relative of Mordechai, the will to bestow. Mordechai, like Moses but at a different spiritual stage, is the point of *Bina* in one's soul, which pulls you toward the Light.

When the will to give appears, sometimes it cannot be seen right away. Sometimes it is hidden, like Esther the Queen. You may not know if the action is really giving. However, if Mordechai is the one riding, your will to receive can correct itself.

Tidbits


The happiest holiday in the Hebrew calendar is Purim, when the story of Haman and Mordechai is told. This holiday represents the end of correction, and dictates drinking until we cannot tell Haman from Mordechai, egoism from altruism. This is because at the end of correction, all desires are corrected and work in order to give to the Creator, so it doesn't matter which desire you work with, it'll

always be with the intention to give.

THE ZOHAR—NOT WITHOUT ATTAINMENT

All that *The Zohar* speaks of, even its legends, are the 10 Sefirot—Keter, Hochma, Bina, Hesed, Gevura, Tifferet, Netzah, Hod, Yesod, and Malchut—and their interactions. To a Kabbalist, the entries and their various combinations are sufficient to reveal all the spiritual worlds.

Rabbi Shimon Bar-Yochai (Rashbi), author of *The Zohar*, had a big problem. He was debating with himself on how to convey Kabbalah knowledge for future generations. He did not want to expose people to the content in *The Book of Zohar* prematurely. He was afraid this would only confuse and mislead people from the true path.

To avoid confusion, he entrusted the writing in the hands of Rabbi Aba, who knew how to write in a special way so only the worthy would understand. Because of *The Zohar's* special language, only those who are *already* on the ladder of spiritual degrees understand what is written there. *The Zohar* is only for those who've already crossed the barrier and acquired some level of spirituality. They are the ones who can understand the book, according to their spiritual degree.

Today, most souls are too materialistic and egoistic to understand *The Zohar*. They need tools to bring them into the spiritual “zone” first. It’s like a space shuttle that needs a big thrust before it can continue on its own engine. A supportive environment, teacher, and correct books give your spiritual understanding a “boost.”

There are different styles of writing in *The Zohar*. It was written in different languages, depending on how they wanted to express specific spiritual states. Sometimes the various languages create confusion. When the book talks about laws, people may think *The Zohar* is preaching morals. When it tells stories, people may see them as fables. Without spiritual attainment, it is difficult to understand what *The Zohar* is really about.

Some of *The Zohar* is written in the language of Kabbalah, and some of it is written in the language of legends. Below are examples of two such legends.

THE DONKEY DRIVER

The Zohar contains a beautiful story about a donkey driver, a man who drives the donkeys of important men so they can carelessly walk and talk about their affairs. But the donkey driver in *The Zohar* is a force that helps a person who already has his own soul.

In the story, two men talk about spiritual matters as they walk along from one place to another. Whenever they come to a dilemma they can’t resolve, the donkey driver “miraculously” gives them the answer. As they progress (thanks to the driver’s answers), they discover that their simple donkey driver is actually a heaven-sent angel who is there for just that purpose: to help them progress. When they have progressed to the final degree, they find that their driver is already there, waiting for them.

The Kabbalistic interpretation: the donkey is our will to receive, our egoism. You and I all have a donkey driver, waiting

for us to enter the spiritual world so he can guide us. But just like the legend, we will discover who the donkey driver really is only when we reach his degree, at the end of our correction.

THE NIGHT OF THE BRIDE

Before the end of correction, there is a special state called “the night of the bride.” The story in *The Zohar* talks about the preparation of the bride for the wedding ceremony. The bride is the collection of all the souls. It is a *Kli* that is ready to bond with the Creator.

When you reach this state, you feel that your *Kli* is prepared, supported, and ready for spiritual unity. The groom is the Creator. It is called “night” because the *Dvekut* (unity) is still not apparent and the Light is still not shining in the vessels. Night means that the vessels still feel darkness, absence of unity.

When the night turns into day, the abundance of the end of correction is promised, but *The Zohar* doesn’t tell us exactly why it is good—only that it is wholeness, Light, and peace.

THE BEGINNING OF THE LAST GENERATION

The writing of *The Tree of Life* by the Ari, marks the beginning of the last phase in the evolution of the souls. The Ari writes that his phase is the last generation. From his time on, the wisdom of Kabbalah begins to emerge from hiding, though it still takes centuries. With him, a new *qualitative* process has begun.

Kabbalist writers can feel that their phase is the last before correction because they know it takes only a little *MAN* (prayer for correction) to reveal everything and put an end to our world’s troubles. There’s just a fraction of an inch missing to make contact. Crossing the gap is up to us, and this is why Kabbalists try to spread their knowledge, so more souls are corrected. They feel we are very close to completing our correction.

THE STUDY OF THE TEN SEFIROT

The words of Rabbi Shimon Bar-Yochai were written in *The Book of Zohar* by his student, Rabbi Aba. The words of the Ari were written by his student, Chaim Vital. But unlike his spiritual ancestors, Rav Yehuda Ashlag, known as Baal HaSulam (Master of the Ladder) for his *Sulam* (ladder) commentary on *The Book of Zohar*, wrote his books by himself.

The “flagship” of his work is his commentary on the writings of the Ari, known as *Talmud Eser Sefirot* (*The Study of the Ten Sefirot*). In six volumes and more than 2,000 pages, Baal HaSulam explains to uneducated souls of the twentieth and twenty-first centuries what the Ari actually meant when he wrote *The Tree of Life*. Baal HaSulam wrote his book specifically to people who want spirituality and nothing else. In his “Introduction to The Study of the Ten Sefirot,” he states that his intended audience is those who ask, “What is the meaning of my life?”

IN A NUTSHELL

- All things in this world are branches of roots that first appear in the spiritual world.
- The Bible is written in the language of the branches, using worldly names and terms to indicate spiritual processes.
- The stories of the Bible and *The Zohar* are not about people—they are about forces that act on souls.
- The book written with our correction in mind is *The Study of the Ten Sefirot* and its author is Baal HaSulam.



WHEN LETTERS AND WORDS ADD UP

JUST THE GIST

- Getting a handle on Hebrew letters, words, and numbers
- The Creator-creation-desire connection
- The way numbers, words, and letters reflect your own correction

The Hebrew language, and the way it is written, is a direct result of communication with the Upper Worlds. The combination of letters and the strokes of ink that make them up are laced with spiritual knowledge.

Also, letters, words, and numbers are usually three separate things, but they are intricately linked in Kabbalah. Understanding their relationship gives greater spiritual meaning to each of them. Each letter and the words that they form have their own spiritual story to tell, so let's begin telling them.

THE TIES BETWEEN LETTERS, WORDS, AND NUMBERS

In Hebrew, each letter corresponds to a number. As a result, any word or name can become a series of numbers. Numbers can be taken one at a time or added together. Its letters are results of spiritual sensations. The direction of the lines and shapes in a letter has spiritual meaning.

As a result, Hebrew letters are also codes for sensations the writer receives from the Creator. When a letter or word is written, the author is giving us his or her conscious perception of the Creator. The Creator is acting on them as they write.

The color in writing is also a clue to the way creation (black ink) works hand in hand with the Creator (white paper). Without both of them, you could not understand the writing or the story of creation and what it means to you.

A MAP OF SPIRITUALITY

The *Torah* is the major text of Judaism and the “Old Testament” in Christianity, as well as a Kabbalah text. Believe it or not, this large book in its original form was recorded as a single word. Later, this single word was divided into more words, which are made of letters.

The letters show all the information that is radiating down from the Creator. There are two basic kinds of lines in Hebrew letters, representing two kinds of Light. The vertical lines stand for the Light of wisdom or pleasure. The horizontal lines stand for the Light of mercy, or correction. (There are also diagonals and circular lines that have specific meanings in each letter, but that’s beyond the scope of this book.)

The codes come from changes in the Light as it develops your *Kli* (desire). The Light expands your desire. When Light enters your *Kli*, it is called *Taamim* (flavors), and when it leaves,

it is called *Nekudot* (dots or points). Memories of Light entering are called *Tagin* (tags), and memories of Light departing are *Otiot* (letters).

All letters start with a dot or point. A complete cycle of a spiritual state contains entrance, departure, memories of the entrance, and the memories of the departure. The fourth and last element creates letters, and the other three are written as tiny symbols *Taamim* (flavors), tags (*Tagin*), and dots (*Nekudot*) above, within, and below the letters respectively.

With correct instruction for reading the *Torah*, Kabbalists can see their past, present, and future states by gazing at these symbols in each of their combinations. But to see that, it is not enough to simply read the text. You must know how to see the codes.

Certain combinations of letters can be used instead of the language of *Sefirot* and *Partzufim* when you describe spiritual actions. Objects and actions shown through letters and their combinations, too, can give a description of the spiritual world.

The key to reading the *Torah* in this way is *The Zohar*. In essence, the book contains commentaries on the five parts of the *Torah* and explains what is concealed in the text of Moses.

The letters represent information about the Creator. More precisely, they describe the individual's experience of the Creator. Kabbalists depict the Creator as white Light, the background of the paper on which letters and words are written. The creature's perceptions of the Creator emphasize different sensations that a person feels while experiencing the Creator, using letters and words. This is why traditional Hebrew writing is made of black letters over a white background.

It turns out that the Hebrew letters are like a map of spirituality, describing all the spiritual desires. The way they connect gives us the *Torah*.



Kabbalearn

There are Emanator and emanated. The Emanator has four elements: Fire, Wind, Water, and Dust, which are the four *Otiot* (letters): *Yod*, *Hey*, *Vav*, *Hey*, which are *Hochma*, *Bina*, *Tifferet*, and *Malchut*. They are also *Taamim*, *Nekudot*, *Tagin*, *Otiot*, and they are *Atzilut*, *Beria*, *Yetzira*, *Assiya*.

—The Holy Ari, *The Tree of Life*

DOTS AND LINES

The dots and lines in Hebrew letters are shapes on the paper, which is blank and void. The paper is the Light, or Creator. The black ink on it is the creation.

A vertical line (|) means that the Light descends from

Above—from the Creator toward creation. A horizontal line (—) means the Creator is relating to all existence (like the sweep of a landscape).

The shape of Hebrew letters comes from the combination of *Malchut* (represented by black) and *Bina* (represented by white). The black point is *Malchut*. When the dot connects to the Light, it expresses the way it receives the Light through all kinds of forms and shapes. The shapes show the different ways creation (black ink) reacts to the Creator (the white background).

Each letter signifies combinations of forces. Their structure and how letters are pronounced express qualities of the Creator. You express the spiritual qualities you achieve through the shapes.

BLACK ON WHITE

Hebrew letters also represent *Kelim* (vessels). *The Zohar* tells us that the letters appeared one by one before the Creator and asked to be selected to serve Him in creating the universe. Put simply, the letters asked to receive his blessing and give it to creation, just as a *Kli* (vessel) receives water and pours it out to sustain life.

White symbolizes Light (giving) and black symbolizes darkness (receiving). For this reason, the properties of the Creator are absolutely white, symbolized by the white paper. Black is creation,

symbolized by the black ink. Alone, the Creator and creation cannot be understood at all. Together, they make letters and symbols that can be read and understood.

Think of it this way: without a creation, can we really call the Creator, "Creator"? To be a Creator, He needs to create. This Creator-creation dualism is the basis for all that exists. You can talk about something only from the perspective of the being that perceives that something.

The shapes of the letters symbolize a connection and bond between you and the Creator. They are not just black lines; they form clear shapes because they represent corrected relationships between creation and Creator.

This bond is built on contrast and collision. As creatures, you and I don't experience Light unless it collides with something. To sense Light, it must be stopped by something, such as the retina in your eye. The surface of an object (sound, light, or any kind of wave) collides with our perception. This stops it from continuing and allows us to sense it.

Because the paper is like the Light, it must be stopped with black lines (letters). That allows a person to sense the Light and learn from it. The black lines of the letters are seen as a barrier to the Light. This is because black (the color) is the opposite of Light. The Light strikes against the creature's *Masach*; it wants to enter the *Kli* and give delight. Instead of deflecting it, the

Off Course



Even if we take the subtlest word that can be used ... the word "Upper Light" or even "Simple Light," it is still borrowed and lent from the light of the sun, or candlelight, or a light of contentment one feels upon resolving some great doubt. ...How can we use them in context of the spiritual and Godly? ... It is particularly so where one needs to find some rationale in these words to help one in the negotiation customary in the research of the wisdom. Here one must be very strict and accurate using definitive descriptions ...

—Baal HaSulam,

"The Essence of the Wisdom of Kabbalah"

struggle between the rejecting *Masach* and the striking Light creates a powerful bond. This collision is what the relationship between the Light and letters is based on.

In this way, the black lines of the letters limit the Light or restrict it. When the Light “hits” a line, it is forced to stop, and then the *Kli* can study it. It turns out that the only way to learn anything about the Creator is by stopping His Light—restricting it and studying it. Ironically, it is precisely when you contain the Creator that you learn how to be as free as Him. In a sense, the *Masach* is like a prism: the rejection of Light breaks it into the elements that comprise it, and this allows us, creatures, to study it and decide how much of each “color” we want to use.

LETTERS AND WORLDS

Hebrew consists of 22 letters. The first nine letters, *Aleph* through *Tet*, represent the lower part of *Bina*. The next nine, *Yod* through *Tzadik*, stand for *Zeir Anpin*, and the last four, *Kof* through *Tav*, stand for *Malchut*, the creature itself.



On Course

You study the qualities of the Creator in the same way you determine an object's color. When you see a red ball, it means that the ball reflected the red color, and that's why we can see it. Similarly, when you reject (reflect) a fragment of the Creator's Light, you know exactly what you rejected. This is why the only way you can know the Creator is by first rejecting all His Light. Then you can decide what you want to do with it.

In addition to the “regular” letters, there are five final letters in Hebrew. If you look at the illustration on the following page, you will see that they are not new letters; they bear the same names as letters in the original 22. There is a good reason for that.

The original 22 letters are all in the world of *Atzilut*, the highest of the five worlds introduced in Chapter 7. Because the original 22 letters are in the world closest to the Creator, they describe a corrected connection between creation and Creator. The five final letters

א = Aleph	1	י = Yod	10	ק = Kof	100
ב = Bet	2	כ = Chaf	20	ר = Reish	200
ג = Gimel	3	ל = Lamed	30	ש = Shin	300
ד = Dalet	4	מ = Mem	40	ת = Tav	400
ה = Hey	5	נ = Nun	50		
ו = Vav	6	ס = Samech	60		
ז = Zayin	7	ע = Ain	70		
ח = Het	8	פ = Peh	80		
ט = Tet	9	צ = Tzadik	90		

Final Letters:

ך = Final Chaf	20
ם = Final Mem	40
ן = Final Nun	50
ף = Final Peh	80
ץ = Final Tzadik	90

The Hebrew Letters and Their Numeric Values

make contact between the corrected state (World of *Atzilut*) and the worlds of the uncorrected state, *Beria*, *Yetzira*, *Assiya* (*BYA*). Because there are five phases in creation, there must be five final forms of contact between *Atzilut* and *BYA*, hence the five final letters.

The letter *Bet* is the first letter in the *Torah* and the second letter in the Hebrew alphabet. It's the first in the *Torah* because *Bet* stands for the corrected connection between *Bina* and *Malchut*, which is called *Beracha* (blessing). A blessing is received when *Malchut* (creation, us) can connect to *Bina* (Creator). We can connect to Him *only* when we want to be like Him, and that's what is meant by "corrected connection." When *Malchut* asks to be like *Bina*—that is, when you and I want to be like the Creator—it is called "a corrected connection" blessing (*Beracha*).

ONES, TENS, HUNDREDS, AND BEYOND

Letters are divided into three numerical categories: ones, tens, and hundreds:

- The *Bina* level corresponds to ones: *Aleph*, *Bet*, *Gimel*, *Dalet*, *Hey*, *Vav*, *Zayin*, *Het*, *Tet*. These are the nine (1–9) *Sefirot* of *Bina*.
- The *ZA* level corresponds to tens: *Yod*, *Chaf*, *Lamed*, *Mem*, *Nun*, *Samech*, *Ayin*, *Peh*, *Tzadik*. These are the nine (10–90) *Sefirot* of *ZA*.
- The *Malchut* level corresponds to hundreds: *Kof*, *Reish*, *Shin*, *Tav*. These are the four (100–400) *Sefirot* of *Malchut*.

The obvious question comes to mind: what about the numbers above 400? The answer is that Hebrew is a spiritual language, not a math language. Everything about it represents spiritual states, and no more numbers are required to describe the structure of the world of *Atzilut* (the “home” of the letters). In other words, with these 22 letters, you can describe *everything* from the beginning of creation to infinity.

So what happens when you want to express complicated numbers, like 248? You use three letters: *Reish* (200), *Mem* (40), and *Het* (8). And what if you want to write a higher number than 400, like 756? You use more than three letters: *Tav* (400) + *Shin* (300) + *Nun* (50) + *Vav* (6) = 756.

Of course, we can reach this number using many different combinations, but it is important to remember that if two words add up to the same number, they are spiritual synonyms and have the same spiritual meaning.

Now here’s how this discussion of numbers relates to the evolution of spiritual desire explained in Kabbalah. When numbers represent the size of your *Kli*, the bigger they are, the more Light enters them. If there are only ones in your desire,

that is, if you have a small desire, a small amount of Light is present. If tens are added and your desire grows, more Light enters. If hundreds are added and your desire reaches its peak, the Light symbolized by the letters fills your spiritual *Kelim*.

Things get tricky, however, as Kabbalah has an exception. Numbers can also represent the Light, not just the desires. In this case, ones (small Lights) are in *Malchut*, tens are in *ZA*, and hundreds are in *Bina*. This is because of an inverse relation between Light and *Kli* (desire). This may be confusing, but it is because the greatest Light of the Creator enters your *Kli* only when you activate your lowest desires.

Here are the numerical values of each level expressed in terms of the Light they represent and the level at which they fill your vessels:

- ***Bina***—Light (100); *Kli* (1)
- ***ZA***—Light (10); *Kli* (10)
- ***Malchut***—Light (1); *Kli* (100)

IF GOD = NATURE, AND NATURE = DESIRE, THEN...

Here's something else to think about: if you sum up the numeric values of the letters in the words *HaTeva* (the nature), they add up to 86. Next, if you sum up the value of the letters in the word *Elokim* (God), they add up to 86. And finally, if you sum up the value of the letters in the word *Kos* (cup), they add up to—you guessed it—86. That shows the equivalence of God, cup, and nature in Kabbalah, which we noted in Chapter 2. Here's how it works.

We've already said that if two words add up to the same number, they have the same spiritual meaning. Therefore, the statement that Kabbalah is making here is very interesting (if a little complex):

- Nature and Creator are one and the same. The fact that we don't see them as such doesn't make it less true, just like the fact that we can't see bacteria with a naked eye doesn't stop them from affecting our bodies.
- A cup, in Kabbalah, stands for a *Kli*, meaning a desire to receive. Therefore, nature and our *Kli* are the same. Here, too, the fact that we don't sense it doesn't mean it isn't true, but the fact that they have the same value means that we have the opportunity to correct (change) our desires to match nature's structure.
- When we match our desires (*Kli*) with those of nature, we will also match them with the Creator (because nature and the Creator are synonyms). In simple words, when we equalize our *Kli* with nature, we will discover the Creator.

In terms of an equation, it looks like this: If $A = B$, and $B = C$, then $A = C$.

THE BUILDING-BLOCKS OF LIFE

The name of all these “games” Kabbalists play with letters and numbers is *Gematria*. Ancient Kabbalists perfected *Gematria* to a point that they could (and did) describe the whole of creation and the Creator-creation relationship using *Gematria*, as the following sections demonstrate.

Gematria is an expression of the state of a *Kli* that discovers the Creator. The *Kli* discovers Him within its own structure. The *Kli* is made of 10 *Sefirot*. These 10 *Sefirot* are divided into the tip of the letter *Yod*, and then the letters *Yod*, *Hey*, *Vav*, and *Hey* again. This four-letter structure is known as the *tetragrammaton* (in Greek), *HaVaYaH* (in Hebrew), and *Yaweh* or *JHVH* or *Jehovah* (in English).

The first *Sefira*, *Keter*, belongs to the tip of the *Yod*; the second *Sefira*, *Hochma*, to the *Yod*; and the third *Sefira*, *Bina*, to *Hey*. The next *Sefira*, *ZA*, contains six internal *Sefirot*: *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, and *Yesod*. All those *Sefirot* are contained in the letter *Vav*. And the last *Hey* is *Malchut*, which is also the last *Sefira*.

Tidbits


We already said that there is no bad in Kabbalah; it's all a question of how we relate to the situations we're in. Pharaoh is considered an evil force. But Kabbalists inverted the Hebrew letters of the name Pharaoh, and found that it really meant *Oref H* (the posterior side of the Creator). In other words Pharaoh is really the Creator, harshly goading you to progress to spirituality because you are not pushing yourself hard enough. If you push harder, you will find that Pharaoh is really your friend.

As a matter of fact, *HaVaYaH* isn't just the structure of one *Kli*; it is the structure of every *Kli*—and of everything there is, was, or will be. It is the building-blocks of existence. Like a hologram, however small you cut it, you'll always get a structure of 10 complete *Sefirot*, contained in *HaVaYaH*. This is also why these four letters comprise the word *havayah* (a generic term that in Hebrew means existence, being).

ABRAHAM TOOK IT PERSONALLY (AND SO CAN YOU)

It's important to understand that there is a relationship between the letters, *Sefirot*, and the *Kli* because, in Kabbalah, a person's name stands for a person's spiritual *Kli*. Abraham, for instance, stands for a very specific kind of relationship between the Creator and creation. Abraham stands for a soul that made a certain kind of correction. When he was born, his name was Abram. But after he made the correction of turning his desires from egoistic to altruistic, he changed his name to Abraham. The added *h* stands for adding the *Hey* of *Bina* to his name, the Creator's quality of altruism. This indicates that he has risen to that spiritual level.

DISCOVER YOUR ROOT, DISCOVER YOUR NAME

All the letters exist within us and nowhere else. They are spiritual *Kelim*, experiences that each of us has felt and will feel again, as we develop in spirituality.

The *Kelim* perceive the Creator and when we learn the true meaning of the letters, we find within us all the lines, dots, and circles that symbolize our connection with the spiritual world. Every person has something called “the root of the soul.” As we climb the spiritual ladder and discover the letters, words, and numbers within us, we gradually come closer to our true selves.

The Creator created only one creation. This creation was divided into 600,000 pieces, which then broke into the billions of souls we have in the world today. As we climb the ladder, we realize that we are one body, and we find our place in it. This is the root of our soul.

Each root has its own name, and when we reach the root of our soul, we discover our place in the system of creation and who we really are. And we describe it with a name that is just our own.

IN A NUTSHELL

- Hebrew letters describe a Kabbalist’s relationship with the Creator.
- Hebrew letters carry numeric values. Similar numeric values indicate spiritual similarity, and identical values indicate spiritual synonymy.
- God = nature, and nature = desire (*Kli*). Hence, God = desire.
- As you climb the spiritual ladder, you discover the letters within you according to your spiritual state. This is how you discover your own true name.



BODY AND SOUL

JUST THE GIST

- The Kabbalah explanation of reincarnation
- The meaning of the body in the eyes of the soul
- The longest dinner party
- Soul Q&A's

Reincarnation is usually thought of as an event where a person lives and dies several times. But the notion of being reborn into a different identity is not the only form of reincarnation. In Kabbalah, a reincarnation is every time you make a step in spiritual growth. For example, if you correct yourself intensely, you can experience many lifetimes in a matter of minutes. On the other hand, when you go on without correcting yourself, you may never experience a single incarnation. This is how reincarnation is defined according to Kabbalah.

YOUR BODY—A CONTAINER FOR YOUR SOUL

Kabbalah recognizes people by spiritual characteristics. When Kabbalistic texts say a new person is created, they're not talking about arms and legs. They mean aims and desires. When the quality of your desires is transformed for the better, you would say, from a Kabbalistic perspective, that a new person, a more spiritual you, was created. The body is merely a biological container. Organs, for example, can be replaced through transplants. Kabbalah sees the body as a vehicle through which your soul can work. To correct your soul, your body must be present and active.



Spiritual Sparks

This life is not eternal ... for itself; it is rather like a sweat of life.

—Baal HaSulam, "Introduction to The Tree of Life"

Souls have only one desire while existing within physical bodies. They wish to return to their source, the level they were at prior to their descent. Your physical

body, with its desire to receive, pulls the souls back into this world. Your desire to be spiritual helps your soul return to its spiritual roots.

RECYCLE UNTIL YOU'RE RIPE AND READY

Souls come down to earth and then up again in a cycle. They join bodies, return to the Source—another Kabbalistic term for the Creator—and repeat the process. They keep returning until they complete their correction.

You experience many incarnations, or new souls, in several ways. It can be through a troubling experience that makes you ready to question your purpose or seek new answers. It can be through Kabbalah study. When you are ripe for spirituality, for example, you may discover *A Guide to the Hidden Wisdom of*

Kabbalah. This book can be the beginning of your conscious incarnations.

The incarnations that flow through you then return to the Source. Your “task” on Earth is to go through as many incarnations as possible so that your soul finds ultimate correction.

WHY THE REPEATED APPEARANCES?

Reincarnation is the repeated appearances of souls within the bodies in this world. This occurs until each soul reaches its individual end of correction.

Complete correction is a multilevel undertaking—a soul may not complete its task and return to the Root in a single cycle. On its next entry, because of the progress you may have made, it reincarnates further along on the spiritual trail.

The Creator wants you to be filled with spiritual pleasure, to be complete. That is possible only through great desire. Only with a corrected desire can you reach the spiritual world.

We’ve already determined that a desire is considered corrected only when it has the right intention. This is not automatic; the “right intention” is acquired through study. This is a process, not an instant fix.

Today, by the way, the study itself isn’t enough to get you to spirituality. You need a group of friends to support you, and you need to try to help others reach correction. This way you bond with their desire for spirituality (point in the heart), even when they are still unaware of it.

THE SEED OF THE SOUL

The purpose of your soul’s correction is more than just for its own needs. The picture is much bigger! The correction of your soul affects all souls because all souls are connected. When you first come into this world, your soul is called a “point.” Recall that we are all parts of one spiritual vessel or *Kli*, called

Adam ha Rishon (the First Man). Recall also that the soul of *Adam ha Rishon* was split into 600,000 souls, which come down to this world. This world occupies a large number of bodies, each with its own soul.

If you do not build a spiritual *Kli* out of this point while living here in this world, your soul returns to its root in *Adam ha Rishon*. It is like a seed that did not evolve, unconscious and lifeless. The goal is for you to return to the exact same root in *Adam ha Rishon* from which you came down.

WHERE AND WHAT IS A SOUL?

Location, as you and I think of it in time and space, does not exist in the Upper Worlds. What happens when the soul goes back to the Source? Actually, the soul returns to its root in *Adam ha Rishon*. “Root of the soul” is the place of the soul in the system of *Adam ha Rishon*. This is a spiritual location that is very close to the Source, the Creator. You cannot find this spiritual location with the five physical senses.

A soul is a spiritual force. In Kabbalah, souls are arranged in a pyramid, stacked according to their desires. Earthly desires are at the bottom, and spiritual desires are at the very top.

At the base of the pyramid are many souls with small de-



On Course

Kabbalists distinguish between what they call “the animate soul” and “a soul.” The animate soul is what we’re all born with: character, likes and dislikes, emotions, and tendencies. But when Kabbalists speak of a soul, they are referring to something quite different: a will to receive, corrected with a *Masach* that enables it to receive in order to give to the Creator.

sires (food, sex, sleep, and shelter). These are animal-like desires. The next level has those that desire wealth, something beyond basic needs. At the next level is the desire to control others, through power. Even fewer souls are here. Next is knowledge—these souls are

engaged in discovery. At the top of the pyramid are the few souls that strive for attainment of the spiritual world. All these levels make up the pyramid.

This pyramid is also within you. You have the potential to act in all these ways. The pressure of the lower worlds must give way to the purest desire, the infinite desire for truth. Here you prefer to put effort and energy into increasing your desire for spirituality, rather than into earthly, egoistic desires. You don't have to do it all yourself—it is achieved through study, with groups, and through spreading the knowledge to others.

A SHIRT FOR THE SOUL

The body is the cover for the soul. You can think of your body as a shirt for the soul. Your soul connects you to all the other souls and to the Upper World, and this connection remains after your biological body is gone.

If you cultivate your altruism and think more about the unity of humanity and less about yourself, your efforts become a spiritual *Kli*. A *Kli* perceives the spiritual world, beyond your five senses. You feel the Upper Force in your soul, not in your body.

When spiritual perception is attained, you do not feel the physical life and death. This is because your soul is in the spiritual realm. By focusing on the development of your soul, you can

Spiritual Sparks



In our world, there are no new souls the way bodies are renewed, but only a certain amount of souls that incarnate on the wheel of transformation of the form, because each time they clothe a new body and a new generation.

Therefore, with regard to the souls, all generations since the beginning of Creation to the end of correction are as one generation that has extended its life over several thousand years, until it developed and became corrected as it should be. And the fact that in the meantime each has changed its body several thousand times is completely irrelevant, because the essence of the body's self, called "the soul," did not suffer at all by these changes.

—Baal HaSulam, "The Peace"

transcend biological (earthly) influences to the point that you are unaffected by them.

Rav Baruch Ashlag used to say that, to a Kabbalist, death and rebirth are as meaningless as taking your dirty shirt off and putting on a clean one. When his father, Rav Yehuda Ashlag, was asked where he wanted to be buried, he muttered in blatant indifference: “I couldn’t care less where you dump my bag of bones.”

NO TIME IN SPIRITUALITY

Time is our perception of the changes we experience as our soul develops. When your thoughts and desires change slowly, you feel that time is “crawling.” When they change quickly, you feel that time is “flying.”

Time is sensed only when we experience change. When your spiritual void is full, there are no changes. This is why it is said that there is no time in spirituality.

SOME Q&A’s

All the souls on Earth have been here on previous occasions. It is like a dinner party where the guests keep going in and out. Each time they return, they learn something, leave, then bring it to the next party, which is held in a new house (person). All their experiences from past parties are applied to their present visit. Also, each time a soul visits, its desires strengthen and evolve because of its development in yesterday’s party (life).

WHO WAS I?

Baal HaSulam writes in the article “The Freedom” that each generation contains the same souls as the previous generation, but in new bodies. The soul that is joined with your body could have been in a variety of persons, but there is no way to know because your soul is focused only on the present.

All of your memories are connected to one another. Everything you have ever experienced remains within you; nothing ever disappears. However, you cannot use it like a filing cabinet and pull out specific thoughts. Past memories appear on their own, in order to understand the present.

All souls are connected within the common soul of *Adam ha Rishon*. Because they are connected, memory is shared. Like a drop of water in a bucket, souls don't keep their earthly identities.

CAN WE IDENTIFY PEOPLE FROM THE PAST?

Yes we can. People's souls return to Earth. Kabbalists see the same soul reincarnated in Adam, Abraham, Moses, Rabbi Shimon, the Ari, and Yehuda Ashlag (all Kabbalist writers). It is as if the same soul covers itself in a contemporary Kabbalist each time it appears in our world. This allows each generation to get to know Kabbalah in its unique way.

However, Baal HaSulam was not born with the soul of the Ari. He was born and lived in his body as everyone does, with his own spiritual potential. In addition, though, he received the potential, the Light, the quality of bestowal called "Ari." This is the spiritual force of the Ari. He then continued developing it with the method of Kabbalah.

You, too, can try to have all the souls joined within you. In that state, you will have other souls beyond your own. One of these additional souls will be called "the donkey driver," the soul that helps steer you along your spiritual path, which we mentioned in Chapter 9.

On Course



When Kabbalah speaks of a person being in this world, it is referring to a person's will to receive in a state of concealment from the Creator, with no intention to give to Him. In other words, before we cross the barrier we are in this world. After we cross it we are in the next world.

CAN I REINCARNATE AS AN ANIMAL?

As far as souls are concerned, Kabbalah distinguishes between animals and humans. Animals are animate, while humans are both animate and spiritual. As humans, you and I have the ability to give back to the Creator.

The book, *Together Forever*, tells the story of a lonely magician who creates things to keep him company. He creates a dog,



Spiritual Sparks

Reincarnation occurs in all the objects of the tangible reality, and each object, in its own way, lives eternal life.

—Baal HaSulam, “The Peace”

which is very loyal and good to care for, but the dog cannot reciprocate the specific care the magician gave.

Being able to reciprocate to the Creator is the gift of

humanity. Therefore, reincarnation and evolution of souls deals only with human bodies.

HOW MANY TIMES DO I HAVE TO REINCARNATE?

In his article, “Which Degree Should One Achieve?” Rav Baruch Ashlag—Yehuda Ashlag’s son and a great Kabbalist in his own right—asks, “What is the degree one should achieve, so he will not have to reincarnate?” He answers that the soul continues to come back until it completes its correction and returns to its root. You don’t have to correct anybody else, but you should try to give them the means to do it. If you’ve corrected yourself entirely, and did all you could for others, you will not continue to reincarnate.

The number of souls in the universal system is 600,000, and it is unchanging. There are 6,000 years given for all souls to reach attainment. As of 2009, there are 231 years left.

How long the souls continue to come back to Earth depends on how much progress is made toward their correction. You can think of it as your soul being on a journey, and

you are the trail guide. If you lead the hikers (souls) to their goal, they won't have to come back next year to Trail Life, or they will come back stronger and ready to progress more. Any progress is good progress.

The goal is to bring all the souls to the top of the spiritual mountain, where complete correction is achieved. They become more corrected as they climb. Until all souls reach the top, they will keep returning to our earthly bodies so we can help them climb. Studying Kabbalah speeds up the progress.

Tidbits


A famous Chinese proverb says "Give a man a fish and you feed him for a day. Teach a man to fish and you feed him for a lifetime." This is similar to what we do when we help others to learn the knowledge of Kabbalah, which helps correct their souls.

CAN I REMEMBER PAST LIVES?

You cannot sense past lives with your bodily senses. You have gone through phases in your life: baby, youth, teenager—all leading to you today. "You today" cannot see "you last week" because "you today" covered it up. All the phases are there, but you can see only the present state, "you today."

The most advanced point in your soul's past is your starting point in this life. If you achieve a high degree of spirituality, the next person that joins with your soul will have an even better starting point.

WHAT REMAINS OF PAST LIVES?

A previous life can also affect this one, usually positively. By simply existing, there is already some correction. This is because in every life cycle, we experience suffering. In that, we are no different from the rest of creation. This suffering leads to spiritual progress as we ask questions and seek change.

We can accelerate correction by making an effort to be spiritual. When we do, we feel pain consciously, and discover its cause.



Off Course

You do not want to progress through pain. This is not the way. Pain only leads you to thinking you're a martyr, making you proud and drives you away from the need to become like the Creator. The only good thing about pain is that it indicates that you are not in the right direction.

We then decide to change our intentions in order to get rid of the pain. This is how the past affects the present. This is important because there is a need to constantly renew the links between the souls. This fixes their connections in place and makes

the unification of all the souls possible. This is called the correction of the collective soul.

HOW CAN I POSITIVELY AFFECT MY NEXT LIFE?

The closer you bring your soul to the Creator in this life, the better off it will be in the next. With the correction you achieve, your soul will be “further along” spiritually in its next visit.

The closeness you achieve with the Creator in this life makes your soul’s “return journey” easier in the next life because your soul is further along on the path to complete correction. People head toward correction either intentionally or by way of pain.

Everything you acquire (attributes, qualities, knowledge) in this world passes away except the changes in your soul. It’s like a seed that will grow in the next rainy season. When the plant dies, its seed falls and sprouts another bud. What remains is the plant’s energy. The spiritual energy that remains in us is a soul.

Kabbalah teaches that the ultimate measure of your life is in the difference between the soul you received at birth and the soul that you have now. This measures the extent to which you have spiritually elevated your soul.

IN A NUTSHELL

- Souls continue returning to Earth until they achieve complete correction.
- Reincarnation includes only the human soul, not the animate soul (character, likes and dislikes, emotions, and tendencies).
- The spiritual progress you've made in previous lives is your starting point in this one.
- If you want to know how you were, first discover who you *are* by discovering the root of your soul.
- You cannot change your species or even your gender between life cycles.



BECOMING A KABBALAH STUDENT

JUST THE GIST

- The shift from learning in dimly lit rooms to online open, free teaching
- Know which books to read for your spiritual progress
- Find the right teacher and learn how make the most of the study
- The power and practice of Kabbalah groups
- Kabbalah study online

The study of Kabbalah has changed dramatically over the years, and not just in the opening up of the once mysterious and secretive wisdom to the masses. Kabbalists are connected in the most technologically advanced and media-savvy ways. As a result, the books, teachers, and groups required to get the most out of Kabbalah study are easy to find today.

Today, you can go right to the authentic source texts of Kabbalah from your own home and in your own language. You can even find a teacher and a virtual group when you get to that

point in your spiritual development. In this chapter, you learn how to use the study and live Kabbalah the modern way while staying true to the wisdom in the traditional texts.

EVERYDAY IS AN OPEN-HOUSE DAY

From the early Kabbalists, Adam and Abraham, through the writing of *The Zohar* and up to the Middle Ages, Kabbalah was primarily passed through word of mouth. Kabbalists primarily shared their spiritual experiences with each other as they discovered the Upper Worlds.

At the same time, Kabbalists prohibited the study of Kabbalah from people who had not been prepared for it. They treated their students cautiously, to ensure that they studied in the proper manner, and they intentionally limited the number of students.

Although we have made the point that Kabbalah study is open to all, we have not related how important the study of Kabbalah is today. To Kabbalists, in fact, wide dissemination of the wisdom of Kabbalah is a *must*. That, as much as anything else, accounts for the tremendous interest in Kabbalah today.

The reason why dissemination is a *must* is that Kabbalah is based on the need for all souls to correct, and places great importance on the collective. The greater the number of people studying Kabbalah, the greater the overall effect. When masses of people study, the quantity itself improves the quality of the study. Studying in the evening for half an hour or an hour is enough because millions, if not billions, of other people are doing the same. All of these people become spiritually connected, even if they don't feel it, and the mass has its effect on the entire world. Even tiny changes in millions of people produce great changes for the better in society as a whole (more on that in Part 3).



Spiritual Sparks

One learns in the place one's heart wishes.

—Ancient Kabbalists' maxim

As a result, today's method of Kabbalah study appeals to a mass audience, not just to a few ultra-dedicated students studying in the wee hours of the morning.

STUDYING WITH THE RIGHT INTENTION

Only two things are necessary to study Kabbalah correctly: a desire to improve your life and to find its meaning, and the right instruction. The right instruction is achieved by three means:

- The right books
- The right group
- The right teacher

A person who studies Kabbalah the right way, progresses without forcing him or herself. There can be no coercion in spirituality.

The aim of the study is to discover the connection between that student and what is written in the books. This is why Kabbalists wrote what they experienced and achieved. It is not to impart knowledge of how reality is built and functions, as in science. The purpose of Kabbalah texts is to create an understanding, assimilation, and sensation of the spiritual truth.

If a person approaches the texts in order to gain spirituality, the text becomes a source of Light, a correcting force. But if he or she approaches the texts in order to gain knowledge, the text will provide information, but nothing more. The measure of inner demand determines the measure of strength one gleans and the pace of one's correction.

If a person studies in the right manner, he or she crosses the barrier between this world and the spiritual world, entering a place of inner revelation. If the student does not

achieve this, it is a sign of insufficient effort in either quality or quantity. It is not a question of the amount of study, but of the focus of the student's intentions. Of course, crossing the barrier doesn't happen overnight, but it should be the end result of the study.

Advancement in Kabbalah does not mean avoiding pleasures so that one's desire will not be kindled. Also, it is a mistake to believe that by being courteous and well-mannered you will achieve spirituality. Correction does not come from false pretence of correction.

NO COERCION IN SPIRITUALITY

The Kabbalah way absolutely rejects any form of coercion. If you experience any external pressure from others or any obligatory rules or regulations, it is a sign that the action is intended not by the Upper Worlds, but by someone's ego.

The study of Kabbalah enhances our desire for spirituality, bringing us to prefer it to materialism. Then, in relation to our spirituality, we clarify our desires. As a result, we either retreat from material things or not, depending on our attraction to or necessity for them.

On Course



Material desires appear successively, not all at once. If you felt a desire for money, it doesn't mean you won't feel it again tomorrow. You probably will, and even stronger. But the fact that desire for money appeared, disappeared, and reappeared is a sign you are working correctly, that the reappearance is a surfacing of a new *Reshimo*, from a new degree. It's a sign you completed your work on the previous degree and thus cleared the way for a new degree of desire to appear.

NO HERMITS

Kabbalah has changed not only in who can or cannot study, but also in its practices. As you'll recall from Chapter 5, some of the original Kabbalists, such as Rabbi Shimon Bar-Yochai, were essentially hermits. But even that was not because they chose

that lifestyle; they were persecuted or forbidden to engage in Kabbalah. The Ari, for instance, was a rich merchant when he arrived as a Kabbalist in Safed. Kings David and Solomon also were neither poor nor hermits, as we all know, but they were great Kabbalists.

Rav Ashlag, for instance, believed in manual labor. When he came to Israel from Poland, he brought with him machines for processing leather. He wanted to start a leather factory, work during the day, and study at night. He also brought up his children in this manner. When his eldest son, Baruch Ashlag—who succeeded him—turned 18, Rav Ashlag sent him to work as a construction worker. He, too, would work during the day and study at night.

Yet there is a contradiction that anyone who follows Kabbalah faces. On one hand, earthly life is meaningless, and a serious Kabbalist ascribes no importance to it. On the other hand, it is a Kabbalah imperative to live within the flesh and feel it.



Tidbits

Why is Kabbalah traditionally studied before dawn, in the wee hours?

When people sleep, the local "thought-field" is quieter, and there are fewer disturbances resulting from people's thoughts. Kabbalists also study in these hours because they have to work in the morning, just like everybody else. A true Kabbalist is forbidden to retire from worldly life.

Many teachings and religions in the world talk about abstinence. The more one diminishes one's corporal pleasures and the more one secludes oneself, the better it is for one's spiritual ascent. Kabbalah suggests the opposite: leave mundane and earthly

things as they are, stop messing with your body and its habits, and deal only with the point in the heart. Rather than working to diminish your desires, Kabbalah suggests that you leave them alone, because restraining *physical* desires will not correct your *soul*.

THE TRINITY OF KABBALAH

Correction does not happen without study. For this reason, the Creator sent us the Trinity of Kabbalah: books, teachers, and groups of study companions. The rest of this chapter describes each of those tools of Kabbalah study—books, teachers, and groups—and you should work with them.

BOOKS: OUR SPIRITUAL TOUR GUIDES

Spirituality can be attained by studying the right books, meaning books written by a true Kabbalist. Reading the right books is like being led by a tour guide in a foreign country. With the aid of the guidebook, the traveler becomes oriented and better understands his new whereabouts.

We need books that are suited to our souls, books by the Kabbalists closest to our generation. This is because different souls descend in each generation, and each generation requires different teaching methods.

There is a special force in books of Kabbalah: any person who studies those books under the right guidance can attain the spiritual degree of the author. Students who follow the ways expounded by the writers of authentic books of wisdom can bond with the spiritual. By delving into a text of wisdom, they gradually rise to the spiritual level of the author.

Whenever you read the works of the righteous, you bond directly with them through the Surrounding Light (see Appendix). You are then enlightened, and your vessels of reception are purified and imbued with the spirit of the Creator.

Living in our world, we absorb various pictures and impressions. Because of that, we can all describe what we feel. But Kabbalah books describe experiences of a person who feels the spiritual world. They describe the writer's feelings of a world that most of us do not sense.

That is why Kabbalah books and Kabbalist writers are unique. A Kabbalist teacher is not only a person who feels the Upper World, but also a person who can describe emotions in a clear language so that others can feel and understand them. By studying books of Kabbalists, we nurture the missing senses within us, the ones that must be developed in order to feel the Upper World.

TEXTS IN THE LANGUAGE OF THE BRANCHES

There are many books of Kabbalah, written in various styles and forms, and written by Kabbalists in various degrees of attainment. This is why it is crucial that we know which books to study.

When a Kabbalist grasps spirituality, he feels it experientially, just as we experience the occurrences and incidences of this physical world with our physical senses and feelings. Because the objects in the spiritual realm are totally dissimilar from the objects of our physical world, it is difficult for Kabbalists to find the right words.

It happens in our world, too. We are not always able to explain our feelings, and at times we end up using vague words and gestures.



On Course

Don't become frustrated if what seemed clear yesterday becomes abstruse the next day. Depending on your mood and spiritual state when you are reading, the text can appear full of deep meaning or be entirely meaningless. Don't give up if the text appears to be vague, strange, or illogical. Kabbalah is studied to help you to see and to perceive, not for the sake of gaining technical knowledge.

This is why Kabbalah books are difficult to understand. Until we have a connection to spirituality, what we read is just words, without any understanding of the meaning behind them.

Remember, too, that Kabbalah uses the language of the branches, described in Chapter 9. The spiritual world and our own world are parallel. There is not an object, phenomenon,

or force in this world that is not a consequence of the Upper World. Therefore, Kabbalists use names taken from our world in order to describe spiritual objects, for these objects are the roots of our world.

An ordinary person, as yet without a “spiritual screen,” relates to books of Kabbalah as a kind of fairytale stories that happen in our world. But one who is already a Kabbalist is not confused by the words because he knows precisely which “branch” they stem from and which consequence in our world correlates to the “root” in the spiritual world.

Off Course



One of the most common mistakes beginners make is ascribing spiritual forces to branches, instead of focusing on the roots. For example, because we have a spiritual state called “water” (*Hassadim*, mercy), we also have water in our world. But that doesn't mean that if you drink water you become merciful.

BOOKS THAT HELP YOU REACH YOUR GOAL

Not all books, even authentic ones, have the same ability to promote you toward the spiritual world. Also, because Kabbalah has picked up many associations in its development (most of which are inaccurate, as described in Chapter 1), it is important to review the books you read with a thoughtful approach. Today, the same rule of caution applies to Internet sites.

To make this easy, most dedicated Kabbalists recommend abandoning all books on the subject of Kabbalah other than *The Zohar*, the writings of the Ari, and the writings of Baal HaSulam. That may be the best approach for the serious, lifelong Kabbalah student. For most anyone else, however, look for introductory books based on those writings, such as those listed in the Appendix. This book provides an introduction to the root sources so that readers can make enlightened choices for further study.

FINDING THE RIGHT TEACHER

But what is the correct way of studying and how do you make sure you study properly? Students who study correctly work on themselves and their inner beings, and they are guided by a teacher.

Experiencing the Creator requires a teacher. The teacher guides the student as the student rises to the spiritual level of the teacher and bonds with the teacher's wisdom and thoughts.

In fact, today, a single individual cannot enter the spiritual world. This would be like one individual beginning to develop the whole of physics or chemistry and then developing the technology to apply them. It would be similar to living like a Neanderthal without using all that humanity has achieved so far. In other words, it would be senseless.

That's why a beginning student needs a teacher who has already attained the Upper World and can show the student how to attain each step toward the Upper World. The teacher ushers the student into spirituality, but the student will fully understand the connection with the teacher only after attaining the Upper World independently.

Unity with the teacher occurs in the preliminary stages because both are on the worldly level. But unity with the Creator is possible only when you experience the Upper World. The teacher is your leader in that journey. Contact and unity with a teacher leads to contact and unity with the Creator.

LET YOUR HEART DECIDE

How do you find such a teacher? Kabbalah has a very simple answer: Study where your heart desires, where you feel you belong. The right teacher doesn't persuade you to think this or that. Kabbalah is a wisdom you learn of your own free will and choice. Spiritual development can take place in no other way.

When you detach yourself from persuasions, from anything external, from your upbringing, and from everything that you have heard in your entire life. When you feel in your heart that you have found a teacher and place of study, you should stay. That is the only valid test, and nothing else matters.

As Rav Baruch Ashlag said, “Criticize and doubt everything. The most important objective is to be freed from prejudice, from education, and from public opinion. Free yourself from anything extraneous and try to absorb the way your nature tells you. That would be the truest, because any education and any external opinion is coercion.”

Spiritual Sparks



When I asked my teacher, Rav Baruch Ashlag, if he could prove he was the right teacher, Ashlag replied: “I have no answer for you. It is something you will have to answer in your own heart. You should believe no one. I do encourage you to go and look elsewhere, and if you find a better place for you, that’s where you should stay.”

Off Course



The teacher’s role in Kabbalah is very subtle. The teacher must direct the student away from himself, and toward the Creator. There is no way a person can avoid the attention and admiration students shower on a teacher, unless the teacher has already transcended the ego and entered the Upper World. And how do you know your teacher is the right one? Let your heart decide!

GROUP STUDY

All of the great Kabbalists studied in groups. Rabbi Shimon Bar Yochai held a group of students, and so did the Ari. A group is vital in order to progress. It is the primary tool of Kabbalah, and everyone is measured by his contribution to the group.

A person who studies alone can use only one’s own vessel to receive the Light of the Creator. Those who study in a group create a spiritual vessel that consists of all the participants, and everyone enjoys its illumination.

Also, in today’s high-tech world, a group doesn’t have to meet in a physical location. It can be a group of like-minded

people who share a common (spiritual) goal, and they can meet on the Internet. Such a group can be contacted at this e-mail: info@kabbalah.info.

JOINT DESIRES

The group provides strength. Everybody has only a small desire for spirituality. The way to augment the will for spirituality is through joint desires. Several students together stimulate the Light and provide a unified force-field that is stronger as a whole than each individual on his or her own.

The reason is that we are all parts of the same soul (remember Adam?). Mixing the parts together recreates the collective vessel and brings us more Light. This Light affects each person in the group, and this way, all the group members become corrected both individually and as a collective.

A group is like a partnership. You can fall and have nothing left of the previous spiritual state, but the group will continue to exist and hold your desire for you. Your share in the group continues to exist, regardless of your present state.

LETTING THE LIGHT FLOW INTO YOU

Rav Yehuda Ashlag said that you must think of your group members as great (in spirituality). This will help you absorb spiritual powers from them when you are in personal decline. This is similar to the law of connected vessels, by which water always flows to the lowest place. If you think of the Light, or spiritual power, as water, then all you need to do is feel lower than your friends. The Light in them will flow into you, and as a result, more Light will flow into them from Above.

This creates continuous progress of the entire group. Although the group members may change roles according to their personal spiritual states, the group's progression is endless, and always toward enhanced spirituality.

How do you make the most of group study? This is done by a very simple means: you absorb from the group their appreciation for the goal of unification with the Creator. This is what the verse “Love thy friend as thyself” relates to; this is what makes them your friends.

If you listen to them, and if you appreciate your friends in the group, you will absorb the message of the greatness of the Creator, the greatness of bestowal. Then you can really become a group of Kabbalists.

On Course



The information in this book builds the foundations for your journey toward perceiving the spiritual forces of the Upper Worlds. Yet it is only the beginning. At later stages in your ascent, progress can be made only with the help of a teacher and a group, either in person or online.

LONG DISTANCE KABBALAH STUDY

Kabbalists are standing by ... it's almost like a call center these days. The general public cannot have a teacher standing next to each of them, but teachers are available to anyone, anywhere.

Advanced communications connect groups with teachers. Everything develops according to what is needed for the final correction; this is why communication has developed in the way it has. Social networks, e-learning, cheap and fast Internet, all those make Kabbalah study accessible to everyone.

Baal HaSulam, Rav Kook, and other great Kabbalists noted that the teaching must be suitable for today's world. The Internet offers an ideal way to study Kabbalah. You can watch live lessons or download them at your convenience. You can partake in online worldwide meetings and conferences of students, and a few times a year you can travel to regional gatherings of friends to enhance your connection with them. The Bnei Baruch site, for example, www.kab.info, offers all these online possibilities at no cost.

IN A NUTSHELL

- Kabbalah is not only open for everyone today, but disseminating it is the call of the hour.
- There is no coercion in spirituality; study where your heart desires.
- The Trinity of Kabbalah is the (right) books, the (right) teacher, and the (right) group.
- Today, learning with a virtual group is just as effective as learning with physical group.



LET THE MUSIC SPEAK

JUST THE GIST

- When words fail, music will prevail
- The two modes (and moods) of Kabbalistic music
- Music and the World to Come

Kabbalists have always written music as part of their spiritual expression. It's an inseparable part of their spirituality and stems directly from their spiritual degree.

Because there are no words in the spiritual Upper Worlds, music fills in where words fail. For a music-sensitive student, music can be just as beneficial and powerful as any book—at times, even more so.

NOT BY WORDS ALONE

Starting to perceive the Upper World, a Kabbalist enters a different dimension. An entire world is revealed before you in its full grandeur and wealth. It is something that does not exist in this world.

The Kabbalist perceives an entirely different picture: forces that bring our world into action and souls that are not attached to bodies. Past, present, and future stand before the Kabbalist in the present. The Kabbalist experiences all of this and lives fulfilled with the eternal, perfect sensation, a feeling that encompasses the whole universe.



Spiritual Sparks

When the lower ones begin their lives by song... the Upper Ones grant them more power so the lower ones will attain the Upper Light of Wisdom that has become revealed in ZON of the World of Atzilut and in the angels preceding it. This way, the lower ones increase the powers and luminescence of the wisdom in the Upper Realms.

—Rav Yehuda Ashlag,

The Sulam Commentary on The Zohar

Words are not enough to express this deep emotional experience. How do you describe something that can't be seen or touched? The worlds of Kabbalah have to be "felt" by the Kabbalist.

When words fail, music can provide insights beyond our common understand-

ing. Music has the power to "move" us and to make us sense things that are beyond words.

MUSIC—TOUCHES WHERE TEXTS CAN NOT

Kabbalists use texts to explain to others the levels of spirituality they have reached. In their writings, however, Kabbalists only advise us on how to attain an impression, sensation, and discovery of this reality. They write about the kind of actions that you must perform within, with your desires, screens, and *Reshimot*—with everything inside your soul.

The books say, in effect, "Perform certain actions and you will discover certain things." They do not, however, describe what we will *feel* because it is impossible to convey the feeling in words.

It is similar to offering a new food to someone and saying, "Try it, and you'll see what it's like!" Whether it is bitter or sweet,

you only hint at what the person is going to sense or how he will experience the sensation. Yet the sensation itself is experienced only by the person receiving the offer, not by anyone else.

This is why it is difficult for Kabbalists to convey what they feel, what they face, what is revealed before them: what the concealed world is like. Only one medium somehow expresses the impressions and delight of a person before whom the Upper World has revealed itself, and that is music. This is why, in addition to writing articles and very deep, intricate material, Kabbalists also write melodies and songs. It is one more way to express the sensations of a Kabbalist in a more concise manner, from heart to heart, through melodies, without words, so that these melodies would permeate our hearts and change us in some way, somehow tuning us into perceiving the Upper World.

Off Course



Even music cannot convey impressions of the Upper World precisely, for we do not have the same *Kelim* (vessels), the same sensory organs, or the same inner attributes as Kabbalists who attain and sense the Upper Worlds. Music gives us an impression of the Upper Worlds, a similar sensation yet a weak duplicate.

BATHING IN LIGHT

Kabbalah music expresses the spiritual states of the Kabbalist. The melodies are composed to describe the experience of two opposing stages in spirituality. The first is agony, a result of drifting away from the Creator. The feeling of drifting away from the Creator produces sad music, expressed by a prayer appealing for closeness. The second emotion is delight, felt as a result of getting closer to the Creator. This feeling of closeness to the Creator produces joyous music, expressed by a thanksgiving prayer. If you listen to Kabbalah music, you hear and feel the two distinct moods in the music.

The two moods together express the Kabbalist's relationship to and unification with the Creator. Even though the melody

may bring one to tears, one loves to hear it because the melody expresses distress that has been dealt with and has been resolved in a good way. In Kabbalah, it is called “sweetening of judgments.”

The music bathes the listener in a wondrous Light. We do not need to know anything about it before listening to it because it is wordless, yet its effect on our hearts is direct and swift. Hearing it over and over again is a special experience.

If you feel the music, you won’t need to imagine the shapes in spiritual worlds, described in books. These shapes exist nowhere but within you and, therefore, mislead you. What is so special about the music is that everyone can understand it, even if we have not reached the composer’s spiritual level. Listening to music composed by Kabbalists gives us all the opportunity to experience their spiritual sentiments.

MELODIES OF THE WORLD TO COME

The melodies in Kabbalah could be described as melodies of the “World to Come,” as they serve the purpose of bringing the Upper Worlds to this world. Singing evokes blessings from Above so that they manifest in all lower worlds.

In the words of Rabbi Elazar Azikri (1533–1600), “Those who aspire shall sing praises unto spiritual heights, unto the Upper Ones and lower ones, fastening all the worlds with the tie of faith.” (In Kabbalah, “faith” means attainment of the Creator.)

TUNING YOUR INNER INSTRUMENT

To understand what the Kabbalistic composer wants to express in the melody, you merely need to listen, and your understanding works automatically. By listening to the melodies of a Kabbalist, you have the opportunity to be affected to a certain degree by their impressions of the spiritual worlds.

There is a soul in each of us, and the soul of a Kabbalist resembles a musical instrument that plays properly and feels properly, similar to King David's biblical violin. This is no ordinary violin, but the inner *Kli* (vessel/instrument) of a Kabbalist's soul. In it, the Kabbalist feels reality in a certain way and can express it in melodies.

Spiritual Sparks



When a person acquires the quality of *Bina*, mercy, he or she feels calm and serene. Rav Baruch Ashlag expressed it in his gentle melody to the words from Psalms (116), "For thou hast delivered my soul."

SPIRITUAL HARMONY

You can use Kabbalist tunes to connect to the spiritual roots from which they were written without having to work hard. Just relax and listen to the music.

Yet there is information in the notes themselves. The notes in Kabbalah are not random or "free form." Their harmony is built on Kabbalistic rules and notes are chosen according to the way a soul is built. They are a way to climb the ladder. You (the listener) feel them penetrating deep within your soul, unobstructed. This happens because of the direct connection between your soul and the roots of the notes.

Go back to Chapter 10 and think of the spiritual nature of Hebrew letters and their representation of numbers. The most important thing in Kabbalistic music is not the notes themselves, but all the fine nuances that exist between them.

Just to give you a sense of it, in Chapter 10 we said that there are *Taamim* (flavors), *Nekudot* (dots under, within, and above the letters), *Tagin* (tags on top of the letters), and *Otiot* (letters). These represent nuances formed by the impression from the Light—impressions, for instance, of *Reshimot* leaving and reentering the spiritual vessel.

It is the same with melodies. Musicians who understand how to play Kabbalistic melodies are few and far between. The differ-



Spiritual Sparks

Singing is the call of the soul, ... the song, to which the Upper and the lower ones in all the worlds awaken. The song is like a spring from Above, a repose of the Upper One, the Divine mercy. The song adorns the Holy Supernal Name, *Malchut*, the receptacle of the Creator. And this is why it is the Holy of Holies.

—Rav Yehuda Ashlag

The Sulam Commentary on The Zohar

ence between one who plays nicely and one who plays *correctly* lies in the extent to which one understands where the important things are. What's most important lies not in the sounds, but in the tiniest symbols, in how the sound begins and ends.

I had a wonderful student who played the violin.

"I'm ready to play only on the condition that you will hold my hand," he would tell me. And he was right—Kabbalah music is about conveying the right feeling, not the accurate note.

IN A NUTSHELL

- Music is another medium for Kabbalists to express their spiritual states
- Kabbalah music lets you *feel* what the books express in text.
- Kabbalistic songs express the interplay of two moods: anguish over moving away from the Creator and joy over moving toward the Creator.
- In the end, all you need to do is relax, listen to the music, and try to be absorbed in the emotions the Kabbalists reveal in their music.






III

Kabbalah Today

You know what Kabbalah is and how it got started, but how does it relate to today's world? In this section we'll explore the reasons for the global crises we are facing



from the Kabbalistic point of view.

You may be asking, “What’s in it for me?” Well, we’ll also discuss your role in the big picture and how you can help heal yourself, your close environment, and the world at large.

Remember, we are all one soul. What happens to me affects you directly, so you have the ability to impact someone on the other side of the world. This final section will help you understand how to use Kabbalah to make the world a better place.

IN THE GLOBAL ERA

JUST THE GIST

- How we affect each other
- United we stand, united we fall
- At the edge of the desire-sequence
- The potential (and danger) in great desires
- How selfish can we be

It is hardly news that the world is in a crisis. But the worst part is not that we don't feel as happy or safe today as we did yesterday; the worst part is the sensation that we have lost control. It seems more and more difficult to make our tomorrows brighter. And that's the real crisis.

A physicians' proverb says that an accurate diagnosis is half the cure; the entire healing process depends on it. In this chapter, we explore the roots of our crisis and the way to cure it. This chapter introduces the concepts, and the following chapters discuss in more detail the ideas presented here and their practical implementation.

OUR BIG BLUE MARBLE

When miners dig coal in China, the air in California gets polluted. When emissions from American cars dissolve in the air, the ice in Greenland melts. And when the ice in Greenland melts, the sea level rises and The Netherlands sinks.

It boils down to this: we are all part of the global village, and our actions affect one another.

THROUGH THICK AND THROUGH THIN

Of all the values you and I hold dear, the one we probably cherish most is privacy. We'd all like to have a piece of private property.

Back in Chapter 5, we said that there are five levels of desire: inanimate, vegetative, animate, human, and spiritual. We



Spiritual Sparks

This entire reality, Upper and lower, is one ... and was emanated and created by a Single Thought. That Single Thought is the essence of all the operations, the purpose. It is, by itself, the entire perfection, the "One, Unique, and Unified."

—Rav Yehuda Ashlag, *The Study of the Ten Sefirot*

also said that there was once a single soul, called Adam, which broke into myriad fractions, which then dressed in physical bodies in our world. This is why we have so many people on planet Earth.

But no matter how far we feel from one another, we are still that one soul, Adam. If a brain cell is oblivious to a blood cell, it doesn't mean that it can live without it. Without the blood cells bringing food and oxygen to the brain, the brain cells would die—and so would the blood cells. So would we.

Through thick and through thin, united we stand and united we fall because united we are, already.

ASSUMING RESPONSIBILITY

Consider this: A newborn baby is responsible for nothing. How can it be? Because it cannot think about things and process

them, because it cannot understand the world it experiences, a baby cannot be held responsible.

But an older child is already responsible for something, even if it's just to remember to put the sandwich in the lunchbox or to take the dog out at the end of a school day. A youth is already responsible for many more things, and a young adult is expected to take full responsibility for his or her life.

When we grow and have kids, we become responsible for others, too. But what if we were responsible for every single human being on Earth? What if that responsibility was not only to the people alive today, but also to all the people, animals, plants, and minerals that have ever lived since the moment of creation and to all eternity? This is the meaning of spiritual responsibility.

Now, this responsibility may sound like a heavy load, but what if that responsibility was not the result of some mean schoolteacher wishing to torment his students with an assignment they can't perform? What if it were simply the result of love?

We love our children, so responsibility for their well-being is not only natural, but welcome. What if we felt the same kind of love and care that we feel for our children toward the whole world and everything in it—toward all the creatures that ever lived, that are alive today, and that will be alive at any time in the future? That immense love is spiritual bliss. Kabbalah helps us experience this immense love, and make it inherent in our nature.

AS ONE UNIT

Remember how we started? First there was Adam, one soul. Adam was a good soul, wanting only to give to the Creator. But he misjudged his ability to give to the Creator, and that mistake cost him—and, consequently, us—heavily. He broke. His soul shattered into 600,000 pieces, which still today continue to

break, hence the billions of people inhabiting our world. All of them are tiny fragments of the original soul.

The beauty of it is that each of us is both a particular soul and a piece in the puzzle of *Adam ha Rishon*. Within us



Tidbits

Here's the Kabbalistic explanation for the overpopulation on our planet. Our egoism keeps growing and becomes increasingly difficult to correct. The only way to correct it is by "splitting" it to tiny bits. For the egoism to correct, it needs to "dress" in a physical body. Thus, the number of people in the world is the number of fragments of the common soul (Adam) we currently need to correct.

are all the pieces of that first soul, just as every cell in our body contains all the genetic information to create a whole new identical body or a part of a hologram contains the entire image.

But to realize that we are one soul, we have to want to feel this way. This

simple rule runs throughout Kabbalah and spirituality: no coercion. In other words, you don't get what you don't want to get.

The cells in our bodies don't "think" about how they work together. They just function as one unit. We wouldn't make it past the first week of pregnancy if it hadn't been this way. Indeed, biology provides a perfect model for what Kabbalah describes as the common soul.

When a baby grows in its mother's womb, the minute cells begin to differentiate, a beautiful thing happens—they begin to communicate and cooperate with one another. The more differentiated they become, the more they are forced to cooperate. A liver cell can't do what a kidney cell does, so the kidney cleans up the toxins that the liver can't, and the liver creates the new cells that the kidney can't. This way, they are different but cooperating, and every part of the body benefits as a result.

THE TIME OF TOGETHERNESS

Just like our bodies, our souls can work cooperatively. We can live as separate units, just as there are unicellular creatures, but we all know that unicellular creatures are at the low end of nature's pyramid. The creatures at the top of the pyramid are multicellular creatures. Each cell in their bodies performs only one function, and all the cells collaborate to sustain the organism.

Kabbalists of the past attained spirituality on their own because they were unique souls with unique tasks, hence the fantastic nature of their achievements. But it's different today. Now that Kabbalah is open to all and studied by many, it's a safe bet that most of us will attain nothing individually. As a unit, however, we can achieve far more than has ever been achieved before.

For this reason, contemporary Kabbalists stress the importance of dispersing the knowledge of Kabbalah. They want the world to know so that more "cells" will join in the collective work of the soul, the spiritual body.

LITTLE ME IN YOU LITTLE YOU IN ME

There are many offshoots to the fact that we are made of one shattered soul. One of them is that if I correct myself, I also correct my part in you. And vice versa. If you correct yourself, you also correct your "you" in me.

To bring it all down to earth, let's take three separate people as an example: Jack, James, and Mary. One day, Jack begins to feel his point in the heart and begins to correct himself. Jack has a little piece of James and a little piece of Mary within him, and the two others also have little pieces of the others in them. They are "cells" in the same spiritual body, and each cell contains all the genetic information to create a whole body.

When Jack corrects himself, the Jack in James and the Jack in Mary are corrected, too. Of course, the other two don't feel it because they're not Jack. Subconsciously, however, the Jack within them begins to urge the other two to start checking out this new concept of spirituality.

In this way, Jack subconsciously *inspires* them to check it out for themselves. His transformation serves as a model for theirs. This is because the basic structure of every human being is the same. We all have points in the heart, so we don't need to receive them from anyone. We need to merely listen openly and our own point in the heart will open. We've already talked in Chapters 3 and 7 about the importance of the social influence in determining the direction of our growth. If we want to become rich, we have to surround ourselves with people who



Off Course

If we are in an environment of people with a negative approach—to society or to themselves—we will inevitably begin to think like them. The way to make sure we progress in a positive direction is to surround ourselves with people who are on that direction, too.

want money. If we want to become lawyers, we surround ourselves with judges and advocates, and listen to what they say.

We learn more than just techniques by talking to people we want to resemble.

We absorb their *spirit*. Absorbing the spirit is the most important thing in everything we do, and it's the whole difference between success and mediocrity, or even failure.

The same goes with becoming spiritual. The best way to do it is to surround yourself with people who want spirituality. We all have more egoistic desires within us than anything else, and just one tiny speck of spirituality (true altruism)—a point in the heart.

So if many others talk to me about spirituality, I get inspired and think that everyone but me has loads of spirituality. Of

course, it isn't true, but it does have the effect of making me want spirituality much more strongly, thus accelerating my progress. In turn, my progress accelerates others' progress, too, and their bogus spirituality becomes a reality.

SAVING OURSELVES ... AND EVERYTHING ELSE

Today many already realize that man is the only destructive element in nature. The reason for it is that we are not really part of nature. Our bodies belong to the animal kingdom, but our minds don't. Our minds are the reflection of our higher, spiritual self, which is still hidden from us.

Animals don't need to be taught how to behave because their behavior is hard-coded in them, written in their genes before they are born. If we were made of only the animal part in us, we'd be the same. But we're not, and therein lies the problem.

When babies learn to crawl, we must watch so they don't hurt themselves because their bodies can do things that their minds cannot monitor. For the children to avoid trouble, they don't need to develop their bodies further; they need to develop their minds so their minds will know what to do with their bodies.

There is a rule in Kabbalah: "General and particular are equal." It means that what is true for an individual is true for the whole, and vice versa. Just like a single baby, the whole of humanity must develop its mind so that its body—the collective body of humanity—will not harm itself.

Regrettably, we are slow learners. And this is why we are harming every creature and place on Earth, extinguishing its life and exploiting its minerals. In the process, we're also harming ourselves, probably more than we're harming any other creature. Just look at the rate of degenerative diseases today, and you'll see what we're doing to ourselves.

To stop this exploitation, we first have to correct our minds, and our minds can be corrected only if we correct the spiritual element in all of us.

SPIRIT OVER MATTER

In Kabbalah, the most basic rule is called “The higher degree rules.” Spirit is Above matter. There is probably no dispute about that. So to change our world, we have to go to the place that corrupts it, and that place is the human mind.

As long as humans were only sophisticated animals, the world was fine. It was not in danger. But when we began to want to control it, when we started developing our egoism, that’s



Spiritual Sparks

A will in the Upper One is a mandatory law in the lower one.

—Rav Yehuda Ashlag, *The Study of the Ten Sefirot*

when the troubles started, not just for ourselves, but for the world at large.

If we correct our spirits, our bodies will act naturally, in harmony with the whole

of nature, and hence with the Creator. Then we won’t have to worry about saving virtually extinct animals. Nature will do it. After all, it had been doing it for millions of years before we came, and far better than we have ever succeeded.

ON THE DESIRE-SEQUENCE

There is a rule in Kabbalah: “He who is greater than his friend, his desire is greater than him.” It means that if Jack, for instance, has a greater desire than James, Jack’s desire is greater than Jack himself. In other words, in the correction process, we’re always one step behind our own desires.

This is a deliberate process. It isn’t that our desires grow. They only appear one by one, from lighter to heavier. When I finish correcting one desire, the next desire in line appears.

Remember the *Reshimot*? They form the desire-sequence that leads up the spiritual ladder. This is why Jack, who corrected his previous desire, is greater than James, who hasn't corrected this level of desire. But Jack's desire is greater than Jack himself because it is leading him to the next degree. More on that in just a bit.

DESIRES RUNNING RAMPANT

We've already said that desires grow from generation to generation. Our generation has the worst and strongest desire in the history of humankind. Kabbalists graphically demonstrate what they think of this generation with the words, "The face of the generation is as the face of a dog." Desire is running rampant to the point that people simply cannot find satisfaction anywhere—hence the soaring depression and violence rates in today's society.

But people in this generation aren't merely greedier than their parents were. Today, for the first time, there is a desire to know how things really work, to control Creation—to equalize with the Creator! This is a desire of millions of people, too, not just of a select few. More people are not settling for the answers provided by traditional means. They want to find out for themselves, and find out for certain. Taking someone else's word for it just doesn't do it for them any longer. These people need a method to reveal the overall design, and that method is Kabbalah.

TECHNOLOGY BROKE ITS PROMISE

As long as we are not using the method that can satisfy our deepest desire, to know the designer of the world and to learn from Him why He did it and how, we will not be happy. But as we've said before, the more we want, the more we develop our brains to provide us what we want.

Technology isn't going to stop just because we have a new desire. But as long as our technology is not accompanied by the study of the Upper Worlds, it will only make us feel worse. There

isn't anything wrong with technology itself. It's just that it has become imbued with hopes that don't belong there. We think it can make us happier by making our lives faster, easier, more exciting. But all it can really do is show us more easily and more quickly that we are empty inside.

For knowledge to make us happy, it needs to be used for spiritual purposes. When we do that, what we know will open up new sides of itself that will make us see our world in a light we never dreamed existed. *The Upper World isn't a different place; it's a different perspective.*

A GREAT POTENTIAL

In light of what we've just said about growing desires and scientific progress, we can now begin to see our current situation from a spiritual point of view. In the past, people were not as mean and egoistic as they are today.

The gradual emergence of the *Reshimot* accounts for the change. When *Reshimot* of smaller desires appear, they don't seem like such mean desires. Today, however, the last and most egoistic *Reshimot* are appearing.

But this is not a bad thing. It's a lever for greater achievements. If we play our cards right—if we funnel these ferocious desires into the only constructive direction there is, the sky (or shall we say, heaven) is the limit.

WISHING FOR THE KING'S DAUGHTER'S HAND

We can't control which desires surface, but we can control what we do with them once they do. People still want money, power, and knowledge. But people are also getting frustrated and depressed because underneath the surface, the foundation of all those desires is spiritual. People want to control *everything*, they want to know *everything*.

Granted, most of us don't feel those desires. But we have them nonetheless because it's human nature to want *everything*. The only reason that we don't feel them is that we're realistic enough to know we will never have them, so we subconsciously prohibit them from surfacing.

In Kabbalistic terms, this is called "A man does not wish for the King's daughter's hand." Even so, knowing that I can't have the king's daughter doesn't mean that deep down I wouldn't like to. Thus frustration arises.

But the truth is that even if I did have the king's daughter, I wouldn't be satisfied. A desire that great really stems from the spiritual. It can be completely satisfied only through spiritual means.

If we direct these desires toward the root from which every desire and every pleasure comes, then we will experience the satisfaction of these desires immediately after we experience the desire itself. It would be like a never-ending chain of desires and pleasures endlessly linked.

What would we do then? Delightfully ride the wave.

SELFISH TO THE CORE

We don't have to worry about the kind of desires that surface in us. Deep within, we are all potential criminals of the worst kind you can imagine. But that doesn't mean that we have to act on those desires. Most of us don't.

But if we acknowledge those parts of ourselves, if we can begin to realize that we're that selfish, that's a very good start. We can then really start a change in ourselves and in the world around us.

No good thing ever came out of another good thing. Good things always grow out of crises because crises are opportunities for change. It is simple mathematics to see that because the present crisis is the worst, the opportunity for growth and for progress is greater than ever.

HOW TO START THE CHANGE

Now we're left with just one question: "What do I need to do?" That's the beauty of Kabbalah. You don't need *to do* anything, you need *to think*. Every now and again, hook up with Kabbalah, read something about it, watch a lesson on the video, talk about it with friends. That's enough to begin the change.

Nature created us egoists, and nature will change us. But for the change to happen, we need to want it to happen. That's all we need to worry about—wanting to change.

IN A NUTSHELL

- We're all connected and we all effect each other, for better or for worse.
- It is time to grow up and assume responsibility.
- Because we are all interrelated like cells in a body, we can change the whole by changing the parts.
- The desire to know how the world works and to understand the unseen secrets is greater than ever.
- The opportunity for growth and change is greater in this time of crisis.



DIAGNOSIS IS HALF THE CURE

JUST THE GIST

- Where is there free choice and who can make it?
- Nature's basic makeup
- Reality as reflection of our desires
- Are luxuries necessary?

In the last chapter, we presented the ills of society. As we said in Chapter 14, to cure the crisis, we must first diagnose it. This is half the healing. With that in mind, in this chapter we start looking at what we can practically do to find the root of our problem, and how Kabbalah allows us to take personal and societal action. We also review what we said about our perception of reality and show how you can put that information to use. As you'll see, by recognizing the evil in society and, more important, the evil in yourself, you'll be on your way to making the world a better place.

UNDERSTANDING NATURE

As is now quite evident, our world is on the brink of a catastrophe of gargantuan proportions. To understand the origin of the crisis, let's analyze the rudiments of nature itself. We start with the nature of human nature, as viewed from the perspective of Kabbalah.

TO GIVE OR NOT TO GIVE

Of all nature, only human beings relate to others with malicious intentions. No other creature harms, degrades, or exploits other creatures, derives pleasure from the oppression of others, or enjoys another's affliction.

The egoistic use of human desires, with the intention to elevate oneself at the expense of others, leads to a precarious imbalance with the surrounding world. Human egoism is the only destructive force with the ability to destroy nature itself. The danger to the world will persist until we change our egoistic approach to society.

Egoism of a part leads to the death of the whole. Look at it from a biological point of view. If a cell in a living organism begins to relate egoistically to other cells, it becomes cancerous. Such a cell begins to consume surrounding cells, oblivious to them and to the needs of the whole organism. The cell divides and multiplies unrestrainedly and eventually extinguishes the entire body, including itself.

The same applies to human egoism with respect to nature. While developing for itself, detached from the rest of nature and not as an integral part of nature, human egoism leads everything to extinction, including itself.

Cells can exist, develop, and multiply only by interacting as a single whole. This altruistic interaction functions in every being, even in human bodies, save for the human mind. The Creator gave

us the freedom of will to fully perceive the need for altruism and to keep this comprehensive law of nature voluntarily—or not to.

As is well recognized in the media, globalization has compelled us to see the world as an interdependent whole. It may sound trite to say we're all connected, but trite or not, it's true. It's also true that many of the world's ills have developed because of the interconnectedness of societies. So will the solutions. They will come about only through the coexistence of all parts of nature and while each part works to sustain the *entire* system.

It is evident that humankind's problem is to balance each person's excessive desires with nature, to become an integral part of it and to act as a single organism. In Kabbalistic terms, humankind's task is to become altruistic.

NATURE'S BEDROCK

Altruism is defined as care for the wellbeing of one's fellow person. Research of altruism reveals that not only does it exist in nature, it is the very basis for the existence of every living thing. A living organism is one that receives from its environment and gives to it.

Every organism comprises a combination of cells and organs that work together and complement each other in perfect harmony. In this process, the cells are obliged to concede, influence, and help one another. The law of cell and organ integration according to the altruistic principle of "one for all" operates in every living organism.

Conversely, different natural elements, such as plants and animals, consist of different measures of a desire to be filled with power, vitality, and delight. The intensity of this desire creates nature's various levels: inanimate, vegetative, animate, and human.

Kabbalearn



Succinctly speaking, Kabbalistic altruism means working to increase the connectedness, the ties among the parts of the world.

Don't forget that each of the four levels—inanimate, vegetative, animate, and human—exists within each element in nature. Even a rock has a human part to it, as do plants and animals. What determines their outward appearance is the dominant level in them. In humans, the dominant level should be the human level, and because it's the highest, it controls all other levels. So you can see what happens when this level is malfunctioning. In Kabbalah, the human level is that part in us that has free choice. If we can develop a part within us that is totally untouched by calculation of



Tidbits

At the risk of oversimplifying matters we can say this: To correct the world we need only follow Kennedy's advice, but make it more inclusive—Ask not what nature can do for you; ask what you can do for nature.

self-gratification, we will truly be free—from our egos.

By attaining nature's unity under the principle, "one for all," we begin to perceive the uniqueness of humanity and its place in the world. The peculiarity of

humans, compared to the rest of nature, lies in the power and nature of human desires and in their continuous evolution.

Altruism is connectedness for a higher purpose than the individual element in the collective. Human desires are the motivating force that propels and develops civilization. The trick is to use Kabbalah as a way to turn the developing egoistic desires into altruistic desires.

WHAT YOU SEE IS WHO YOU ARE

How do you use Kabbalah to turn egoism into altruism? From a Kabbalistic point of view, the first thing to do is to realize that the corruption and egoism you see in the world around you are reflections of yourself on the inside. Let's see how.

In Chapter 3, we discussed the nature of perception. We said that the five human senses cannot perceive everything and that

Kabbalah develops a sixth sense, or *Kli*, which is the intention to use the desire to receive in order to give to the Creator.

We also showed how the senses perceive not the thing itself, but a personal interpretation of the thing, according to our qualities. On that basis, we suggested that what you perceive is influenced, if not determined, by what you already know, and what you experience is on the inside, not on the outside.

So what you and I see outside, in society, is really a reflection of our internal states, not an external reality. You and I are the society in which we live. As we'll see in the next chapter, the best thing you can do about the maladies of the world is to change yourself.

Before we head in that direction, however, one last look at human desire is necessary to clarify how our evolving desire is not only part of the problem, but also the solution.

Off Course



Correction works only from the inside out. We shouldn't fall into the trap of thinking that by changing our social and ecological environment we will be making any real change. As long as we haven't corrected our egoism, the world cannot truly be a better place.

MORE FOR ME AND LESS FOR YOU

Save for humans, all of nature consumes only what it needs for sustenance. Humans crave more food, more sex, and more physical comfort than they need for their sustenance. This state is especially true in desires that are uniquely human, in the (endless) pursuit of wealth, power, honor, fame, and knowledge.

Desires for things that are necessary for existence are not considered egoistic, but natural because they come as nature's commands. These desires are present in the inanimate, vegetative, and animate, as well as in humans. Only those human desires that exceed what is necessary for existence are egoistic.

In addition to the fact that human desires grow exponentially, they incorporate pleasure from degrading others or seeing others suffer. These desires are unique to the human nature, and they are the real egoism. We experience them through our con-



Spiritual Sparks

If we were not all so interested in ourselves, life would be so uninteresting that none of us would be able to endure it.

—Arthur Schopenhauer

(1788–1860), German philosopher

nections with others, and this is why the only way to correct our desires is to work on them with other people, as discussed in Chapter 11.

Our continuing indulgence in those desires indicates that we have not com-

pleted our evolution. But all desires can be considered altruistic or egoistic, depending on the purpose with which we use them. It turns out that the development of desires yields progress as well as crisis.

THE NECESSITY OF LUXURIES

Open your refrigerator and see what's in there. You'll find food from dozens of countries. And what those countries produce comes to them from dozens of other countries. Look at your clothes, your shoes—they come from all over the world, too.

Do you have to have it all?

The answer is twofold: we don't have to have it all if all we want is to survive. But if we want to have a life that we can call "life," the answer is most definitely "Yes." Moreover, we cannot control the evolution of our desires because they're determined by the *Reshimot*. That means that those of us who already want more than needed to merely survive cannot suppress their desires. Even if we try and succeed for a while, those desires will resurface and probably in a much more unruly manner.

For most of us, having all that we have in our refrigerators, closets, and garages *is a must*, not a luxury. This will be even

more so in the coming years because our desires keep growing. Actually, if you think about the purpose of creation—and remember that the final goal is to acquire the Creator’s mind—then what we want right now seems quite small in comparison.

The bottom line is that our will to receive is too great today for us to settle for providing for our sustenance. We want much more than that. We want cars and planes, we want to see the world. We want to vacation in resorts, we want to watch TV. So we don’t have a choice. The only way to have great pleasures is to have great desires for them.

Now let’s ask another question: What’s wrong with wanting all that? Whom am I hurting by wanting to go to Hawaii for a luxury vacation? The answer is that the one who is hurt most by my desires is me. It’s not that my desires are evil, it’s that they don’t give me true and lasting pleasure. And when they end, I am left twice as empty as before.

The recognition of evil we first mentioned in Chapter 3 is really the recognition that something is *bad for me*. What is not bad for me, I will never define it as evil. After all, every one of us is born completely self-centered and can therefore define something as bad *only* if it is bad for oneself.

So having great desires isn’t bad in and of itself. What’s bad is that when we satisfy them, we don’t feel happy and fulfilled.

Spiritual Sparks

Man’s heart is evil from his youth.



—Genesis, 8:21

But don’t worry, for there is a good reason for all our desires and wants. These desires exist within us whether we are aware of them or not. But their root is much deeper and higher than, say, the beaches of Hawaii, as beautiful as those beaches may be.

WHY “DISGUISED” DESIRES FAIL US

Our desires for material things are rooted in the desire to receive pleasure, installed in us by the Creator back in Phase 1 (as described in Chapter 7): the pleasure of knowing the Creator, of being like Him. This desire is concealed by the chain of *Reshimot* as we climb down the spiritual worlds.

Today we are already climbing up the ladder, re-exposing the *Reshimot* of our desires even if we’re unaware of it. Our decline has brought us to a state of complete detachment from the Creator, and in that sense, our egoism has fulfilled its role. In a world where the Creator is not tangibly sensed, we can freely choose between spirituality and corporeality, without any temptations to choose one way or another, except our own experience.

We explained in Chapter 7 that *Reshimot* are the soul’s unconscious recollections of its past states. Now that we have come to the end of our decline, they are resurfacing in us, and we are experiencing intensifying desires for both material things and for more spiritual fulfillment (hence the spirituality and New Age trends, especially in the developed countries). Because these desires are actually cravings to experience the Creator, “disguised” as desires for other things (sex, wealth, power, etc.), when we provide them those other things, we don’t experience fulfillment.

The trick—and here’s where Kabbalah comes to our aid—is to keep our minds focused on the ultimate goal: the Creator. Desires come and go. But keeping our minds focused on the Creator prevents us from feeling disillusion when the satisfaction of a “disguised” desire fails to fulfill us.

If you work with this in mind, questions such as bad desires or good desires, luxuries and necessities, won’t trouble you. Instead, you’ll be bothered with much higher issues concerning

your relationship with the Creator. This is why Kabbalists say that this world doesn't matter. Fulfillment exists only in spirituality, in your contact with the Creator.

In a sense, "bad" desires are actually good because they show us we haven't completed our work and where we still need to focus our attention on the Creator. When a desire first appears, you don't know that it's a desire for the Creator. You experience it as a desire for something in this world. Only when you strive to focus your attention on the Creator, despite your mundane thoughts, does the true nature of your desire (*Reshimo*) appears. At that point, you will discover that the desire was actually another facet of your desire for the Creator. This is how spiritual work happens on a day to day basis.

A HARMONIOUS PYRAMID

If we continue to focus on the Creator, and not on our own desires, we will eventually discover Him, by becoming like Him. When we become like Him, we discover that the whole of Nature is already like Him, existing in constant giving. Each level gives to the next, and the whole world lives in a harmonious pyramid.

SPIRITUALITY: A UNIQUELY HUMAN DESIRE

As we explained in Chapter 14, it's the law of nature that the highest degree rules over the lower degrees. Plants are higher than rocks, for instance, and you could make a case that plants help break down rocks over time for their own nourishment.

Animals rule over the plant world, and, in turn, humans rule over animals. In a sense, animals live at the expense of the inanimate and the vegetative, just as the vegetative lives at the expense of the inanimate. Each feeds on its lower degrees, but for a higher need than itself.

The higher orders have greater desires and, therefore, power over the lower degrees. Why?

A creature with a less-developed desire is like a baby. When the baby grows, it wants more things because its desire has evolved and can now detect more objects that are desirable. When it becomes an adult, the child becomes a man or a woman, goes to school, attends college, works and makes money, and has a career and family. One rises according to one's desire.



Kabbalearn

An animal feels life much more than a plant. It is alive, it breathes, it moves, and it has all kinds of sensitivities. It recognizes its habitat, its offspring, and its family, its pack. So the greater a creature is, the more it senses its existence, its selfness. That makes it greater and unique.

When desires push us, we become restless and progress. We don't have a choice. So desire is the motivating force for progress, for achievements.

Yet the egoistic desire drives us only to a certain point, until we despair of ever being satisfied and fulfilled this way. This is the journey we described at the beginning, in Chapters 1 and 2. This unsatisfied state forces us to change the method because we all ultimately want fulfillment. In that state, we begin to want spirituality, a uniquely human desire.

The will to receive grows even more. Gradually, as we learn about spirituality, we understand that fulfillment doesn't come only from benefitting ourselves directly, but from benefitting others. And *that* gives us the *real* fulfillment, just as a mother is happiest when her child is happy.

In short, the only way to have great pleasures is to have great desires. Great (unfulfilled) desires lead to emptiness. This, in turn, leads to the recognition of evil—that our desires are bad for us. Recognition of evil can lead to a desire for something entirely

different, on a higher level. That something more is people's unique ability to desire and know the Creator.

THE POINT OF THIS WORLD

How does this desire to be similar to the Creator influence the rest of nature? We never influence anything at the level of this world. In this world, we can come to some decisions only according to what is in us and what we see. There are no actions in our world. Everything we do in our world is only to finally ask, "What is the point of all that?"

There is an animal level in us that wants a home, a family, and everything the body needs. There is a human level in us that wants money, honor, and knowledge. And there is Adam in us, the point in the heart that has a drive to be like the Creator. And this is the point of all that.

Precisely when one has a drive to be like the Creator, one changes. All other degrees can't change themselves in any way. They can't do anything. They simply exist the way they do. Only beings with a point in the heart have free choice. The free choice appears in the point in the heart. When the free choice appears, if we use it correctly, we become similar to the Creator.

This is really the only choice we have: to be or not to be similar to the Creator. Because only humans have points in the heart, only humans can have free choice, and only humans can change.

Correction begins when a person realizes that his or her egoistic nature is both a source of evil and the engine of change. It is a very personal and powerful experience, but it invariably brings one to want to change, to move toward altruism and away from egoism.

IN A NUTSHELL

- Humans are the only creatures with the choice to give or not to give.
- If we can develop the part within us that is totally untouched by calculation of self-gratification we will truly be free—from our egos.
- Reality reflects who we are. When it seems corrupt, it's because we are corrupt.
- The purpose of the existence of this world is to bring us to ask, “What’s it all for?”



CORRECTION STARTS WITH ME

JUST THE GIST

- How He built the perfect world for correction
- What correction depends on (hint: it has to do with bonding)
- Why complete correction requires complete corruption
- The long and short ways to correction

It's easy to look at the world's problems and say, "There's nothing I can do" There *is* something you and I can do.

Up to this point, we have been learning the basics of Kabbalah and that the ego, or egoism, is our problem. The last two chapters focus on the way to correct our egoism. Naturally, to succeed in correcting the world, we have to first correct ourselves, which is the topic of this chapter.

DISCOVERING THE UNIFIED STRUCTURE

As we've said throughout this book, Kabbalah provides a method by which you see that what happens inside you is how you experience the world outside you. We have also pointed out the interconnectedness of everything in creation. Tying these two is the key to correction.

At the end of the day, the wisdom of Kabbalah is very simple: there is an infinite desire to give, which created an infinite desire to receive. Because the desire to receive is infinite, it wants to receive its own Creator. The whole "story" of creation describes our attempts to realize that this is really how things are. As long as we feel separated from others, we have to work on how to experience this unified structure of desires. But when we are corrected, we will know that we are all one creation, and then correcting ourselves and correcting society are one and the same. So let's start breaking down the correction process into pieces we can work with.

LIVING IN A CREATORLESS BOAT

What you do affects the whole, and vice versa. A Kabbalah story from Rabbi Shimon Bar Yochai perfectly brings home the point. One of two people in a boat suddenly began to drill a hole in the bottom. His friend asked, "Why are you drilling?" The person drilling replied, "What business is it of yours? I am drilling under me, not under you."

Because all humankind is connected into one system, the irresponsible egoists subject themselves and all the others to suffering. It is the transformation activated by Kabbalah that makes us see the irresponsible egoists in ourselves and transform them into responsible adults, altruists in Kabbalistic terms.

Think back to Chapter 3 and remember that the Creator created only one soul, *Adam ha Rishon*. Then, in Chapter 8, we

learned that he fell and his soul split into 600,000 parts. We've been trying to put them back together ever since. But for Adam to become equal to the Creator, he has to do something that will make him equal to the Creator. He must engage in giving.

Adam (you and I) is in a bind. If he gives because the Creator compels him to, it is not considered that *he* is giving, but that the Creator is forcing him to do it. To bring Adam to a state where he wants to give because the quality of giving is, in itself, of the highest value, without any thought of himself, the Creator must be concealed.

We have to feel as though we live in a "Creatorless" world, without guard and government from Above. We have to feel as though we alone make all the decisions and draw all the conclusions, including the conclusion that the quality of giving is the most worthy quality in reality. We are given the concealment of the Creator and the sensation that we are in contact with other people. Because the Creator (quality of giving) is hidden, we are egoistic and hate them, and they hate us. But at the same time, we are dependent on them, and they are dependent on us. This is precisely what globalization has been showing us so clearly in recent years.

So how do we reconcile our attitude toward society, where on one hand we need others and on the other we hate them and want to exploit them?

The Creator has put us between two forces, and we have a chance to see how we will choose. We can freely build ourselves as someone who gives to society, Above our nature, and without any consideration of ourselves, or we can choose to remain as egoistic as we are today.

Spiritual Sparks



When man is converted to loving others, he is in direct adhesion, which is equivalence of form with the Maker, and along with it man passes from his narrow world, full of pain and impediments, to an eternal world of bestowal to the Lord and to the people.

—Baal HaSulam,

"The Essence of Religion and Its Purpose"

By choosing to give above self-interest we make ourselves similar to the Creator. To the extent that we do it, the Creator opens up to us. He doesn't have to be hidden anymore because we have become like Him.

SALVATION IN BONDING OF EGOISTS

By the way, this explains why Adam fell. We had to first be created as a single creature and then be separated into egoistic, distanced, and detached individuals because this is the only way for us to see our complete oppositeness from the Creator.

There are many, many others like us around. The one soul of Adam divided into a multitude of souls (or bodies) to give each of us a chance to determine his or her attitude and choose whether he or she wants to be similar to the Creator.

The original soul was very pure when the Creator created it, with very small desires. But to receive all the pleasures that the Creator wants to give, a person must have an exaggerated, infinite desire to receive. The original soul had it, but unconsciously. These desires had to be made conscious and felt.

In addition, the creature had to feel that these desires are egoistic, which required that the creature be broken or divided, for a number of reasons.

First, it is impossible to correct a powerful will to receive if there is only one person. The Creator split Adam so that each person could correct the little egoism within. Even more, Adam split to have other people with whom to work. You and I need to bond with other egoistic people just like us in order to become similar to the Creator.

Finally, in a state of depravity, we can acknowledge the pettiness, limited nature, and hopelessness of our egoistic nature. We may then develop a desire to unite in order to transform our nature into the opposite, altruistic nature.

Now that you know the Kabbalistic explanation of Adam's story, what do you do? Others are treating you the way you are treating them because they are reflections of your attitude to the world. Because we try to exploit the world and treat it badly, we think that that's the way the world is treating us. The "scenario" of reality in our brain is negative, so reality seems negative to us. This naturally makes our world seem threatening and unsafe.

In that state, the only way to restore security and confidence is to unanimously agree to correct our egoistic desires. This is why we are discovering that simply to exist, we need each other. Moreover, we need to be treated well by everyone or we will not be able to escape the threat of destruction.

When we realize that we have no choice but to treat each other well, we will decide that we *have* to love our fellow

beings and we will ask for this power from Above. This power will come from the Creator, from the Upper Light, and we will reach correction. Therein lies the inherent optimism of Kabbalah.

On Course



Kabbalah's statement that we are one interconnected soul isn't a philosophical statement; it places the responsibility for correction squarely in our laps. There is no correction to the world and to ourselves—on any level—without our active participation in mind, heart, and action.

A CHAIN OF SOULS

So we're all sharing life, just like cells in a body, where each cell depends on the life of the whole organism. If the other souls think about you, you will live. If they don't think about you, you will die. That law is the condition for spiritual, as well as physical life.

Today we are considered spiritually dead; the souls we have today are called "animate souls." The animate soul refers to our lives in this world, in a state of detachment from the Creator. Everything we feel and experience in this life, as long as we don't acquire a screen and develop the first spiritual *Kli*, is considered part of the animate soul. It exists for as long as we exist in this

world, and disappears when we die. But these are far from the soul that Kabbalists refer to when they write about souls in *The Zohar* and other books. To have such a soul, we have to first decide that we want our soul, that we want eternal life, and that we want to be like the Creator.

Rav Yehuda Ashlag writes that all people throughout history are actually one long chain of souls. To see and experience this oneness of humanity, you must have an eternal soul that is connected to the eternal, to the Creator. That's the kind of soul that Kabbalists are talking about.

Now you see why your personal correction is so tightly connected to everybody else's correction. All souls are linked as one.

But here it's our own responsibility to choose. We have to decide that we want our souls, and we have to build our souls by ourselves, along with other souls.

In the language of Kabbalah, we say that souls are connected and integrated in a single body. For each soul to provide all the souls with what they need, all souls have to understand one another and realize that they are integrated in the others' desires. In other words, in your soul, you have to be incorporated with all the other desires, of all people, so you can provide them



Off Course

In Kabbalah, there is a difference between what people *want* and what they *need*. What they want is what their egos tell them they want. What they need is a desire for spirituality because this is a desire for giving, the only lasting desire that can be fulfilled endlessly. By having a desire for spirituality, you feel eternal satisfaction because you sense both the desire and its satisfaction simultaneously.

with what they want. Each cell in the body does just that; it feels what the body requires of it.

On a personal level, you must know what others need from you and provide what they need. In this way, you become like a complete body. You contain the

Desire of others within you because of your love for them, and *you* want what *they* need.

When you work with others in that way, you feel that you, personally, have grown tremendously. Then you can give them what they need, and you become one unique and unified great creature, standing opposite the Creator.

THROUGH *HIS* EYES

When you want to give others what they need, you have become like the Creator. When you give someone else what he or she needs, you instill a part of yourself in the other person. As the other person receives, it begins to build in the other the understanding that giving to others is good, valuable, and—most importantly—pleasurable. In time, the giver begins to feel that it is not the giving to others that is pleasurable but the giving itself, the state of being a giver.

If you think about it for a moment, you'll see that nothing, even in our physical world, is created without giving. How can creatures be born without their parents' giving? Newborns are born because their parents love them and want to give to them, even before they come into existence.

This brings home one point: if this world exists, it means that its Creator loves it. If we, too, want to love our world, we have to learn to see it through His eyes, beyond our self-centered egos. If you want to give people what they need, you begin to see the world through the Creator's eyes, and thus, gradually, achieve the purpose of creation: acquiring the Creator's mind.

When you give because giving has merit in your eyes, without any direct or indirect benefits from the giving, it's considered that your actions are of your own free will. The giving is not for yourself, but for the sake of giving.

Of course, no act goes unrewarded because, as we've just explained, the Creator *wants* to give to us. But the reward for liking to give is seemingly detached from the giving itself. It's the revelation of the giver, the Creator. In other words, the reward for acting like the Creator is discovering the Creator and why He does what



Off Course

Love thy friend, or neighbor, as thyself, taught by the great Kabbalist Rabbi Akiva, is a maxim that virtually all religions and teachings have adopted. But this is a very dangerous maxim if lived without its final goal—reaching the Creator. Baal HaSulam writes that this is exactly what happened with Russia's communism. It was doomed to fail because it used nature's law of altruism without its final purpose: reaching the Creator through equivalence of form with Him.

He does. By that you achieve the final correction, and the purpose of your creation.

The key to the whole process is a shift in thought and awareness. You need not change *anything* in the whole world except your *own* attitude to all the other souls, all the other people. This is why the saying "Love thy friend as thyself" is

enough to correct the whole world. There is no other way to influence and change the world.

MY EGOISM IS MY OWN BANE

In the previous chapter we said that egoism is the engine of change. The greater your desires, the more evolved you are because when you want more, you can also receive more. You can achieve more because your will to receive drives you and gives you the strength to get what you want. Such a person is stronger because of his stronger willpower.

Because desires are egoistic by nature, they are initially ill-willed. In the end, that's bad for you, too. If you care only for yourself, you become detached from others and then can't fulfill yourself. The sensation of self-fulfillment depends on the existence of others. Thus, if I'm an egoist, I can't connect to others, and if I can't connect to others, I can't enjoy. My egoism has become my own bane. This leaves me poor, deficient and

suffering. Because I have a big will to receive, I'm constantly chasing pleasures, yet I'm constantly empty.

This is the state that, as we have said, leads to a spiritual crisis. You realize that you can't go on living like that and understand that you have to change something in your life. Your point in the heart awakens, and in that state, all the evil in you can be turned into good.

ALL GROWN UP

As a result, the great desire leads to a choice that is, really, no choice. If we're so dependent on others, we have to care for them and watch over them, even if we hate them.

To survive and correct, we must tend to those we hate. If we don't, we will suffer.

So what should we do? Become true grownups. If we're that connected, we're also that responsible for one another. Just as grownups take responsibility for everything around them—their environment, their children, their employees, their friends, their cities and towns and countries. Everything and everyone. The Creator wouldn't want it any other way. It's His plan.

On Course



What greater pleasure is there for parents than to see their children grow up to become mature and successful adults? Similarly, the purpose for which the Creator created us is to be like Him. As a result, the goal of our lives in this world is to learn the Creator's ways of giving, learn His thoughts, and become like Him.

TWO WAYS UP

According to the Creator's plan, the entire universe must reach the state of correction, and the time allocated for correction is limited. *The Zohar* indicates that the correction must begin its final stages from the end of the 20th century. From this time on, humanity will be urged to correct by intensifying sufferings—read the news, and you'll see a fair case of that.

Recognizing the purpose of creation and knowing the method of correction will enable you to approach the goal consciously. This is the key, and it's faster than the suffering that will otherwise catch up with us from behind. Instead of suffering, we have the opportunity to feel fulfillment and inspiration even while still on the path of correction.

Remember from Chapter 7 how Kabbalah tells of a time frame for the final correction? The path to personal correction may take a while, but it will happen sooner or later. Plus, every soul must go through the process.

None of your experiences in life disappear. They are stored within your desire, and desires are eternal; they pass from one generation to another, from one incarnation to the next.

The next time you are born, as described in Chapter 11, your desire will retain the record of everything you did with regard to the Creator.

This is how the *Reshimot* play their role. Everything that you did inside your egoistical desire is stored in a “box,” which eventually gives you the “recognition of evil.” And until this box is filled completely, and until you correct all of your evil, you will continue to come to this world.

Next time you show up in this world, this “box” will contain what you have gained in your current round. The small steps you make accumulate and eventually yield results. Each step ultimately leads to spiritual elevation, but you get to experience the road as pleasurable and exciting or as painful and agonizing. You have a choice in the matter, and the last section in this chapter will explain how.

TAKE THE SHORT WAY, IT'S QUICK AND EASY

You can advance toward the realization that egoism is the root of evil through a long path of suffering or through a much shorter and delightful path of correction. Moreover, the path of

suffering is not a path, merely the length of time needed for the realization that you need to march on the short path.

Yet as soon as a sufficient measure of suffering has been accumulated, you realize that there is greater profit in correction than in suffering, and you work to change. Instead of treading the long path, there is a short and easy path to correction.

Both paths are the same, but on the short path there are no phases of suffering, only constant progress. On the long path, however, there is suffering almost every step of the way.

The wisdom of Kabbalah is a tour guide to the short path. It tells you of all the states and helps you through them easily, with gentle encouragement.

You can acquire knowledge about the structure of the world, its causality and purpose *before* you are met with affliction. Through this knowledge, you accelerate the realization that egoism is bad and avoid the need to realize the evil in egoism under the threat of annihilation.

Although it seems that we are free to do as we please, in truth, we follow the commandments of our genes and adhere to the influence of the social environment. Those influences and commandments determine all our values, showing us how profitable it is to be powerful and prosperous.

We work hard all of our short lives only to win society's recognition of how successfully we keep its values. At the end of the day, we do not live for ourselves at all, but strain to find grace in the eyes of our children, our kin, our acquaintances, and society in general.

Clearly, succeeding in solving the crisis depends upon changing the values of society. That's the topic of the next chapter.

IN A NUTSHELL

- The Creator created a “Creatorless” boat, and we must keep it afloat.
- Only if we, egoists, unite we will survive.
- The Creator created the world with love. To be like the Creator means to love the world the way He loves it, to see it through His eyes.
- There are two ways to progress to spirituality: quickly and pleasantly, using Kabbalah, or slowly and painfully, without Kabbalah.



ALL TOGETHER NOW

JUST THE GIST

- How one little correction can make a huge difference
- The power of social values
- Where is Babel's broken tower?
- The benefits of true altruism

Kabbalah contains both personal and social aspects. As we discussed in the last chapter, we are all parts of the same collective soul. This chapter explains how the personal corrections presented in the last chapter flow through our connections to society. In the end, the individual correction we described in Chapter 16 is complete only when it contains a reciprocal connection with the entire humanity.

THE HEIGHT OF CREATION

Think back to Chapter 15, where we said that the source of all the suffering in the world is our oppositeness from the rest of nature. All other parts of nature—still, vegetative, and animate—follow nature's commandments instinctively and definitively.

Only human behavior places us in contrast to the still, vegetative, and animate practice.

Because humanity is the height of nature's creation, all other parts of nature depend on us. Through our correction, all parts of nature, the entire universe, will rise to its initial, perfect level, in complete unity with the Creator.

A DOMINO EFFECT

As we have said, the Creator treats all of us as a single, united being. We have tried to achieve our goals egoistically, but today we are discovering that our problems will be solved only collectively and altruistically.

The more conscious we become of our egoism, the more we will want to use the method of Kabbalah to change our nature to altruism. We did not do it when Kabbalah first appeared, but we can do it now because now we know we need it.

The past 5,000 years of human evolution have been a process of trying one method, examining the pleasures it provides, exhausting it, and leaving it for another. Methods came and went, and we have grown more prosperous, but not happier.

Now that the method of Kabbalah has appeared in force, aimed to correct the highest level of egoism, we no longer have to tread the path of disillusionment. We can simply correct our worst egoism through Kabbalah, and all other corrections will follow like a domino effect. During this correction, we can feel fulfillment, inspiration, and joy.

To review a little of the history presented in Chapters 5 and 6, *The Book of Zohar* states that starting from the end of the twentieth century, humanity will reach the maximum level of egoism and, at the same time, the maximum spiritual impoverishment in it. At that point, humanity will need a new method in order to survive.

Then, according to *The Zohar*, it will be possible to disclose Kabbalah, as the method of humanity's moral ascent to similarity with the Creator. This is why Kabbalah is revealed to humankind in these times.

Humanity is not corrected by everybody all at once. Rather, correction of humanity occurs to the extent that each person realizes his personal and general crisis, as covered in the last chapter.

Correction starts with a human being realizing that his or her egoistic nature is the source of all evil. Later, by changing the values of society, a person is subjected to society's influence.

The individual and one's social environment, the entirety of humanity, are bound by collective responsibility. In other words, humanity wanted to solve its problem egoistically and, hence, individually. Meanwhile, it found itself inevitably obliged to solve the problem collectively and, hence, altruistically.

In this respect, it is worth reflecting on Baal HaSulam's four factors that comprise us, which he explains in his essay, "The Freedom," and which we introduced in Chapter 3. To review and expand, the first factor is the source, the foundation, our inherent traits, which we cannot change because we inherit them from our parents. The second is how this source evolves, which we are also unable to change because it's determined by the source. The third factor is the environment, which we cannot change once we are in it.

The fourth factor, however, is the changes in the environment, and *those we can and must* change by choosing the environment that is right for us. The fourth factor affects the third, which affects the second, which affects the first. By building the right environment for our spiritual purposes, we build a society that not only changes us toward spirituality, but also makes everybody

else's way to spirituality much easier and faster. Now let's see how we can put this theory into action.

LET'S AGREE ON GIVING

If everyone thinks giving is good, then I, too, will think giving is good, out of my own egoistic interest. This is so because altruistic behavior is profitable for all.

Altruism rules in education, for instance. Schools teach us to be altruists. We are told to be honest, hard-working, and respectful of others; to share with others what we have; to be friendly; and to love our neighbors. All this happens because altruism is beneficial to society.

Furthermore, the biological laws of living organisms teach us that the existence of an organism depends on the cooperative work



Spiritual Sparks

Anyone who is experienced knows that there is one issue in the world, which is the greatest of all imaginable pleasures, namely finding grace in the eyes of people, for which every effort is worthwhile.

—Rav Yehuda Ashlag

of all its parts, as recounted in Chapters 15 and 16.

Similarly, the perception of the benefits of altruistic behavior is present in an egoistic human society. No one actively opposes altruistic acts. On the con-

trary, every organization and public figure advertises his, her, or its involvement in altruistic actions and takes pride in them. No one overtly denounces the spreading of altruistic ideals.

THE POWER IN THE APPRECIATION OF SOCIETY

The means to change our behavior from egoistic to altruistic is to change our priorities and value hierarchy. We need to be convinced that bestowal to society is much more important and worthwhile than receiving from it. In other words, each person must come to feel much greater fulfillment from giving to society than from any egoistic acquisition.

Public opinion is the only means to facilitate this goal because the single most important thing for every person is the appreciation of society. Humans are built in such a way that receiving the sympathy of society is the purpose of life.

This element is so intrinsic that people tend to deny that the purpose of every action is to acquire society's appreciation. We might claim that we are motivated by curiosity or even money, but we would not admit to the real incentive: the recognition of society.

We are built in such a way that the human environment determines all our predilections and values. We are entirely and involuntarily controlled by public opinion. This is why society can infuse its members with any mode of behavior and any value, even the most abstract or absurd.

DENOUNCE EGOISM AND EXTOL ALTRUISM

Modifying society's tasks will require changing the education systems, starting from a very early age, as well as cardinal transformations in all areas of education and culture. All media will have to praise and evaluate events according to their benefit to society, thus creating an environment of education for bestowal upon society. Using every means of mass media, advertisement, persuasion, and education, the new public opinion should openly and resolutely denounce egoistic actions and extol altruistic actions as the ultimate value.

Through society's purposeful influence, everyone will aspire to receive only what is necessary for sustenance from society and spare no effort to benefit society, in order to receive society's appreciation. At first, everyone will work to benefit society under environmental encouragement and influence. People will feel satisfied, and we will begin to see the act of bestowal upon society as the ultimate unique value, even without reward from the environment for each act of giving.

It isn't just social institutions that need to change. So must the most prevalent and, in some ways, most "dug in" social institution: the family.

If my children at home look at me and appreciate me according to society's appreciation of me, and if my children appreciate me according to how much I give to society, then I am more likely to change.

If my kin and co-workers and generally everyone appreciate me only according to what I give to society, then I will not



Off Course

We must be very careful here. Past attempts to use society and kin to altering social values have produced the most terrible atrocities, including the Nazis and Stalin's communism. This is *not* what Kabbalah refers to when it suggests that we use society to change our values. Kabbalah merely suggests that we encourage everyone that giving is profitable and pleasurable. Then, when more people believe it, I, too, will believe it, even if at first I was coaching others to believe it without believing it myself.

have a choice. I will have to contribute. I will have to become a net giver to all.

All this activity will raise the level of human consciousness to the level of a new civilization.

"Rabbi Ashlag was passionately committed to that far-reaching social vision, as it emerged from his understanding of the Kabbalistic

tradition," writes Micha Odenheimer in *Latter-Day Luminary*: "He grasped humanity as a single entity, both physically and spiritually interdependent, and believed that only an economic system that recognized this could liberate humankind and catalyze an era of collective enlightenment."

By developing a community based on love among its members and a society founded on economic justice, Odenheimer writes, Kabbalah provides a focus on individual consciousness and the mending of society and the world. Rabbi Ashlag's contribution is a "concept of social justice founded on the spiritual science of Kabbalah."

UNDERSTANDING BABEL'S TOWER

In ancient times, humans were not so egoistic as to be opposite to nature. They felt nature and their fellow persons reciprocally. This was their language of communication, which, for the most part, was a silent language, similar to telepathy, on a certain spiritual level.

Increased egoism, however, detached humans from nature. Instead of correcting the oppositeness, humans thought they would be able to attain the Creator egoistically, not through correction.

As a result, they stopped perceiving nature and their fellow humans, stopped loving, and started hating one another. This separated us from each other and instead of being one nation, we split into many.

The first level of egoistic development is marked by what we allegorically call “building of the Tower of Babel.” In the story of Babel, you may recall, people, out of increased egoism, aspired to reach the Creator, allegorically described as wanting to build a tower whose head reaches the sky.

Humanity failed to direct its increased egoism toward the attainment of the governing forces because this method of attainment demanded of us to curb egoism, and we failed to do that.

People's increased egoism made them stop feeling each other and the spiritual connection; the telepathy was broken. Because they knew of the Creator from their previous level of egoism, they now wanted to exploit Him as well. That's what was meant by building a tower that reaches the sky. As a result of their egoism, they stopped understanding each other, and their oppositeness from nature alienated them from it and from the Creator, and they dispersed.

We may have compensated for it with technological development. But in doing so, we have only increased our detachment from one another and our alienation from nature (the Creator). So now humanity is becoming disillusioned with fulfilling the egoism solely by social or technological development.

We are realizing that egoistic desires cannot be filled in their natural form. The very fulfillment of a desire annuls it. As a result, the desire is no longer felt, just as food reduces the sensation of hunger and, along with it, the pleasure from eating is gradually extinguished.

Particularly today, as we acknowledge the crisis and the dead-end point of our development, it can be said that the confrontation of the egoism with the Creator is the actual destruction of the Tower of Babel.

Formerly, the Tower of Babel was ruined by the Upper Force. Today it is being ruined in our own consciousness. We are at a similar separation point that occurred in the time of Babel, except now we are aware of our situation. According to the wisdom of Kabbalah, the global crisis is the beginning of the reconnection of all humanity into a new and united civilization.

It is time for the members of the single nation of humankind to reunite into a united people. Spiritual fulfillment provides a path and a perhaps unexpected truth.

ENHANCED PERCEPTION

How much is one plus one? The answer is *Ein Sof* (infinity). Each of us is integrated with everybody else, and for this reason, with just one more person to work with, we can simulate a society. This, in turn, simulates our relationship with the Creator. The reward is huge.

Indeed, there is a special bonus to altruism. It may seem as if the only change will be putting others before ourselves, but there are actually far greater benefits. When we begin to think of others, we become integrated with them, and they with us.

Actually, each of us is *Ein Sof*, but without a society to help you correct yourself, how will you feel it? If you remember one of Kabbalah's basic rules that the whole and the part are the same, your life will be much easier. You will be able to work on the whole (society) knowing that you are actually working on yourself, and this will make your correction much easier.

Think of it this way: there are about 6.5 billion people in the world today. What if, instead of having two hands, two legs, and one brain to control them, you had 13 billion hands, 13 billion legs, and 6.5 billion brains to control them?

Confusing? Not really, because all those brains would function as a single brain, and the hands would function as a single pair of hands. All of humanity would function as one organism whose capabilities were enhanced 6.5 billion times. After all, there are much more than 6.5 billion cells in our body, but it still functions as one unit. So if a single body can do it, why not the whole of humanity?

In addition to becoming superhuman, anyone who became altruistic would receive the most desirable gift of all: omniscience, or total recall and total knowledge. Because altruism is the Creator's nature, acquiring it equalizes our nature with His, and we begin to think like Him. We begin to know why everything happens, when it should happen, and what to do if we want to make it happen differently. In Kabbalah, this state is called "equivalence of form," and attaining it is the purpose of creation.

BEYOND LIFE AND DEATH

This state of enhanced perception, of equivalence of form, is why we were created in the first place. This is why we were created united and were then broken—so we could reunite. In the process of uniting, we will learn why nature does what it does and will become as wise as the Thought that created nature.

When we unite with nature, we will feel as eternal and complete as nature. In that state, even when our bodies die, we will feel that we continue to exist in the eternal nature.

Physical life and death will no longer affect us because our previous self-centered perception will have been replaced with holistic, altruistic perception. Our own lives will have become the life of the whole of nature.

But if you've gotten this far, no matter what you might think, it's really even simpler than it sounds. You can already relate to Eternity. We're already in *Ein Sof*. We're just unaware of it. With the wisdom of Kabbalah, we have a great guide. With great guides, we can all find our way.

IN A NUTSHELL

- Humans are the height of creation, so when we are corrected, everything else will follow.
- The first thing to do is to agree that giving is good.
- The most powerful force, and the motivation behind our actions, is our desire for society's appreciation.
- To create a shift in society, there must be open denunciation of egoism and extolling of altruism.
- Babel's tower is broken in our minds, in our separation from each other. When we correct it, we will obtain not only love for each other, but the mind of the Creator, and existence beyond life and death.





Appendix



GLOSSARY

Abraham: A man born in Babylon who discovered the wisdom of Kabbalah, taught it to all who were interested, and started the first Kabbalah group, which later became the nation of Israel. *Sefer Yetzira* (*The Book of Creation*) is ascribed to him.

Adam: *See Adam ha Rishon.*

Adam ha Rishon: The Kabbalistic name of Adam, the original soul. The breaking of Adam's soul caused the division of Adam's soul into 600,000 particular souls or individual desires.

Altruism: Working for the gratification of the system of creation regardless of one's own desires.

Bestowal: The Creator's quality of giving without thinking of Himself. This is the quality the creatures (us) need to acquire in order to become like Him and discover Him.

Bina: Understanding. In Kabbalah, it generally refers to the contemplation of the ways of cause and effect and to benevolence. It also means the quality of giving, *Hassadim* (Mercy), which is the quality of the Creator.

Correction: Kabbalists refer to correction to mean turning the intention with which we use a desire from “for me” to “for the Creator.” No one will tell you that you are correct or incorrect. But if you’ve used a desire to make you more “Creatorlike,” you’ve done the correct thing.

Degree: See Spiritual Degree.

125 degrees: Between the Creator and creation there are five worlds, with five *Partzufim* in each world, and five *Sefirot* in each *Partzuf*. If you multiply 5 worlds \times 5 *Partzufim* \times 5 *Sefirot*, you get 125 degrees. See also spiritual degree, *Sefirot*.

Egoism: Working for self-gratification regardless of the needs of the system of creation.

Equivalence of Form: The form (quality) of the Creator is bestowal; the form of the creature is reception. When one can learn to receive with the intention to bestow, it is considered that one has equalized one’s form with the Creator’s: both are now givers.

Faith: The quality of bestowal; clear perception of the Creator.

Four Phases of Direct Light: The first five stages, root (0)–4, by which the Thought of Creation created *Malchut*, the will to receive, and the root of all creations.

Free choice: A choice made without being partial toward oneself. To have free choice, one has to be Above one’s ego, in the spiritual world.

Haman: One of the names given to the will to receive.

Intention: The direction in which a desire is used—for you or for the Creator.

Kabbalah: A science that provides a detailed method of showing you how to perceive and experience the spiritual worlds, which

exist beyond what you can perceive with your five senses. Kabbalah means “Reception” in Hebrew.

Kabbalists: People who have acquired additional senses because they have attained the ability to *lekabel* (“to receive” in Hebrew) higher knowledge. The method that enables people to transcend the boundaries of their nature is called *Kabbalah* (“reception” in Hebrew) because it enables them to know the true reality.

Kli: (vessel) The sixth sense; the will to receive with a *Masach* (screen) on it.

Law of Correction: States that first the easiest parts are corrected; and then, with their help, the tougher parts are handled.

Light: Pleasure, the force of bestowal that operates and fills the whole reality.

Masach (screen): The ability to reject the Creator’s Light if it is not in order to give back to Him.

Mordechai: The will to bestow.

Moses: The greatest prophet and the next great Kabbalist after Abraham. Wrote the *Torah* (Pentateuch) and taught Kabbalah to all who listened. Moses is the point in the heart in everyone of us, the desire for spirituality.

Olam (World): There are five worlds between the Creator and creation—*Adam Kadmon*, *Atzilut*, *Beria*, *Yetzira*, and *Assiya*. The word *Olam* comes from the word *Haalama* (Concealment). The name of the *Olam* designates a specific measure of concealment of the Creator’s Light from creation (us).

Partzuf (Face): A *Partzuf* is a complete structure of ten *Sefirot* with a *Masach* that can determine which *Sefira* receives Light and which doesn’t.

Person (in this world) : Means that the will to receive is in a state of concealment from the Creator, with no intention to receive from Him or to give to Him.

Point in the heart: The last degree in the evolution of human desire, the desire for spirituality.

Prayer: Any desire is a prayer. But a prayer that is answered is a desire to be corrected, to becoming like the Creator. A prayer is called “the work in the heart.”

Purpose of Creation: The reason the Creator created creation is for it to receive the ultimate pleasure: being like Him. This is the purpose of creation.

Rabbi Isaac Luria (the Holy Ari): A great Kabbalist who lived in the 16th century in Israel. Author of *The Tree of Life*.

Rabbi Shimon Bar-Yochai (Rashbi): Author of 2nd century CE *The Book of Zohar*, the seminal text of Kabbalah. Rashbi was the student and successor of Rabbi Akiva, the great Kabbalist who taught “Love thy friend as thyself.”

Rav Yehuda Ashlag: The last great Kabbalist (1884–1954). Known as Baal HaSulam (owner of the ladder) for his *Sulam* (Ladder) commentary on *The Book of Zohar*.

Reality: The part of the Creator’s Light that a person can perceive, depending on one’s inner structure. Because of that, reality is always subjective.

Reincarnation: A reincarnation is every time you make a step in spiritual growth. If you correct yourself intensely, you can experience many lifetimes in a matter of minutes.

Reshimot: The soul’s unconscious recollections of its past states.

Root of the Soul: The place of the soul in the system of *Adam ha Rishon*.

Sanctity: An exalted state in which you ascribe everything to the Creator. You realize that there is none else besides him and that you are equal to Him in your attributes.

Screen: See *Masach*.

Sefirot: The 10 basic qualities of the spiritual world. Their names are *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut*. Sometimes they are divided into five, and then you have *Keter*, *Hochma*, *Bina*, and *Zeir Anpin*, which includes the *Sefirot Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, and *Yesod*. The last *Sefira* is *Malchut*.

Shame: *Malchut's* sensation of her oppositeness from the Creator. When *Malchut* realizes that she only receives and that He only gives (to her), she is so ashamed that she stops receiving, and makes the *Tzimtzum* (restriction).

Soul: A desire to receive with a *Masach* and the intention to bestow is called “a soul.” Also, *Adam ha Rishon* is considered the common soul from which we all come. Adam represents the first person to have a *Masach*, and we are all his “spiritual” children. See also *Adam ha Rishon*.

Spiritual degree: An ability to receive a certain amount (and kind) of pleasure with the intention to bestow upon the Creator.

Surrounding Light: The Light that wishes to fill creation, as well as the Light that is destined to transform egotistical desire into altruistic one.

Tetragrammaton: In Greek, literally “four-letter word.” Designates the sacred name of God. In Hebrew, it is the *HaVaYaH* (*Yod*, *Hey*, *Vav*, *Hey*), or the Four Phases of Direct Light.

The Book of Zohar: Written around 2nd century CE by Rabbi Shimon Bar-Yochai and his group. This is the seminal book of Kabbalah. It was hidden right after it was written and reappeared

in the 13th century in possession of Rabbi Moshe de Leon. Probably for this reason, there are scholars who consider Moshe de Leon to be its author, although Moshe de Leon himself claimed that he did not write the book, but Rabbi Shimon Bar-Yochai.

Torah: Five Books of Moses. Torah means “Light” as well as “instruction.” The text of the Torah holds within it the instructions to receive all the Light of the Creator, if you know how to read it right. Today, we need to study Kabbalah to be able to understand it correctly.

The Tree of Life: The Ari’s (Rabbi Isaac Luria) principal text. This text is still at the heart of contemporary Kabbalah. Because of the importance of the Ari’s book, the term *Tree of Life* has become a synonym of the term *The Wisdom of Kabbalah*.

Tzimtzum (Restriction): Not receiving Light despite wanting it. When *Malchut* discovers that she is opposite from the Creator, her shame makes her stop receiving His Light although she has a great desire for it.

World: See *Olam*.

Yam Suf: The Red Sea. *The Book of Zohar* calls the Red Sea “the Sea of the End,” representing the ego’s final frontier. Beyond *Yam Suf* begins the spiritual world.

FURTHER READING

To help you determine which book you would like to read next, we have divided the books into five categories—Beginners, Intermediate, Advanced, Good for All, and Textbooks. The first three categories are divided by the level of prior knowledge readers are required to have. The Beginners Category requires no prior knowledge. The Intermediate Category requires reading one or two beginners' books first; and the Advanced level requires one or two books of each of the previous categories. The fourth category, Good for All, includes books you can always enjoy, whether you are a complete novice or well versed in Kabbalah.

The fifth category—Textbooks—includes translations of authentic source materials from earlier Kabbalists, such as the Ari, Rav Yehuda Ashlag (Baal HaSulam) and his son and successor, Rav Baruch Ashlag (the Rabash).

Additional translated material that has not yet been published can be found at **www.kabbalah.info**. All materials on this site, including e-versions of published books, can be downloaded free of charge.

BEGINNERS

Kabbalah for Beginners

Kabbalah for Beginners is a book for all those seeking answers to life's essential questions. We all want to know why we are here, why there is pain, and how we can make life more enjoyable. The four parts of this book provide us with reliable answers to these questions, as well as clear explanations of the gist of Kabbalah and its practical implementations.

Part One discusses the discovery of the wisdom of Kabbalah, and how it was developed, and finally concealed until our time. Part Two introduces the gist of the wisdom of Kabbalah, using ten easy drawings to help us understand the structure of the spiritual worlds, and how they relate to our world. Part Three reveals Kabbalistic concepts that are largely unknown to the public, and Part Four elaborates on practical means you and I can take, to make our lives better and more enjoyable for us and for our children.

Kabbalah Revealed

This is the most clearly written, reader-friendly guide to making sense of the surrounding world. Each of its six chapters focuses on a different aspect of the wisdom of Kabbalah, illuminating its teachings and explaining them using various examples from our day-to-day lives.

The first three chapters in *Kabbalah Revealed* explain why the world is in a state of crisis, how our growing desires promote progress as well as alienation, and why the biggest deterrent to achieving positive change is rooted in our own spirits. Chapters Four through Six offer a prescription for positive change. In these chapters, we learn how we can use our spirits to build a personally peaceful life in harmony with all of Creation.

Wondrous Wisdom

This book offers an initial course on Kabbalah. Like all the books presented here, *Wondrous Wisdom* is based solely on authentic teachings passed down from Kabbalist teacher to student over thousands of years. At the heart of the book is a sequence of lessons revealing the nature of Kabbalah's wisdom and explaining how to attain it. For every person questioning "Who am I really?" and "Why am I on this planet?" this book is a must.

Awakening to Kabbalah

A distinctive, personal, and awe-filled introduction to an ancient wisdom tradition. In this book, Rav Laitman offers a deeper understanding of the fundamental teachings of Kabbalah, and how you can use its wisdom to clarify your relationship with others and the world around you.

Using language both scientific and poetic, he probes the most profound questions of spirituality and existence. This provocative, unique guide will inspire and invigorate you to see beyond the world as it is and the limitations of your everyday life, become closer to the Creator, and reach new depths of the soul.

Kabbalah, Science, and the Meaning of Life

Science explains the mechanisms that sustain life; Kabbalah explains why life exists. In *Kabbalah, Science, and the Meaning of Life*, Rav Laitman combines science and spirituality in a captivating dialogue that reveals life's meaning.

For thousands of years Kabbalists have been writing that the world is a single entity divided into separate beings. Today the cutting-edge science of quantum physics states a very similar idea: that at the most fundamental level of matter, we are all literally one.

Science proves that reality is affected by the observer who examines it; and so does Kabbalah. But Kabbalah makes an even bolder statement: even the Creator, the Maker of reality, is within the observer. In other words, God is inside of us; He doesn't exist anywhere else. When we pass away, so does He.

These earthshaking concepts and more are eloquently introduced so that even readers new to Kabbalah or science will easily understand them. Therefore, if you're just a little curious about why you are here, what life means, and what you can do to enjoy it more, this book is for you.

From Chaos to Harmony

Many researchers and scientists agree that the ego is the reason behind the perilous state our world is in today. Laitman's groundbreaking book not only demonstrates that egoism has been the basis for all suffering throughout human history, but also shows how we can turn our plight to pleasure.

The book contains a clear analysis of the human soul and its problems, and provides a "roadmap" of what we need to do to once again be happy. *From Chaos to Harmony* explains how we can rise to a new level of existence on personal, social, national, and international levels.

INTERMEDIATE

The Kabbalah Experience

The depth of the wisdom revealed in the questions and answers within this book will inspire readers to reflect and contemplate. This is not a book to race through, but rather one that should be read thoughtfully and carefully. With this approach, readers will begin to experience a growing sense of enlightenment while simply absorbing the answers to the questions every Kabbalah student asks along the way.

The Kabbalah Experience is a guide from the past to the future, revealing situations that all students of Kabbalah will experience

at some point along their journeys. For those who cherish every moment in life, this book offers unparalleled insights into the timeless wisdom of Kabbalah.

The Path of Kabbalah

This unique book combines beginners' material with more advanced concepts and teachings. If you have read a book or two of Laitman's, you will find this book very easy to relate to.

While touching upon basic concepts such as perception of reality and Freedom of Choice, *The Path of Kabbalah* goes deeper and expands beyond the scope of beginners' books. The structure of the worlds, for example, is explained in greater detail here than in the "pure" beginners' books. Also described is the spiritual root of mundane matters such as the Hebrew calendar and the holidays.

ADVANCED

The Science of Kabbalah

Kabbalist and scientist Rav Michael Laitman, PhD, designed this book to introduce readers to the special language and terminology of the authentic wisdom of Kabbalah. Here, Rav Laitman reveals authentic Kabbalah in a manner both rational and mature. Readers are gradually led to understand the logical design of the Universe and the life that exists in it.

The Science of Kabbalah, a revolutionary work unmatched in its clarity, depth, and appeal to the intellect, will enable readers to approach the more technical works of Baal HaSulam (Rabbi Yehuda Ashlag), such as *The Study of the Ten Sefirot* and *The Book of Zohar*. Readers of this book will enjoy the satisfying answers to the riddles of life that only authentic Kabbalah provides. Travel through the pages and prepare for an astonishing journey into the Upper Worlds.

Introduction to the Book of Zohar

This volume, along with *The Science of Kabbalah*, is a required preparation for those who wish to understand the hidden message of *The Book of Zohar*. Among the many helpful topics dealt with in this text is an introduction to the “language of roots and branches,” without which the stories in *The Zohar* are mere fable and legend. *Introduction to the Book of Zohar* will provide readers with the necessary tools to understand authentic Kabbalah as it was originally meant to be, as a means to attain the Upper Worlds.

The Book of Zohar: annotations to the Ashlag commentary

The Book of Zohar (*The Book of Radiance*) is an ageless source of wisdom and the basis for all Kabbalistic literature. Since its appearance nearly 2,000 years ago, it has been the primary, and often only, source used by Kabbalists.

For centuries, Kabbalah was hidden from the public, which was deemed not yet ready to receive it. However, our generation has been designated by Kabbalists as the first generation that is ready to grasp the concepts in *The Zohar*. Now we can put these principles into practice in our lives.

Written in a unique and metaphorical language, *The Book of Zohar* enriches our understanding of reality and widens our worldview. Although the text deals with one subject only—how to relate to the Creator—it approaches it from different angles. This allows each of us to find the particular phrase or word that will carry us into the depths of this profound and timeless wisdom.

GOOD FOR ALL

Attaining the Worlds Beyond

From the introduction to *Attaining the Worlds Beyond*: “...Not feeling well on the Jewish New Year’s Eve of September 1991, my

teacher called me to his bedside and handed me his notebook, saying, 'Take it and learn from it.' The following morning, my teacher perished in my arms, leaving me and many of his other disciples without guidance in this world.

"He used to say, 'I want to teach you to turn to the Creator, rather than to me, because He is the only strength, the only Source of all that exists, the only one who can really help you, and He awaits your prayers for help. When you seek help in your search for freedom from the bondage of this world, help in elevating yourself above this world, help in finding the self, and help in determining your purpose in life, you must turn to the Creator, who sends you all those aspirations in order to compel you to turn to Him.'"

Attaining the Worlds Beyond holds within it the content of that notebook, as well as other inspiring texts. This book reaches out to all those seekers who want to find a logical, reliable way to understand the world's phenomena. This fascinating introduction to the wisdom of Kabbalah will enlighten the mind, invigorate the heart, and move readers to the depths of their souls.

Basic Concepts in Kabbalah

This is a book to help readers cultivate an approach to the concepts of Kabbalah, to spiritual objects, and to spiritual terms. By reading and re-reading in this book, one develops internal observations, senses, and approaches that did not previously exist within. These newly acquired observations are like sensors that "feel" the space around us that is hidden from our ordinary senses.

Hence, *Basic Concepts in Kabbalah* is intended to foster the contemplation of spiritual terms. Once we are integrated with these terms, we can begin to see, with our inner vision, the unveiling of the spiritual structure that surrounds us, almost as if a mist has been lifted.

Again, this book is not aimed at the study of facts. Instead, it is a book for those who wish to awaken the deepest and subtlest sensations they can possess.

Together Forever

On the surface, *Together Forever* is a children's story. But like all good children's stories, it transcends boundaries of age, culture, and upbringing.

In *Together Forever*, the author tells us that if we are patient and endure the trials we encounter along our life's path, we will become stronger, braver, and wiser. Instead of growing weaker, we will learn to create our own magic and our own wonders as only a magician can.

In this warm, tender tale, Michael Laitman shares with children and parents alike some of the gems and charms of the spiritual world. The wisdom of Kabbalah is filled with spellbinding stories. *The Magician* is yet another gift from this ageless source of wisdom, whose lessons make our lives richer, easier, and far more fulfilling.

TEXTBOOKS

Shamati

Rav Michael Laitman's words on the book: Among all the texts and notes that were used by my teacher, Rav Baruch Shalom Halevi Ashlag (the Rabash), there was one special notebook he always carried. This notebook contained the transcripts of his conversations with his father, Rav Yehuda Leib Halevi Ashlag (Baal HaSulam), author of the *Sulam* (Ladder) commentary on *The Book of Zohar*, *The Study of the Ten Sefirot* (a commentary on the texts of the Kabbalist, Ari), and of many other works on Kabbalah.

Not feeling well on the Jewish New Year's Eve of September 1991, the Rabash summoned me to his bedside and handed

me a notebook, whose cover contained only one word, *Shamati* (I Heard). As he handed the notebook, he said, “Take it and learn from it.” The following morning, my teacher perished in my arms, leaving me and many of his other disciples without guidance in this world.

Committed to Rabash’s legacy to disseminate the wisdom of Kabbalah, I published the notebook just as it was written, thus retaining the text’s transforming powers. Among all the books of Kabbalah, *Shamati* is a unique and compelling creation.

Kabbalah for the Student

Kabbalah for the Student offers authentic texts by Rav Yehuda Ashlag, author of the *Sulam* (Ladder) commentary on *The Book of Zohar*, his son and successor, Rav Baruch Ashlag, as well as other great Kabbalists. It also offers illustrations that accurately depict the evolution of the Upper Worlds as Kabbalists experience them. The book also contains several explanatory essays that help us understand the texts within.

In *Kabbalah for the Student*, Rav Michael Laitman, PhD, Rav Baruch Ashlag’s personal assistant and prime student, compiled all the texts a Kabbalah student would need in order to attain the spiritual worlds. In his daily lessons, Rav Laitman bases his teaching on these inspiring texts, thus helping novices and veterans alike to better understand the spiritual path we undertake on our fascinating journey to the Higher Realms.

ABOUT BNEI BARUCH

Bnei Baruch is a group of Kabbalists in Israel, sharing the wisdom of Kabbalah with the entire world. Study materials in over 30 languages are based on authentic Kabbalah texts that were passed down from generation to generation.

HISTORY AND ORIGIN

In 1991, following the passing of his teacher, Rav Baruch Shalom HaLevi Ashlag (The Rabash), Rav Michael Laitman, Professor of Ontology and the Theory of Knowledge, PhD in Philosophy and Kabbalah, and MSc in Medical Bio-Cybernetics, established a Kabbalah study group called “Bnei Baruch.” He called it Bnei Baruch (Sons of Baruch) to commemorate his mentor, whose side he never left in the final twelve years of his life, from 1979 to 1991. Rav Laitman had been Ashlag’s prime student and personal assistant, and is recognized as the successor of Rabash’s teaching method.

The Rabash was the firstborn son and successor of Rav Yehuda Leib HaLevi Ashlag, the greatest Kabbalist of the 20th century. Rabbi Ashlag authored the most authoritative and comprehensive commentary on *The Book of Zohar*, titled *The Sulam* (Ladder) *Commentary*. He was the first to reveal the complete method for spiritual ascent, and thus was known as Baal HaSulam (Owner of the Ladder).

Today, Bnei Baruch bases its entire study method on the path paved by these two great spiritual leaders.

THE STUDY METHOD

The unique study method developed by Baal HaSulam and his son, the Rabash, is taught and applied on a daily basis by Bnei Baruch. This method relies on authentic Kabbalah sources such as *The Book of Zohar*, by Rabbi Shimon Bar-Yochai, *The Tree of Life*, by the Holy Ari, and *The Study of the Ten Sefirot*, by Baal HaSulam.

While the study relies on authentic Kabbalah sources, it is carried out in simple language and uses a scientific, contemporary approach. Developing this approach has made Bnei Baruch an internationally respected organization, both in Israel and in the world at large.

The unique combination of an academic study method and personal experiences broadens the students' perspective and awards them a new perception of the reality they live in. Those on the spiritual path are thus given the necessary tools to study themselves and their surrounding reality.

THE MESSAGE

Bnei Baruch is a diverse movement of tens of thousands of students worldwide. Students can choose their own paths and the personal intensity of their studies, according to their unique conditions and abilities. The essence of the message disseminated by Bnei Baruch is universal: unity of the people, unity of nations and love of man.

For millennia, Kabbalists have been teaching that love of man should be the foundation of all human relations. This love prevailed in the days of Abraham, Moses, and the group of Kabbalists that they established. If we make room for these seasoned, yet contemporary values, we will discover that we possess the power to put differences aside and unite.

The wisdom of Kabbalah, hidden for millennia, has been waiting for the time when we would be sufficiently developed and ready to implement its message. Now, it is emerging as a

solution that can unite diverse factions everywhere, enabling us, as individuals and as a society, to meet today's challenges.

ACTIVITIES

Bnei Baruch was established on the premise that “only by expansion of the wisdom of Kabbalah to the public can we be awarded complete redemption” (Baal HaSulam).

Therefore, Bnei Baruch offers a variety of ways for people to explore and discover the purpose of their lives, providing careful guidance for beginners and advanced students alike.

KABBALAH TELEVISION

Bnei Baruch established a production company, ARI Films (www.arifilms.tv) specializing in production of educational TV programs throughout the world, and in many languages.

In Israel, Bnei Baruch established its own channel, aired through cable and satellite 24/7. The channel is also aired on the Internet at www.kab.tv. All broadcasts on the channel are free of charge. Programs are adapted for all levels, from complete beginners to the most advanced.

Additionally, ARI Films produces educational series and documentaries.

INTERNET WEBSITE

Bnei Baruch's international website, www.kab.info, presents the authentic wisdom of Kabbalah using essays, books, and original texts. It is by far the most expansive source of authentic Kabbalah material on the net, containing a unique, extensive library for readers to thoroughly explore the wisdom of Kabbalah. Additionally, the media archive, www.kabbalahmedia.info, contains more than 5,000 media items, downloadable books, and a vast reservoir of texts, video and audio files in many languages.

Bnei Baruch's online Learning Center offers unique, free Kabbalah lessons for beginners, initiating students into this profound body of knowledge in the comfort of their own homes.

Rav Laitman's daily lessons are also aired live on **www.kab.tv**, along with complementary texts and diagrams.

All these services are provided free of charge.

PAPER

Kabbalah Today is a free monthly paper produced and disseminated by Bnei Baruch in many languages, including English, Hebrew, Spanish, and Russian. It is apolitical, non-commercial, and written in a clear, contemporary style. The purpose of *Kabbalah Today* is to expose the vast knowledge hidden in the wisdom of Kabbalah at no cost and in a clear, engaging format and style for readers everywhere.

Kabbalah Today is distributed free in every major U.S. city, as well as in Toronto, Canada, London, England, and Sydney, Australia. It is printed in English, Hebrew, and Russian, and is also available on the Internet, at **www.kabtoday.com**.

Additionally, a hard copy of the paper is sent to subscribers at delivery cost only.

KABBALAH BOOKS

Bnei Baruch publishes authentic books, written by Rav Yehuda Ashlag (Baal HaSulam), his son, Rav Baruch Ashlag (the Rabash), and Rav Michael Laitman. The books of Rav Ashlag and Rabash are essential for complete understanding of the teachings of authentic Kabbalah, explained in Rav Laitman's lessons.

Rav Laitman writes his books in a clear, contemporary style based on the key concepts of Baal HaSulam. These books are a

vital link between today's readers and the original texts. All the books are available for sale, as well as for free download.

KABBALAH LESSONS

As Kabbalists have been doing for centuries, Rav Laitman gives a daily lesson at the Bnei Baruch center in Israel between 3:00-6:00 a.m. Israel time. The lessons are given in Hebrew and are simultaneously translated into seven languages: English, Russian, Spanish, French, German, Italian, and Turkish. As with everything else, the live broadcast is provided gratis to thousands of students worldwide.

FUNDING

Bnei Baruch is a non-profit organization for teaching and sharing the wisdom of Kabbalah. To maintain its independence and purity of intentions, Bnei Baruch is not supported, funded, or otherwise tied to any government or political organization.

Since the bulk of its activity is provided free of charge, the prime sources of funding for the group's activities are donations and tithing—contributed by students on a voluntary basis—and Rav Laitman's books, which are sold at cost.

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THE MYSTICAL QABALAH

FOREWORD

THE Tree of Life forms the ground-plan of the Western Esoteric Tradition and is the system upon which pupils are trained in the Fraternity of the Inner Light.

The transliteration of Hebrew words into English is the subject of much diversity of opinion, every scholar appearing to have his own system. In these pages I have availed myself of the alphabetical table given by MacGregor Mathers in *The Kabba/ah Unveiled* because this book is the one generally used by esoteric students. He himself does not adhere to his own table systematically, however, and even uses different spellings for the same words. This is very confusing for anyone who wishes to use the Gematric method of elucidation, in which letters are turned into numbers. When, therefore, Mathers gives alternative trans literations, I have followed the one which coincides with that given in his own table.

The capitalisation employed in these pages may also appear unusual, but it is the one traditionally used among students of the Western Esoteric Tradition. In this system, common words, such as earth or path, are used in a technical sense to denote spiritual principles. When this is done, a capital is used to indicate the fact. When a capital is not used, it may be taken that the word is to be understood in its ordinary sense.

As I have frequently referred to the authority of MacGregor Mathers and Aleister Crowley in matters of Qabalistic mysticism, it may be as well to explain my position in relation to these two writers.

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I was at one time a member of the organisation founded by the former, but have never been associated with the latter. I have never known either of these gentlemen personally, MacGregor Mathers having died before I joined his organisation, and Aleister Crowley having then ceased to be associated with it.

The Society of the Inner Light, founded by the late Dion Fortune, has courses for those who wish seriously to pursue the study of the Western Esoteric Tradition. Information about the society may be obtained by writing to the address below. Please enclose British stamps or international postal coupons in your letter if you wish a response.

The Secretary
The Society of the Inner Light
38 Stelle's Road
London NW3 4RG, England

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- I. The Three Pillars and the Descent of Power
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PART I CHAPTER I THE YOGA OF THE WEST

1. Very few students of occultism know anything at all about the fountain-head whence their tradition springs. Many of them do not even know there is a Western Tradition. Scholarship is baffled by the intentional blinds and defences with which initiates both ancient and modern have wrapped themselves about, and concludes that the few fragments of a literature which have come down to us are medieval forgeries. They would be greatly surprised if they knew that these fragments, supplemented by manuscripts that have never been allowed to pass out of the hands of initiates, and completed by an oral tradition, are handed down in schools of initiation to this day, and are used as the bases of the practical work of the Yoga of the West.

2. The adepts of those races whose evolutionary destiny is to conquer the physical plane have evolved a Yoga technique of their own which is adapted to their special problems and peculiar needs. This technique is based upon the well-known but little understood Qabalah, the Wisdom of Israel.

3. It may be asked why it is that the Western nations should go to the Hebrew culture for their mystical tradition ? The answer to this question will be readily understood by those who are acquainted with the esoteric theory concerning races and sub-races. Everything must have a source. Cultures do not spring out of nothing. The seed-bearers of each new phase of culture must of necessity arise within the preceding Culture. No one can deny that Judaism was the matrix of the

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European spiritual culture when they recall the fact that Jesus and Paul were both Jews. No race except the Jewish race could possibly have served as the stock upon which the new dispensation was to be grafted because no other race was monotheistic. Pantheism and polytheism had had their day and a new and more spiritual culture was due. The

Christian races owe their religion to the Jewish culture as surely as the Buddhist races of the East owe theirs to the Hindu culture.

4. The mysticism of Israel supplies the foundation of modern Western occultism. It forms the theoretical basis upon which all ceremonial is developed. Its famous glyph, the Tree of Life, is the best meditation-symbol we possess because it is the most comprehensive.

5. It is not my intention to write a historical study of the sources of the Qabalah, but rather to show the uses that are made of it by modern students of the Mysteries. For although the roots of our system are in tradition, there is no reason why we should be hidebound by tradition. A technique that is being actually practised is a growing thing, for the experience of each worker enriches it and becomes part of the common heritage.

6. It is not necessarily incumbent upon us to do certain things or hold certain ideas because the Rabbis who lived before Christ had certain views. The world has moved on since those days and we are under a new dispensation but what was true in principle then will be true in principle now, and of value to us. The modern Qabalist is the heir of the ancient Qabalist, but he must re-interpret doctrine and re-formulate method in the light of the present dispensation if the heritage he has received is to be of any practical value to him.

7. I do not claim that the modern Qabalistic teachings as I have learnt them are identical with those of the pre-Christian Rabbis, but I claim that they are the legitimate descendants thereof and the natural development therefrom.

8. The nearer the source the purer the stream. In order to discover first principles we must go to the fountain-head. But a river receives many tributaries in the course of its flow, and these need not necessarily be polluted. If we want to discover whether they are pure or not, we compare them with the pristine stream, and if they pass this test they may well be permitted to mingle with the main body of waters and swell their strength. So it is with a tradition: that which is not antagonistic will be assimilated. We must always test the purity of a tradition by reference to first principles, but we shall equally judge of the vitality of a tradition by its power to assimilate. It is only a dead faith which remains uninfluenced by contemporary thought.

9. The original stream of Hebraic mysticism has received many tributaries. We see its rise among the nomad star-worshippers of Chaldea, where Abraham in his tent among his flocks hears the voice of God. But Abraham has a shadowy background in which vast forms move half-seen. The mysterious figure of a great Priest-king, "born without father, without mother, without descent; having neither beginning of days nor end of life," administers to him the first Eucharistic feast of bread and wine after the battle with the Kings in the valley, the sinister Kings of Edom, "who ruled ere there was a king in Israel, whose kingdoms are unbalanced force."

10. Generation by generation we trace the intercourse of the princes of Israel with the priest-kings of Egypt. Abraham and Jacob went thither; Joseph and Moses were

intimately associated with the court of the royal adepts. When we read of Solomon sending to Hiram, King of Tyre, for men materials to aid in the building of the Temple we know that the famous Tyrian Mysteries must have profoundly influenced the Hebrew esotericism. When we read of Daniel being educated in the palaces of Babylon we know that the wisdom of the Magi must have been accessible to Hebrew illuminati.

11. This ancient mystical tradition of the Hebrews possessed three literatures: the Books of the Law and the Prophets, which are known to us as the Old Testament; the Talmud, or

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collection of learned commentaries thereon; and the Qabalah, or mystical interpretation thereof. Of these three the ancient Rabbis say that the first is the body of the tradition, the second its rational soul, and the third its immortal spirit. Ignorant men may with profit read the first; learned men study the second; but the wise meditate upon the third. It is a strange thing that Christian exegesis has never sought the keys to the Old Testament in the Qabalah.

12. In Our Lord's day there were three schools of religious thought in Palestine: the Pharisees and the Sadducees, of whom we read so frequently in the Gospels; and the Essenes, who are never referred to. Esoteric tradition avers that the boy Jesus ben Joseph, when His calibre was recognised by the learned doctors of the Law who heard Him speak in the Temple at the age of twelve, was sent by them to the Essenian community near the Dead Sea to be trained in the mystical tradition of Israel, and that He remained there until He came to John to be baptised in the Jordan before commencing His mission at the age of thirty. Be that as it may, the closing clause of the Lord's Prayer is pure Qabalism. Malkuth, the Kingdom, Hod, the Power, Netzach, the Glory, form the basal triangle of the Tree of Life, with Yesod, the Foundation, or Receptacle of Influences, as the central point. Whoever formulated that prayer knew his Qabalah.

13. Christianity had its esotericism in the Gnosis, which owed much to both Greek and Egyptian thought. In the system of Pythagoras we see an adaptation of the Qabalistic principles to Greek mysticism.

14. The exoteric, state-organised section of the Christian Church persecuted and stamped out the esoteric section, destroying every trace of its literature upon which it could lay hands in striving to eradicate the very memory of a gnosis from human history. It is recorded that the baths and bakehouses of Alexandria were fired for six months with the manuscripts from the great library. Very little remains to us of our spiritual heritage in the ancient wisdom. Everything that was above ground was swept away, and it is only with the excavation of ancient monuments the sands have swallowed that we are beginning to rediscover its fragments.

15. It was not until the fifteenth century, when the power of the Church was beginning to show signs of weakening, that men dared to commit to paper the traditional Wisdom of Israel. Scholars declare that the Qabalah is a medieval forgery because they cannot trace

a succession of early manuscripts, but those who know the manner of working of esoteric fraternities know that a whole cosmogony and psychology can be conveyed in a glyph which means nothing to the uninitiated. These strange old charts could be handed on from generation to generation, their explanation being communicated verbally, and the true interpretation would never be lost. When in doubt as to the explanation of some abstruse point, reference would be made to the sacred glyph, and meditation thereon would unfold what generations of meditation had ensouled therein. It is well known to mystics that if a man meditates upon a symbol around which certain ideas have been associated by past meditation, he will obtain access to those ideas, even if the glyph has never been elucidated to him by those who have received the oral tradition "by mouth to ear."

16. The organised temporal force of the Church availed to drive all rivals from the field and destroy their traces. We little know what seeds of mystical tradition sprang up only to be cut down during the Dark Ages; but mysticism is inherent in the human race, and although the Church had destroyed all roots of tradition in her group-soul, nevertheless devout spirits within her fold rediscovered the technique of the soul's approach to God and developed a characteristic Yoga of their own, closely akin to the Bhakti Yoga of the East. The literature of Catholicism is rich in treatises on mystical theology which reveal practical acquaintance with the higher states of consciousness though a somewhat naive conception of the psychology thereof, thus revealing the poverty of a system which does not avail itself of the experience of tradition.

17. The Bhakti Yoga of the Catholic Church is only Suitable for those whose temperament is naturally devotional

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and who find their readiest expression in loving self-sacrifice. But it is not everybody who is of this type, and Christianity is unfortunate in not having any choice of systems to offer its aspirants. The East, being tolerant, is wise, and has developed various Yoga methods, each of which is pursued by its adherents to the exclusion of the others, and yet none would deny that the other methods are also paths to God for those to whom they are suited.

18. In consequence of this deplorable limitation on the part of our theology many Western aspirants take up Eastern methods. For those who are able to live in Eastern conditions and work under the immediate supervision of a guru, this may prove satisfactory, but it seldom gives good results when the various systems are pursued with no other guide than a book and under unmodified Western conditions.

19. It is for this reason that I would recommend to the white races the traditional Western system, which is admirably adapted to their psychic constitution. It gives immediate results, and if done under proper supervision, not only does it not disturb the mental or physical equipoise, as happens with regrettable frequency when unsuitable systems are used, but it produces a unique vitality. It is this peculiar vitality of the adepts which led to

the tradition of the elixir of life. I have known a number of people in my time who might justly be considered adepts, and I have always been struck by that peculiar ageless vitality they all possessed.

20. On the other hand, however, I can only endorse what all the gurus of the Eastern Tradition have always averred-that any system of psycho-spiritual development can only be safely and adequately carried on under the personal supervision of an experienced teacher. For this reason, although I shall give in these pages the principles of the mystical Qabalah, I do not consider it would be in anybody's interest to give the keys to its practice even if by the terms of the obligation of my own initiation I were not forbidden to do so. But, on the other hand, I do not consider it fair to the reader to introduce intentional blinds and misinformation, and to the best of my knowledge and belief the information I give is accurate, even if incomplete.

21. The Thirty-two Mystical Paths of the Concealed Glory are ways of life, and those who want to unravel their secrets must tread them. As I myself was trained, so can anyone be trained who is willing to undergo the discipline, and I will gladly indicate the way to any earnest seeker.

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CHAPTER II

THE CHOICE OF A PATH

1. No student will ever make any progress in spiritual development who flits from system to system; first using some New Thought affirmations, then some Yoga breathing exercises and meditation-postures, and following these by an attempt at the mystical methods of prayer. Each of these systems has its value, but that value can only be realised if the system is carried out in its entirety. They are the calisthenics of consciousness, and aim at gradually developing the powers of the mind. The value does not lie in the prescribed exercises as ends in themselves, but in the powers that will be developed if they are persevered with. If we intend to take our occult studies seriously and make of them anything more than desultory light reading, we must choose our system and carry it out faithfully until we arrive, if not at its ultimate goal, at any rate at definite practical results and a permanent enhancement of consciousness. After this has been achieved we may, not without advantage, experiment with the methods that have been developed upon other Paths, and build up an eclectic technique and philosophy therefrom; but the student who sets out to be an eclectic before he has made himself an expert will never be anything more than a dabbler.

2. Whoever has any practical experience of the different methods of spiritual development knows that the method must fit the temperament, and that it must also be adapted to the grade of development of the student. Westerners, especially such as prefer

the occult to the mystic Path, often come seeking initiation at a stage of spiritual development which an Eastern guru would consider exceedingly immature.

Any method that is to be available for the West must have in its lower grades a technique which can be used as a stepping-stone by these undeveloped students; to ask them to rise immediately to metaphysical heights is useless in the case of the great majority) and prevents a start from being made.

3. For a system of spiritual development to be applicable in the West it must fulfil certain well-defined requirements. To begin with, its elementary technique must be such that it is readily grasped by minds that have in them nothing of the mystic. Secondly, the forces it brings to bear to stimulate the development of the higher aspects of consciousness must be sufficiently powerful and concentrated to penetrate the relatively dense vehicles of the average Westerner, who makes nothing whatever of subtle vibrations. Thirdly, as few Europeans, following a racial dharma of material development, have either the opportunity or the inclination to lead the life of a recluse, the forces employed must be handled in such a way that they can be made available during the brief periods that the modern man or woman can, at the commencement of the Path, snatch from their daily avocations to give to the pursuit. They must, that is to say, be handled by a technique which enables them to be readily concentrated and equally readily dispersed, because it is not possible to maintain these high psychic tensions while living the hard-driving life of the citizen of a European city. Experience proves with unfailing regularity that the methods of psychic development which are effectual and satisfactory for the recluse produce neurotic conditions and breakdowns in the person who pursues them while compelled to endure the strain of modern life.

4. So much the worse for modern life, some may say, and adduce this undeniable fact as an argument for modifying Our Western ways of living. Far be it from me to maintain that our civilisation is perfect, or that wisdom originated and will die with us, but it appears to me that if our karma (or destiny) has caused us to be incarnated in a body of a certain racial type and temperament, it may be concluded that that is

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the discipline and experience which the Lords of Karma consider we need in this incarnation, and that we shall not advance the cause of our evolution by avoiding or evading it. I have seen so many attempts at spiritual development that were simply evasions of life's problems that I am suspicious of any system which involves a breach with the group-soul of the race. Nor am I impressed by a dedication to the higher life which manifests itself by peculiarities of clothing and bearing and by the manner of cutting, or omitting to cut, the hair. True spirituality never advertises itself.

5. The racial dharma of the West is the conquest of dense matter. If this were realised it would explain many problems in the relationships of West and East. In order that we may conquer dense matter and develop the concrete mind we are endowed by our racial heritage with a particular type of physical body and nervous system, just as other races, such as the Mongolian and the Negro, are endowed with other types.

6. It is injudicious to apply to one type of psycho-physical make-up the developing methods adapted to another; they will either fail to produce adequate results, or produce unforeseen and possibly undesirable results. To say this is not to condemn the Eastern methods, nor decry the Western constitution, which is as God made it, but to reaffirm the old adage that one man's meat is another man's poison.

7. The dharma of the West differs from that of the East; is it therefore desirable to try and implant Eastern ideals in a Westerner? Withdrawal from the earth-plane is not his line of progress. The normal, healthy Westerner has no desire to escape from life, his urge is to conquer it and reduce it to order and harmony. It is only the pathological types who long to "cease upon the midnight with no pain," to be free from the wheel of birth and death; the normal Western temperament demands "life, more life."

8. It is this concentration of life-force that the Western occultist seeks in his operations. He does not try to escape from matter into spirit, leaving an unconquered country behind him to get on as best it may; he wants to bring the Godhead down into manhood and make Divine Law prevail even in the Kingdom of the Shades. This is the root-motive for the acquisition of occult powers upon the Right-hand Path, and explains why initiates do not abandon all for the mystic Divine Union, but cultivate a White Magic.

9. It is this White Magic, which consists in the application of occult powers to spiritual ends, by means of which a large proportion of the training and development of the Western aspirant is carried out. I have seen something of a good many different systems, and in my opinion the person who tries to dispense with ceremonial is working at a great disadvantage. Development by meditation alone is a slow process in the West, because the mind-stuff upon which it has to work, and the mental atmosphere in which the work has to be done, are very resistant. The only purely meditative school of Western Yoga is that of the Quakers, and I think that they would agree that their path is for the few; the Catholic Church combines Mantra Yoga with its Bhakti Yoga.

10. It is by means of formula that the occultist selects and concentrates the forces he wishes to work with. These formulæ are based upon the Qabalistic Tree of Life, and whatever system he may be working, whether he be assuming the God-forms of Egypt or evoking the inspiration of Iacchus with chant and dance, he has the diagram of the Tree at the back of his mind. It is in the symbolism of the Tree that Western initiates are drilled, and it supplies the essential ground-plan of classification to which all other systems can be related. The Ray upon which the Western aspirant works has manifested itself through many different cultures and developed a characteristic technique in each. The modern initiate works a synthetic system, sometimes using an Egyptian, a Greek, or even a Druidic method, for different methods are best suited for different purposes and conditions. In all cases, however, the operation he designs is strictly related to the Paths of the Tree of which he is master. If he possesses the grade which corresponds to the Sephirah Netzach, he can work with the manifestation of the force of that aspect of the

Godhead (distinguished by the Qabalists by the name of Tetragrammaton Elohim) in whatever system he may select. In the Egyptian system it will be the Isis of Nature; in the Greek, Aphrodite; in the Nordic, Freya; in the Druidic, Keridwen. In other words, he possesses the powers of the Sphere of Venus in whatever traditional system he may be using. Having attained a grade in one system, he has access to the equivalent grades of all the other systems of his Tradition.

11. But although he may use these other systems as occasion serves, experience proves that the Qabalah supplies the best groundwork and the best system upon which to train a student before he begins to experiment with the pagan systems. The Qabalah is essentially monotheistic; the potencies it classifies are always regarded as the messengers of God and not His fellow-workers. This principle enforces the concept of a centralised government of the Cosmos and of the grip of the Divine Law upon the whole of manifestation—a very necessary principle with which to imbue any student of the Arcane forces. It is the purity, sanity, and clarity of the Qabalistic concepts as resumed in the formula of the Tree of Life which makes that glyph such an admirable one for the meditations that exalt consciousness and justify us in calling the Qabalah the Yoga of the West.

CHAPTER III

THE METHOD OF THE QABALAH

1. Speaking of the method of the Qabalah, one of the ancient Rabbis says that an angel coming down to earth would have to take on human form in order to converse with men. The curious symbol-system known to us as the Tree of Life is an attempt to reduce to diagrammatic form every force and factor in the manifested universe and the soul of man; to correlate them one to another and reveal them spread out as on a map so that the relative positions of each unit can be seen and the relations between them traced. In brief, the Tree of Life is a compendium of science, psychology, philosophy, and theology.

2. The student of the Qabalah goes to work in exactly the opposite way to the student of natural science; the latter builds up synthetic concepts; the former analyses abstract concepts. It goes without saying, however, that before a concept can be analysed it must first be assembled. Someone must have thought out the principles that are resumed in the symbol which is the object of meditation of the Qabalist. Who then were the first Qabalists who built up the whole scheme? The Rabbis are unanimous upon this point, they were angels. In other words, it was beings of another order of creation than humanity who gave the Chosen People their Qabalah.

3. To the modern mind this may seem as absurd a statement as the doctrine that babies are found under gooseberry bushes; but if we study the many mystical systems of

comparative religion we find that all the illuminati are in agreement upon this point. All men and women who have had practical experience of the spiritual life tell us that they are taught by

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Divine beings. We shall be very foolish if we altogether disregard such a cloud of witnesses, especially those of us who never have had any personal experience of the higher states of consciousness.

4. There are some psychologists who will tell us that the Angels of the Qabalists and the Gods and Manus of other systems are our own repressed complexes; there are others with less limited outlook who will tell us that these Divine beings are the latent capacities of our own higher selves. To the devotional mystic this is not a point of any great moment; he gets his results, and that is all he cares about; but the philosophical mystic, in other words the occultist, thinks the matter out and arrives at certain conclusions. These conclusions, however, can only be understood when we know what we mean by reality and have a clear line of demarcation between the subjective and the objective. Any one who is trained in philosophical method knows that this is asking a good deal.

5. The Indian schools of metaphysics have most elaborate and intricate systems of philosophy which attempt to define these ideas and render them thinkable; and though generations of seers have given their lives to the task, the concepts still remain so abstract that it is only after a long course of discipline, called Yoga in the East, that the mind is able to apprehend them at all.

6. The Qabalist goes to work in a different way. He does not attempt to make the mind rise up on the wings of metaphysics into the rarefied air of abstract reality; he formulates a concrete symbol that the eye can see, and lets it represent the abstract reality that no untrained human mind can grasp.

7. It is exactly the same principle as algebra. Let X represent the unknown quantity, let Y represent the half of X, and let Z represent something we know. If we begin to experiment with Y; to find out its relation to Z, and in what proportions, it soon ceases to be entirely unknown; we have learnt something at any rate about it; and if we are sufficiently skilful we may in the end be able to express Y in terms of Z, and then we shall begin to understand X.

8. There are a great many symbols which are used as objects of meditation; the Cross in Christendom; the God-forms in the Egyptian system; phallic symbols in other faiths. These symbols are used by the uninitiated as a means of concentrating the mind and introducing into it certain thoughts, calling up certain associated ideas, and stimulating certain feelings. The initiate, however, uses a symbol-system differently; he uses it as an algebra by means of which he will read the secrets of unknown potencies; in other words, he uses the symbol as a means of guiding thought out into the Unseen and Incomprehensible.

9. And how does he do this? He does it by using a composite symbol; a symbol which is an unattached unit would not serve his purpose. In contemplating such a composite symbol as the Tree of Life he observes that there are definite relations between its parts. There are some parts of which he knows something; there are others of which he can intuit something, or, more crudely, make a guess, reasoning from first principles. The mind leaps from one known to another known and in so doing traverses certain distances, metaphorically speaking; it is like a traveller in the desert who knows the situation of two oases and makes a forced march between them. He would never have dared to push out into the desert from the first oasis if he had not known the location of the second; but at the end of his journey he not only knows much more about the characteristics of the second oasis, but he has also observed the country lying between them. Thus, making forced marches from oasis to oasis, backwards and forwards across the desert, he gradually explores it; nevertheless, the desert is incapable of supporting life.

10. So it is with the Qabalistic system of notation. The things it renders are unthinkable- and yet the mind, tracking from symbol to symbol, manages to think about them; and although we have to be content to see in a glass darkly, yet we have every reason to hope that ultimately we shall see face to

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face and know even as we are known; for the human mind grows by exercise, and that which was at first as unthinkable as mathematics to the child who cannot manage his sums, finally comes within the range of our realisation. By thinking about a thing, we build concepts of it.

11. It is said that thought grew out of language, not language out of thought. What words are to thought, symbols are to intuition. Curious as it may seem, the symbol precedes the elucidation; that is why we declare that the Qabalah is a growing system, not a historic monument. There is more to be got out of the Qabalistic symbols to-day than there was in the time of the old dispensation because our mental content is richer in ideas. How much more, for instance, does the Sephirah Yesod, wherein work the forces of growth and reproduction, mean to the biologist than to the ancient rabbi? Everything that has to do with growth and reproduction is resumed in the Sphere of the Moon. But this Sphere, as represented upon the Tree of Life, is set about with Paths leading to other Sephiroth; therefore the biological Qabalist knows that there must be certain definite relationships between the forces subsumed in Yesod and those represented by the symbols assigned to these Paths. Brooding over these symbols, he gets glimpses of relationships that do not reveal themselves when the material aspect of things is considered; and when he comes to work these out in the material of his studies he finds that therein are hidden important clues; and so upon the Tree, one thing leads to another, explanation of hidden causes arising out of the proportions and relations of the various individual symbols composing this mighty synthetic glyph.

12. Each symbol, moreover, admits of interpretation upon the different planes, and through its astrological associations can be related to the gods of any pantheon, thus

opening up vast new fields of implication in which the mind ranges endlessly, symbol leading on to symbol in an unbroken chain of associations; symbol confirming symbol as the many-branching threads gather themselves together into a synthetic glyph once more, and each symbol capable of interpretation in terms of whatever plane the mind may be functioning upon.

13. This mighty, all-embracing glyph of the soul of man and of the universe, by virtue of its logical association of symbols, evokes images in the mind; but these images are not randomly evolved, but follow along well-defined association-tracks in the Universal Mind. The symbol of the Tree is to the Universal Mind what the dream is to - the individual ego - it is a glyph synthetised from subconsciousness to represent the hidden forces.

14. The universe is really a thought-form projected from the mind of God. The Qabalistic Tree might be likened to a dream-picture arising from the subconsciousness of God and dramatising the subconscious content of Deity. In other words, if the universe is the conscious end-product of the mental activity of the Logos, the Tree is the symbolic representation of the raw material of the Divine consciousness and of the processes whereby the universe came into being.

15. But the Tree applies not only to the Macrocosm but to the Microcosm which, as all occultists realise, is a replica in miniature. It is for this reason that divination is possible. That little-understood and much-maligned art has for its philosophical basis the System of Correspondences represented by symbols. The correspondences between the soul of man and the universe are not arbitrary, but arise out of developmental identities. Certain aspects of consciousness were developed in response to certain phases of evolution, and therefore embody the same principles; consequently they react to the same influences. A man's soul is like a lagoon connected with the sea by a submerged channel; although to all outward seeming it is land-locked, nevertheless its water-level rises and falls with the tides of the sea because of the hidden connection. So it is with human consciousness, there is a subconscious connection between each individual soul and the World-soul deep hidden in the most primitive depths of subconsciousness, and in consequence we share in the rise and fall of the cosmic tides.

16. Each symbol upon the Tree represents a cosmic force or factor. When the mind concentrates upon it, it comes into touch with that force; in other words, a surface channel, a channel in consciousness, has been made between the conscious mind of the individual and a particular factor in the world-soul, and through this channel the waters of the ocean pour into the lagoon. The aspirant who uses the Tree as his meditation-symbol establishes point by point the union between his soul and the world-soul. This results in a tremendous access of energy to the individual soul; it is this which endows it with magical powers.

17. But just as the universe must be ruled by God, so must the many-sided soul of man be ruled by its god-the spirit of man. The Higher Self must dominate its universe or there will be unbalanced force; each factor will rule its own aspect, and they will war among

themselves. Then do we have the rule of the Kings of Edom, whose kingdoms are unbalanced force.

18. Thus do we see in the Tree a glyph of the soul of man and the universe, and in the legends associated with it the history of the evolution of the soul and the Way of Initiation.

CHAPTER IV

THE UNWRITTEN QABALAH

1. The point of view from which I approach the Holy Qabalah in these pages differs, so far as I know, from that of all other writers on the subject, for to me it is a living system of spiritual development, not a historical curiosity. Few people, even among those interested in occultism, realise that there is an active Esoteric Tradition in our midst, handed down in private manuscripts and by "mouth to ear." Still fewer know that it is the Holy Qabalah, the mystic system of Israel, which forms its basis. But where may we look more aptly for our occult inspiration than to the Tradition which gave us the Christ?

2. The interpretation of the Qabalah is not to be found, however, among the Rabbis of the Outer Israel, who are Hebrews after the flesh, but among those who are the Chosen People after the spirit—in other words, the initiates. Neither is the Qabalah, as I have learnt it, a purely Hebraic system, for it has been supplemented during medieval times by much alchemical lore and by the intimate association with it of that most marvellous system of symbolism, the Tarot.

3. In my presentation of the subject, therefore, I do not appeal so much to tradition in support of my views, as to modern practice among those who make use of the Qabalah as their method of occult technique. It may be 'alleged against me that the ancient Rabbis knew nothing of some of the concepts here set forth; to this I reply that it is hardly to be expected that they should, as these things were not known in their day, but are the work of their successors of the Spiritual Israel. For my part, although I would not willingly mislead

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anyone concerning the teachings of those of ancient days, and upon matters of historical accuracy stand subject to correction from any who are better informed than I am in these matters (and their name is legion), I care not one jot for the authority of tradition if it hampers the free development of a system of such practical value as the Holy Qabalah, and I use the work of my predecessors as a quarry whence I fetch the stone to build my city. Neither am I limited to this quarry by any ordinance that I know of; but fetch also cedar from Lebanon and gold from Ophir if it suits my purpose.

4. Let it be clearly understood, therefore, that I do not say, This is the teaching of the ancient Rabbis; rather do I say, This is the practice of the modern Qabalists, and for us a much more vital matter, for it is a practical system of spiritual unfoldment; it is the Yoga of the West.

5. Having thus guarded myself as far as possible against blame for not having done what I never undertook to do, let me now define my own position in the matter of scholarship and general qualifications for the task in hand. So far as actual scholarship goes, I am in the same class as William Shakespeare, having little Latin and less Greek, and of Hebrew only that peculiar portion which is cultivated by occultists-the ability to transliterate unpointed Hebrew script for the purposes of Gematric calculations. Of any knowledge of Hebrew as a language I am guiltless.

6. Whether such frank acknowledgment of my deficiencies will serve to disarm criticism I do not know; no doubt it will be alleged against me, and not without justification, that one so ill-equipped should not have undertaken the task at all. To this I reply that if one saw a man dying injured, should the admitted absence of a medical qualification debar one from going to his assistance and giving him what help one could, pending the arrival of qualified attention? My work upon the Qabalah is of the nature of first aid. I find an invaluable system lying neglected, and ill-qualified for the task as I may be, I am striving to draw attention to its possibilities and restore it to its proper place as the key to Western occultism; and it is my chief hope in so doing that it may attract the attention of scholars, and that they will continue the task of translation and investigation of the Qabalistic manuscripts, which are as yet a vein of which only the outcroppings have been worked.

7. One qualification for my task I can plead in justification, however. For the last ten years I have lived and moved and had my being in the Practical Qabalah; I have used its methods both subjectively and objectively till they have become a part of myself; and I know from experience what they yield in psychic and spiritual results, and their incalculable value as a method of using the mind.

8. It is not required of those who would use the Qabalah as their Yoga that they should acquire any extensive knowledge of the Hebrew language; all they need is to be able to read and write the Hebrew characters. The modern Qabalah has been pretty thoroughly naturalised in the English language, but it retains, and must ever retain, all its Words of Power in Hebrew, which is the sacred language of the West just as Sanscrit is the sacred language of the East. There are those who have objected to the free employment of Sanscrit terms in occult literature, and no doubt they will object even more strongly to the employment of Hebrew characters, but their use is unavoidable, for every letter in Hebrew is also a number, and the numbers to which words add up are not only an important clue to their significance, but can also be used to express the relationships existing between different ideas and potencies.

9. According to MacGregor Mathers, in the admirable essay which forms the introduction to his book, the Qabalah is usually classed under four heads:

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The Practical Qabalah, which deals with talismanic and ceremonial magic.

The Dogmatic Qabalah, which consists of the Qabalistic literature.

The Literal Qabalah, which deals with the use of letters and numbers.

The Unwritten Qabalah, which consists of a correct knowledge of the manner in which the symbol-systems are arranged on the Tree of Life, and concerning which MacGregor Mathers says, "I may say no more on this point, not even whether I myself have or have not received it." But as this portentous hint is elaborated by the late Mrs MacGregor Mathers in her introduction to the new edition of his book in the following plain-spoken words, "Simultaneously with the publication of the Qabalah in 1887, he received instructions from his occult teachers to prepare what was eventually to become his esoteric school," it may be justifiable to say that if he did receive the Unwritten Qabalah, it has for some years ceased to be unwritten, for after a quarrel with MacGregor Mathers, Aleister Crowley, the well-known author and scholar, published the lot. His books are now rare and hard to come by, and being much valued by the more scholarly of esotericists, their price has gone up out of sight, and they seldom come into the second-hand book market.

10. The breaking of an initiation oath is a serious matter, and a thing that I, for my part, do not care to do; but I admit of no authority that debars me from collecting and collating all available material that has been published upon any subject, and interpreting it according to the best of my understanding. In these pages it is the system given by Crowley of which I shall avail myself to supplement the points upon which MacGregor Mathers, Wynn Westcott, and A. E. Waite, the principal modern authorities upon the Qabalah, are silent.

11. As to whether I myself have received any knowledge of the Unwritten Qabalah, it would as ill beseem me as MacGregor Mathers to be explicit upon this point, and having followed his classic example of burying my head in the sand and waving my tail, I will return to the consideration of the matter in hand.

12. The essence of the Unwritten Qabalah lies in the knowledge of the order in which certain sets of symbols are arranged upon the Tree of Life. This Tree, Otz Chiim, consists of the Ten Holy Sephiroth arranged in a particular pattern and connected by lines which are called the Thirty-two Paths of the Sepher Yetzirah, or Divine Emanations (see The Sepher Yetzirah, by Wynn Westcott). Here there exists one of the "blinds," or traps for the uninitiated, in which the ancient Rabbis delighted. We find, if we count them, that there are twenty-two, not thirty-two Paths upon the Tree; but for their purposes the Rabbis treated the Ten Sephiroth themselves as Paths, thus misleading the uninitiated.

Thus the first ten Paths of the Sepher Yetzirah are assigned to the Ten Sephiroth, and the following twenty-two to the actual Paths themselves. It will then be seen how the twenty-two letters of the Hebrew alphabet can be associated with the Paths without discrepancy or overlapping. With them also are associated the twenty-two Tarot trumps, the Atus, or Abodes of Thoth. Concerning the Tarot cards there are three modern authorities of note: Dr Encausse, or "Papus," the French writer; Mr A. E. Waite; and the MSS. of MacGregor Mathers' Order of the Golden Dawn, which Crowley published upon his own authority. All three are different. Concerning the system Mr Waite gives, he himself says, "There is another method known to initiates." There is reason to suppose that this is the method used by Mathers. Papus disagrees with both these writers in his method, but as his system does violence to many of the correspondences when placed upon the Tree, the final test of all systems, and as the Mathers-Crowley system fits admirably, I think we may justly conclude that the latter is the correct traditional order, and I propose to adhere to it in these pages.

13. The Qabalists further placed upon the Paths of the Tree the Signs of the Zodiac, the Planets, and the Elements. Now there are twelve Signs, seven Planets, and four Elements, making twenty-three symbols in all. How are these to be fitted on to the Twenty-two Paths? Herein is another "blind," but the solution is simple. Upon the physical plane

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we are ourselves in the Element of Earth, therefore that symbol does not appear upon the Paths which lead into the Unseen. Remove this, and we are left with twenty-two symbols, which fit accurately and, correctly placed, are found to correspond perfectly with the Tarot trumps, each elucidating the other in the most remarkable fashion, and giving the keys to esoteric astrology and Tarot divination.

14. The essence of each Path is to be found in the fact that it connects two of the Sephiroth, and we can only understand its significance by taking into account the nature of the linked Spheres upon the Tree. But a Sephirab cannot be understood upon a single plane; it has a fourfold nature. The Qabalists express this by saying that there are four worlds:

Atziluth, the Archetypal World, or World of Emanations; the Divine World.

Briah, the World of Creation, also called Khorsia, the World of Thrones.

Yetzirah, the World of Formation and of Angels.

Assiah, the World of Action; the World of Matter.
(See MacGregor Mathers, *The Qabalah Unveiled*.)

15. The Ten Holy Sephiroth are held to have each its own point of contact with each of the four Worlds of the Qabalists. In the Atziluthic World they manifest through the Ten Holy Names of God; in other words, the Great Unmanifest, shadowed forth through the

Three Negative Veils of Existence which hang behind the Crown, declares itself in manifestation as ten different aspects which are represented by the different names used to denote Deity in the Hebrew Scriptures. These are variously rendered in the Authorised Version, and a knowledge of their true significance and the spheres to which they belong enables us to read many of the riddles of the Old Testament.

16. In the Briatic World the Divine Emanations are held to manifest through the Ten Mighty Archangels, whose names play such an important part in ceremonial magic; it is the worn and effaced remnants of these Words of Power that are the "barbarous names of evocation" of mediaeval magic, not one letter of which may be changed." Why this is so may readily be seen when we remember that in Hebrew a letter is also a number, and the numbers of a Name have an important significance.

17. In the Yetziratic World the Divine Emanations manifest, not through a single Being, but through different types of beings, which are called the Angelic Hosts or Choirs.

18. The Assiatic World is not, strictly speaking, the World of Matter when viewed from the Sephirotic standpoint, but rather the Lower Astral and Etheric Planes which, together, form the background of matter. Upon the physical plane the Divine Emanations manifest through what may not inaptly be called the Ten Mundane Chakras, likening these centres of manifestation to the centres that exist in the human body, an exact analogy. These Chakras are the Primum Mobile or First Swirlings, the Sphere of the Zodiac, the seven planets, and the Elements taken together-ten in all.

19. It will be seen from the foregoing that each Sephirah will therefore consist, firstly, of its Mundane Chakra; secondly, of an angelic host of beings, Devas or Archons, Principalities or Powers, according to the terminology used; thirdly, an Arch-angelic Consciousness, or Throne; and fourthly, a special aspect of the Deity. God as He is, in His entirety, being hidden behind the Negative Veils of Existence, incomprehensible to unenlightened human consciousness.

20. The Sephiroth may justly be considered macrocosmic, and the Paths microcosmic; for the Sephiroth, connected as they sometimes are in old diagrams by a flash of lightning, which is often depicted as hilted like a fiery sword, represent the successive Divine Emanations which constitute creative evolution; whereas the Paths represent the successive stages of the unfolding of cosmic realisation in human consciousness; in old pictures a serpent is often depicted as twined about the boughs of the Tree. This is the serpent Nechushtan "who holdeth his tail in his mouth," the symbol of wisdom and initiation. The coils of this serpent, when correctly arranged

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upon the Tree, cross each of the Paths in succession and see to indicate the order in which they should be numbered. With the help of this glyph, then, it is a simple matter to arrange all the tables of symbols in their correct positions upon the Tree, granted that the symbols are given in their correct order in the tables. In certain modern books which rank

as authorities upon the subject the correct order is not given, the writers apparently holding that this should not be revealed to the uninitiated. But as this order is given correctly in certain older books, and, for the matter of that, in the Bible itself and the Qabalistic literature, there seems to me no point in deliberately misleading students with spurious information. To refuse to divulge anything may be justifiable, but how is it possible to justify the handing on of misleading statements? No one is going to be persecuted nowadays for their studies in unorthodox sciences, so there can be but one purpose in withholding teaching that relates solely to the theory of the universe and the philosophy arising therefrom, and in no way to the methods of practical magic, and that purpose is to retain a monopoly of the knowledge which confers prestige, if not power.

21. For my part I believe that this selfishness and exclusiveness is the bane of the occult movement rather than its safeguard. It is the old sin of retaining the knowledge of God in the hands of a priesthood and denying it to all outside the sacred clan; justifiable enough when the people were savages, but unjustifiable in the case of the modern student. For when all is said and done, the desired information can be worked out from existing literature by those who care to take the trouble, or purchased plainly set forth by those who can afford high prices for books now rare. Surely the possession of ample time and ample cash should not be the test of the fitness to obtain the Sacred Wisdom?

22. No doubt I shall expose myself to a shower of abuse from the self-constituted guardians of this knowledge who may hold that their precious secrets have been betrayed. To this I reply that I am not betraying anything that is secret, but collecting that which has already been given to the world and is of a simple and well-known nature. When I first had access to certain manuscripts, I believed them to be secret, and unknown to the world at large, but a wider acquaintance with occult literature has revealed to me that the information is to be found scattered broadcast through it. Much, in fact, to which the initiate is sworn to secrecy has been published by Mathers and Wynn Westcott themselves, and as recently as 1926 a new edition of Mathers' work on the Qabalah was brought out under the editorship of his widow (who may be assumed to have known his wishes), and in that work will be found most of the tables that I give in these pages. As these catalogues of beings were originally given to the world by Isaiah, Ezekiel, and various mediaeval Rabbis, it may justly be held that the copyright in them has lapsed owing to the passage of time. In any case such ownership as there may be in these ideas is vested in the original author and not in any subsequent commentator, and that author, according to the Qabalah itself, is the Archangel Metatron.

23. Much that was once common knowledge has been gathered up and confined under the initiate's oath of secrecy. It is Crowley's jibe at his teachers that they bound him to secrecy with terrible oaths and then "confided the Hebrew alphabet to his safe keeping."

24. The philosophy of the Qabalah is the esotericism of the West. In it we find such a cosmogony as is found in the Stanzas of Dyman, which were the basis of Mme Blavatsky's work. Herein she found the framework of traditional doctrine which she expounded in her great book, *The Secret Doctrine*. This Qabalistic Cosmogony is the Christian Gnosis. Without it we have an incomplete system in our religion, and it is this

incomplete system which has been the weakness of Christianity. The Early Fathers, in the homely metaphor, threw away the baby with the bath-water. A very cursory acquaintance with the Qabalah serves to show that here we have the essential keys to the riddles of Scripture in general and the prophetic books in particular. Is there any good

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reason why initiates of the present day should put all this knowledge into a secret box and sit upon the lid? If they consider that I am wrong to give accurate information upon matters which they consider their private preserve, I reply that this is a free country and they are entitled to their opinion.

CHAPTER V NEGATIVE EXISTENCE

1. The esotericist, when endeavouring to formulate his philosophy for communication to others, is confronted by the fact that his knowledge of the higher forms of existence is obtained by a process other than thought; and this process only commences when thought is left behind. Consequently it is only in that region of consciousness which transcends thought that the highest form of transcendental ideas is known and understood; and it is only to those who are able to use this aspect of consciousness that he can communicate his ideas in their original form. When he wants to communicate these ideas to those who have had no experience of this mode of consciousness, he must either crystallise them into form or fail to convey any adequate impression. Mystics have used every imaginable simile in the endeavour to convey their impressions; philosophers have lost themselves in a maze of words; and all to no purpose so far as the unilluminated soul is concerned. The Qabalists, however, use another method. They do not try to explain to the mind that which the mind is not equipped to deal with; they give it a series of symbols to meditate upon, and these enable it to build the stairway of realisation step by step and to climb where it cannot fly. The mind can no more grasp transcendent philosophy than the eye can see music.

2. The Tree of Life, as cannot too often be emphasised, is not so much a system as a method; those who formulated it realised the important truth that in order to obtain clarity of vision one must circumscribe the field of vision. Most Philosophers founded their systems upon the Absolute; but

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this is a shifting foundation, for the human mind can neither define nor grasp the Absolute. Some others try to use a negation for their foundation, declaring that the Absolute is, and must ever be, unknowable. The Qabalists do neither of these things.

They content themselves with saying that the Absolute is unknown to the state of consciousness which is normal to human beings.

3. For the purposes of their system, therefore, they draw a veil at a certain point in manifestation, not because there is nothing there, but because the mind, as such, must stop there. When the human mind has been brought to its highest stage of development, and consciousness can detach itself ~ and, as it were, stand upon its own shoulders, we may be able to penetrate the Veils of Negative Existence, as they are called. But for all practical purposes we can understand the nature of the cosmos if we are content to accept the Veils as philosophical conventions, and realise that they correspond to human limitations, not to cosmic conditions. The origin of things is inexplicable in terms of our philosophy. However far we push our inquiries back into origins in the world of manifestation, we find a preceding existence. It is only when we are content to draw the Veil of Negative Existence across the path which leads back to beginnings that we get a background against which a First Cause becomes visible. And this First Cause is not a rootless origin, but a First Appearance on the Plane of Manifestation. Thus far and no farther can the mind go back; but we must always remember that different minds go back different distances, and that for some the Veil is drawn in one place, and for others in another. The ignorant man goes no further than the concept of God as an old man with a long white beard who sat on a golden throne and gave orders for creation. The scientist will go back a little further before he is compelled to draw a veil called the ether; and the philosopher will go back yet further before he draws a veil called the Absolute; but the initiate will go back furthest of all because he has learnt to do his thinking in symbols, and symbols are to the mind what tools are to the hand-an extended application of its powers.

4. The Qabalist takes for his starting-point Kether, the Crown, the first Sephirah~ which he symbolises by the figure One, Unity, and by the Point within the Circle. From this he traces backward the three Veils of Negative Existence. This is quite a different matter from starting at the Absolute and trying to work forwards into evolution. It may not yield immediately accurate and complete knowledge of the origin of all things, but it enables the mind to make a start; and unless we can make a start we have no hope of a finish.

5. The Qabalist, then, starts where he can-at the first point that is within the reach of finite consciousness. Kether is equated with the most transcendent form of God that we can conceive, Whose name is Ehieh, translated in the Authorised Version of the Bible as "I am," or, more explicitly, the Self-Existing One, Pure Being.

6. But these words are words and nothing more unless they convey an impression to the mind, and in themselves they cannot do that. They must be related to other ideas before they have any significance. We only begin to understand Kether when we study Chokmah, the Second Sephirah, its emanation; it is only when we see the full unfoldment of the Ten Sephiroth that we are ready to approach Kether, and then we approach it with the data that gives us the key to its nature. In working with the Tree it is wisest to keep on going over it, rather than to concentrate upon a single point until it is mastered, for one thing explains another, and it is out of the perception of the relationships between the

different symbols that enlightenment arises. Again we say, the Tree is a method of using the mind, not a system of knowledge.

7. But at the moment we are not engaged in the study of the Emanations, but of origins, so far as the human mind may hope to penetrate them; and paradoxical as it may appear, we shall penetrate further when we draw the Veils across them than when we try to pierce the darkness. We will, then, sum up the position of Kether in one sentence, a sentence

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that can have but little significance for the student approaching the subject for the first time, but which must be borne in mind, for its significance will begin to dawn presently. In so doing, we are adhering to the ancient esoteric tradition of giving the student a symbol to incubate till it hatches in his mind, rather than explicit instruction which would convey nothing to him.

The seed-sentence then, which we cast into the subconscient mind of the reader, is this: "Kether is the Malkuth of the Unmanifest." Mathers says (*op. cit.*): "The limitless ocean of negative light does not proceed from a centre, for it is centreless, but it concentrates a centre, which is the number One of the manifested Sephiroth, Kether, the Crown, the First Sephirah."

8. These words in themselves contain contradictions and unthinkable; negative light is simply a way of saying that the thing described, though having certain qualities in common with light, is nevertheless not light as we know it. This tells us very little about that which it is intended to describe. We are told not to make the mistake of thinking of it as light, but we are not told how to think of it as it really is, and for the very good reason that the mind is not equipped with any images under which to represent it, and must therefore let it alone till growth takes place. Nevertheless, although these words do not tell us all that we would like to know, they convey certain images to imagination; these sink into the subconscious mind which are related to them. Thus knowledge grows from more to more when the Qabalistic method is given its practical application as the Yoga of the West.

9. The Qabalists recognise four planes of manifestation, and three planes of unmanifestation, or Negative Existence. The first of these is called AIN, Negativity; the second, AIN SOPH, the Limitless; the third, AIN SOPH AUR, the Limitless Light. It is out of this last that Kether is concentrated. These three terms are called the three Veils of Negative Existence - depending back from Kether; in other words, they are the algebraic symbols that enable us to think of that which transcends thought, and which at the same time hide that which they represent; they are the masks of transcendent realities. If we think of the states of negative existence in terms of anything that we know, we shall err, for whatever else they may be, they cannot be that, being unmanifest. The expression "Veils," therefore, teaches us to use these ideas as counters, of no value in themselves, but useful to us in our calculations. This is the true use of all symbols; they veil that which they represent until we can reduce them to terms we can comprehend; nevertheless they enable us to use in our calculations ideas which would otherwise be unthinkable.

And as the essence of the Tree lies in the fact that it causes its symbols to elucidate one another by means of their relative positions, these Veils serve as the scaffolding of thought, enabling us to take our bearings in regions as yet uncharted. Such Veils, or non-concrete symbols, are, however, of no value to us unless one side of the Veil abuts upon known country. The Veils, in fact, while they conceal that which they represent, enable us to see clearly that to which they form a background. This is their function, and the only reason they are referred to. It is only by reason of our infirmities that we need to have these unresolvable symbols presented to us, and the mind disciplined in esoteric philosophy soon learns to work within these limitations and accept as a painted veil the symbol of that which lies beyond its ken. This way lies the unfoldment of wisdom, for the mind grows with what it feeds upon, and one of these days, when we have climbed to Kether, we may hope to stretch out our hands and rend the Veil and look through into the Limitless Light. The esotericist does not limit himself by declaring the Unknown to be the Unknowable, for he is above all things an evolutionist, and knows that that which we cannot compass to-day we may achieve to-morrow of cosmic time. He knows, too, that evolutionary time is an individual matter upon the inner planes, and is measured, not regulated, by the revolution of the earth upon its axis.

10. These three Veils - AIN, Negativity; AIN SOPH, the

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Limitless ; and AIN SOPH AUR, the Limitless Light - though we cannot hope to understand them, nevertheless suggest to our minds certain ideas. Negativity implies Being or existence of a nature which we cannot comprehend. We cannot conceive of a thing which is, and yet is not; therefore we must conceive of a form of being of which we have never had any conscious experience; a form of being which, according to our concepts of existence, does not exist, and yet, if one may express it so, exists according to its own idea of existence. In the words of a very wise man: There are more things in heaven and earth than are dreamt of in our philosophy.

11. But although we say that Negative Existence is outside the range of our realisation, it does not mean that we are outside the range of its influence. If this were so, we could dismiss it as non-existent so far as we are concerned, and our interest in it would be at an end. On the contrary, although we have not direct access to its being, all that we know as existing has its roots in this Negative Existence, so that, although we cannot know it directly, we have experience of it at one remove. That is to say, although we cannot know its nature, we know its effects, in the same way as we are ignorant of the nature of electricity yet are able to turn it to good account in our lives, and from our experience of its effects we are able to come to certain conclusions concerning some at least of the qualities it must possess. Those who have penetrated furthest into the Unseen have given us symbolic descriptions by means of which we may turn our minds in the direction of the Absolute, even if we cannot reach it. They have spoken of Negative Existence as Light: "Ain Soph Aur, the Limitless Light." They have spoken of the First Manifest as Sound: "In the beginning was the Word." I remember once hearing a man, who was an adept if ever there was one, say, "If you want to know what God is, I can tell you in one

word: God is pressure." And immediately an image leapt to my mind and a realisation followed. I could conceive the outflowing of life through every channel of existence. I felt that a genuine realisation of the nature of God had been conveyed to me. And yet, if one cattle to analyse the words, there was nothing in them; nevertheless they had the power to convey an image, a symbol, to the mind, and the mind, working upon it in the realm of intuition beyond the sphere of reason, achieved a realisation, even if that realisation could only be reduced to the sphere of concrete thought as an image.

12. We must clearly realise that in these highly abstract regions the mind can use nothing but symbols; but these symbols have the power to convey realisations to minds that know how to use them; these symbols are the seeds of thought whence understanding arises, even if we are not able to expand the symbol itself into a concrete realisation.

13. Little by little, like a rising tide, realisation is concreting the Abstract, assimilating and expressing in terms of its own nature things which belong to another sphere; and we shall make a great mistake if we try to prove with Herbert Spencer that because a thing is unknown by any capacity of the mind we at present possess, that it must for ever be Unknowable. Time is not only increasing our knowledge, but evolution is increasing our capacity and initiation, which is the forcing-house of evolution, bringing faculties to birth out of due season, brings the consciousness of the adept within reach of vast apprehensions which are as yet below the horizon of the human mind. These ideas, though clearly apprehended by himself after another mode of consciousness, cannot be conveyed by him to anyone who does not share this mode of consciousness. He can only put them forth in symbolic form; but any mind that has in any way had experience~ of this wider mode of functioning will be able to lay hold on these ideas on their own plane, although it may be unable to translate them into the sphere of conscious thought. In this way, therefore, in the literature of esoteric science there are scattered seed-ideas such as "God is pressure" and "Kether is the Malkuth of Negative Existence." These images, whose content does not belong to our sphere at all, are as the male germs of thought which fecundate the ova of concrete realisation. In them-

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selves they are incapable of maintaining more than the fugitive existence in consciousness as a flash of realisation, but without them the ova of philosophical thought will be infertile. Impregnated by them, however, though their substance is absorbed and lost in the very act of impregnation growth takes place within the formless germ of thought, and ultimately, after due gestation beyond the threshold of consciousness, the mind gives birth to an idea.

14. If we want to get the best out of our minds, we must learn to allow for this period of latency, this impregnation of our minds by something outside our plane of existence, and its gestation beyond the threshold of consciousness. The invocations of an initiation ceremony are designed to call down this impregnating influence upon the consciousness of the candidate. Hence it is that the Paths of the Tree, which are the stages of

illumination of the soul, are intimately associated with the symbolism of initiation ceremonies.

CHAPTER VI

OTZ CHIIM, THE TREE OF LIFE

1. Before we can understand the significance of any individual Sephirah, we must grasp the broad outlines of the OTZ CHIIM, the Tree of Life, as a whole.
2. It is a glyph, that is to say a composite symbol, which is intended to represent the cosmos in its entirety and the soul of man as related thereto; and the more we study it, the more we see that it is an amazingly adequate representation; we use it as the engineer or the mathematician uses his sliding-rule, to scan and calculate the intricacies of existence, visible and invisible, in external nature or the hidden depth of the soul.
3. It is represented, as will be seen from diagram III, as a set of ten circles arranged in a certain pattern, and connected among themselves by lines. The circles are the Ten Holy Sephiroth, and the connecting lines are the Paths, twenty-two in number.
4. Each Sephirah (which is the singular form of the word of which Sephiroth is the plural) is a phase of evolution, and in the language of the Rabbis they are called the Ten Holy Emanations. The Paths between them are phases of subjective consciousness, the Paths or grades (Latin, *gradus*, step) by which the soul unfolds its realisation of the cosmos. The Sephiroth are objective; the Paths are subjective.
5. Let it be recalled again that I am not expounding the traditional Qabalah of the Rabbis as a historical curio, but the structure that has been raised upon it by generations of students, initiates all of them, adepts some of them, who have made the Tree of Life their instrument of spiritual development and magical work. This is the modern Qabalah, the

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Alchemical Qabalah as it has sometimes been called, and it contains all manner of things beside traditional Rabbinical lore, as will be seen in due course.

6. Let us now consider the general lay-out and significance of the Tree. It will be seen that the circles which represent the Sephiroth are arranged in three vertical columns (see diagram I), and that at the head of the centre, higher than any other, forming the apex of the topmost triangle of Sephiroth, is the Sephirah Kether, to which we referred in the previous chapter. To quote again the words of MacGregor Mathers, "The limitless ocean of negative light does not proceed from a centre, for it is centreless, but it concentrates a

centre, which is the number one of the manifested Sephiroth, Kether, the Crown, the First Sephirah."

7. Mme Blavatsky draws from Eastern sources the term "The point within the circle" to express the First Becoming of manifestation, and the idea is contained in the Rabbinical term, Nequdah Rashunab, the Primal Point, a name applied to Kether.

S. But Kether does not represent a position in space. The Am Soph Aur has been called a circle whose centre is every-where and whose circumference is nowhere, a statement which, like so many in occultism, is inconceivable, yet nevertheless presents an image to the mind and therefore serves its purpose. Kether, then (and for the matter of that, all the other Sephiroth), is a state or condition of existence. We must always bear in mind that the planes do not tower up one above another into the empyrean like the storeys of a building, but are conditions of being, states of existence of different types, and though they developed successively in time, they occur simultaneously in space; existence of all types being present in a single being, as we realise when we remember that the being of man is made up of a physical body, emotions, mind, and spirit, all occupying the same space at the same time.

9. If anyone has ever watched a heated liquid, at saturation point, crystallise out as it cools, they will have a useful symbol of Kether. Fill a tumbler with boiling water and dissolve in it as much sugar as it will take up, and then, as the mixture cools, watch the sugar crystals appearing. When you have done this in actuality, and not merely read about it, you will have a concept under which you can think of the First Manifest coming into existence out of the Primordial Unmanifest. The liquid is transparent and formless, but a change occurs within it, and crystals, solid, visible, and of a definite form, begin to appear. Equally may we conceive that a change occurs within the Limitless Light, and Kether crystallises out.

10. I do not propose at the present moment to go deeply into the nature of any of the Sephiroth, but merely to indicate the general scheme of the Tree. We shall go over the ground again and again in the course of these pages until a comprehensive concept is built up. This can only be done gradually, and if we spend a great deal of time upon an individual point before the student has a general concept, much of that time will be wasted because the bearing of that concept on the scheme as a whole will not be understood. The Rabbis themselves apply to Kether the titles, Concealed of the Concealed, and the Inscrutable Height, hinting that there is not a great deal that the human mind can hope to know about Kether.

11. It is worthy of note that Exoteric Judaism, to whose liabilities Christianity is the not altogether fortunate heir, does not contain any concept of the Emanations, or overflowing of the Sephiroth one from another. It declares that God made the sea and the hills and the beasts of the field, and we visualise this process, if we visualise it at all, as the work of a celestial craftsman fashioning each new phase of manifestation and putting the finished product in its place in the world. This concept kept science back for hundreds of years in Western Europe, and in the end men of science had to break with religion and endure

persecution as heretics in order to arrive at that conception of evolution which was explicitly taught in the Mystic Tradition of Israel, a tradition with which the writers of the Old Testament were unquestionably familiar, for their works are full of Qabalistic references and implications.

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12. The Qabalah does not conceive of God as fabricating creation stage by stage, but thinks of the different phases of manifestation as evolving one from another, as if each Sephirah were a pool which, being filled, overflowed into a lower pool. To borrow again from MacGregor Mathers, hidden moan acorn is an oak with its acorns, and hidden in each of these is an oak with *its* acorns. So each Sephirah contains the Potentiality of all that come after it in the scale of downflowing manifestation. Kether contains the rest of the Sephiroth, nine in number; and Chokmah, the second, contains the potentialities of all its successors, eight in number. But in each Sephirah only one aspect of manifestation is unfolded; the subsequent ones remain latent, and the preceding ones are received by reflection. Each Sephirah, then, is a pure form of existence in its essence; the influence of preceding phases of evolution is external to it, being reflected. These aspects, as it were, having been crystallised out in the previous stages, are no longer in solution in the outflowing stream of manifestation which ever proceedeth from the Unmanifest through the channel of Kether. When therefore we want to find the essential nature, the basis of manifestation, of a particular type of existence, we get it in the Sephirah to which it corresponds when we meditate upon that Sephirah in its primal form; for there are four forms, or worl[ds], under which the Qabalists conceive of the Tree, and these we will consider in due course. They are only referred to now in order that the student may have enough background to see his picture in perspective.

13. The student will find it very helpful to refer to the chapters in *The Ancient Wisdom*, by Annie Besant, which deal with the phases of evolution. These throw much light upon the subject with which we are dealing, though the system of classification is not the same.

14. Let us conceive of Kether, then, as a fountain which fills its basin, and the overflow therefrom feeds another fountain, which in its turn fills its basin and overflows. The Unmanifest for ever flows under pressure into Kether, and there comes a time when evolution has gone as far as it can in the extreme simplicity of the form of existence of the First Manifest. All possible combinations have been formed, and they have undergone all possible permutations. Action and reaction are stereotyped, there can be no new development save the combining of the combinations among themselves. Force has formed all possible units; the next phase of development is for these units to combine into more complex structures. When this occurs, a new and more highly organised phase of existence begins; all that has already been evolved remains, but that which evolves now is more than the sum of the previously existing parts, for new capacities come into being.

15. This new phase represents a change of mode of existence. Just as Kether crystallised out of the Limitless Light, so the second Sephirah, Chokmah, crystallises out of Kether in

this new mode of being, this new system of actions and reactions which have ceased to be simple and direct and become complex and tangential. We now have two modes of existence, the simplicity of Kether and the relative complexity of Chokmah; both these are so simple that no kind of life known to us could be maintained in them ; nevertheless, they are the forerunners of organic life. We might say that Kether is the first activity of manifestation, movement; it is a condition of pure becoming, *Rashith ha Gilgalim*, the First Swirlings, the commencement of Whirling Motions as it is called by the Qabalists- *Primum Mobile* as it is called by the Alchemists. Chokmah, the Second Sephirab, is called by the Rabbis *Mazloth*, the Sphere of the Zodiac. Here we have introduced the concept of the circle with its segments. Creation has moved onwards. Out of the primordial Egg has developed the Serpent that holdeth his tail in his mouth, as Mme Blavatsky chronicles in her invaluable storehouses of archaic symbolism, the *Secret Doctrine* and *Isis Unveiled*.

16. In a similar manner to that in which Kether overflowed into Chokmah does Chokmah overflow into Binab, the Third Sephirab. The Paths pursued by the Emanations in these successive overflows is represented upon the Tree of Life by a Lightning Flash, or in some diagrams by a Flaming

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Sword. It will be observed by reference to diagram I that the Lightning Flash must proceed from Kether outwards and downwards to the right to reach Chokmah, and then turns on a level course to the left and proceeds an equal distance beyond Kether upon that side, and there establishes Binah. The result is a triangular figure upon the glyph, and it is called the Triangle of the Three Supernals, or the First Trinity and is separated from the rest of the Sephiroth by the Abyss, which normal human consciousness cannot cross. Here are the toots of existence, hidden from our eyes.

CHAPTER VII

THE THREE SUPERNALS

1. Having considered in outline the development of the three first Divine Emanations, we are now in a position to obtain a deeper insight into their nature and significance, for we can study them in relation to each other. This is the only way to study the Sephiroth, for a single Sephirab, taken by itself, is barren of significance. The Tree of Life is essentially a scheme of relationships, stresses, and reflections (see diagram II).

2. The Rabbinical books apply many curious appellations to the Sephiroth, and we learn much from considering these; for every word in these books has a weighty significance,

and none are used lightly or for the sake of idle poetic imagery; all are as precise as scientific terms, which, in fact, is what they are.

3. The meaning of the word Kether, we have already noted, is Crown. Chokmah means Wisdom, and Binah means Understanding. But pendent to these two latter Sephiroth is a curious and mysterious third, which is never represented in the glyph of the Tree; this is the invisible Sephirah, Daath, Knowledge, and it is said to be formed out of the conjunction of Chokmah and Binah and is situated astride the Abyss. Crowley tells us that Daath is in another dimension to the other Sephiroth, and forms the apex of a pyramid of which Kether, Chokmah, and Binah form the three basal angles. To me, Daath presents the idea of realisation and consciousness.

4. Let us now proceed to elucidate the Three Supernals according to the method of the mystical Qabalah, which consists in filling the mind with all the correspondences and

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symbols assigned thereto and letting contemplation work among them.

5. It will be observed that these three and their mysterious fourth all contain symbolism relating to the head, which in the archetypal man represents the highest level of consciousness. When we seek in the Rabbinical literature to see what further names may have been applied to them, we find yet more head symbolism applied to Kether; this, although not specifically referred to them, may be taken to embrace the other two Supernals also, for they are aspects of Kether on a lower plane.

6. The Rabbis called Kether, among other titles, which we need not consider now, Arik Anpin, The Vast Countenance, The White Head, The Head Which Is Not. The magical symbol of Kether, according to Crowley, is an ancient bearded king seen in profile. MacGregor Mathers says: "The symbolism of the Vast Countenance is that of a profile in which one side only of the countenance is seen; or as it is said in the Qabalah, 'In him is all right side.'" The left side, being turned towards the Unmanifest, is for us like the dark side of the moon.

7. But Kether is primarily the Crown. Now the Crown is not the head, but rests upon it and above it. Therefore Kether cannot be consciousness, but the raw material of consciousness when considered microcosmically, and the raw material of existence when considered macrocosmically. For there is this twofold way of considering the Tree, as we have already noted; it can be regarded as the universe and as the soul of man, and these two aspects throw light upon each other. In the words of the Emerald Tablet of Hermes: "As above, so below."

8. Kether differentiates into Chokmah and Binah before it achieves phenomenal existence, and these two are called by the Qabalists, Abba, the Supernal Father, and Ama, the Supernal Mother. Binah is also called the Great Sea, and Shahathai, the Sphere of Saturn. As we continue, we shall find that the Sephiroth are called successively the

Spheres of the planets, but Binah is the first of the Emanations to be so assigned; Kether is called the First Whirlings, and Chokmah the Sphere of the Zodiac.

9. Now Saturn is the Father of the Gods; he is the greatest of the old gods that were the predecessors of the Olympians over which Jupiter rules. In the secret titles attributed to the Tarot trumps, the Path of Saturn is called, according to Crowley, The Great One of the Night of Time.

10. We have, then, Kether differentiating into an active male potency, Chokmah, and a passive female potency, Binah, and these are placed at the head of the two side columns formed by the vertical alignment of the Sephiroth in their spacing on the Tree of Life. Of these two columns, the left-hand one under Binah is called Severity; the right-hand one under Chokmah is called Mercy; the middle one under Kether is called Mildness, and it is said to be the Column of Equilibrium. These two side columns are the two pillars that stand at the entrance to King Solomon's Temple and are represented in all Lodges of the Mysteries, the candidate himself, when he stands between them, is the Middle Pillar of Equilibrium.

11. Here we meet with the idea put forth by Mme Blavatsky, that there can be no manifestation without differentiation into the Pairs of Opposites. Kether differentiates its two aspects as Chokmah and Binah, and manifestation is in being. Now in this supernal triangle, The Head Which Is Not, the Father and the Mother, we have the root concept of our cosmogony, and we shall return to it again and again under innumerable aspects, and each time that we return to it we shall receive illumination. These earlier chapters do not attempt to deal with any of the points exhaustively for reasons already noted, for the student unfamiliar with the subject (and there are very few students who are familiar with it) has not yet got the necessary mental furniture of facts to enable him to appreciate the significance of a more detailed study; we are at the present moment engaged in assembling this furniture; in due course we shall begin to arrange it into a house of life, and study it in detail.

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12. Binah, the Superior Mother (as distinguished from Mal kuth, the Inferior Mother, the Bride of Microprosopos, the Isis of Nature, the Tenth Sephirah), is two-aspected, and these aspects are distinguished as Ama, the Dark Sterile Mother, and Aima, the Bright Fertile Mother. We have already noted that she is called the Great Sea, Marah, which not only means Bitter, but also is the root of Mary; and here we meet again the idea of the Mother, at first virgin, and then with child by the Holy Spirit.

13. By the association of Binah with the sea we are reminded that life had its primordial beginnings in the waters; from the sea arose Venus, the archetypal woman. The association of Saturn suggests the idea of primordial age: "Before the gods that made the gods had drunk at eve their fill" It suggests the most ancient rocks: "Within the shady stillness of the vale . . . sat grey-haired Saturn, quiet as a stone." Max Heindel speaks of the Lords of Form as among the earliest phases of evolution, and an inspirational work in

my possession, *The Cosmic Doctrine*, speaks of the Lords of Form as the Laws of Geology.

14. Considering again the symbolism of the two lateral columns of the Tree, we see Chokmah and Binah as Force and Form, the two units of manifestation.

15. It would not profit us to go more deeply into the endless ramifications of this symbolism at the present moment, for it is carrying us beyond the three Sephiroth we have already studied. Let us proceed to a further consideration of the mysterious Daath, which never appears on the Tree, and to which no Deity-name or angelic host is assigned and which has no mundane symbol in planet or element, as have all the other stations on the Tree.

16. Daath is produced by the conjunction of Chokmah and Binah, as has been already noted. The Supernal Father, Abba, marries the Supernal Mother, Ama, and Daath is the issue. Now Daath is called some curious things by the Qabalists; we will note a few of them.

17. In verse 38 of the *Book of Concealed Mystery* (Mathers' English translation from the Latin translation of Knorr von Rosenroth) it says: "For Father and Mother are perpetually conjoined in Yesod, the Foundation (the ninth Sephirah), but concealed under the mystery of Daath or Knowledge"; and in verse 40 we read concerning Daath: "The man that shall say, I am the Lord's, he descendeth. . . . Yod (the tenth letter of the Hebrew alphabet) is the foundation of Knowledge of the Father; but all things are called BYODO, that is, all things are applied to Yod concerning which this discourse is. All things cohere in the tongue which is concealed in the mother. That is, through Daath or Knowledge, whereby Wisdom is combined with Understanding, and the Beautiful Path (Tiphareth, the Sixth Sephirah) with his bride the Queen (Malkuth, the Tenth Sephirah); and this is the concealed idea, or soul, pervading the whole emanation. Since it is opened for that which proceedeth from itself; that is, Daath is itself the beautiful path, but also the inner, whereto Moses referred; and that Path lieth hid within the mother, and is the medium of its conjunction." When it is noted that Yod is identical with the Lingam in the Hindu system; and that Kether, Daath, and the Beautiful Path, Tiphareth, the Sixth Sephirah, are in a line on the Middle Pillar of the Tree, which equates with the spine in man, the microcosm; and that Kundalini is coiled in Yesod, also on the Middle Pillar, we shall see that we have here an important key for those who are equipped to use it.

18. In the *Greater Holy Assembly*, verse 566 (Mathers' translation), we read concerning the Head of Microprosopos, whose whole body is being taken as a glyph of the cosmos:

"From the Third Cavity there goes forth a thousand times a thousand conclaves and assemblies, wherein Daath, Knowledge, is contained and dwelleth. And the hollow place of this cavity is between the other two cavities; and all these conclaves are filled from either side. This is that which is written in Proverbs, 'And in knowledge (Daath) shall the conclaves be filled.' And those three are expanded over the whole body, on this side and on that, and with them does the whole body cohere, and the body is contained by them on

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every side, and through the whole body are they expanded and diffused."

19. When it is recalled that Daath is situated at the Point where the Abyss bisects the Middle Pillar, and that up the Middle Pillar lies the Path of the Arrow, the way by which consciousness goes when the psychic rises on the Planes, and that here also is Kundalini, we see that in Daath is the secret of both generation and regeneration, the key to the manifestation of all things through the differentiation into pairs of Opposites and their union in a Third.

20. Thus doth the Tree unfold its secrets to the Qabalists,

21. The Second Triangle upon the Tree of Life is formed of the Sephiroth Chesed, Geburah, and Tiphareth. Chesed is formed by the overflowing of Binah, and is situated in the Right-hand Pillar of Mercy, immediately below Chokmah; the angle of the Lightning Flash, which is used to indicate the course of the emanations upon the Tree, slopes downwards to the right across the glyph, from Binah at the head of the Pillar of Severity to Chesed, which occupies the middle section of the Pillar of Mercy. Then the Flash turns and goes horizontally across the glyph back again to the Pillar of Severity, in the middle section of which is found the Sephirah Gehurah. Down and to the right slopes once more the symbol of emanating force, and indicates the Sephirah Tiphareth, which occupies the very centre of the Tree in the Pillar of Mildness or Equilibrium. These three Sephiroth constitute the next functional triangle we have to consider, and although we do not intend to go exhaustively into their symbolism until we have completed our schematic survey of the whole system, it is necessary to say enough to give some clue to their significance and enable them to be assigned to a place in the concept we are building up. This concept is so vast and so infinite in its elaboration of detail that to attempt to teach it exhaustively from A to Z must end in confusion. Only gradually can it reveal its significance to the student as one aspect interprets another. My method of teaching the Tree may not be ideal from the point of view of systematic thought, but I believe it is the only one which will enable the beginner to "get the hang" of the subject. It was upon the Tree that I got my own mystical training, and I have lived and moved and had my being in its company for a good many years now, so I feel that I am competent to speak upon it from the point of view of practical mysticism; for I know from my own experience the difficulties of getting hold of the Qabalistic system, so intricate, abstract, and voluminous, and yet so comprehensive and satisfactory when once it is mastered.

22. Before we can consider the Second Triangle of the Tree as a unit, we must know the meaning of its component Sephiroth. Chesed means Mercy or Love; it is also called Gedulah, Greatness or Magnificence, and to it is assigned the Sphere of the planet Jupiter. Geburah means Strength; it is also called Pachad, Fear; to it is assigned the Sphere of the planet Mars. Tiphareth means Beauty, and to it is assigned the Sphere of the Sun. When the gods of the various pagan pantheons are being correlated with the Spheres on the Tree, it will be found that the sacrificed gods invariably come on to Tiphareth, and for this reason it has been called the Christcentre in the Christian Qabalah.

23. We now have sufficient material to make a survey of the Second Triangle. Jupiter, the beneficent ruler and lawgiver, is balanced by Mars the Warrior, the fiery and destructive force, and the two are equilibrated in Tiphareth, the Redeemer. In the Supernal Triangle we see the primary Sephirah emanating a pair of opposites which express the two sides of its nature, Chokmah, Force, and Binah, Form, masculine and feminine Sephiroth respectively. In the Second Triangle we have the pairs of opposites which find their equilibrium in a third, placed upon the Middle Pillar of the Tree. From this we deduce that the First Triangle derives its significance from that which lies behind it, and the Second Triangle derives its significance from that into which it issues forth. In the First Triangle we find a representation of the creative forces of the substance of the universe; in the Second we have a representation of the governing forces of evolving life. In Chesed is the wise and kindly king, the father of his people, organising his realm, building up industry, fostering learning, and bringing the gifts of civilisation. In Geburah we have a warrior king, leading his people in battle, defending his kingdom from the assaults of the enemy, extending his boundaries by conquest, punishing crime, and destroying evil-doers. In Tiphareth we have the Saviour, sacrificed upon the Cross for the salvation of his people, and thereby bringing Geburah into equilibrium with Gedulah, or Chesed. Here we find the sphere of all the beneficent sun-gods and healing gods. Thus we see that the mercies of Gedulah and the severities of Geburah unite for the healing of the nations.

24. Behind Tiphareth, traversing the Tree, is drawn Paroketh, the Veil of the Temple, the analogue, on a lower plane, of the Abyss which separates the Three Supernals from the rest of the Tree. Like the Abyss, the Veil marks a chasm in consciousness. The mode of mentation on one side of the chasm differs in kind from the mode of mentation prevailing upon the other. Tiphareth is the highest sphere to which normal human consciousness can rise. When Philip said to Our Lord, "Show us the Father," Jesus replied, "He that hath seen Me hath seen the Father." All the human mind can know of Kether is its reflection in Tiphareth, the Christ-centre, the Sphere of the Son. Paroketh is the Veil of the Temple which was rent asunder at the Crucifixion.

25. We now come in our brief preliminary survey to the Third Triangle composed of the Sephiroth Netzach, Hod, and Yesod. Netzach is the basal Sephirah of the Pillar of Mercy, Hod is the basal Sephirah of the Pillar of Severity, and Yesod is upon the Middle Pillar of Mildness or Equilibrium, in direct alignment with Kether and Tiphareth. Thus the Third Triangle is an exact replica of the Second Triangle upon a lower arc.

26. The meaning of Netzach is Victory, and to it is assigned the Sphere of the planet Venus; the meaning of Hod is Glory, and to it is assigned the Sphere of the planet Mercury; the meaning of Yesod is Foundation, and to it is assigned the Sphere of the Moon.

27. While the Second Triangle might not inaptly be termed the Ethical Triangle, the Third may well be called the Magical Triangle; and if we assign to Kether the Sphere of the Three in One, the undivided Unity, and to Tiphareth the Sphere of the Redeemer or Son, we may be justified in referring to Yesod the Sphere of the Holy Spirit, the Enlightener;

this is an attribution of the Christian Trinity that fits better upon the Tree than its assignation to the Three Supernals, which brings the Son in the place of Abba, the Father, and the Holy Spirit in the place of Ama, the Mother, and is obviously irrelevant and productive of innumerable discrepancies in the correspondences and symbolisms. In this we see an example of the value of the Tree as a method of counterchecking vision or meditation; correct attributions fit upon the Tree through endless ramifications of symbolism, as we saw when considering Binah as the Mother; incorrect symbolism breaks down and reveals its bizarre associations at the first attempt to follow out a chain of correspondences. It is amazing what ramifications of association-chains can be followed when the attribution is correct. It seems as if it were only the extent of our knowledge which limits the length of the chain that can be linked logically together; it will extend through science, art, mathematics, and the epochs of history; through ethics, psychology, and physiology. It was this peculiar method of using the mind which in all probability gave the ancients their premature knowledge of natural science, knowledge which has had to await the invention of instruments of precision for its confirmation. We get clues to this method in the dream-analysis of analytical psychology. We might describe it as the symbol-using power of the subconscious mind. It is an instructive experiment to toss a mass of irrelevant symbolism into the mind and watch it sort itself out in meditation upon the Tree, rising into consciousness in long association-chains like dream analysis.

28. Netzach is the Sphere of the Goddess of Nature, Venus. Hod is the Sphere of Mercury, the Greek analogue of the Egyptian Thoth, Lord of Books and Learning. Observing their opposition, we shall expect to find two different aspects represented in them, these finding their equilibrium in a third, Yesod, the Sphere of Luna. We see then a Triangle Composed of the Lady of Nature, the Lord of Books, and the Mistress of Witchcraft; in other words, subconsciousness and super-consciousness correlate in psychism.

29. Anyone who is familiar with practical mysticism knows that there are three paths of superconsciousness-devotional mysticism, which correlates with Tiphareth; nature mysticism, of the inebriating Dionysian. type, which equates with the Venus Sphere of Netzach; and intellectual mysticism of the occult type, which equates with Hod, the Sphere of Thoth, Lord of Magic. Tiphareth, as will be seen by reference to the diagram of the Tree, belongs to a higher plane than any member of the Third Triangle; Yesod, on the other hand, is drawing very near to the Sphere of Earth.

30. To Yesod are assigned all the deities that have the moon in their symbolism: Luna herself; Hecate, with her dominion over evil magic ; and Diana, with her presidency over child-birth. The physical moon, Yesod in Assiah, as the Qabalists would say, with its twenty-eight day cycle, correlates with the reproductive cycle of the human female. If the symbolism of the luna crescent be traced through the various pantheons it will be found that the deities associated with it are predominantly female; it is interesting to note in confirmation of our assignation of the Holy Spirit to Yesod that according to MacGregor Mathers the Holy Spirit is a feminine force. He says (*Kabbalah Unveiled* p. 22): "We are usually told that the Holy Spirit is masculine. But the word Ruach, Spirit, is feminine, as

appears from the following passage of the Sepher Yetzirah, 'Achath (feminine, not Achad, masculine), ruach elohim chum: One is *she*, the Spirit of the Elohim of Life.'" When we consider the Middle Pillar as referring to levels of consciousness we shall find further confirmation of this view.

31. There remains for our final consideration the Sephitah Malkuth, the Kingdom of Earth. This Sephirah differs from the others in several respects. Firstly, it is not part of any equilibrated triangle, but is said to be the receptacle of the influences of all the others. Secondly, it is a fallen Sephirah, for it was cut off from the rest of the Tree by the Fall, and the coils of the Stooping Dragon arising from the World of Shells, the Kingdoms of Unbalanced Force, separate it from its brethren. Behind the shoulder of the Queen, the Bride of Microprosopos (Malkuth), the Serpent rears his head, and here is said to be the place of severest judgments. The Sphere of Malkuth abuts upon the Hells of the Averse Sephiroth, the Qliphoth, or evil demons. It is the firmament whereby Elohim separated the supernal waters of Binah from the infernal waters of Leviathan.

32. The signification of the Qliphoth must be considered fully in due course; but having referred to them here in order to explain the position of Malkuth, we must say something further in order to render the explanation intelligible.

33. The Qliphoth (singular Qliphah, an immodest woman or harlot) are the Evil or Averse Sephiroth, each an emanation of unbalanced force from its corresponding Sphere upon the Holy Tree; these emanations took place during the critical periods of evolution when the Sephiroth were not in equilibrium. For this reason they are referred to as the Kings of Unbalanced Force, the Kings of Edom, "who ruled before there was a king in Israel," as the Bible puts it; and in the words of the *Siphrah Denioutha*, the *Book of Concealed Mystery* (Mathers' translation), "For before there was equilibrium, countenance beheld not countenance. And the kings of ancient time were dead, and their crowns were found no more; and the earth was desolate."

34. We have now completed our preliminary survey of the Tree of Life, and the arrangement of the Ten Holy Sephiroth thereon; we also have some clue to their significance and have been given a hint or two of the manner in which the mind works when it uses these cosmic symbols for its meditations. Consequently we are now in a position to assign each fresh bit of information to its correct position in our scheme; we are building up the jigsaw puzzle with a knowledge of the outlines of the picture. Crowley has aptly likened the Tree to a card-index file, in which each symbol is an envelope. This is a simile which it would be difficult to improve upon. In the course of our studies we shall begin to fill these filing cases, and to find the cross-indexing among them indicated by the appearance of the same symbol in other associations.

CHAPTER VIII

THE PATTERNS OF THE TREE

1. There are various methods by which the Ten Holy Sephiroth can be grouped upon the Tree of Life. Of these it cannot be said that one is correct and another incorrect; they serve different purposes and throw much light upon the meaning of the individual Sephiroth by revealing their associations and equilibrium.
2. They are also of value because they enable the decimal system of the Tree to be equated with the three, four, and sevenfold systems.
3. The primary conformation of the Tree is into three Pillars. It will be observed by reference to the diagrams that the Sephiroth readily lend themselves to this threefold vertical division, for they are arranged in three columns. These are called the Right-hand Pillar of Mercy, the Left-hand Pillar of Severity, and the Middle Pillar of Mildness or Equilibrium (see diagram I).
4. Before proceeding any further we must make clear the significance of the right and left sides of the Tree. As we look at the Tree in the diagram we see Binah, Geburah, and Hod upon the left side, and Chokmah, Chesed, and Netzach upon the right side; this is the way we view the Tree when we are using it to represent the Macrocosm. But when we are using it to represent the Microcosm, that is our own being, we, as it were, back into it, so that the Middle Pillar equates with the spine, and the Pillar that contains Binah, Geburah, and Hod with the right side, and the Pillar that contains Chokmah, Chesed, and Netzach with the left side. These three Pillars can also be equated with the Shushumna, Ida, and Pingala of the Yoga system. It is very important to remember

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the reversal of the Tree when it is used as a subjective symbol, otherwise confusion results. In his valuable book Upon the literature of the Qabalah, *The Holy Kabalah*, Mr Waite, in the frontispiece, for some reason best known to himself, reverses the usual presentation of the Tree; but it may be taken for granted that most representations of the symbol give the objective Tree, not the subjective. When the Tree is being used to indicate the lines of force in the aura, it is the subjective Tree that must be used, so that Geburah equates with the right arm. In all cases, of course, the Middle Pillar remains steadfast.

5. The Pillar of Severity is considered to be negative or feminine, and the Pillar of Mercy to be positive or masculine. Superficially it may be thought that these attributions lead to incompatible symbolism, but a study of the Pillars in the light of what we now know concerning the individual Sephiroth will reveal that the incompatibilities are purely superficial and that the deeper significance of the symbolism is entirely consonant.
6. It will be observed that the line which indicates the successive development of the Sephiroth zigzags from side to side of the glyph and has been aptly named the Lightning Flash in consequence. This indicates graphically that the Sephiroth are successively positive, negative, and equilibrated. This is a far better representation of the process of

creation than if the Spheres were represented one above another in a straight line, for it indicates the difference in the nature of the Divine Emanations and their relations to each other; for when we look at the glyph of the Tree we readily perceive the relations existing between the different Sephiroth, and see how they group, reflect, and react upon each other.

7. At the head of the Pillar of Severity, the negative, feminine Pillar, is Binah, the Great Mother. Now to Binah is assigned the Sphere of Saturn, and Saturn is the Giver of Form. At the head of the Pillar of Mercy is Chokmah, the Supernal Father, a male potency. Thus we see that we have here the apposition of Form and Force.

8. In the Second Trinity we have the apposition of Chesed (Jupiter) and Geburah (Mars). Again we have the pairs of opposites of construction in Jupiter, the lawgiver and beneficent ruler, and destruction in Mars, the warrior and destroyer of evil. It may be asked why such a male potency as Geburah should be placed in the feminine Pillar. It must be remembered that Mars is a destructive potency, one of the infortunes in astrology. The positive builds up, the negative breaks down; the positive is a kinetic force, the negative is a static force.

9. These aspects appear again in Netzach at the base of the Pillar of Mercy, and Hod at the base of the Pillar of Severity. Netzach is Venus, the Green Nature Ray, elemental force, the initiation of the emotions. Hod is Mercury, Hermes, the initiation of knowledge. Netzach is instinct and emotion, a kinetic force; Hod is intellect, concrete thought, the reduction of intuitive knowledge to form.

10. We must remember, however, that each Sephirah is negative, that is to say feminine, in relation to its predecessor, whence it emanates and whence it receives the Divine Influence; and positive, masculine, or stimulating in respect of its successor, to whom it transmits the Divine Influence. Therefore each Sephirah is bi-sexual, like a magnet of which one pole must of necessity be negative and the other positive. We may perhaps explain matters further by an analogy with astrology, and say that a Sephirah in the feminine Pillar is well-dignified when it is functioning in its negative aspect, and ill-dignified when functioning positively; and that in the masculine Pillar the position is reversed. Thus Binah, Saturn, is well-dignified when providing stability and endurance, but ill-dignified when the overplus of resistance causes it to become actively aggressive and we get obstruction and the accretion of effete matter. On the other hand, Chesed, Mercy, is well-dignified when ordering and preserving all things harmoniously; but ill-dignified when mercy becomes sentimentality and it usurps the Sphere of Saturn, preserving that which the fiery energy of Mars, its opposite number, the Sephirah Geburah, should sweep out of existence.

11. The two Pillars, then, represent the Positive - negative forces in Nature, the active and passive, the destructive and constructive, concreting form and free-moving force.

12. The Sephiroth on the Middle Pillar may be taken as representing levels of consciousness and the planes on which they operate. Malkuth is sensory consciousness;

Yesod is astral psychism; Tiphareth is illuminated consciousness, the highest aspect of the personality with which the individuality has coalesced; this is the condition which really constitutes initiation; it is the consciousness of the higher self brought through into the personality. It is a gleam of higher consciousness coming from behind the veil Paroketh. It is for this reason that the Messiahs and Saviours of the world are assigned to Tiphareth in the symbolism of the Tree, for they were the Light-Bringers to humanity; and as all who bring fire from heaven must do, they died the sacrificial death for the sake of mankind. It is here, too, that we die to the lower self in order that we may rise in the higher self. 'In Jesu morimur.'

13. The Middle Pillar rises through Daath, the Invisible Sephirah, which we have already seen is Knowledge according to the Rabbis, and conscious awareness or apprehension according to the terminology of the psychologist. At the head of this Pillar is Kether, the Crown, the Root of all Being. Consciousness, theri, reaches from the spiritual essence of Kether, through the realisation of Daath, which carries it across the Abyss, into the translated consciousness of Tiphareth, whither it is brought by the sacrifice of the Christ which rends the veil Paroketh; then on into the psychic consciousness of Yesod, the Sphere of the Moon, and thence to the sensory brain consciousness of Malkuth.

14. Thus does consciousness descend in the course of involution, which is the term applied to that phase of evolution which leads down from the First Manifest through the subtle planes of existence to dense matter; the esotericist should, strictly speaking, only use the term evolution when describing

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the ascent from matter back to spirit, for then is evolved that which was involved in the descent through the subtle phases of development. It is obvious that nothing can be evolved, unfolded, which was not previously involved, infolded. The actual course of evolution follows the track of the Lightning Flash or Flaming Sword, from Kether to Malkuth in the order of development of the Sephiroth previously described; but consciousness descends plane by plane, and only begins to manifest when the polarising Sephiroth are in equilibrium; therefore the modes of consciousness are assigned to the Equilibrating Sephiroth upon the Middle Pillar, but the magical powers are assigned to the opposing Sephiroth, each at the end of the beam of the balance of the pairs of opposites.

15. The Way of Initiation follows the coilings of the Serpent of Wisdom upon the Tree; but the Way of Illumination follows the Path of the Arrow which is shot from the Bow of Promise, Qesheth, the rainbow of astral colours that spreads like a halo behind Yesod. This is the way of the mystic as distinguished from that of the occultist; it is swift and direct, and free from the danger of the temptation of unbalanced force that is met with in either pillar, but it confers no magical powers save those of sacrifice in Tiphareth and psychism in Yesod.

16. We have noted the Three Trinities of the Tree in our preliminary discussion of the Ten Sephiroth. Let us recapitulate these again for clearness' sake. Mathers calls the First Trinity of Kether, Chokmah, and Binah the Intellectual World; the Second Trinity of Chesed, Geburah, and Tiphareth the Moral World; and the Third Trinity of Netzach, Hod, and Yesod the Material World. To my way of thinking, this terminology is misleading, for these words do not connote in our minds what is meant by these Worlds. The intellect is essentially a concreting of intuition and apprehension, and as such is an unsuitable term for the World of the Three Supernals. With the use of the term Moral World for Chesed, Geburah, and Tiphareth I agree; it is identical with my term, Ethical Triangle; but with the term Material World for the Trinity

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of Netzach, Hod, and Yesod I emphatically disagree, for this term belongs exclusively to Malkuth. These three Sephiroth are not material but astral, and for this Trinity I propose the term Astral, or Magical World; it is not well to wrest words from their dictionary meaning, even if you define your use of them, and this Mathers has not troubled to do.

17. The Intellectual Sphere is not so much a level as a Pillar, for the intellect, being the content of consciousness, is essentially synthetic. These terms, however, are apparently taken from a somewhat crude translation of the Hebrew names given to the four levels into which the Qabalists divide manifestation.

18. These four levels permit of yet another grouping of the Sephiroth. The highest of these is Atziluth, the Archetypal World, consisting of Kether. The second, Briah, called the Creative World, consists of Chokmah and Binah, the Supernal Abba and Ama, Father and Mother. The third level is that of Yetzirah, the Formative World, consisting of the six central Sephiroth, viz. Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod. The fourth World is Assiah, the Material World, represented by Malkuth.

19. The Ten Sephiroth are also conformed into Seven Palaces. In the First Palace are the Three Supernals; in the Seventh Palace are Yesod and Malkuth; and the rest of the Sephiroth each has a Palace to itself. The grouping is of interest as revealing the intimate relationship of Yesod and Malkuth, and enabling the tenfold scale of the Qabalah to be equated with the sevenfold scale of Theosophy.

20. There is also a threefold division of the Sephiroth which is very important in Qabalistic symbolism. In this system Kether is given the title of Arik Anpin, the Vast Countenance. This is manifested as Abba, the Supernal Father, Chokmah, and Ama, the Supernal Mother, Binah, these being the positive and negative aspects of the Three in One. These two differentiated aspects, when united, are, according to Mathers, Elohim, that curious Divine Name which is a feminine noun with a masculine plural attached to it. This union takes place in Daath, the invisible Sephirah.

11. The next six Sephiroth are conformed into Zaur Anpin, the Lesser Countenance, or Microprosopos, whose special Sephirah is Tiphareth. The remaining Sephirah, Malkuth, is called the Bride of Microprosopos.

22. Microprosopos is also sometimes called the King; Malkuth is then called the Queen. She is also called the Lesser Mother or Terrestrial Eve as distinguished from Binah, the Supernal Mother.

23. These different methods of classifying the Sephiroth are not competing systems, but are designed to enable the decimal system of the Qabalists to be equated with other systems, using a threefold notation, such as the Christian, or as we have already noted, a sevenfold system like Theosophy; they are also valuable as indicating functional affiliations among the Sephiroth themselves.

24. The final system of classification which we must note is under the presidency of the Three Mother Letters of the Hebrew alphabet: Aleph, A; Mem, M; and Shin, Sh. These three, according to the Yetziratic attribution of the Hebrew alphabet, are assigned to the three elements of Air, Water, and Fire. Under the presidency of Aleph is the Airy triad of Kether, in which is the Root of Air, reflecting downward through Tiphareth, the Solar Fire, into Yesod, the Lunar radiance. In Binah is the Root of Water (Marah, the Great Sea), reflected through Chesed into Hod, under the presidency of Mem, the Mother of Water. In Chokmah is the Root of Fire, reflected downwards through Geburah into Netzach, under the presidency of Shin, the Mother of Fire.

25. These groupings must be borne in mind, for they aid greatly in understanding the significance of individual Sephiroth, for, as we have already pointed out in various connections, a Sephirah is best interpreted by its affiliations.

CHAPTER IX

THE TEN SEPHIROTH IN THE FOUR WORLDS

I. We have already noted the division of the Sephiroth into the Four Worlds of the Qabalists, for this is one of the methods of classification much employed in Qabalistic thought and of great value when studying evolution. We must remember, however, that the Tree is not an arbitrary method of classification, and because a thing is classified under one head in one system it does not mean that it cannot equally properly be classified under another head in another system. The reappearance of the same symbol in a different Sphere often affords valuable clues.

2. Under another method of classification the Ten Holy Sephiroth are considered as appearing in each Qabalistic World upon another arc or level of manifestation; so that just as Am Soph Aur, the Limitless Light of the Unmanifest, concentrated a point, which was Kether, and the emanations worked down through increasing grades of density to Malkuth, so the Malkuth of Atziluth is conceived of as giving rise to the Kether of Briah,

and so on consecutively down the planes, the Malkuth of Briah giving rise to the Kether of Yetzirah, the Malkuth of Yetzirah giving rise to the Kether of Assiah, and the Malkuth of Assiah, in its lowest aspect, abutting upon the Qliphoth.

3. It is Atziluth, however, which is considered the natural sphere of the Sephiroth as such, and for this reason it is called the World of Emanations. It is here, and here only, that God acts directly and not through His ministers. In Briah He acts through the mediation of the Archangels, in Yetzirah through the Angelic Orders, and in Assiah through those centres which I have named the Mundane Chakras-the planets, elements, and signs of the Zodiac.

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4. We have, then, in these four sets of symbols a complete system of notation for expressing the mode of function of any given power at any given level, and this system of notation is the basis of ceremonial magic with its Names of Power, and also of talismanic magic and the Tarot system of divination. It is for this reason that it is said of the "barbarous names of evocation" that not so much as a letter may be changed, for these names are formulae based on the Hebrew alphabet, which is the sacred language of the West as Sanskrit is the sacred language of the East. In Hebrew, moreover, each letter is also a number, so the Names are numerical formulae; a most intricate system of metaphysical mathematics, called Gematria, is based on this principle. There are aspects of Gematria which I, at the present stage of my knowledge at any rate, consider debased and idle, being the accretions of superstition, but the basic idea of the system of cosmic mathematics unquestionably enshrines great truths and contains great possibilities. Using this system, it is possible to unravel the relationships of all manner of cosmic factors if the correct Hebrew spelling of the Names of Power is known, for these Names were formulated in accordance with the principles of Gematria, and therefore Gematria supplies the key to them. But this aspect of our subject, fascinating as it is, we cannot enter upon now.

5. In the Archetypal World of Atziluth there are assigned to the Ten Sephiroth ten forms of the Divine Name. Anyone who has read the Bible cannot fail to have observed that God is referred to under divers titles, as the Lord, as the Lord God, as the Father, and by several other appellations. Now these are not literary devices to avoid needless repetition, but are exact metaphysical terms, and according to the Name used we know the aspect of Divine force in question and the plane on which it is functioning.

6. In the world of Briah it is held that the mighty Archangels carry out the mandates of God and give them expression, and assigned to the Sephirothic Spheres on the Tree in this World are the names of these ten mighty spirits.

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7. In Yetzirah it is the choirs of angels, innumerable in their concourse, who carry out the Divine commands; and these also are assigned to their Sephirothic Spheres, thus enabling us to know their mode and level of function.

8. In Assiah, as we have already noted, certain natural centres of force are given similar correspondences. We will consider all these associations when we come to study the Sephiroth in detail.

9. In the symbolic rendering of the Ten Holy Sephiroth in the Four Worlds there is another important set of factors to be considered, and these are the four colour scales classified by Crowley as the King scale, assigned to the Atziluthic World; the Queen scale, assigned to the Briatic World; the Emperor scale, assigned to the Yetziratic World; and the Empress scale, assigned to the Assiatic World.

10. This fourfold classification has a far-reaching significance in all Qabalistic matters, and also in Western magic, which is largely based upon the Qabalah. It is said to be under the presidency of the Four Letters of Tetragrammaton, the Sacred Name popularly rendered as Jehovah. In Hebrew, which has no vowels in its alphabet, this word is spelt JHVH, or, according to the Hebrew names of these letters, Yod, He', Vau, He'. The vowels are indicated in Hebrew by points inserted in and under the square letters of the script, which is written from right to left. These vowel-points were only introduced at a comparatively recent date, and the older Hebrew scripts are unpointed so that the reader cannot see the pronunciation of any proper name for himself, but needs to have it communicated to him by someone who knows it. The true mystical pronunciation of the Tetragrammaton is said to be one of the arcana of the Mysteries.

11. To the Four Letters of the Name are allotted any fourfold mystical classification, and by means of their correspondences we can trace all manner of relationships, and these are very important in practical occultism, as will be seen later.

12. Four important fourfold divisions find a place under them, thus enabling us to see their relationships among themselves. These are the Four Worlds of the Qabalists; the four elements of the alchemists; the fourfold classification of the signs of the Zodiac and the planets into triplicities, employed by the astrologers; and the four suits of the Tarot pack used in divination. This fourfold classification resembles the Rosetta Stone which gave the key to the Egyptian hieroglyphs, for on it were inscriptions in Egyptian and Greek; Greek being known, it was possible to work out the meaning of the corresponding Egyptian hieroglyphs. It is the method of arranging all these sets of factors on the Tree which gives the real esoteric clue to each of these systems of practical occultism. Without this key they have no philosophical basis and become matters of rule of thumb and superstition. It is for this reason that the initiated occultist will have nothing to do with the uninitiated fortune-teller, for he knows that, lacking this key, his system is valueless. Hence the vital importance of the Tree in Western occultism. It is our basis, our standard of measurement, and our textbook.

13. To understand a Sephirah, then, we need to know firstly its primary correspondences in the Four Worlds; its secondary correspondences in the four systems of practical occultism mentioned above; and, thirdly, any other correspondences we can by any means gather together, in order that the testimony of many witnesses may yield the truth. Of this gathering of correspondences there can be no end, for the whole cosmos on all its planes corresponds in endless sequences. We are constantly adding to our knowledge if we are good students of occult science. No better simile than that of the card-index system could possibly have been found.

14. But yet again we must remind the reader in this connection that the Qabalah is as much a method of using the mind as a system of knowledge. If we have the knowledge without having acquired the Qabalistic technique of mentation, it is of little use to us. In fact, we might go so far as to say that it is not possible to acquire any great degree of knowledge until this technique of the mind has been mastered; for it is not the

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conscious mind to which the Tree appeals, but subconsciousness, for the logical method of the Qabalah is the logical method of dream association; but in the case of the Qabalah the dreamer is the racial subconsciousness, the oversoul of the peoples, the Earth-spirit. Into communion with this Earth-soul the adept enters by means of meditation on the prescribed symbols. This is the real import of the Tree and its correspondences.

15. The highest of the Four Worlds, Atziluth, the plane of pure Deity, is called by the Qabalists the Archetypal World. It is also called, in the somewhat clumsy translation of MacGregor Mathers, the Intellectual World. This term is misleading. It is only intellectual as we commonly understand the word as relating to the mind, the rational intellect, in so far as it is the realm of archetypal ideas. But these ideas are entirely abstract, and are conceived by a function of consciousness quite outside the range of mind as we know it. Therefore to call this level the Intellectual World is to mislead the reader, unless at the same time we say that by intellect we mean something quite different to what the dictionary means. This is a poor way of expressing our ideas. It is far better to coin a new term with a precise meaning than to use an old one in a misleading sense, especially as, in the case of Atziluth, there is an excellent term already current, the term Archetypal, which exactly describes it.

16. The Atziluthic World is said by the Qabalists to be under the presidency of the Yod of the Sacred Name of Tetragrammaton. We may justly deduce from this that in any other fourfold system whatever is said to be also under the presidency of Yod will refer to the Atziluthic, or purely spiritual aspect of that force or subject. Among other associations given by different authorities are the Wands suit of the Tarot pack and the Element of Fire. It will be apparent to anyone who has any knowledge of occult matters that as soon as we know the element to which a symbol is assigned, we know a good deal, for it opens up all the ramifications of astrology for us, and we can trace out its astrological affinities through the triplicities of the Zodiac and the affinities of the planets with them. As soon as we know what Zodiacal and planetary associations exist, we are in a position to

explore the correlated symbolism of any pantheon, for all the gods and goddesses of all the systems that the human mind has ever invented have astrological associations. The stories of their adventures are really parables of the workings of cosmic forces. Through this maze of symbolism we could never hope to find our way unaided, but if we anchor the end of each chain of correspondences to its Sephirah, we have the clue we need.

17. All systems of esoteric thought, as well as all popular theologies, attribute the construction and presidency of the different parts of the manifested universe to the mediation of intelligent and purposive beings, working under the instruction of Deity. Modern thought has tried to escape from the implications of this concept by reducing manifestation to a matter of mechanics; it has not succeeded, and there are signs that it is not far from the point when it will perceive mind as being at the root of form.

18. The concepts of the Ancient Wisdom may be crude from the standpoint of modern philosophy, but we are forced to admit that the causative force behind manifestation is more akin in its nature to mind than to matter. To go a step further and personify the different types of force is a legitimate analogy, provided we realise that the entity which is the soul of the force may differ as much in kind and degree from our minds as our bodies differ in type and scale from the bodies of the planets. We shall be nearer an understanding of nature if we look for mind in the background than if we refuse to admit that the visible universe has an invisible framework. The ether of the physicists is closer akin to mind than to matter; time and space, as understood by the modern philosopher, are more like modes of consciousness than linear measures.

19. The initiates of the Ancient Wisdom made no bones about their philosophy; they took each factor in Nature and personified it, gave it a name, and built up a symbolic figure

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to represent it, just as British artists have by their collective efforts produced a standard Britannia, a female figure with shield charged with the Union Jack, a lion at her feet, a trident in her hand, a helmet on her head, and the sea in the back ground. Analysing this figure as we would a Qabalistic symbol, we realise that these individual symbols in the complex glyph have each a significance. The various crosses which make up the Union Jack refer to the four races united in the United Kingdom. The helmet is that of Minerva, the trident is that of Neptune; the lion would need a chapter to himself to elucidate his symbolism. In fact, an occult glyph is more akin to a coat of arms than anything else, and the person who builds up a glyph goes to work in the same way as a herald designing a coat of arms. For in heraldry every symbol has its exact meaning, and these are combined into the coat of arms that represents the family and affiliations of the man who bears it, and tells us his station in life. A magical figure is the coat of arms of the force it represents.

20. These magical figures are built up to represent the different modes of the manifestation of cosmic force in its different types and on its different levels. They are given names, and the initiate thinks of them as persons, not troubling himself about their

metaphysical foundations. Consequently, for all practical purposes they are persons, for whatever they may be in actual fact, they have been personalised, and thought-forms have been built up on the astral plane to represent them. These, being charged with force, are of the nature of artificial elementals; but the force with which they are charged being cosmic, they are much more than what we ordinarily imply when we speak of artificial elementals, and we assign them to the angelic kingdom and call them angels or archangels according to their grade. An angelic being, then, may be defined as a cosmic force whose apparent vehicle of manifestation to psychic consciousness is a form built up by the human imagination. In practical occultism, these forms are built up with great care and the most elaborate attention to the details of the symbolism, and are used to evoke the force

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required; anyone who has had experience of their use will agree that they are peculiarly effectual for the purposes for which they are designed. By holding the magical image in it and vibrating the traditional name assigned thereto, remarkable phenomena are obtained.

21. As we have already noted, it is necessary to use the mental technique of the Qabalists in order to get any sense out of the Qabalah; this formulation of the image and vibration of the name is designed to put the student in touch with the forces behind each Sphere of the Tree, and when he comes into touch in this way his consciousness is illuminated and his nature energised by the force thus contacted, and he obtains remarkable illuminations from his contemplation of the symbols. These illuminations are not a generalised flooding of light, as in the case of the Christian mystic, but a specific energising and illumination according to the Sphere opened up; Hod gives understanding of sciences, Yesod understanding of life-force and its tidal modes of functioning. When Hod is contacted we become filled with enthusiasm and energy for research; when Yesod is contacted we enter deeply into psychic consciousness and touch the hidden life-forces of the earth and our own natures. These are matters of experience; those who have used the method know what it yields them. Whatever may be the rational foundations of the system, as an empirical method it yields results.

22. If we want to study a Sephirah-in other words, if we want to investigate the aspect of Nature to which it refers-we not only study it intellectually and meditate upon it, but we try to get into psychic and intuitive touch with its influence and Sphere. In order to accomplish this, we always start at the top and try to get into spiritual touch with the aspect of Deity which emanated that Sphere and manifests in it. If this is not done, the forces belonging to the Sphere on the elemental levels may get out of hand and cause difficulties. Starting under the presidency of the Divine Name, however, no evil can enter.

23. Having adored the Creator and Sustainer of All under

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His Holy Name in the Sphere we are investigating, we next invoke the Archangel of the Sphere, the mighty spirit being in whom we personify the forces that built up that level of evolution and continue to function in the corresponding aspect of Nature. We ask the blessing of the Archangel, and beg that he will bid the Order of Angels assigned to that Sphere that they shall be friendly and helpful towards us in the realm of nature in which they function. By the time we have done this, we shall be thoroughly tuned to the keynote of the Sphere we are investigating, and be ready to follow out the ramifications of the correspondences of that Sephirah and its cognate symbols.

24. Approached in this way, we shall find the association-chains far richer in symbolism than we have ever believed to be possible, for the subconscious mind has been stirred and one of its many chambers of imagery thrown open, to the exclusion of all the others. The association-chains that rise into consciousness should therefore be free from any admixture of extraneous ideas and true to type.

25. First we review in our minds all the possible symbols that we can recollect, and as these present themselves to consciousness we try and see their import and bearing upon the secrets of the Sphere under investigation. But we do not try too hard; for if we concentrate upon a symbol and strain at it, as it were, we shall close the meshes of the tenuous veil that shields the subconscious mind. In these investigations, half meditation, half reverie, we want to work on the borders of consciousness and subconsciousness so as to induce that which is subconscious to cross the threshold and come within our reach.

26. As we proceed thus, following out the ramifications of the association-chains, we shall find that a running comment of intuition accompanies the process, and after the experiment has been repeated two or three times we shall feel that we know that Sephirah in a peculiarly intimate way, that we feel at home there, that the feel of it is quite different to that of the other Sephiroth which we have not yet worked with.

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We shall also find that some Sephiroth are more congenial to us than others, and that we get better results when working with them than we do with the uncongenial ones, where the associations-chains keep on breaking and the doors of subconsciousness resolutely refuse to open to our knocking. One pupil of mine could do excellent meditations on Binah Saturn, and Tiphareth, the Redeemer, but did not get on at all well with Geburah-Severity-Mars.

27. I shall never forget my own experience with the first attempt I made at this method. I was working on the Thirty-second Path, the Path of Saturn, uniting Malkuth and Yesod, a very difficult and treacherous Path. In my horoscope Saturn is not well aspected, and I have often experienced his opposing influence in my affairs. But after I had succeeded in treading the Path of Saturn out into the indigo darkness of the Unseen until the Moon of Yesod rose in purple and silver over the horizon, I felt that I had received the initiation of Saturn, that he was no longer inimical to me, but a friend who, though candid and stern, was to be trusted to protect me from mistakes and rash judgments. I realised his function

as the tester, and not the antagonist or avenger. I realised him as Time with his scythe, but knew also why he was called in Hebrew Shabbathal, rest, "for he giveth his beloved sleep." After that, the Thirty-second Path was open to me, not only on the Tree, but in life, for the forces and problems symbolised by that Path and its correspondences had become harmonised in my soul. From these two brief examples it will be seen that the meditations upon the Tree form a most practical and exact system of mystical development; and one that is peculiarly valuable in that it is equilibrated, for the different aspects of manifestation are, as it were, dissected out and dealt with in turn, nothing being neglected. By the time we have trodden all the Paths of the Tree we shall have learnt the lessons of Death and the Devil, as well as of the Angel and the High Priest.

CHAPTER X THE PATHS UPON THE TREE

1. The *Sepher Yetzirah* refers to the Ten Sephiroth theni selves, as well as the lines connecting them, as Paths, and justly so, for they are all equally channels of Divine influence; but it is usual in practical working to consider the lines between the Sephiroth only as the Paths, and the Sephiroth themselves as Spheres upon the Tree. This is one of the many tricks and blinds to be found in the Qabalistic system, for if we think of the Paths as thirty-two in number, as they are given in the *Sepher Yetzirah*, we shall not be able to equate them with the twenty-two letters of the Hebrew alphabet which, with their numerical value and correspondences, form the key to the Paths.

2. Each Path is said to represent the equilibrium of the two Sephiroth it connects, and we have to study it in the light of our knowledge of these Sephiroth if we are to appreciate its significance. Certain symbols are also assigned to the Paths themselves. These are, as already noted, the twenty-two letters of the Hebrew alphabet; the signs of the Zodiac, the planets, and the elements. Now there are twelve signs in the Zodiac, seven planets, and four elements, making in all twenty-three symbols. How are these to be arranged on Twenty-two Paths? Here is another Qabalistic blind to puzzle the uninitiated. The answer is quite simple when it is known. Our consciousness being in the element of Earth, we do not need the symbol of earth in our calculations when we make contact with the Unseen, so we leave it out and then find ourselves with the correct set of correspondences. Malkuth is all the earth we need for practical purposes.

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The third set of symbols to go upon the Paths are the twenty-two trumps or major arcana of the Tarot pack. With these three sets of symbols and the colours of the four colour scales, our major symbolism is complete; the minor symbolism consists of the innumerable ramifications of the correspondences through all systems and planes.

4. The Tree of Life, astrology, and the Tarot are not three mystical systems, but three aspects of one and the same system, and each is unintelligible without the others. It is only when we study astrology on the basis of the Tree that we have a philosophical system; equally does this apply to the Tarot system of divination, and the Tarot itself, with its comprehensive interpretations, gives the key to the Tree as applied to human life.

5. Astrology is so elusive because the uninitiated astrologer works on one plane only; but the initiated astrologer, with the Tree as his ground-plan, interprets on the four planes of the Four Worlds, and the effect of, shall we say, Saturn, is very different in Atziluth, where it is the Divine Mother, Binah, to what it is in Assiah.

6. All systems of divination and all systems of practical magic find their principles and philosophy based upon the Tree; whoever tries to use them without this key is like the foolhardy person who has a pharmacopoeia of patent medicines and doses himself and his friends according to the descriptions given in the advertisements, wherein backache includes every disease which does not cause pain in front. The initiate who knows his Tree is like the scientific physician who understands the principles of physiology and the chemistry of drugs, and prescribes accordingly.

7. Various methods of attributing the Tarot cards have been worked out from traditional sources. In his little book, *The Key to the Tarot*, A. E. Waite gives the chief of these; but refrains from indicating which, in his opinion, is the correct one. In his valuable tabulation of esoteric symbolism, "777," Crowley has no such reticence, but gives the system as it is known among initiates. This is the method I propose to

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follow in these pages, for I believe it to be the correct because the correspondences work out without discrepancies, a thing they do in none of the other systems.

8. According to this system, the four suits of the Tarot pack are assigned to the Four Worlds of the Qabalists and the four elements of the Alchemists. The suit of Wands is assigned to Atziluth and Fire. The suit of Cups to Briah and Water. The suit of Swords to Yetzirah and Air. The suit of Pentacles or Coins to Assiah and Earth.

9. The four aces are assigned to Kether, the first Sephirah; the four twos to Chokmah, the second Sephirah; and so on down the pack. the four tens being assigned to Malkuth. It will thus be seen that the cards of the four suits of the Tarot pack represent the action of the Divine Forces in each sphere and on each level of nature. Equally, if we know the significance of the Tarot cards we shall obtain much light on the nature of the Paths and Spheres to which they are assigned. Both these systems, the Tarot and the Tree, being of immemorial antiquity, their origins lost in the vistas of the ages, there is an enormous mass of symbolic correspondences accumulated around each of them. Every practical occultist who has ever worked with the Tree has added to this stock of associations, making the symbols live in the Astral by means of his operations. The Tree and its keys are infinite in their adaptability.

10. The four court-cards of the Tarot are called in modern packs, King, Queen, Knight, and Knave; but in the traditional packs they are, according to Crowley, arranged and symbolised differently. The King, being a mounted figure, indicating the swift action of the Yod of Tetragrammaton; the Prince of the esoteric Tarot is a seated figure, corresponding to the Vau of Tetragrammaton; and the Princess, the Knave of the modern packs, correspond to the Hé final of the Sacred Name.

11. The twenty-two trumps are arranged in various ways by various authorities, of which Mr. Waite gives a selection, but in our system we will follow the order given by Crowley for reasons already discussed.

12. In these pages we propose to give the philosophical Tree of Life, and enough practical instruction to render it available for meditation purposes; but we do not propose to give the Practical Qabalah, which is used for magical purposes; because that can only properly be learnt and safely practised in a Temple of the Mysteries. Reference must be made to the Practical Qabalah, however, in order to render some of the concepts intelligible, but those who are rightfully in possession of its keys need have no fear that these keys will be revealed to the uninitiated in these pages, for I am quite alive to the consequences of so doing.

13. If, from the information here given, and as a result of pursuing the methods described herein, anyone is able to work out for himself the keys of the Practical Qabalah, as he well may, can any dispute that he is entitled to them?

14. The Tree is enormously valuable as a meditation glyph, quite apart from its use in magic. By meditation such as I have described in my account of my own experiences on the Thirty-second Path, it is possible to equilibrate the warring elements in one's own nature and bring them into harmonious balance. It is also possible to get into sympathetic rapport with the different aspects of Nature which these symbols represent when applied to the Macrocosm, even if these forces are not given a definite form in talismanic magic. The information that is obtained from the study of one's own horoscope is not to be accepted passively as the dispensation of Fate from which there is no appeal. We ought to realise that talismanic magic, or the less concentrated method of meditation upon the Tree, should be used to compensate all unbalanced force in the horoscope and bring all into equilibrium. Talismanic magic is to astrology what medical treatment is to medical diagnosis.

15. It is not possible for me to give any formulae of practical

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magic here; before such formulae can be made use of it is necessary to have received the grades of initiation to Which they belong. Without these grades the student is no better off than the person who tries to diagnose and treat his own complaints after reading a medical textbook. That delightful humorist, Jerome K. Jerome, has told us what happens in such a case. The unfortunate imagines that he has every disease described therein,

except housemaid's knee, and cannot make up his mind as to the appropriate treatment, for everything he fancies is contra-indicated.

16. The ritual initiations of the Greater Mysteries of the Western Esoteric Tradition are based upon the principles of the Tree of Life. Each grade corresponds to a Sephirah and confers, or should confer, if the Order working them is worthy of the name, the powers of that sphere of nature. Likewise it opens up the Paths leading to that Sephirah, so that the initiate is said to be Lord of the Thirty-second Path when he has taken the initiation that corresponds to Yesod, or Lord of the Twenty-fourth, Twenty-fifth, and Twenty-sixth Paths when he has taken the initiation corresponding to Tiphareth, which constitutes him a full initiate. Beyond this lie the higher grades of adepthood.

17. The aim of each grade of initiation of the Greater Mysteries is to introduce the candidate to the Sphere of each Sephirah in turn, working from Malkuth up the Tree. The instructions given in each grade concern the symbolism and forces of the Sphere to which it refers and the Paths that equilibrate it. The sign and word of the grade are used when treading these Paths in the spirit-vision or projecting by them on the astral plane. Consequently the initiate is able to move with accuracy and certainty into whatsoever sphere of the Unseen he desires to penetrate, and to countercheck all beings he meets and all visions he sees, for he knows what the colours of the Paths are in all four scales, and he checks his vision by these. If he is working up the Thirty-second path of Saturn, whose colours are all in the sombre hues of indigo, dark blue and black, he knows that something is amiss if a scarlet-robed figure presents itself. Either that figure is illusive, or he himself has wandered off the Path.

18. To project the astral body along the Paths it is necessary *for* many reasons to hold the degrees of initiation to which they correspond; chief among which is that, unless one has received the grade, one will be unknown to guardians of the Paths, and they will be inimical rather than helpful, and do all in their power to turn the wanderer back. Secondly, if one should succeed in forcing one's way past the guardian, one still has no means of counterchecking the vision or knowing whether one is on or off the Path, and there are plenty of beings in the lower sphere who are only too ready to take advantage of presumptuous ignorance.

19. These considerations, however, need in no way discourage anyone who wishes to meditate upon the Paths and Spheres in the manner I have described; and in the course of his meditations he may so enter into the spirit of the Path that its guardian shall come to know him and make him welcome. He will then literally have initiated himself, and no one can deny his right to be there.

20. The Tree, considered from the initiatory standpoint, is the link between the microcosm, which is man, and the Macrocosm, which is God made manifest in Nature. A ritual initiation is the act of linking the microcosmic Sephirah, the chakra, with the Macrocosmic Sephirah; it is the introduction of a newcomer to the Sphere by those who are already there. They construct a symbolic representation of the Sphere on the physical plane in the furniture of the temple; they construct an astral replica of it by concentrated

imagination; and by means of invocation they call down into this temple not made with hands the forces of the Sphere of the Sephirah they are working upon.

21. These forces stimulate the corresponding chakras of the initiate and wake them to activity in his aura. The process of self-initiation by the meditations I have described is slower than the processes of ritual initiation, but it is sure enough if Persevered with by a suitable person, but one cannot teach a jelly-fish to sing by feeding it on canary-seed.

CHAPTER XI THE SUBJECTIVE SEPHIROTH

1. As above, so below, man is a miniature macrocosm. All the factors that go to the make-up of the manifested universe are present in his nature. Hence, in his perfection, he is said to be higher than the angels. At the present time, however, the angels are fully evolved beings and man is not. Thus he is as much lower than the angels as a three-year-old child is less developed than a three-year-old dog.

2. Hitherto we have considered the Tree of Life as an epitome of the Macrocosm, the universe, and the use of its symbols to put us in touch with the different spheres of objective Nature. We will now consider it in relation to the subjective sphere of the nature of the individual.

3. The accepted correspondences, as given by Crowley (who, unfortunately, never gives his authorities, so we do not know when he is using MacGregor Mathers' system and when he is relying upon his independent researches), are based partly on the astrological attribution of the planets assigned to the different Sephiroth, and partly upon a crude anatomical scheme of the human form standing with its back to the Tree. This is too crude for our purposes, and probably represents the work of later generations of scribes; during the Middle Ages the Qabalah was rediscovered by European philosophers, and they grafted astrological and alchemical symbolism upon its system. Moreover, the Rabbis themselves used an extremely detailed set of anatomical metaphors, discussing in detail the significance of every hair on the head of God, and even the more intimate parts of His anatomy. Such references cannot be taken literally and applied to the human form.

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4. The Sephiroth, individually and in their pattern of relationships, represent in relation to the Macrocosm the successive phases of evolution, and in relation to the Microcosm the different levels of consciousness and factors of character. That these levels of consciousness have some relation to the psychic centres of the physical body is a reasonable assumption, but we must not be crude and mediaeval in the conclusions we draw. Occult anatomy and physiology have been worked out in detail in the Yoga science of the Hindus, and we can learn much from their teachings. The latest advances in

physiology are pointing to the conclusion that the link between mind and matter is to be sought primarily in the endocrine system of ductless glands and only secondarily in the brain and central nervous system. We can learn much from this source of knowledge also, and piecing together all the information we can collect from every source, we may finally arrive by inductive reasoning at what the ancients learnt by means of the intuitive and deductive methods which they brought to such a high degree of perfection in their Mystery schools.

5. It is generally agreed that the chakras, or psychic centres described in Yoga literature, are not situated inside the organs with which they are associated, but in the auric envelope at spots roughly approximating thereto. We shall do well, therefore, not to associate the different Sephiroth with the limbs and other parts of our anatomy, but to regard the use of such analogies as metaphorical and look for the psychic principles which they may be held to represent.

6. Before proceeding to a detailed study of each Sephirah from this standpoint, it is very helpful to have a general survey of the Tree as a whole, because so much of the elucidation of the symbolism depends upon the relationship of one symbol to another in the pattern of the Tree. This chapter must needs be discursive and inconclusive, but it will enable the detailed study of the individual Sephiroth to be much more effectually carried out.

7. The first and most obvious division of the Tree is into

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the three Pillars, and this immediately reminds us of the three channels of Prana described by the yogis, Ida, Pingala, and Shushumna; and the two principles, the Yin and the Yang of Chinese philosophy, and the Tao, or Way, which is the equilibrium between them. By the agreement of witnesses truth is established, and when we find three of the great metaphysical systems of the world in complete agreement - we may conclude that we are dealing with established principles and should accept them as such.

8. The Central Pillar should, in my opinion, be taken to represent consciousness, and the two side pillars as the Positive and negative factors of manifestation. It is noteworthy that in the Yoga system consciousness is extended when Kundalini rises through the central channel of the Shushumna, and that the Western magical operation of Rising on the Planes takes place up the Central Pillar of the Tree; that is to say, the symbolism employed to induce this extension of consciousness does not take the Sephiroth in their numerical order, commencing with Malkuth, but goes from Malkuth to Yesod, and Yesod to Tiphareth, by what is called the Path of the Arrow.

9. Malkuth, the Sphere of Earth, is taken by occultists as signifying brain-consciousness, as is proved by the fact that after any astral projection the ceremonial return is made to Malkuth and normal consciousness re-established therein.

10. Yesod, the Sphere of Levanah, the Moon, is taken as psychic consciousness, and also as the reproductive centre. Tiphareth is taken as the higher psychism, the true illuminated vision, and is associated with the highest grade of the initiation of the personality, as is evidenced by the fact that to it is assigned, in the system taken by Crowley from Mathers, the first of the grades of adepthood.

11. Daath, the mysterious, invisible Sephirah, which is never marked upon the Tree, is associated in the Western system with the nape of the neck, the point where the spine meets the skull, the spot at which the development of the brain from the notochord took place in our primeval ancestors.

Daath is usually held to represent the consciousness of another dimension, or the consciousness of another level or plane; it essentially represents the idea of change of key.

12. Kether is called the Crown. Now a crown is above the head, and Kether is generally held to represent a form of consciousness which is not achieved during incarnation. It is essentially outside the scheme of things so far as the planes of form are concerned. The spiritual experience associated with Kether is Union with God, and whoso achieves that experience is said to enter into the Light and come not forth *again*.

13. These Sephiroth unquestionably have their correlations in the chakras of the Hindu system, but the correspondences are given differently by different authorities. As the method of classification is different, the West using a fourfold system and the East a sevenfold system, correlation is not easy to obtain, and in my opinion it is better to look for first principles rather than obtain a tidy pattern of arrangement which does violence to the correspondences.

14. The only two writers known to me who have attempted this correlation are Crowley and General J. F. C. Fuller. General Fuller assigns the Muladhara Lotus to Malkuth, pointing out that its four petals correspond with the four elements. It is interesting to note that in the Queen scale of colour, as given by Crowley, the Sphere of Malkuth is represented as divided into four quarters, coloured respectively citrine, olive, russet, and black, to represent the four elements, and bearing the closest resemblance to the usual representations of the Four-petalled Lotus.

15. This Lotus is represented as situated in the perineum and is associated with the anus and the function of excretion. In column XXI of the table of correspondences given by Crowley in ~ he attributes the buttocks and anus of the Perfected Man to Malkuth. I consider that from every point of view the attribution of Fuller, who refers the Muladhara Lotus to Malkuth, is to be preferred to that of Crowley, who in column CXVIII refers it to Yesod, thus contradicting

himself. In the infantile mind, according to Freud, the functions of reproduction and excretion are confused, but I don't consider that this attribution is one that can be generally accepted or ought to be perpetuated.

16. Malkuth, viewed as the Muladhara Lotus, represents, we may take it, the end-result of the life processes, their final concretion in form, and their submission to the disintegrating influences of death in order that their substance may be utilised again. The form into which they have been organised by the slow processes of evolution has served its purpose, and the force must be set free; this is the spiritual significance of the processes of excretion, putrefaction, and decomposition,

17. The Svadisthana Chakra, the Six-petalled Lotus, at the base of the generative organs, is assigned by General Fuller to Yesod. This agrees with the Western tradition, which assigns Yesod to the reproductive organs of the Divine Man; its astrological correspondence with the Moon, Diana-Hecate, also agrees with this attribution. Crowley, though assigning Yesod to the phallus in column XXI of "777," assigns the Svadisthana Lotus to Hod, Mercury. It is difficult to understand this attribution, and as he does not give his authority, I consider it better to adhere to the principle of referring the levels of consciousness to the Central Pillar.

18. Tiphareth, by universal consent, represents the solar plexus and breast; it therefore seems reasonable to attribute to it the Manipura and Anahata Chakras, as Crowley does. Fuller attributes these chakras to Geburah and Chesed, but as these two Sephiroth find their equilibrium in Tiphareth, this attribution presents no difficulty and causes no discrepancy.

19. In the same way the Visuddhu Chakra, which in the Hindu system correlates with the larynx and is referred to Binah by Crowley, and the Ajna Chakra at the root of the nose, which correlates with the pineal gland and is referred to Chokmah by the same authority, may be taken as uniting for function in Daath, situated at the base of the skull.

20. The Sahasrara Chakra, the Thousand-petalled Lotus, situated above the head, is referred by Crowley to Kether, and there can be little reason to quarrel with this attribution, for it is foreshadowed in the very name of the First Path, Kether, the Crown, which rests upon and above the head.

21. The two flanking pillars of Severity and Mercy can be seen as representing the positive and negative principles- and their respective Sephiroth as representing the modes of functioning of these forces upon the different levels.

22. The Pillar of Severity contains Binah, Geburah, and Hod, or Saturn, Mars, and Mercury. The Pillar of Mercy contains Chokmah, Chesed, and Netzach, or the Zodiac, Jupiter, and Venus. Chokmah and Binah, in the symbolism of the Qabalah, are represented by male and female figures and are the supernal Father and Mother, or in

more philosophical language, the positive and negative principles of the universe, the Yin and the Yang, of which maleness and femaleness are but specialised aspects.

23. Chesed (Jupiter) and Geburah (Mars) are both represented in Qabalistic symbolism as crowned figures, the former a lawgiver upon his throne, and the latter a warrior king in his chariot. These are the constructive and destructive principles respectively. It is interesting to note that Binah, the supernal Mother, is also Saturn, the solidifier, who connects through his sickle with Death with his scythe, and Time with his hour-glass. In Binah we find the root of Form. It is said of Malkuth in the *Sepher Yetzirah* that it sitteth upon the throne of Binah-matter has its root in Binah-Saturn Death; form is the destroyer of force. With this passive destroyer goes also the active destroyer, and we find MarsGeburah immediately below it on the Pillar of Severity; thus is the force locked up in form set free by the destructive influence of Mars, the Siva aspect of the Godhead. Chokmah, the Zodiac, represents kinetic force; and Chesed, Jupiter, the benign king, represents organised force; and the two are synthesised in Tiphareth, the Christ-centre, the Redeemer and Equilibrator.

24. The next trinity, of Netzach, Hod, and Yesod, represents the magical and astral side of things. Netzach (Venus)

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represents the higher aspects of the elemental forces, the Green Ray; and Hod (Mercury) represents the mind side of magic. The one is the mystic and the other the occult, and they synthesise in the elemental Yesod. This pair of Sephiroth should never be considered apart, any more than the upper pair of Geburah and Gedulah, which is another name for Chesed. This is indicated by the fact that the Qabalah attributes them respectively to the right and left arms and the left and right legs.

25. It will thus be seen that the three form-Sephiroth are in the Pillar of Severity, and the three force-Sephiroth in the Pillar of Mercy, and between them, in the Pillar of Equilibrium, are set the different levels of consciousness. The Pillar of Severity, with Binah at its head, is the female principle, the Pingala of the Hindus and the Yang of the Chinese; the Pillar of Mercy, with Chokmah at its head, is the Ida of the Hindus and the Yin of the Chinese; and the Pillar of Equilibrium is Shushumna and Tao.

CHAPTER XII

THE GODS UPON THE TREE

1. All students of comparative religion and its poor relation, folk-lore, are agreed that primitive man, observing and beginning to analyse the natural phenomena surrounding him, attributed them to the agency of beings akin to himself in nature and type, but transcending him in power. As he could not see them, he not unnaturally called them

invisible; and as he could not see his own mind during life, or his friend's soul after death, he concluded that the beings that produced natural phenomena were of the same nature as the invisible but active mind and soul.

2. Now all this sounds very crude as it is put by the anthropologists, but that is only because when translating savage ideas they choose words that have crude associations. For instance, the standard translation of one of the chief scriptures of China refers to the venerable philosopher Lao Tse as "the Old Boy." This sounds comical to European ears, yet it is not so far removed from the words of another Scripture which has been fortunate enough to receive translation at the hands of those who revered it-" Except ye become as a little child" I am not a sinologue, but I incline to the opinion that the translation "Eternal Child" would have been equally accurate and in better taste.

3. There is a saying in the Mysteries, "See that ye blaspheme not the Name by which another knoweth his God. For if ye do this in Allah, ye will do it in Adonai."

4. And after all, was primitive man so very far off the mark when he attributed the causation of natural phenomena to activities of the same nature as the thought-processes of the

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human mind, but upon a higher arc? Is not that the Point towards which both physics and metaphysics are gradually converging? Supposing we were to re-cast the statement of the savage philosopher and say, The essential nature of man is similar in type to that of his Creator, would we be held to have said anything either blasphemous or ridiculous?

5. We may personalise natural forces in terms of human consciousness; or we may abstract human consciousness in terms of natural forces; both are legitimate proceedings in occult metaphysics, and the process yields some very interesting clues and some very important practical applications. We must not, however, make the mistake of the ignorant, and say A is B when we mean A is of the same nature as B. But equally we may legitimately avail ourselves of the Hermetic axiom, "As above, so below," because if A and B are of the same nature, the laws governing A can be predicated concerning B. What is true of the drop is true of the ocean. Consequently, if we know anything concerning the nature of A, we may conclude that, allowing for the difference in scale, it will apply to B. This is the method of analogy used in the inductive science of the ancients, and provided it is counter-checked by observation and experiment, it can yield some very fruitful results and cut out many leagues of weary wandering in the dark.

6. The personification and deification of the natural forces was man's first crude and shrewd attempt to evolve a monistic theory of the universe and save himself from the destructive and crippling influence of an unresolved dualism. As age by age extended his knowledge and elaborated his intellectual processes, he read more and more significance into the first simple classifications. Nevertheless, he did not discard his original classifications, because they were fundamentally sound and represented actualities. He

simply elaborated and extended them, and finally, when he fell on evil times, overlaid them with superstition.

7. We should not, therefore, regard the pagan pantheons as so many aberrations of the human mind; nor should we try to understand them from the viewpoint of the uninstructed and uninitiated; we should try to find out what they must have meant to the highly intelligent and cultured high-priests of the cults in their heyday. Compare Mme David Neel and W. B. Seabrook on the subject of heathen rites with the reports of the average missionary. Seabrook shows us the spiritual significance of voodoo, and Mme David Neel shows us the metaphysical aspect of Thibetan magic. These things appear in one way to the sympathetic observer who wins the confidence of the exponents of these systems and succeeds in being received into their holy of holies as a friend, and who goes to learn instead of merely to observe and ridicule, and in another way to the "beef-fed zealot" who walks into the holy place in his dirty boots and gets stoned by the indignant worshippers.

8. In judging these things let us consider the form Christianity would present if approached in the same way. Unsympathetic observers would probably conclude that we worshipped a sheep, and the Holy Ghost would yield some spectacular interpretations. Let us credit other people with using metaphors if we do not expect to be taken literally our-selves. The outer form of the ancient pagan faiths is no cruder than Christianity in backward Latin countries, where Jesus Christ is represented in topper and tails and the Virgin Mary in lace-edged pantaloons. The inner form of the ancient faiths can compare very favourably with the best of our modern metaphysicians. After all, they produced Plato and Plotinus. The human mind does not change, and what is true of ourselves is probably true of the pagans. The Lamb of God which taketh away the sins of the world is only another version of the Bull of Mithra which does the same thing, the only difference being that the ancient initiate was literally "Washed in blood" and the modern one takes it metaphorically. *Autres temps autres mours.*

9. If we approach those whom we elect to call pagans, both ancient and modern, in a reverent and sympathetic spirit, knowing that Allah and Brahma and Amen Ra are but other

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names for that which we worship as God, we shall learn a very great deal that was forgotten in Europe when the Gnosis was stamped out and its literature destroyed.

10. We shall find, however, that the pagan faiths present their teaching in a form that is not readily assimilable by the European mind, and that if we are to arrive at its significance we must re-state it in our own terms. We must correlate the metaphysical concept with the pagan symbol; then we shall be able to apply to the former the vast mass of mystical experience which generations of contemplatives and exper. mental psychologists have organised about the latter. And when we speak of experimental psychologists, we must not make the mistake of thinking that they are an exclusively

modern product, because the priests of the ancient Mysteries, with their temple sleep and deliberately induced hypnogogic visions, were nothing more nor less than experimental psychologists, though their art has been lost, like many other of the ancient arts, and is only being laboriously recovered piecemeal in the more advanced circles of scientific thought.

11. The method used by the modern initiate for interpreting the language spoken by the ancient myths is a very simple and effectual one. He finds in the Qabalistic Tree of Life a link between the highly stylistic pagan systems and his own more rational methods; the Jew, Asiatic by blood and monotheistic by religion, has a foot in both worlds. Upon the Tree of Life with its Ten Holy Sephiroth the modern occultist bases both a metaphysic and a magic. He uses a philosophical conception of the Tree to interpret what it represents to his conscious mind, and he uses a magical and ceremonial application of its symbolism to link it up with his subconscious mind. The initiate, consequently, makes the best of both worlds, ancient and modern; for the modern world is all surface consciousness, and has forgotten and repressed the subconsciousness, to its own great hurt; and the ancient world was mainly subconsciousness, consciousness having been but recently evolved. When the two are linked up and brought into polarised function they yield super-consciousness, which is the goal of the initiate.

12. Holding the foregoing conceptions in mind, let us now try to co-ordinate the ancient pantheons with the Spheres upon the Tree of Life. There are ten such Spheres, the Ten Holy Sephiroth, and between these we must distribute, according to type, the different gods and goddesses of whatever pantheon we wish to study; we are then in a position to interpret their significance in the light of what we already know concerning the principles represented by the Tree, and to add to our knowledge of the Tree all that is available concerning the significance of the ancient deities.

13. This is, obviously, of great intellectual value-but there is another value which does not so readily appear to the average man who has had no experience of Mystery-workings; the performance of a ceremonial rite symbolically representing the working of the force personified as a god, has a very marked and even drastic effect on the subconscious mind of any person who is at all susceptible to psychic influences. The ancients had brought these rites to a very high pitch of perfection, and when we moderns are trying to reconstruct the lost art of practical magic we can go to them with great profit. The whole philosophy of European magic is based upon the Tree, and no one can hope to understand it or use it intelligently who has not been trained in the Qabalistic methods. It is this lack of training which makes popular occultism so very apt to degenerate into the crudest superstition. "Your number in your name" becomes a different thing when we understand the mathematical Qabalah; fortunes in tea-cups are another matter when we understand the significance of the Magical Images and the method of their formulation and interpretation as a psychological device for penetrating the veil of the unconscious.

14. Broadly speaking, then, we sort out the gods and goddesses of all the pagan pantheons into the ten pigeon-holes of the Ten Holy Sephiroth, relying chiefly upon their astrological associations to guide us, because astrology is the

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one universal language, for all people see the same Planets. Space is referred to Kether, the Zodiac to Chokmah, the seven planets to the next seven Sephiroth, and Earth to Malkuth. Consequently, any god who has an analogy with Saturn will be referred to Binah, as will any goddess who might be termed the primordial mother, the Superior Eve, as distinguished from the Inferior Eve, the Bride of Microprosopos, Malkuth. The Supernal triangle of Kether, Chokmah) and Binah always refers to the Old Gods, which every pantheon recognises as the predecessors of those forms of godhead worshipped by the current faith. Thus Rhea and Kronos would be referred to Binah and Chokmah, and Jupiter to Chesed. All the corn goddesses refer to Malkuth, and all the lunar goddesses to Yesod. The war gods and destructive gods, or divine devils, refer to Geburah, and the goddesses of love to Netzach. The initiator gods of wisdom are referred to Hod, and the sacrificed gods and redeemers to Tiphareth. So great an authority as Richard Payne Knight in his valuable book, *The Symbolic Language of Ancient Art and Mythology*, speaks of "the remarkable concurrence of the allegories, symbols, and titles of ancient mythology in favour of the mystic system of emanations." With this clue we sort out the pantheons, thus enabling ourselves to compare like with like and make the one illuminate the other.

15. In the system he gives in his book of correspondences, 777," Crowley assigns the gods to the Paths as well as to the Sephiroth. This, in my opinion, is a mistake and leads to confusion. It is the Sephiroth alone that represent natural forces; the Paths are states of consciousness. The Sephiroth are objective and the Paths are subjective. It is for this reason that in the working glyph of the Tree used by initiates the Sephiroth are always represented in one Colour Scale and the Paths in another. Those who possess this glyph will know to what I refer.

16. The Paths themselves, in my opinion, should be regarded as under the direct presidency of the Holy Names governing their Sephirothic attributions only, and should not be confused with other pantheons; for although we may go to other systems for intellectual enlightenment, we are unwise to attempt to mix the methods of practical working and unfoldment of consciousness.

17. For instance, the Seventeenth Path, between Tiphareth and Binah, is assigned by the *Sepher Yet-rah* to the Element of Air. We are far wiser to work it with the rite of the Element of Air and the Holy Names assigned thereto, and to approach it through the appropriate Tattva, rather than confuse the issue with the associations of the assorted collection of deities, Castor and Pollux, Janus, Apollo, Merti, and other incompatibles assigned to it by Crowley, whose correspondences present an inextricable tangle of associations.

18. The Sephiroth should be interpreted macrocosmically, and the Paths microcosmically; thus we shall find the clue to the Tree in both man and nature.

CHAPTER XIII PRACTICAL WORK UPON THE TREE

1. If among the readers who have followed these studies in the Qabalah thus far there are any of the more advanced students of Western occultism, they will no doubt have found much more that is familiar than is new or original. In working upon this storehouse of ancient knowledge we are in the position of excavators working on the site of a buried temple; we are digging up fragments rather than studying a coherent system; for the system, though coherent enough in its heyday, was broken and scattered and defaced by the persecutions of twenty centuries of unenlightened bigotry and spiritual jealousy.

2. More work has been done upon these scattered fragments than is generally realised, however. Mme Blavatsky gathered together a great mass of data and exposed it to the gaze of a public which understood it little better than the child gazing at the cases in a museum and marvelling at the queer things they contain. The scholarly work of G. R. S. Mead has given us much information concerning the Gnosis, the esoteric tradition of the Western world during the earlier centuries of our epoch; Mrs Atwood's monumental book has revealed the significance of the Alchemical symbolism to us. None of these, however, have expounded the Western Tradition as initiates of that Tradition, but have approached it from outside and either pieced together its fragments, or, as in the case of Mme Blavatsky, interpreted it by analogy in the light of the more familiar system of another Tradition.

3. Those who approached the study of the subject from the inside—that is to say, with the initiatory keys—and employed

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it as a practical system for the exaltation of consciousness have, for the most part, maintained a secrecy which, though it might have been not only justifiable and even essential in the days when the Holy Inquisition rewarded such researches with the stake, is difficult to assign to any more creditable motive in our liberal age than a desire to create and maintain prestige. A very effectual "corner" in occult practice, if not in occult knowledge, has been established and maintained among English-speaking peoples for the last quarter of a century. A "corner" that effectually defeated the spiritual impulse which should have given rise to a renaissance of the Mysteries during the last quarter of the last century. Consequently, the earth being ripe for the sowing and the wheat not being broadcast therein, the four winds brought strange seeds to the waiting ground, and a

tropical growth sprang up that, having no roots in racial tradition, withered away or developed strange forms.

4. The buried temple of our native tradition has in actuality been excavated in part at any rate, but the rescued fragments have not been made available for students according to the honourable traditions of European scholarship, but have been gathered together into private collections the keys whereof have rested in the pockets of individuals who have opened and closed the doors in an entirely arbitrary fashion. I have no doubt these pages will cause heart-burnings in certain quarters whose private collections they depreciate in value. But I have no doubt also that the innumerable students who essayed the Western Path in vain may find in these pages the keys to what was incomprehensible to them in the method, or perhaps, to be more accurate, the complete lack of method, in which they were trained. Speaking for myself, it took me ten years' work in the dark before I found the keys, and I only found these in the end because I was sufficiently psychic to pick up the Inner Plane contacts. I find it difficult to believe that any useful purpose is served by deliberately darkening counsel or by withholding from the student keys and explanations that are essential to his work. If the student is unworthy

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to be trained, do not let us train him. If he is to be trained at all, let us train him properly.

5. In the following pages I have done my best to elucidate the principles governing the use of magical symbolism. The practical use of the ceremonial method is best attempted under the guidance of one who is already experienced in its use; to work alone or with equally inexperienced comrades is to run unnecessary risks, but there is no reason why anyone should not experiment with the meditative method.

6. In order to use the magical symbols effectually one has to make the contact of each individual symbol. It is of little use to make a list of symbols and proceed to the construction of a ritual. In magic, as in violin-playing, one has to "make one's notes"; one does not find them ready-made as on the piano. The student of the violin has to learn to make each individual note before he can play an air. So it is with any occult operation, we must know how to construct and contact the magical images before we can work with them.

7. The sets of symbols associated with each of the Thirty-two Paths are used by the initiate to build up the magical images; it is necessary that he should know these symbols not only in theory, but also in practice; that is to say, he must not only have them thoroughly well rooted in his memory, but must also have performed meditations upon them individually~until he has penetrated their significance and experienced the force they represent. To know the vast range of symbols associated with each Path is, of course, the work of a lifetime, but the student must learn the key-symbols of each Path as the essential preliminary to his studies; he is then able to recognise all other symbol-forms as they come his way and assign them to their proper classification. His knowledge will thus develop under two aspects: firstly, the knowledge of the symbolism in its

infinite ramifications; and secondly, the philosophy of the interpretation of that symbolism. Once he has mastered a working knowledge of the concepts of esoteric cosmogony and has the general scheme of symbolism assigned to each Sephirah well fixed in his memory, the student is equipped with a card-index system and can commence filing, collecting the material for his files from every imaginable source in archeology, folk-lore, mystical religion, travellers' tales, and the speculations of ancient and modern philosophy and ultra-modern science.

8. The uninitiated inquirer may wonder how the enormous mass of data is kept sorted in the memory. To begin with, the serious student who uses the Tree as his meditation method works at it regularly every day. Moreover, it will be found by experience that the assignation of symbols to each Sephirah has a peculiar logical basis, hidden somewhere deep in the subconscious mind, and the symbol-sequences are not nearly so difficult to remember as might be supposed, especially if they have been used for meditation. Some of the symbols refer to the concepts of esoteric philosophy, some to the methods of projecting consciousness in vision, and some to the composing of ceremonial. The student must remember, however, that the symbols will never yield their significance to conscious meditation alone, however correctly and completely they are known; they must be used as the initiates intended them to be used, to evoke images from the subconscious mind into conscious content.

9. One set of symbols is assigned to the Ten Holy Sephiroth themselves, and another set to the Twenty-two Paths that connect them. Some of the symbols, however, occur in both sets, and all of them interconnect through their astrological and numerical correlations. This sounds most perplexingly complex, but in actual practice it is far simpler than it sounds, because the work is not done with the conscious mind, but with the subconscious mind, and it matters very little in what manner the symbols are pitchforked into it, the strange diemon that sits behind the censor sorts them out, picking that which it requires and rejecting all else, until finally a coherent pattern reappears in consciousness that only requires analysis to yield its significance after the same manner as a dream.

10. A vision evoked by the use of the Tree is, in fact, an

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artificially produced waking dream, deliberately motived and consciously related to some chosen subject whereby not only the subconscious content, but also the superconscious perceptions are evoked and rendered intelligible to consciousness. In a spontaneous dream the symbols are drawn at random from experience; in the Qabalistic vision, however, the picture is evoked from a limited set of symbols to which consciousness is rigidly restricted by a highly trained habit of concentration. It is this peculiar power to turn the mind loose within determined limits which constitutes the technique of occult meditation, and it is only to be acquired by constant practice over a considerable period. It is this which constitutes the difference between the trained and the untrained occultist; the untrained person may be able to detach consciousness from the control of the directing personality and thus allow the images to rise, but he has no power to restrict and

select what shall appear, and consequently anything may appear, including a varying proportion of subconscious content. The trained occultist, however, accustomed to use this method in his meditations, is able to swing instantly clear of the normal subconscious content unless it is disturbed by emotion, in which case he is liable to be entangled in its meshes; but even in this case his method is his protection, for he is immediately able to recognise confused symbolism in the images because he has a definite standard of comparison with which to compare them.

11. In studying the Tree the student should always think of each Sephirah under the threefold aspect we have already mentioned of philosophy, psychism, and magic; to this end he should always think of it firstly as representing a certain factor in the evolution of the cosmos in the immemorial past of cosmic time, whether it remains in manifestation, has passed away, or has not yet arrived at the level of dense matter.

12. With this aspect of the Tree are also taken the curious cryptic texts of the *Sepher Yetzirah*, one to each Path. These most baffling utterances have a curious way of yielding sudden flashes of illumination to meditation and are by no means to be rejected as rubbish, incomprehensible though they may appear at first sight.

13. Another source of illumination is to be found in the additional titles of the Sephiroth, each of which has anything from one to two or three dozen. These are graphic descriptive names applied to the various Sephiroth by the ancient Rabbis and found scattered through the Qabalistic literature, and they tell us a great many things. For instance, the titles "Concealed of the Concealed" and "Primordial Point" that are applied to Kether convey a good deal to those who know where to look for it.

14. We can also, once we are acquainted with the symbolism, assign to the various Sephiroth their equivalent gods in other systems, and when we look up the symbols, functions, cosmic concepts, and methods of worship assigned to these deities we get a fresh flood of illumination. By the use of a good mythological dictionary or an encyclopaedia, Frazer's *Golden Bough*, and Mme Blavatsky's *Secret Doctrine and Isis Unveiled*, we can, by the mere application of diligence, read a great many riddles that at first appeared insoluble, and the exercise is a fascinating one. When used thus the Tree is peculiarly valuable, because its diagrammatic form causes things to be seen in relation to each other, thus causing them to throw light upon each other.

15. In order to manipulate the psychic aspect of the Tree and its Paths the occultist uses images, because it is by means of images and the names that evoke them that vision is formulated. He associates with each Sephirah a primary symbol, which is called its Magical Image. Secondly, he associates with it in his mind a geometrical form which, in various ways, embodies its characteristics, and when he composes symbols he uses that form as the basis. For instance, Geburah, Mars, the Fifth Sephirah, has assigned to it a pentagon or five-sided figure. Any symbol of Geburah, whether it be a talisman, an altar to Mars, or a mental picture of a symbol, would be in the form of a pentagon coloured in one of the colours of the Mars colourscale.

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16. The most important forms upon the Tree, however, are those associated with the four Names of Power assigned to each Sephirah; with these are associated four colours in which they are conceived to manifest in a symbolic form in each of the Four Worlds of the Qabalists. The highest of these is the God-name, which manifests in Atziluth, the plane of spirit, and is the supreme Name of Power of that Sephirothic Sphere and dominates all its aspects, whether cosmic, evolutionary, or subjective. It represents the idea underlying the development of manifestation in that Sphere; the idea that runs through all subsequent evolution and expresses itself in all ensuing effects and manifestations.

17. The second Name of Power is that of the Archangel of the Sphere, and represents the organised consciousness of the being through the activities of which the evolution of that phase was inaugurated and directed. Although these beings are represented pictorially as of human form, though etherealised, it must not be thought that life and consciousness as we know them in any way correspond to their nature. They are more akin in essence to natural forces, yet if we consider them simply as unintelligent energy we shall have no adequate concept of their nature, because they are essentially individualised, intelligent; and purposive. Both these ideas must enter into our concept, modifying each other, till finally we shall arrive at a realisation that differs very widely from anything to which Western thought is accustomed.

18. The third Name of Power denominates, not one being, but a whole class of beings, the choirs of angels as they are called by the rabbis, and these again represent intelligent natural forces.

19. The fourth denominates what we have called the Mundane Chakra, that is to say the celestial object which is looked upon as the product of the particular phase of evolution which took place under the presidency of that Sephirah and which represents it.

20. The third aspect under which we consider the Sephiroth is the magical aspect and is essentially practical. To arrive at this, we think of what may be experienced under the presidency of these different aspects of deity-manifestation, and what powers may be wielded by the magician when he has mastered their lessons.

21. Each Sephirah has assigned to it a virtue, which represents its ideal aspect, the gift which it brings to evolution; and a vice which is the result of the overplus of its qualities. For instance, Geburah, Mars, has for its virtues energy and courage, and for its vices cruelty and destructiveness. The student of astrology will at once recognise that the virtues and vices attributed to the various Sephiroth are derived from the characteristics of the planets associated with them, and will find that in this correspondence a whole new line of approach to astrology is opened up.

22. The spiritual experience as I prefer to call it, or occult power as Crowley calls it, is a profound realisation or vision of some aspect of cosmic science. This constitutes the

essence of the initiation of the grade assigned to each Sephirah, for in the Greater Mysteries of the West the grades are associated with the Sephiroth.

23. The mediaeval Qabalists also assigned a part of the body to each Sephirah, but this must not be taken too literally; the real key is to be found in the realisation that the different Sephiroth represent factors in consciousness, and if we take Geburah as the strong right arm, we must realise that it really means the dynamic will, the executive capacity, the destruction of the effete and unbalanced.

24. Each Sephirah and Path has assigned to it symbolic animals, plants, and precious stones. It is necessary that the student should know these for two reasons: firstly, they give some very important keys to the relations of the gods of the different pantheons to the Sephiroth; and secondly, they form part of the symbolism of the Astral Paths and serve as landmarks when travelling in the spirit-vision. For instance, if one saw a horse (Mars) or a jackal (Luna) in the sphere of Netzach (Venus), one would know that there was confusion of plane and the vision was not reliable. In her Sphere one

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would expect to see her doves, and a spotted beast, such as a lynx or leopard.

25. It may be thought that the association of the symboli~ beasts with the gods and goddesses in the old myths is entirely arbitrary and the fruit of the poetic imagination, which, like the wind, bloweth where it listeth. To this the occultist answers that the poetic imagination is not an arbitrary thing and refers the sceptic to the works of Dr Jung of Zurich, the famous psychiatrist, and to the essays of the Irish poet, "A. E.," in particular *Song and its Fountains*, wherein he analyses the nature of his own sources of inspiration. From the intrinsic nature of his poetry, and from many passing references in his works, I think we may be entitled to claim "A. E." as one of that band of students who have been nurtured on the mystical Qabalah. At any rate, what he has to say is sound Qabalistic doctrine and extremely illuminating to our present argument.

26. Dr Jung has a great deal to say concerning the myth-making faculty of the human mind, and the occultist knows it to be true. He knows also, however, that its implications are much farther reaching than psychology has yet suspected. The mind of poet or mystic, dwelling upon the great natural forces and factors of the manifested universe, has, by the creative use of the imagination, penetrated far more deeply into their secret causes and springs of being than has the scientist; it is not for nothing that the racial imagination, working thus, has come to associate certain animals with certain gods; a brief examination of the examples cited serves to show the basis of the association. The doves of Venus show her gentler aspect, and the cat-beasts her sinister beauty.

27. The association of plants with the different Paths rests upon a twofold basis. Firstly, there are plants traditionally associated with the legends of the gods, as is corn with Ceres and the vine with Dionysos; these we find associated with the Sephiroth, with which the functions of these gods are correlated~orn with Malkuth and the vine with Tiphareth, the

Chnst-centre, wherewith are associated all the Sacrificed Gods and the givers of illumination.

28. Plants are also associated with the Sephiroth in another way; the old doctrine of signatures assigned various plants to the presidency of various planets in a somewhat erratic fashion. In some cases there was a genuine association, in others it was arbitrary and superstitious. Old Culpepper and other ancient herbalists have a great deal to say on the subject, and some very interesting researches are being done on the Anthroposophical experimental farms.

29. In a similar way certain drugs are associated with the different Sephiroth; and here again we need to distinguish the superstitious from the mystical. The arbitrary attribution of drugs cannot always be justified by actual experiment, but we raay safely say that whole classes of drugs could be regarded as under the presidency of certain Sephiroth because they partake of the nature of certain modes of activity which are classified under these Sephiroth. For instance, all aphrodisiacs could justly be assigned to Netzach (Venus), and all abortifacients to Yesod in her Hecate aspect; analgesics to Chesed (Mercy), and irritants and caustics to Geburah (Severity).

30. This opens up a very interesting aspect of the study of materia medica-the psychic and psychological aspect of drug activity. It was this aspect which was especially studied by the initiate-physicians such as Paracelsus, and it was the ignorant and superstitious abuse of this aspect by uninitiated physicians that led to the extraordinary aberrations of folk-medicine.

31. The occultist knows that there is a psychological aspect to every physiological action and function; he also knows that it is possible powerfully to reinforce the action of all drugs by the appropriate mental action, and that certain chemically inert substances lend themselves effectually to the transmission and storing of mental activities, just as other substances are effectual conductors or insulators of electricity.

32. This consideration brings us to the question of the association of certain precious stones and metals with the different Sephiroth, an association determined by both astrological and alchemical considerations. As is well known to

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psychics, crystalline substances, metals, and certain liquids are the best media for conveying or storing subtle forces. Colour plays an important part in the visions induced by meditation on the various Sephiroth, and it is found by experience that a crystal of the appropriate colour is the best material out of which to make a talisman: a blood-red ruby for the fiery Martian forces of Geburah; an emerald for the Green Ray nature forces of Netzach.

33. Perfumes, especially incense, are also associated with the different Sephiroth. As has already been noted, certain spiritual experiences and certain modes of consciousness are

assigned to each Sphere on the Tree; it is well known that nothing induces states of mind or stimulates psychic consciousness more effectually than odours. "Scents are surer than sights or sounds to make your heart-strings crack," says the most objective of poets, and the experience of practical occultists proves this to be true. There are certain aromatic substances associated by tradition with the different gods and goddesses, and these are most effectually potent to stimulate the mood which is in harmony with the function of that deity.

34. Magical weapons are also included in the long lists of symbols and substances associated with each Path. A magical weapon is an instrument of some sort which is used in the evocation of a particular force, or is the vehicle of its manifestation, such as the rod of the magician or the bowl of water or crystal sphere of the seer. The assignation of the magical weapons to the Paths tells us a good deal about the nature of the Paths, because we can deduce therefrom the kind of power that operates in the particular sphere in question.

35. As already noted, the various divinatory systems have their relations with the Tree and find their subtlest clues therein. The associations of astrology are readily traced through the symbolism of the planets and elements and their triplicities, houses, and rulership; geomancy links with the Tree *via* astrology; and the Tarot, the most satisfactory of all the systems of divination, rises from and finds its explanation in the Tree and nowhere else. That may seem a dogmatic statement to the scholarly historian searching for traces of the origin of those mysterious cards, and, may we add, most unamentably failing to find it; but when it is realised that the initiate works the Tarot and the Tree together, and that they dovetail into each other at every imaginable angle, it will be seen that such an array of correspondences could be neither arbitrary nor fortuitous.

36. A most interesting and important aspect of the practical work of the Tree concerns the manner in which ceremonial and talismanic magic are used to compensate the findings of the divinatory sciences. Each prick-symbol of geomancy, each card of the Tarot, and each horoscopic factor have their places assigned to them on the Paths of the Tree, and the occultist with the necessary knowledge can put together a ritual or design a talisman to compensate or reinforce each and any of these.

37. It is for this reason that divination by the uninitiated is apt to bring bad luck in its train, for it stirs the subtle forces by concentrating the mind upon them, without compensating that which is out of equilibrium by the appropriate magical effort.

PART II

CHAPTER XIV

GENERAL CONSIDERATIONS

1. In Part I we considered the general scheme and method of using the Qabalistic Tree of Life. We now come to the detailed study of the individual Sephiroth. This study must necessarily be tentative, for a life's research could be given to the significance of the correspondences that spread in end less ramifications from every symbol associated with each Sephirah. But a start must be made, hence these tentative jottings; for I do not consider the following chapters on the individual Sephiroth worthy to be called anything better than this, even though they are the fruit of ten years' meditation on that marvellous composite symbol.

2. The Tables of Correspondences at the head of each section consist of a selection of the principal symbols and ideas associated with each Sephirah, and have no claim whatsoever to comprehensiveness. They contain, however, the more significant symbols, and are sufficient to enable the student to gain a sound philosophical grasp of the subject, and experiment for himself in the use of the Tree as a meditation symbol.

3. The references are taken chiefly from "777," by Aleister Crowley, who got them from the MacGregor Mathers MSS. Mathers, so far as I have been able to trace his references, for he gives no authorities, drew upon the work of Dr Dee and Sir Edward Kelly; Cornelius Agrippa; Raymond Lully and Pietro de Abana among the earlier writers. Among the moderns the same material is found scattered through the works of Knorr von Rosenroth; Wynn Westcott; Eliphas Levi; Mrs Atwood; Mme Blavatsky; Anna Kingsford;

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Mabel Collins; Papus (Encausse); St Martin; Gerald Massey; G. R. S Mead, and many others. To some of these it is probable he was indebted; others may have been indebted to him; some of them were actually members of the Order of the Golden Dawn which he founded.

4. Other sources of information are Frazer's *Golden Bough*; the works of Wallis Budge; the writings of Drs Jung and Freud; the translations of Dr Jowett from the Greek; the Sacred Books of the East Series, the Loeb Classical Library; the translation of Plotinus by Stephen MacKenna; the translation of the Zohar issued by the Soncino Press; and last, but by no means the least valuable source of information, the Holy Bible. So much for occult secrecy!

5. It will be seen that the symbols assigned to each Sephirah are classified in regular order under certain headings. To understand the significance attached to these different sections by the occultist and the use he makes of them it is necessary to explain the method of classification in detail.

6. SECTION 1. *The Title assigned to the Sephirah.* - Its name is given first in Hebrew and then in English, and the Hebrew spelling appended. The accurate spelling of all proper names used in the Qabalah is vitally important because of the numerical value attached to them by the Qabalists and the use made of the significance of these numbers by those

who work the numerological methods. I am neither a numerologist nor a mathematician, and I do not therefore propose to comment on that which lies outside the sphere of my knowledge. I merely give the data for the convenience of those who can appreciate its significance.

7. SECTION 2. *The Magical Image and the Symbols associated with each Sephirah.* -The magical image is the mental picture which the occultist builds up to represent the Sephirah, and its details yield many significant symbols to meditation. These images are so old, and have been built with such a wealth of magical working, that they are apt to build themselves up of their own accord during meditation upon the Sephiroth. In the course of my own work on the Qabalah I saw most of

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them long before I had access to the tables that gave the~ In practical working the initiated adept builds them detailed symbolism, and it is a very valuable magical exercise up to practise the visualisation of the magical images in their fullest detail. Much of this detail can be gleaned from the accounts I give of each Sephirah, but readers who have specialised knowledge of the Eastern or classical pantheons any can elaborate these images to any extent, surrounding them with all the paraphernalia of the gods assigned to each Station on the Tree; these can be identified through their astrological associations.

8. SECTION 3. *The Situation on the Tree.* This throws an immense amount of light upon any meditation, for it reveals the equilibrium of the spiritual forces working in nature. For instance, Geburah (Mars) and Chesed or Gedulah (Jupiter) are opposite each other upon the Tree. The warrior king and the wise and benign lawgiver of peace balance each other. Geburah when unbalanced becomes cruelty and oppression, and Gedulah when unbalanced suffers evil to multiply.

9. SECTION 4. *The Yetziratic Text.* -This consists of the description of the Sphere or Path given in the *Sepher Yetzirah*, or Book of Formations. The translation I have used is that of Wynn Westcott.

10. These descriptions are exceedingly cryptic, but they will from time to time yield a flash of inspiration, and undoubtedly contain the essence of the Qabalistic philosophy.

11. SECTION 5. *Descriptive Titles.* -A catalogue of the names that have been applied to that particular Sephirah in the Rabbinical literature. These throw great light on the subject and are also useful to the student for purposes of reference when tracing out the ideas associated with a particular Sephirah.

12. SECTION 6. *The Names of Power assigned to each Sephira* -The God-name represents the most spiritual form of the force and is conceived of as representing the function of that force in the Kingdom of Atziluth, the highest of the FOLLZ Kingdoms of the Qabalists.

13. *The Archangelic Names* represent the functioning of a force in Briah, the Kingdom of the higher mind, are the archetypal ideas.

14. Angelic choirs correspond to the Kingdom of or the Astral Plane, and the Mundane Chakras are representatives of each force in the Kingdom of Assiah - the Material Plane.

15. What I call in my tables the spiritual experience assigned to each sephirah is called by Crowley the magical power. - whereas this term may be rightly assigned to the Twenty-two paths, it is misleading when applied to the Sephiroth. I have changed the term in relation to the Sephiroth themselves, but retained it in reference to the Paths for reasons which will presently be seen.

16. SECTION 7. *The Virtues and Vices assigned to each Sephirah of the Tree.*-These indicate the qualities necessary in order to take the initiation of that grade, and the form that is taken by any unbalanced force in that sphere. In the highest grade of all, before form is developed, there is no correspondence.

17. SECTION 8. *Correspondence in Microcosm.*-The microcosm - which is man, corresponds with the Sephirothic macrocosm, and is important from many practical standpoints, particularly that of spiritual healing and astrology.

18. SECTION 9. *The Four Suits of the Tarot Pack.*-The • • ~IO' don of the Tarot cards to the Tree opens up immense 1 of practical importance and forms the philosophical b~h of the divinatory art.

19 N the reader keeps these explanations in mind he will be able to follow the lines of reasoning and allusion developed

the Ciucidation of the symbolism assigned to each Sephirah.

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 " ~ the different polytheistic pantheons and the of Christian, Hebrew, and Mohammedan
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Y Crowley, and is, I fancy, original work and not rtrl Mathers. Its implications are not altogether

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clear to me, and I doubt if I could subscribe to all of them. An immensely wide range of scholarship is necessary for the satisfactory accomplishment of this branch, a range of scholarship which I do not possess. I shall therefore content myself with touching upon such points as have come within the range of my knowledge and make no attempt in the present pages at an ordered classification.

21. SECTION 10. *The Flashing Colours*. - This is only of Use to advanced students who possess the necessary keys.

CHAPTER XV KETHER, THE FIRST SEPHIRAH

TITLE: Kether, the Crown. (Hebrew spelling: - Kaph, Tau, Resh.)

MAGICAL IMAGE: An ancient bearded king seen in profile. **SITUATION ON THE TREE:** At the head of the Pillar of Equilibrium in the Supernal Triangle.

YETZIRATIC TEXT: The First Path is called the Admirable or Hidden Intelligence because it is the Light giving the power of comprehension of the First Principle, which hath no beginning. And it is the Primal Glory, because no created being can attain to its essence.

TITLES GIVEN TO KETHER: Existence of Existences. Concealed of the Concealed. Ancient of Ancients. Ancient of Days. The Primordial Point. The Point within the Circle. The Most High. The Vast Countenance. The White Head. The Head which is not. Macroprosopos. Amen. Lux Occulta. Lux Interna. He.

GOD-NAME: Eheieh.

ARCHANGEL: Metatron.

ORDER OF ANGELS: Holy living creatures. Chaioth ha Qadesh.

MUNDANE CHAKRA: Rashith ha Gilgalim. Primum Mobile. First Swirlings.

SPIRITUAL EXPERIENCE: Union with God.

VIRTUE: Attainment. Completion of the Great Work.

VICE: -

CORRESPONDENCE IN MICROCOSM: The Cranium. The Sah. Yechidah. The Divine Spark. The Thousand-petalled Lotus.

SYMBOLS: The point. The crown. The swastika.

TAROT CARDS: The four Aces.

ACE OF WANDS: Root of the Powers of Fire.

ACE OF CUPS: Root of the Powers of Water.

ACE OF SWORDS: Root of the Powers of Air.

ACE OF PENTACLES: Root of the Powers of Earth.

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COLOUR IN ATZILUTH: Brilliance.

BRIAH: Pure white brilliance.

YETZIRAH: Pure white brilliance.

ASSIAH: White, flecked gold.

I

1. Kether, the Crown, is placed at the head of the Middle Pillar of Equilibrium, and from it depend backwards the Negative Veils of Existence. I have already written concerning the use of these Negative Veils as a background to thought, so I will not repeat myself upon this point, but remind the reader that Kether, the First Manifest, represents the primal crystallisation into manifestation of that which was hitherto unmanifest and therefore unknowable by us. Concerning the root from which Kether springs we can know nothing; but concerning Kether itself we can know something. It may be for us at our stage of development the Great Unknown, but it is not the Great Unknowable. The mind of the magus must compass it in his higher visions. In my own experiences with the operation known as Rising on the Planes, which consists in carrying consciousness up the Middle Pillar by means of concentration on the successive symbols and the Paths, Kether, on the one occasion when I touched its fringe, appeared as a blinding white light, in which all thought went completely blank.

2. In Kether there is no form but only pure being, whatever that may be. It is, one might say, a latency only one degree removed from non-existence. Such concepts must necessarily be vague, and I am ill-equipped to give them such definiteness as they might possess, but I am quite satisfied that we should recognise grades of becoming, and that the crude differentiation of Being and Non-being does not represent the facts. With manifested existence there come into being the pairs of opposites; but in Kether there is no division into the pairs of opposites, which must wait for their manifestation till Chokmah and Binah are emanated.

3. Kether, then, is the One, and existed before there was any reflection of itself to serve it for an image in consciousness and set up polarity. We must believe that it transcended all known laws of manifestation by existing alone, without reaction. But when we speak of Kether it must be remembered that we do not mean a person, but a state of existence, and this state of existing substance must have been utterly inert, pure being without activity, until the activity began which emanated Chokmah.

4. The human mind, knowing no other mode of existence than that of form and activity, has the greatest difficulty in obtaining any adequate concept of an entirely formless state of passivity which is nevertheless most distinctly not non-being. Yet this effort must be made if we are to understand cosmic philosophy in its fundamentals. We must not draw the Veils of Negative Existence in front of Kether or we shall condemn ourselves to a perpetual unresolved duality; God and the Devil will for ever war in our cosmos, and there can be no finality to their conflict. We must train the mind to conceive the state of pure being without attributes or activities; we may think of it as the blinding white light, undifferentiated into rays by the prism of form; or we may think of it as the darkness of interstellar space, which is nothing, yet contains the potentialities of all things. These symbols, dwelt upon by the inner eye, are a greater aid to the understanding of Kether than any amount of exact philosophical definitions. We cannot define Kether; we can only indicate it.

5. It is a continual surprise and illumination to discover the extraordinary significance of the hints contained in the tables of correspondences, and the manner in which they lead the mind on from concept to concept when pondered upon. The First Sephirah is called the Crown, be it noted, not the head. Now the Crown is something superimposed upon the head, and this gives us a clear hint that Kether is of our cosmos, but not in it. We also find its microcosmic correspondence in the Thousand-petalled Lotus, the Sahasra Chakra, which is in the aura immediately above the head. This, I think, teaches

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us clearly that the innermost spiritual essence of anything, whether man or world, is never in actual manifestation, but is always the underlying, behind-standing basis or root whence all springs, belonging in fact to a different dimension, a different order of being. It is this concept of the different types of existence which is fundamental to esoteric philosophy) and must always be borne in mind when considering the invisible kingdoms of the magician, or operative occultist.

6. In the Vedantan philosophy Kether would undoubtedly equate with Parabrahman, Chokmah with Brahman, and Binah with Mulaprakriti. In the other great Systems of human thought Kether equates with their primary concept and may be taken as the Father of the Gods. If for them the universe originated in space, then Kether is the Sky God. If it originated in water, Kether is the primordial ocean. Always we find in connection with Kether the sense of formlessness and timelessness. The gods of Kether are terrible gods which eat their children, for Kether, although the parent of all, reabsorbs the universe back into itself at the end of an epoch of evolution.

7. Kether is the abyss whence all arose, and back into which it will fall at the end of its epoch. Therefore in exoteric myths associated with Kether we find the implication of non-existence. In esoteric concepts, however, we learn that such a concept is erroneous. Kether is the intensest form of existence, pure being unlimited by form or reaction; but it is existence of another type than that to which we are accustomed, and therefore it appears to us as non-existence because it conforms to none of the requirements we are accustomed to think of as determining existence. This concept of other modes of existence is implicit in our philosophy and must ever be borne in mind, for it is the key to Kether, and Kether is the key to the Tree of Life.

8. The Yetziratic Text descriptive of Kether, like all the sayings of the *Sepher Yetzirah*, is a hidden saying. It calls Kether the Hidden Intelligence, and this appellation is confirmed by several other of the titles given to Kether in Qabalistic literature. It is the Concealed of the Concealed, the Inscrutable Height, the Head which is not. Here again we get confirmation of the idea that the crown is above the head of the Celestial Man, Adam Kadmon; that pure being stands behind manifestation and is not absorbed into it, but rather emanates or projects it. As we express ourselves in our works, so does Kether express itself in manifestation. But a man's works do not constitute his personality, but are the expression of its natural activity. So it is with Kether; its mode of existence is not manifested, but is the cause of manifestation.

II

9. We have hitherto considered Kether in Atziluth, that is to say as its essential and primal essence. We must now consider Kether as it appears in the three other Kingdoms distinguished by the Qabalists.

10. Each Kingdom or plane of manifestation has its primary form; matter, for instance, is in all probability primarily electric, and this is expressed by the esotericists as the etheric sub-plane which lies behind the four elemental planes of Earth, Air, Fire, and Water; or in other words, the four conditions of dense matter, solid, liquid, gaseous, and etheric.

11. The Qabalists conceive of the Tree as existing in each of the four Kingdoms of Atailuth, pure spirit; Briah, archetypal mind; Yetzirah, astral picture-consciousness; and Assiah, the material world in both its dense and subtler aspects. The operations of the

forces of each Sephirah are represented in each world under the presidency of a Divine Name, or Word of Power, and these words give the keys to the operations of practical occultism upon the planes. The God-name represents the action of the Sephirah in the world of Atziluth, pure spirit; when the occultist invokes the forces of a Sephirah by the God-name, it means that he desires to contact its most abstract essence, that he is seeking the spiritual principle underlying and conditioning that particular mode of manifestation. It is a maxim of White Occultism that every operation should commence with the invocation of the God-name

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of the Sphere in which the operation is to take place. This ensures that the operation shall be in harmony with cosmic law. The balance of natural force is not lightly to be upset. It is essential to the safety of the magician that he should conduct his operations in accordance with cosmic law; therefore he must seek to understand the spiritual principle involved in every problem and work it out accordingly. Every operation, therefore, must have its final unification or resolution in Eheieh, the God-name of Kether in Atziluth.

12. The invocation of Deity under the name of Eheieh, that is to say the affirmation of pure being, eternal, unchanging, without attributes or activities, underlying, maintaining, and conditioning all, is the primary formula of all magical working. It is only when the mind is imbued with the realisation of this endless unchanging being of the utmost concentration and intensity that it can have any realisation of limitless power. Energy derived from any other source is a limited and partial energy. In Kether alone is the pure source of all energy. The operations of the magician that aim at the concentrating of energy (and what operations do not?) must always start with Kether, because here we touch the upwelling force arising from the Great Unmanifest, the reservoir of limitless power.

It is through Kether, from the Great Unmanifest hidden behind the Veils of Negative Existence, that power is drawn. If we draw power from any specialised sphere of nature, we are, as it were, robbing Peter to pay Paul. The power has come from somewhere, and gone somewhere, and it has to be accounted for at the final reckoning. It is for this reason that it has been held that the magician pays in suffering for what he wins by magical means. This is true if his operation is performed in any of the lower spheres of nature; but if it starts in the Kether of Atziluth, he is drawing unmanifest force into manifestation; he is adding to the resources of the universe, and provided he keeps the forces in equilibrium, there need be no untoward reaction and no payment in suffering for the use of the magical powers.

13. This is a point of tremendous practical importance. Students have been taught that the Three Supernals, Kether, Chokmah, and Binah, are beyond the range of practical working so long as we are in incarnation. True, they are beyond the range of brain consciousness, but they are the essential basis of all magical calculations, and if we do not work from this basis we have no cosmic foundation, but are poised between heaven and earth and

find no place of rest or security, but must ever maintain the magical stresses that keep the astral forms in being.

14. The great difference between Christian Science and the cruder forms of New Thought and Auto-suggestion is that it starts all its workings in the Divine Life; and utterly irrational though its attempts to philosophise its system may be, its methods are empirically sound. The occultist, and especially the practitioner of ceremonial magic, if uninstructed in this discipline, tends to start his operation without any reference to cosmic law or spiritual principle; consequently the astral images he forms are like foreign bodies in the organism of the Celestial Man, or Macrocosm, and all the forces of nature are spontaneously directed towards the elimination of the foreign substance and the restoration of the normal equilibrium of stresses. Nature fights the magician tooth and nail; consequently, whosoever has resorted to unconsecrated magic may never lay down his sword, but must always be on the defensive in order to maintain that which he has won. But the adept who starts his work in the Kether of Atziluth, that is to say in spiritual principle, and works that principle downwards to its expression on the planes of form, employing power drawn from the Unmanifest for this purpose, has made his Operation a part of the cosmic process, and Nature is with him instead of against him.

15. We cannot hope to understand the nature of Kether in Atziluth, but we can open our consciousness to its influence; and its influence is very powerful and gives a strange sense of eternity and immortality. We may know when the invocation of Eheieh in its pure white brilliance has been effectual, because We shall find ourselves realising with complete conviction the

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utter impermanence and insignificance of the planes of form and the supreme importance of the One Life which conditions all form as clay in the hands of the potter.

16. Meditation upon Kether gives us an intuitive realisation that the issue of an Operation does not matter in the very least. "Let the dirt play with the dirt if it pleases the dirt." Once that realisation has been obtained we have lordship over the astral images and can turn them this way and that as it pleases us. It is only when the operator cares nothing for the outcome of the operation on the physical plane that he attains to this complete lordship over the astral images. He is concerned simply and solely with the handling of forces and the bringing of them through into manifestation in form; but he does not care what form the forces may ultimately assume, he leaves that to them; for they will assuredly assume the form that is most consonant with their nature, and thus be truer to cosmic law than any design which his limited knowledge could assign to them. This is the real key to all magical operations, and their sole justification, for we may not turn the universe round and about to suit our whim or convenience, but are only justified in the deliberate work of magic when we work with the great tide of evolving life in order to bring ourselves into fullness of life whatever form that experience or manifestation may take. "I am come that they might have life, and that they might have it more abundantly," said Our Lord, and that should be the word of the magician. Life, and life alone, should

be his word, and not any specialised manifestation of it as Wisdom, Power, nor even Love.

17. Those who have followed the preceding discussion point by point may now be able to see some significance in the cryptic words of the Yetziratic Text assigned to Kether. The words "Hidden Intelligence" convey a hint of the unmanifest nature of the existence of Kether, which is confirmed by the statement that "No created being can attain to its essence"; that is to say, no being using as its vehicle of consciousness any organism of the planes of form. When, however, consciousness has been exalted to the point where it transcends thought, it receives from the "Primal Glory" 'the power of comprehension of the First Principle,'; or in other words, "Then shall we know even as we are known."

III

18. Eheieh, I Am That I Am, pure being, is the God-name of Kether, and its magical image is an ancient bearded king seen in profile. The *Zohar* says of this ancient bearded king that he is all tight side; we do not see the magical image of Kether full-face, that is to say complete, but only partially. There is an aspect which must ever be hidden from us, like the hidden side of the moon. This side of Kether is the side that is towards the Unmanifest, which the nature of our manifested consciousness prevents us from comprehending, and which must ever be a sealed book to us. But accepting this limitation we may gaze in contemplation upon the aspect of Kether, the profile of the ancient bearded king, presented to us reflected downwards into form.

19. Ancient is this king, the Ancient of Ancients, the Ancient of Days, for he was from the beginning, when countenance beheld not countenance. A king he is, because he rules all things according to his supreme and unquestioned will. In other words, it is the nature of Kether that conditions all things, because all things are evolved from it. Bearded he is, because in the curious symbolism of the rabbis every hair of his beard has significance.

20. The manifestation of the forces of Kether in Briah, the world of archetypal mind, is said to be through the archangel Metatron, the Prince of Countenances, who tradition avers was the teacher of Moses. The *Sepher Yetzirah* says of the Tenth Path, Malkuth, that "it causes an influence to flow from the Prince of Countenances, the archangel of Kether, and is the solirce of illumination of all the lights of the universe." Thus plainly do we learn that not only does spirit flow out into manifestation in matter, but matter by its own energy draws spirit into manifestation, an important point for the Ptactitioner of magic, for it teaches him that he is justified

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in his operations and that man is not required to wait upon the word of the Lord, but may call upon God to hear him.

21. The angels of Kether, operating in the Yetziratic world, are the Chaioth ha Qadesh, Holy Living Creatures, and their name carries the mind to the Chariot Vision of Ezekiel and the Four Holy Creatures before the Throne. The fact that the four aces of the Tarot, assigned to Kether, are regarded as representing the roots of the four elements of Earth, Air, Fire, and Water further bears out this association. We may look, then, to Kether as the fountain-head of the elements. This concept clears up many occult and metaphysical difficulties that occur if we limit their operation to the astral plane and regard elementals as little better than devils, as Some schools of transcendental thought appear to do.

22. The whole question of the angels, archons, and elementals is a very vexed and very important one in occultism, because its practical application to magic is immediate. Christian thought can tolerate with an effort the idea of archangels, but the ministering spirits, the messengers who are flames of fire, and the heavenly builders, are alien to its theology; God, alone and in an instant, made the heavens and earth. The Great Architect of the universe is also the bricklayer. Not so does esoteric science. The initiate knows the legions of spiritual beings who are agents of God's will and the vehicles of creative activity. It is through these that he works, by the grace of their ruling archangel. But an archangel cannot be conjured by any spell, however potent. Rather is it that when we effect an operation of the Sphere of a particular Sephirah, the archangel works through us for the fulfilment of its mission. The art of the magician therefore lies in aligning himself with cosmic force in order that the operation he desires to perform may come about as a part of the working of cosmic activities. If he be truly purified and dedicated, this will be the case with all his desires; and if he be not truly purified and dedicated, he is no adept, and his word is not a word of power.

23. It is interesting to note that in the World of Assiah the title of the Sphere of Kether is Rashith ha Gilgalim, or First -wirlings, thus indicating that the rabbis were acquainted with the Nebular Theory before science was acquainted with the telescope. The manner in which the ancients deduced the basic facts of cosmogony by purely intuitive means and the use of the method of correspondences, centuries before the invention and perfection of the instruments of precision which enabled modern man to make the same discoveries from another angle, must be a matter of perpetual amazement to anyone who comes to the traditional philosophy unbiased.

24. As above, so below. The microcosm corresponds to the macrocosm, and we must therefore seek in man the Kether above the head which shines with a pure white brilliance in Adam Kadmon, the Heavenly Man. The rabbis call it the Yechidah, the Divine Spark; the Egyptians call it the Sab; the Hindus call it the Thousand-petalled Lotus. But under all these names we have the same idea-the nucleus of pure spirit which emanates but does not indwell its many manifestations upon the planes of form.

25. It is said that never while in incarnation can we rise to the consciousness of Kether in Atziluth and retain the physical vehicle intact against our return. Even as Enoch walked with God and was not, so the man that has the vision of Kether is disrupted so far as the vehicle of incarnation is concerned. Why this must be is readily discerned when we remember that we cannot enter into a mode of consciousness save by reproducing it in

ourselves, just as music means nothing to us unless the heart sings with it. If therefore we reproduce in ourselves the mode of being of that which has neither form nor activities, it follows that we must free ourselves from form and activity. If we succeed in doing so, that which is held together by the form-mode of consciousness will fall apart and return to its elements. Thus dissolved, it cannot be reassembled by returning consciousness. Therefore when we aspire to the Vision of Kether in Atziluth we must be prepared to enter into the Light and come not forth again.

26. This does not imply that Nirvana is annihilation, as an

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ignorant rendering of Eastern philosophy has taught European thought; but it does imply a complete change of mode or dimension. What we shall be when we find ourselves ranked with the Holy Living Creatures, we do not know, and none who achieved the vision of Kether in Atziluth have returned to tell us; but tradition avers that there are those who have done so, and that they are intimately concerned with the evolution of humanity and are the prototypes of those supermen concerning whom all races have a tradition; a tradition which, unfortunately, of recent years has been cheapened and debased by pseudo-occult teaching. Whatever these beings may or may not be, it is safe to say that they have neither astral form nor human personality, but are as flames in the fire which is God. The state of the soul which has attained Nirvana may best be likened to a wheel that has lost its rim and whose spokes have become rays that penetrate and interpenetrate the whole creation; a centre of radiation to whose influence no limit is set save that of its own dynamism, and which maintains its identity as a nucleus of energy.

27. The Spiritual Experience assigned to Kether is said to be Union with God. This is the end and aim of all mystical experience, and if we look for any other goal we are as those who build a house in the world of illusion. Anything that holds him back from the straight path to this goal is felt by the mystic to be a bond that binds, and as such to be broken. All that holds consciousness to form, all desires other than the one desire—these are to him evils, and from the standpoint of his philosophy he is right, and to act otherwise would invalidate his technique.

28. But this is not the only test which the mystic has to face; it is required of him that he shall fulfil the requirements of the planes of form before he is free to commence his withdrawal and escape from form. There is a Left-hand Path that leads to Kether, the Kether of the Qliphoth, which is the Kingdom of Chaos. If he embarks upon the Mystic Path prematurely it is thither he goes, and not to the Kingdom of Light. To the man who is naturally of the Mystic Path the discipline of form is uncongenial, and it is the subtlest of temptations to abandon the struggle with the life of form that resists his mastery and retreat back up the planes before the nadir has been rounded and the lessons of form have been learnt. Form is the matrix in which the fluidic consciousness is held till it acquires an organisation proof against dispersal; till it becomes a nucleus of individuality differentiated out of the amorphous sea of pure being. If the matrix be broken too soon, before the fluidic consciousness had become set as an organised system of stresses

stereotyped by repetition, consciousness settles back again into formlessness, even as the clay returns to mud if freed from the supporting restraint of the mould before it has set. If there is a mystic whose mysticism produces mundane incapacity or any form of dissociation of consciousness, we know that the mould had been broken too soon for him, and he must return to the discipline of form until its lesson has been learnt and his consciousness has attained a coherent and cohesive organisation that not even Nirvana can disrupt. Let him hew wood and carry water in the service of the Temple if he will, but let him not profane its holy place with his pathologies and immaturities.

29. The virtue assigned to Kether is that of Attainment, the Completion of the Great Work, to use a term borrowed from the alchemists. Without completion there can be no attainment, and without attainment no completion. Good intentions weigh light in the scale of cosmic justice; it is by our completed work that we are known. True, we have all eternity in which to complete it, but complete it we must, even to the final Yod. There is no mercy in perfect justice save that which gives us leave to try again.

30. Kether, viewed from the standpoint of form, is the crown of the kingdom of oblivion. Unless we have realisation of the nature of the life of the pure white light we shall have little temptation to strive for the Crown which is not of this order of being at all; and if we have this realisation, then are we free from the bondage of manifestation and can speak to all forms as one having authority.

CHAPTER XVI CHOKMAH, THE SECOND SEPHIRAH

TITLE: Chokmah, Wisdom. (Hebrew spelling: Cheth, Kaph, Mem, He'.)

MAGICAL IMAGE: A bearded male figure.

SITUATION ON THE TREE: At the head of the Pillar of Mercy in the Supernal Triangle.

YETZIRATIC TEXT: The Second Path is called the Illuminating Intelligence. It is the Crown of Creation, the Splendour of Unity, equalling it. It is exalted above every head, and is named by Qabalists the Second Glory.

TITLES GIVEN TO CHOKMAH: Power of Yetzirah. Ah. Abba. The Supernal Father. Tetragrammaton. Yod of Tetragrammaton.

GOD-NAME: Jehovah.

ARCHANGEL: Ratziel.

ORDER OF ANGELS: Auphanim, wheels.

MUNDANE CHAKRA: Mazloth, the Zodiac.

SPIRITUAL EXPERIENCE: The Vision of God face to face.

VIRTUE: Devotion.

VICE:

CORRESPONDENCE IN MICROCOSM: The left side of the face.

SYMBOLS: The Lingam. The Phallus. The Yod of Tetragrammaton. The Inner Robe of Glory. The Standing-stone. The Tower. The Uplifted Rod of Power. The Straight Line.

TAROT CARDS: The four Twos.

Two OF WANDS: Dominion.

Two OF CUPS: Love.

Two OF SWORDS: Peace restored.

Two OF PENTACLES: Harmonious change.

COLOUR IN AZILUTH: Pure soft blue.

BRIAH: Grey.

YETZIRAH: Pearl-grey, iridescent.

ASSIAH: White flecked with red, blue, and yellow.

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I

1. Every phase of evolution commences by being in a state of unstable force and proceeds through organisation to equilibrium. Equilibrium having been achieved, no further development is possible without once more oversetting the stability and passing through a phase of contending forces.

As we have already seen, Kether is the Point formulated in the Void. According to Euclid's definition, a point has position but no dimensions. If, however, a point may be conceived of as extending through space, it becomes a line. The nature of the organisation and evolution of the Three Supernals is so remote from our experience that we can only conceive of them symbolically; but if we conceive of the Primordial Point which is Kether as being extended into the line which is Chokmah, we shall have as adequate a symbolic representation as we may hope to achieve at our present state of understanding.

2. This forth-flowing energy, represented by the straight line or the uplifted rod of power) is essentially dynamic. It is, in fact, the primary dynamism, for we cannot conceive the crystallisation of Kether in space as a dynamic process; it partakes rather of a staticism-of the limiting of the formless and free in the bonds of form, tenuous as that form may be in our eyes.

3. The limits of the organisation of such a form having been reached, the ever-inflowing force of the Unmanifest transcends its limitations, demanding fresh modes of development, establishing fresh relationships and stresses. It is this out-driving of unorganised, uncompensated force which is Chokmah, and because Chokmah is a dynamic Sephirah, ever out-flowing in boundless energy, we do well to look upon it as a channel for the passage of force rather than a receptacle for the storage of force.

4. Chokmah is not an organising Sephirah, but it is the Great Stimulator of the Universe. It is from Chokmah that Binah, the Third Sephirah, receives its influx of emanation, and Binah is the first of the organising, stabilising Sephiroth. It

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is not possible to understand either of the paired Sephiroth without considering its mate; therefore in order to understand Chokmah we shall have to say something about Binah. Let it be noted, then, that Binah is assigned to the planet Saturn and is called the Superior Mother.

5. In Binah and Chokmah we have the archetypal Positive and Negative; the primordial Maleness and Femaleness, established while "countenance beheld not countenance" and manifestation was incipient. It is from these primary Pairs of Opposites that the Pillars of the Universe spring, between which is woven the web of Manifestation.

6. As we have already noted, the Tree of Life is a diagrammatic representation of the Universe on which the positive and negative, male and female aspects are represented by the two flanking Pillars of Mercy and Severity. It may seem strange to uninstructed thought that the title of Mercy should be given to the male or positive Pillar, and that of Severity to the female Pillar; but when it is realised that the dynamic male type of force is the stimulator of upbuilding and evolution, and that the female type of force is the builder of forms, it will be seen that the nomenclature is apt; for form, although it is the builder and organiser, is also the limiter; each form that is built must in turn be outgrown, lose its

usefulness, and so become a hindrance to evolving life, and therefore the bringer in of dissolution and decay, which lead on to death. The Father is the Giver of life; but the Mother is the Giver of death, because her womb is the gate of ingress to matter, and through her life is ensouled in form, and no form can be either infinite or eternal. Death is implicit in birth.

7. It is between these two polarising aspects of manifestation-the Supernal Father and the Supernal Mother-that the web of Life is woven; souls going back and forth between them like a weaver's shuttle. In our individual lives, in our physiological rhythms, and in the history of the rise and fall of nations, we observe the same rhythmic periodicity.

8. In these; the first paired Sephiroth, we have the key to sex-the pair of biological opposites, maleness and femaleness.

But the pairing of opposites does not only occur in type, it also occurs in time, and we have alternating epochs in our lives, in our physiological processes, and in the history of nations, during which activity and passivity, construction and destruction alternately prevail; the knowledge of the periodicity of these cycles is part of the secret, guarded, ancient wisdom of the initiates, and is worked out astrologically and Qabalistically.

9. The Magical Image of Chokmah and the symbols assigned to it bear out this idea. The Magical Image is that of a bearded male, bearded to indicate maturity; the father who has proved his manhood, not the untried virgin male. The symbolic language speaks plainly, and the lingam of the Hindus and the phallus of the Greeks are the male generative organ in their respective tongues. The standing-stone, the tower, and the uplifted rod all signify the same virile member at its most potent.

10. It must not be thought, however, that Chokmah is a phallic or sexual symbol and nothing else. It is primarily a dynamic or positive symbol, for maleness is a form of dynamic force, just as femaleness is a form of static, latent, or potential force, inert till stimulus be given. The whole is greater than the part, and Chokmah and Binah are wholes of which sex is a part. In understanding the relationship which sex has to polarising force as a whole, we find the key to the right understanding of sex, and we can assess against a cosmic standard the teachings of psychology and morality relating thereto. We can also see how it comes about that the subconscious mind of man can represent the sexes by so many and such diverse symbols, as the Freudians aver; and why sublimation of the sexual instinct is possible, as the moralists aver. Manifestation, then, is sexual inasmuch as it takes place always in terms of the pairs of opposites; and sex is cosmic and spiritual because it has its roots in the Three Supernals. We must learn not to dissociate the airy flower from the earthy root, for the flower that is cut off from its root fades, and its seeds are barren; whereas the root, secure in mother earth, can produce flower after flower and bring their fruit to maturity. Nature is greater and truer than conventional morality, which is often

nothing but taboo and totemism. Happy the people whose morality embodies Nature's laws, for they shall lead harmonious lives and increase and multiply and possess the earth. Unhappy the people whose morality is a savage system of taboos designed to propitiate an imaginary Moloch of a deity, for they shall be sterile and sinful. Equally unhappy the people whose morality outrages the sanctity of natural process and in plucking the flower has no regard for the fruit, for they shall be diseased of body and corrupt of estate.

11. In Chokmah, then, we must see both the creative Word which said "Let there be light," and the lingam of Siva and the phallus adored by the Bacchantes. We must learn to recognise dynamic force, and revere it wherever we see it, for its God-name is Jehovah Tetragrammaton. We see it in the spread tail of the peacock and the iridescence of the neck of the dove; but we also hear it in the yowl of the tom-cat and smell it in the stench of the he-goat. Likewise we meet it in the colonising adventurers of the most virile epochs of our history, notably those of Elizabeth and Victoria—both women! We see it again in the man diligent in his toil, strenuous in his profession, in order that his home may be provided for. All these are types of Chokmah, whose additional titles are Abba-Father. In all these manifestations let us see the father, the giver of life to the unborn as well as the male lusting after its mate; thus we shall get a truer perspective in matters of sex. The Victorian attitude, in its reaction against Restoration grossness, practically arrived at the standard of the most primitive tribes, who, travellers tell us, do not associate the union of the sexes with the production of offspring.

12. The colour of Chokmah is said to be grey; in its higher aspects, pearl-grey, iridescent. In this we see the veiling of the pure white light of Kether descending in its path of emanation towards Binah, whose colour is black.

13. The Mundane Chakra, or direct physical manifestation of Chokmah, is said to be the Zodiac, called in Hebrew Mazloth. We thus see that the ancient rabbis rightly understood the process of the evolution of our solar system.

14. The Yetziratic Text assigned to Chokmah is, as usual, exceedingly obscure in its wording; nevertheless we can gather from it certain illuminating hints. The Second Path, as it denominates Chokmah, it calls the Illuminating Intelligence. We have already referred to the creative Word which said "Let there be light." Among the symbols assigned to Chokmah in "777" (Mathers-Crowley system) is that of the Inner Robe of Glory, a gnostic term. These two ideas, taken together, lead on the imagination to the idea of the ensouling life, the illuminating spirit. It is the male force that implants the fecundating spark in the passive ovum on all planes and transforms its inert latency into the active up-building of growth and evolution. It is the dynamic force of life, which is spirit, that ensouls the clay of physical form and constitutes the Inner Robe of Glory that is worn by all beings in whom is the breath of life. Force embodied in form, and form ensouled by force, is signified by the Illuminating Intelligence and the Inner Robe of Glory.

15. The Yetziratic Text also calls Chokmah the Crown of Creation, thus implying that, like Kether, it is overshadowing and external to, rather than imminent and absorbed in, the manifested Universe. Actually it is the virile force of Chokmah which gives the impulse to manifestation, and thus is prior to manifestation itself. The Voice of the Logos was crying "Let there be light" long ere the waters were separated from the waters and the firmament appeared. This idea is further borne out in the phrase of the Yetziratic Text which speaks of Chokmah as the Splendour of Unity, equalling it, thus clearly indicating its affinity to Kether, Unity, rather than to the planes of dualistic form. The word splendour, as used here, clearly indicates an emanation, or shining forth, and teaches us to think of Chokmah as the emanating influence of pure being rather than as a thing in itself. This again leads us on to a truer apprehension of sex. Let it be made quite clear, however, that the sphere of Chokmah has nothing to do with fertility cults as such, save that maleness, dynamic force, is the primary life-giver and caller into manifestation. Though

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the higher and lower manifestations of dynamic force are the same in essence, they are upon different levels; Priapus is not identical with Jehovah. Nevertheless, the root of Priapus is to be found in Jehovah, and the manifestation of God the Father is to be found in Priapus, as is indicated by the fact that the rabbis call Chokmah the Yod of Tetragrammaton, and Yod is identical with lingam in their phraseology.

16. It is curious that the *Sepher Ye~irah* says of two of the Sephiroth that they are exalted above every head—a contradictory statement; yet in the fact that it is made with regard to Chokmah and Malkuth there is illumination for us if we ponder its significance. Chokmah is the Supernal Father, Malkuth is the Inferior Mother, and the text which declares her exaltation above every head also says that she sitteth upon the throne of Binah, the Superior Mother, the negative counterpart of Chokmah. Now Chokmah is the most abstract form of force, and Malkuth is the densest form of matter; so in this statement we have a hint that each of this pair of extreme opposites is the supreme manifestation of its own type; and both are equally holy in their different ways.

17. We must distinguish between the fertility rite, the vitality rite, and the illumination or inspiration rite, which calls down the Pentecostal tongues of flame. The fertility cult aims at plain and simple reproduction, whether of flocks, fields, or wives; it belongs to Yesod, and has nothing whatever to do with the vitality cult, which belongs to Netzach, the sphere of Venus-Aphrodite. This concerns certain very important esoteric teaching on the subject of the vitalising or magnetic influences which the sexes have on each other, quite apart from physical intercourse, and will be dealt with when Netzach, the sphere of Venus, comes to be considered.

18. The Rite of Chokmah, if such it can be called, is concerned with the influx of cosmic energy. It is formless, being the pure impulse of dynamic creation; and being formless, the creation it gives rise to can assume any and every form; hence the possibility of sublimating creative force from its purely Priapic aspect.

19. So far as I know, there is no formal magical ceremony of any of the Three Supernals. They can only be contacted through participation in their essential nature. Kether, pure being, is contacted when we win to realisation of the nature of existence without parts, attributes or dimensions. This experience is aptly called the Trance of Annihilation, and those who experience it walk with God and are not, for God has taken them; therefore is the spiritual experience assigned to Kether that of Divine Union, of which it is said that those who experience it enter into the Light and come not forth again.

20. In order to contact Chokmah we must experience the rush of the dynamic cosmic energy in its pure form; an energy so tremendous that mortal man is fused into disruption by it. It is recorded that when Semele, mother of Dionysos, saw Zeus her divine lover in his god-form as the Thunderer, she was blasted and burnt, and gave birth to her divine son prematurely. The spiritual experience assigned to Kether is the Vision of God face to face; and God (Jehovah) said to Moses, "Thou canst not look upon my face and live."

21. But although the sight of the Divine Father blasts mortals as with fire, the Divine Son comes familiarly among them and can be invoked by the appropriate ntes-Bacchanalia in the case of the Son of Zeus, and the Eucharist in the case of the Son of Jehovah. Thus we see that there is a lower form of manifestation, which "shews us the Father," but that this rite owes its validity solely to the fact that it derives its Illuminating Intelligence, its Inner Robe of Glory, from the Father, Chokmah.

II

22. The grade of initiation corresponding to Chokmah is said to be that of Magus, and the magical weapons assigned to that grade are the phallus and the Inner Robe of Glory. This teaches us that these symbols have a microcosmic or psychological significance as well as a macrocosmic or mystical one. The Inner Robe of Glory must surely signify the Inner Light

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which lighteth every man that cometh into the world~the spiritual vision whereby the mystic discerns spiritual things, the subjective form of the Illuminating Intelligence referred to in the Yetziratic Text.

23. The phallus or lingam is given as one of the magical weapons of the initiate operating the grade of Chokmah; this tells us that a knowledge of the spiritual significance of sex and the cosmic significance of polarity concern this grade. Any-one who can see beneath the surface in things mystical and magical cannot fail to be aware of the fact that in the understanding of the tremendous and mysterious potency (which we call sex in one of its manifestations) lies the key to a very great deal. It is not for nothing that sexual imagery pervades the visions of the seer, from the *Song of Songs* to *The Interior Castle*.

24. It must not be thought from this that I advocate orgiastic rites as the Way of Initiation; but I may as well say plainly that without the right understanding of the esoteric aspect of sex, the Path is a blind alley. Freud spoke the truth to this generation when he pointed to sex as a key to psychopathology; he erred, in my opinion, when he made it the only key to the nine-chambered soul of man. As there can be no health of subconsciousness without harmony of sex-life, so there can be no positive or dynamic working upon the plane of superconsciousness unless the laws of polarity are understood and observed. To many mystics, seeking refuge from matter in spirit, this may be a hard saying, but experience will prove it a true one; therefore it must be said, though there may be few thanks for saying it.

25. The tremendous down-rush of the Chokmah-force invoked through the Divine Four-lettered Name comes from the macrocosmic Yod to the microcosmic Yod, and is then sublimated. Unless the subconscious mind is free from dissociations and repressions, and all the parts of the many-sided nature of man are co-ordinated and synchronised, reactions and pathological symptoms are the result of that down-rush. This does not mean that the invoker of Zeus is necessarily a worshipper of Priapus, but it *does* mean that no man can sublimate a dissociation. When the channel is free from obstructions the down-rushing force can swing round the nadir and become an up-rushing force which can be directed to any sphere or turned into any channel that is desired; but, like it or not, it will be a down-rushing force before it is an up-rushing one, and unless our feet are firmly planted on elemental earth we shall be like bursting wine-skins.

26. Every practical occultist knows that Freud has spoken the truth, even though it is not the whole truth, but they are afraid to say so for fear of being accused of phallic worship and orgiastic practices. These things have their place, though it is not in the Temple of the Holy Spirit, and to deny them their place is a folly for which the Victorian age paid dearly in a rich harvest of psychopathology.

27. Whenever we are working dynamically upon any plane we are operating the Right-hand Pillar of the Tree and derive our primary energy from the Yod-force of Chokmah. In this connection we must refer to the fact that the microcosmic correspondence of Chokmah is given as the left side of the face. The macrocosmic and microcosmic correspondences play an important part in the practical workings. The Macrocosm, or Great Man, is, of course, the universe itself; and the microcosm is the individual man. It is said that man is the only being that has a fourfold nature exactly corresponding in its levels to the cosmos. The angels lack the lower planes, and the animals lack the higher planes.

28. The references to the microcosm should not, of course, be taken crudely as representing the parts of the physical body; the references are to the aura and the functions of the magnetic currents in the aura, and it must always be borne in mind, as the Swami Vivekananda points out, that what is on the right in the male is on the left in the female. In addition to this it must be remembered that what is positive on the physical plane is negative on the astral plane; it is positive again on the mental plane and negative

on the spiritual plane, as is indicated in the twining black and white serpents of the Caduceus of Mercury.

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If this Caduceus be placed upon the Tree when the Tree is marked off to represent the Four Worlds of the Qabalists, a glyph is formed which reveals the workings of the Law of Polarity in relation to the Planes. This is a very important glyph, and yields a great deal to meditation.

29. From this we learn that when the soul is in a female incarnation it will function negatively in Assiah and Briah, but positively in Yetzirah and Atziluth. In other words, a woman is physically and mentally negative, but psychically and spiritually positive, and the reverse holds good for a man. In initiates, however, there is a considerable degree of compensation, for each learns the technique of both positive and negative psychic methods. The Divine Spark, which is the nucleus of every living soul, is, of course, bisexual, containing the roots of both aspects, as does Kether, to which it corresponds. In the more highly evolved souls the compensating aspect is developed in some degree at least. The purely female woman and the purely male man prove to be oversexed as judged by civilised standards, and can only find an appropriate place in primitive societies, where fertility is the primary demand that society makes upon its women, and hunting and fighting are the constant occupation of the men.

30. This does not mean, however, that the physical functions of the sexes are perverted in the initiate, or that the configuration of the body is modified. Esoteric science teaches that the physical form and racial type which the soul assumes in each incarnation are determined by destiny, or Karma, and that the life has to be worked out and lived accordingly. It is inadvisable for us to play tricks with our type, racial or physical, and we should always accept it as the basis of our operations, and choose our methods accordingly. There are certain operations and certain offices in the lodge for which a male vehicle is more suitable than a female, and when practical work is on hand the officers in a ceremony are selected on type; but when the routine training of an initiate is in progress it is the custom to let everyone take turns at the different offices in order that they may learn to handle the different types of force and so become equilibrated.

31. Benjamin Kidd, in his very stimulating book, *The Science of Power*, points out that the highest type of human being approximates to the infantile. We observe the enormous relative size of the head as compared with the body-weight in the infant, and that the secondary sexual characteristics are not present. We find the same tendency appearing in a modified form in the civilised adult. The highest type of man is not a hirsute gorilla, nor is the highest type of woman an exaggerated mammal. The tendency of evolution in civilisation is to an approximation of type between the sexes so far as the secondary sexual characteristics are concerned. What percentage of city-dwelling males could grow a really patriarchal beard? The primary sexual character, however, must be maintained unimpaired or the race speedily dies Out, and we have no reason to believe that this is the

case even among our most epicene moderns, who fill the divorce courts with abundant evidence of their overflowing philoprogenitiveness.

32. These things we can understand in the light that is thrown on them when they are "placed upon the Tree." The two Pillars, the positive under Chokmah and the negative under Binah, correspond respectively to the Jda and Pingala of the Yoga systems. These two magnetic currents, running in the aura parallel to the spine, are called the Sun and Moon currents. In a male incarnation we work predominantly with the Sun current, the fertiliser; in a female incarnation we work predominantly with the moon-forces. If we desire to work with the Opposite type of force to that with which we are naturally endowed, we have to do so by using our natural mode as the basis of operations and, as it were, "cannoning off the cushion." The male who wants to use the moon-forces employs devices that enable him to get his natural sun-force reflected, and the female who wants to use the sun-forces employs a device whereby she is enabled to focus them upon herself and reflect them. On the physical plane the sexes mate, and the man begets a child upon the woman, thus

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availing himself of her moon-powers. The woman, on the other hand, desiring creation and unable to compass it single-handed, entices the male through his desires till he bestows upon her his sun-force and she is impregnated.

33. In magical workings the man or woman who desires to work with the opposite type of force to that of their physical vehicle, and it is part of the routine of occult training that they should do so, shifts the level of consciousness on to a plane on which they find themselves of the requisite polarity, and works thereon. The priest of Osiris sometimes employs the elemental spirits to supplement his polarity, and the priestess of Isis invokes angelic influences.

34. Because manifestation takes place through the Pairs of Opposites, the principle of polarity is implicit not only in the macrocosm but also in the microcosm. By understanding it, and knowing how to avail ourselves of the potentialities it affords, we can raise our natural powers far above their normal; we can use our environment as a thrust-block; we can look for the potent Chokmah-force in books, in our racial tradition, in our religion, in our friends and associates; from all these we can receive the stimulus that fecundates us and makes us creative mentally, emotionally, and dynamically. We make our environment play Chokmah to our Binah. Equally, we can play Chokmah to its Binah. Upon the subtle planes polarity is not fixed, but is relative; that which is more forceful than ourselves is positive towards us, and renders us negative towards itself; that which is less forceful than we are in any given aspect is negative towards us, and we can assume the positive role towards it. This fluidic, ever-fluctuating subtle polarity is one of the most important points in the practical workings; if we understand it and avail ourselves of it, we can do some very remarkable things and put our lives and our relations with our environment on an altogether different basis.

35. We must learn to know when we can function as Chokmah and beget deeds upon the world; and when we had best function as Binah, and make our environment fertilise us so that we become productive. We must never forget that self-fertilisation involves sterility in a few generations, and that we must ever and again be fertilised by the medium in which we are working. There must be an interplay of polarity between us and whatever we have set out to do, and we must always be on the alert to find polarising influences, whether in tradition, or in books, or in fellow-workers in the same field, or even in the very opposition and antagonism of enemies; for there is just as much polarising force in a hearty hatred as there is in love, if we know how to use it. We must have stimulus if we are to create anything, even a useful life weH lived. Chokmah is the cosmic stimulus. Whatever stimulates is assigned to Chokmah in the classification of the Tree. Sedatives are assigned to Binah. We shall obtain further insight into this principle of cosmic polarity as we study Binah, the Third Sephirah, for it is hardly possible to understand the implications of Chokmah without reference to its polarising opposite, with which it always functions. We will, therefore, carry no further our study of polarity at the present time, but conclude our examination of Chokmah by reference to the cards attributed to it in the Tarot pack, and resume our research into this most significant subject when Binah has afforded us further data.

III

36. As was noted in the chapter upon Kether, the four suits of the Tarot pack are assigned to the four elements, and we saw that the four aces represented the roots of the powers of these elements, The four twos are assigned to Chokmah, and represent the polarised functioning of these elements in harmonised balance; therefore a two is always a card of harmony.

37. The two of Wands, which is assigned to the element of Fire, is called the Lord of Dominion. The wand is essentially a male phallic symbol, and is attributed to Chokmah, so we may take this card as meaning polarisation; the positive that has found its mate in the negative, and is in equilibrium. There

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is no antagonism or resistance to the Lord of Dominion, hu~ a contented land accepts his rule; Binah, fulfilled, accepts her mate.

38. The two of Cups (Water) is called the Lord of Love and here again we have the concept of harmonious polarisation.

39. The two of Swords (Air) is called the Lord of Peace Restored, indicating that the disruptive force of Swords is in temporary equilibrium.

40. The two of Pentacles (Earth) is called the Lord of Harmonious Change. Here, as in Swords, we see a modification of the essential nature of the elemental force by its polarising opposite, thus inducing equilibrium. The disruptive force of Swords is restored to peace, and the inertia and resistance of Earth becomes, when polarised by the influence of Chokmah, a balanced rhythm.

41. These four cards indicate the Chokmah-force in polarity, that is to say the essential balance of power as it manifests in the Four Worlds of the Qabalists. When they appear in a divination they indicate power in equilibrium. They do not indicate a dynamic force, as might be expected where Chokmah is concerned; because Chokmah, being one of the Supernals, its force is positive upon the subtle planes, and consequently negative upon the planes of form. The negative aspect of a dynamic force is represented by equilibrium, polarity. The negative aspect of a negative potency is represented by destruction, as is shown in the glyph of Kali, the terrible wife of Siva, girdled with skulls and dancing upon the body of her husband.

42. This concept gives us a key to another of the many problems of the Tree—the relative polarity of the Sephiroth. As has previously been explained, each Sephirah is negative in its relation with those above it, from which it receives the influx of the emanations, and positive in relation to those beneath it, which proceed from it, and to which it therefore acts as emanator. Certain of the paired Sephiroth are, however, more definitely positive or more definitely negative in their nature. For instance, Chokmah is a positive Positive, and Binah is a positive Negative. Chesed is a negative positive, and Geburah a negative Negative. Netzach (Venus) and Hod (Mercury) are said to be hermaphroditic. Yesod (Luna) is a positive Negative, and Malkuth (Earth) is a negative Negative. Neither Kether nor Tiphareth are predominantly male or female. In Kether the Pairs of Opposites are latent and have not yet declared themselves; in Tiphareth they are in perfect equilibrium.

43. There are two ways in which transmutation can be effected on the Tree; and these are indicated by two of the glyphs which are superimposed upon the Sephiroth; one of these is the Glyph of the Three Pillars, and the other is the Glyph of the Lightning Flash. The Pillars have been already described; the Lightning Flash simply indicates the order of emanation of the Sephiroth, zigzagging from Chokmah to Binah and from Binah to Chesed, backwards and forwards across the Tree. If transmutation takes place according to the Lightning Flash, the force changes its type; if according to the Pillars, it remains of the same type, but on a higher or lower level as the case may be.

44. This sounds very complex and abstract, but examples will soon serve to show it to be simple and practical when understood. Take the problem of the sublimation of sex-force, which besets the psychotherapists, concerning which they talk so glibly and say so little. In Malkuth, which in the microcosm is the physical body, sex-force is in terms of ovum and spermatozoon; in Yesod, which is the etheric double, it is in terms of magnetic force, concerning which nothing is known to orthodox psychology, but concerning which we shall have a good deal to say under the heading of the appropriate Sephirah. Hod and Netzach are on the astral plane, and in Hod we find that the sex-force is expressed in

visual images, and in Netzach in another and altogether subtler type of magnetism popularly referred to as "(salt)~ It." In Tiphareth, the Christ-centre, the force becomes spiritual inspiration, illumination, the influx from the higher consciousness. If it is positive in type, it becomes the Dionysiac inspiration, a divine

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inebriation; and if it is negative, it becomes the impersonal, all-harmonising Christ-love.

45. When the transmutation is worked upon the Pillars we *are* impressed by the truth of the ironical French phrase

Plus qu'il change, plus c'est la meme chose. Chokmah, pure dynamism, pure stimulus without formed expression, in Chesed becomes the upbuilding, Organising aspect of evolution; anabolism, as distinguished from the katabolism of Geburah. In Chesed the Chokmah force becomes that peculiarly subtle form of magnetism which gives power of leadership and is the root of greatness. Equally, on the Left-hand Pillar, the force-restraining Binah becomes the form-destroying Geburah, and again the maker of magical images, Mercury-Hermes-Thoth.

46. From time to time the symbols of occult science have leaked out into popular knowledge, but the uninitiated have not understood the method of arranging these symbols in their pattern as the Tree, nor of applying to them the alchemical principles of transmutation and distillation wherein lie • the real secrets of their use.

CHAPTER XVII

BINAH, THE THIRD SEPHIRAH

TITLE: Binah, Understanding. (Hebrew spelling: Beth, Yod, Nun, He'.)

MAGICAL IMAGE: A mature woman. A matron.

SITUATION ON THE TREE: At the head of the Pillar of Severity in the Supernal Triangle.

YETZIRATIC TEXT: The Third Intelligence is called the Sanctifying Intelligence, the Foundation of Primordial Wisdom; it is also called the Creator of Faith, and its roots are in Amen. It is the parent of faith, whence faith emanates.

TITLES GIVEN TO BINAH: Ama, the dark sterile Mother. Aima, the bright fertile Mother. Khorsia, the Throne. Marab, the Great Sea.

GOD-NAME: Jehovah Elohim.

ARCHANGEL: Tzaphkiel.

ORDER OF ANGELS: Aralim, Thrones.

MUNDANE CHAKRA: Shabbathai, Saturn.

SPIRITUAL EXPERIENCE: Vision of Sorrow.

VIRTUE: Silence.

VICE: Avarice.

CORRESPONDENCE IN MICROCOSM: The right side of the face.

SYMBOLS: The Yoni. The Kteis. The Vesica Piscis. The cup or chalice. The Outer Robe of Concealment.

TAROT CARDS: The four Threes.

THREE OF WANDS: Established Strength.

THREE OF CUPS: Abundance.

THREE OF SWORDS: Sorrow.

THREE OF PENTACLES: Material works.

COLOUR IN ATZILUTH: Crimson.

IN BRIAH: Black.

YETZIRAH: Dark brown.

ASSIAH: Grey flecked pink.

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I

1. Binah is the third member of the Supernal Triangle, and the task of its elucidation will be both extended and simplified because we can study it in the light of Chokmah, which balances it on the opposing Pillar of the Tree. It is never possible to understand a Sephirah if we consider it apart from its position on the Tree, because this position

indicates its cosmic relationships; we see it in perspective, as it were, and can deduce whence it comes and whither it goes; what influences have gone to its making, and what it contributes to the scheme of things entire.

2. Binah represents the female potency of the universe, even as Chokmah represents the male. As already noted, they are Positive and Negative; Force and Form. Each heads its Pillar, Chokmah at the head of the Pillar of Mercy, and Binah at the head of the Pillar of Severity. It may be thought that this is an unnatural distribution; that the Supernal Mother should preside over the mercies, and the male force of the universe over the severities. But we must not sentimentalise these things. We are dealing with cosmic principles, not personalities; and even the symbols under which they are presented give us insight if we have eyes to see. Freud would not have quarrelled with the attribution of Binah to the head of the Pillar of Severity, for he has a great deal to say about the image of the Terrible Mother.

3. Kether, Eheieh, I Am, is pure being, all-potential but non-active; when a flowing-forth of activity takes place from it, we call that activity Chokmah; it is this descending stream of pure activity which is the dynamic force of the universe, and all dynamic force belongs to this category.

4. It must be remembered that the Sephiroth are states, not places. Wherever there is a state of pure, unconditioned being, without parts or activities, it is referred to Kether. Thus into these ten pigeon-holes of our metaphysical card-index system we can sort our ideas of the whole of the manifested universe without the necessity of removing any object from its place in nature as it appears to our understanding. In other words, wherever we see pure energy functioning, we know that the underlying force is that of Chokmah; this enables us to see the intrinsic identity in type of all manner of phenomena which at first sight appear entirely unrelated; for we learn by the Qabalistic method to refer them according to their type to the different Sephiroth, thus enabling ourselves to link them up with all manner of cognate ideas according to the system of correspondences explained on a previous page. This is the method of the subconscious mind, which it pursues automatically; the occultist trains his conscious mind in the use of the same method. Incidentally we may note that whenever individuals are working directly off the subconscious, as occurs in artistic genius, in lunacy, and in dream or trance, this method is used.

5. It may seem strange to the reader that this digression concerning Chokmah should be included under the heading of Binah, but it is only in the light of its polarity with Chokmah that Binah can be understood; and equally, we shall have a great deal more to add to our explanation of Chokmah now that we have got Binah to compare it with. Each of the Pairs of opposites throws light on the other and is incomprehensible alone.

6. But to return to Binah. The Qabalists state that it is emanated by Chokmah. Let us translate this statement into other terms. It is an occult maxim, which is, I believe, confirmed by the researches of Einstein, though I have not the knowledge necessary to correlate his findings with the esoteric doctrines, that force never moves in a straight line,

but always curve vast as the universe, and therefore eventually returns whence it issued forth, but upon a higher arc, for the universe has progressed since it started. It follows, then, that force proceeding thus, dividing and redividing and moving at tangential angles, will eventually arrive at a state of interlocking stresses and some manner of stability; a stability which tends to be overset in course of time as fresh forces are emanated from it into manifestation and introduce new factors with which adjustment has to be made.

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7. It is this state of stability, which is arrived at by the inter acting forces when they act and react and come to a standstill, which is the basis of form, as is exemplified in the atom, which is nothing more nor less than a constellation of electrons, each of which is a vortex, or whirlpool. The stability thus achieved, which, be it noted, is a condition and not a thing in itself, is what Qabalists call Binah, the Third Sephirah. Wherever there is a state of interacting stresses which have achieved stability, the Qabalists refer the condition to Binah. For instance, the atom, being for all practical purposes the stable unit of the physical plane, is a manifestation of the Binah type of force. All social organisations on which the dead hand of unprogressiveness weighs heavily, such as the Chinese civilisation before the revolution, or our older universities, are said to be under the influence of Binah. To Binah are attributed the Greek God Chronos (who is none other than Father Time) and the Roman God Saturn. It will be observed the importance attached to time, in other words to age, in these Binah institutions; only grey hairs are venerable; ability alone carries little weight. That is to say, only those who are congenial to Chronos can succeed in such an environment.

8. Binah, the Great Mother, sometimes also called Marah, the Great Sea, is, of course, the Mother of All Living. She is the archetypal womb through which life comes into manifestation. Whatsoever provides a form to serve life as a vehicle is of Her. It must be remembered, however, that life confined in a form, although it is enabled thereby to organise and so evolve, is much less free than it was when it was unlimited (though also unorganised) on its own plane. Involvement in a form is therefore the beginning of the death of life. It is a straitening and a limiting; a binding and a constricting. Form checks life, thwarts it, and yet enables it to organise. Seen from the point of view of free-moving force, incarceration in a form is extinction. Form disciplines force with a merciless severity.

9. The disembodied spirit is immortal; there is nothing of it that can grow old or die. But the embodied spirit sees death on the horizon as soon as its day dawns. We can see then how terrible must the Great Mother appear as She binds free-moving force into the discipline of form. She is death to the dynamic activity of Chokmah; the Chokmah-force dies as it issues into Binah. Form is the discipline of force; therefore is Binah the head of the Pillar of Severity.

10. We may conceive that the first Cosmic Night set in, the first Pralaya, or sinking of manifestation to rest, when the Supernal Triangle found stability and equilibrium of force with the emanation and organisation of Binah. All was dynamic before; all was

forthrushing and expansion; but with the coming into manifestation of the Binah aspect there was an interlocking and stabilising, and the old dynamic free flow was no more.

11. That such an interlocking and consequent stabilisation was inevitable in a universe whose lines of force ever move in curves is a foregone conclusion. And we can see, if we observe how the Binah-state was the inevitable outcome of the Chokmah-state in a curvilinear universe, that time must move through epochs in which either Binah or Chokmah predominate. Before the lines of force had completed their circuit of the manifested universe and begun to return upon themselves and interlace, all was Chokmah, and dynamism was unrestricted. After Binah and Chokmah, as the first Pairs of Opposites, had found equilibrium, all was Binah, and stability was immovable. But Kether, the Great Emanator, continues to make manifest the Great Unmanifest; force flows in upon the universe, and the sum of force is increased. This inflowing force oversets the equilibrium that is arrived at when Chokmah and Binah have acted, reacted, and come to a stop. Action and reaction commence again, and the Chokmah-phase, a phase in which dynamic force predominates, supervenes upon the static condition which is Binah, and the cycle proceeds once more; equilibrium between the Pairs of Opposites being arrived at in a more complex form-on a higher arc, as it is called from the evolutionary point of view-only to be upset again as the ever-emanating Kether weighs down the balance

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in favour of the kinetic principle as opposed to the static principle.

12. It will thus be seen that if Kether, the source of all being is conceived of as the highest good, as it inevitably must be, and the nature of Kether is kinetic and its influence is for ever inclined towards Chokmah, it inevitably follows that Binah, the opposite of Chokmah, the perpetual opposer of the dynamic impulses, will be regarded as the enemy of God, the evil one. Saturn-Satan is an easy transition; and so is Time-Death-Devil. Implicit in the ascetic religions such as Christianity and Buddhism is the idea that woman is the root of all evil, because she is the influence which holds men to a life of form by their desires. Matter is regarded by them as the antinomy of spirit in an eternal, unresolved duality. Christianity is ready enough to recognise the heretical nature of this belief when it is presented to it in the form of Antinomianism; but it does not realise that its own teaching and practice are equally antinomian when it regards matter as the enemy of spirit, and as such to be abrogated and overcome. This unhappy belief has caused as much human suffering in Christian countries as war and pestilence.

13. The Qabalah teaches a wiser doctrine. To it, all the Sephiroth are holy, Malkuth equally with Kether, and Geburah the destroyer with Chesed the preserver. It recognises that rhythm is the basis of life, not a steady forward progress. If we understood this better, how much suffering we should save ourselves, for we should watch the Chokmah and Binah phases succeeding each other, both in our own lives and the lives of nations, and would realise the deep significance of Shakespeare's words when he says:

"There is a tide in the affairs of men
Which taken at the flood leads on to fortune."

14. Binah is the primordial root of matter, but the full development of matter is not found till we arrive at Malkuth, the material universe. We shall see repeatedly in the course of our studies that the Three Supernals have their specialised expressions on a lower arc in one or another of the six Sephiroth which form Microprosopos. It is repeatedly said of these that they have their roots in or are reflections of the higher triad, and these hints have a deep significance. Binah links with Malkuth as the root with the fruit. This is indicated in the Yetziratic text of Malkuth, in which it says: "She sitteth upon the throne of Binah." It is for this reason that a hard and fast attribution of the gods of other pantheons to the different Sephiroth is impracticable. Aspects of Isis are to be found in Binah, Netzach, Yesod, and Malkuth. Aspects of Osiris are to be found in Chokmah, Chesed, and Tiphareth. This comes out clearly in Greek mythology, wherein the different gods and goddesses are given descriptive titles. For instance, Diana, the moon-goddess, the virgin huntress, was worshipped at Ephesus as the Many-breasted; Venus, the goddess of female beauty and of love, had a temple where she was worshipped as the Bearded Venus. These things teach us some important truths. They teach us to look for the principle behind the multiform manifestation, and to realise that it assumes different forms on different levels. Life is not quite so simple as the uninformed would like to believe.

II

15. The meaning of the Hebrew names of the second and third Sephiroth are Wisdom and Understanding, and these are curiously balanced one against the other as if the distinction were of primary importance. Wisdom suggests to our minds the idea of accumulated knowledge, of the infinite series of images in the memory; but Understanding conveys to us the idea of a penetration into their significance, a power to perceive their essence and interrelation, which is not necessarily implicit in wisdom, taken as intellectual knowledge. Thus we get a concept of an extended series, a chain of associated ideas, in relation to Chokmah, which at once correlates with the Chokmah symbol of a straight line. But in regard to Understanding we get the idea of synthesis, of the perception of significances

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which comes when ideas are related one to another, and superimposed, metaphorically speaking, one upon another. in evolutionary series from the dense to the subtle. Thus does the idea of the binding-together Binah-principle come once again to our minds.

16. These are subtle ways of mind-working, and may appear foolishness to those unaccustomed to the initiate's method of using his mind; but the psycho-analyst understands them and appreciates them at their true significance; and so likewise does the poet when he constructs his cloud-capped towers of imagery.

17. The Yetziratic Text stresses the idea of faith, the faith that rests on understanding, whose parent is Binah. This is the only place where faith may rightly rest. A cynic defined faith as the power of believing what you know isn't true; and this appears to be a fairly accurate definition for the manifestations of faith as they appear in many uninstructed minds, the fruit of the discipline of sects unenlightened by mystical consciousness. But in the light of that consciousness we may define faith as the conscious result of superconscious experience which has not been translated into terms of brain-consciousness, and of which, therefore, the normal personality is not directly aware, though it nevertheless feels, possibly with great intensity, the effects, and its emotional reactions are fundamentally and permanently modified thereby.

18. In the light of this definition we can see how the roots of faith may indeed rest in Binah, Understanding, the synthetic principle of consciousness. For there is a form aspect to consciousness as well as to substance, and that aspect we shall consider in detail when we come to the study of Hod, the basal Sephirah of Binah's Pillar of Severity. Thus we see yet again how the Sephiroth link up among themselves, and the illumination that comes from observing their interrelationships.

19. The statement that the roots of Binah are in Amen refers to Kether, for one of the titles of Kether is Amen. This clearly declares that although Chokmah emanates Binah, we must not pause there when seeking origins, but move back to the fount of all as it rises from the Unmanifest behind the Veils of Negative Existence. This concept is brought out very clearly by the Yetziratic Text of Chesed, wherein it says, speaking of spiritual forces: "They emanate one from another by virtue of the primordial emanation, the highest crown, Kether."

10. We must not be misled or confused in this respect by the fact that the Yetziratic Text of Geburah declares that Binah, understanding, emanates from the primordial depths of Chokmah, Wisdom. Binah is in Kether as well as Chokmah, "but after another manner." In pure being, formless and partless though it is, are the possibilities of both force and form; for where there is a positive pole, there is necessarily the correlative aspect of a negative pole. Kether is for ever in a state of becoming. In fact, I have been told by a Jewish Qabalist that the real translation of Eheieh, the God-name of Kether, is "I will be," not "I am." This constant becoming cannot remain static, it must overflow into activity; and that activity cannot for ever remain uncorrelated within itself; it must organise; some manner of adjustment of interlocking stresses must be arrived at; thus we have the potentiality of both Chokmah and Binah implicit in Kether; for be it said yet again that the Holy Sephiroth are not things, but states, and that all manifested things exist in one or another of these states, and contain an admixture of these factors in their make-up, so that the whole of the manifested universe can be sorted out into its appropriate pigeon-holes in our minds when the glyph of the Tree is established there. Indeed, when once that glyph is clearly formulated and well established, the mind uses it automatically, and the complex phenomena of objective existence sort themselves out in our understanding. It is for this reason that the student of occultism who is working in an initiatory school is made to learn the principal correspondences of the Ten Holy Sephiroth off by heart, instead of being allowed to depend upon tables of reference. It has often been objected

that this is an intolerable waste of time and energy, and that reference to the tables of correspondences,

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such as Crowley's "777," is quite as good. But experience proves that this is not the case, and that the esotericist who sets himself to this discipline and rehearses them daily, as the Catholic tells his rosary, is amply repaid by the subsequent illumination he receives as his mind automatically sorts out the innumerable changes and chances of mundane life on to the Tree, thus revealing their spiritual significance. It must always be borne in mind that the use of the Tree of Life is not merely an intellectual exercise; it is a creative art in the literal meaning of the words, and faculties have to be developed in the mind even as manual skill is acquired by sculptor or musician.

21. The Yetziratic Text specifically refers to Binah as the Sanctifying Intelligence. Sanctification conveys the idea of that which is holy and set apart. The Virgin Mary is held to be intimately associated with Binah, the Great Mother; and from this attribution the mind is led on to the idea of that which brings forth the All but retains its virginity; in other words, whose creativeness does not involve it in the life of its creation, but which remains apart and behind as the basis of manifestation, the root-substance whence matter arises. For although matter is held to have its roots in Binah, yet matter as we know it is of a very different order of being to the Supernal Sephirah in which its essence lies. Binah, the primordial formative influence, the parent of all form, is behind and beyond manifesting substance; in other words, is ever-virgin. It is this formative influence underlying all form-building, this tendency for curving lines of force to correlate and achieve stability, which is Binah.

22. These two basal Sephiroth of the Supernal Triad are especially referred to as the Father and Mother, Abba and Ama, and their magical images are those of the bearded male and the matron, thus representing, not the sex attraction of Netzach and Yesod, who are represented as maiden and youth, but the mature beings who have mated and reproduced. We must always distinguish between magnetic sex attraction and reproduction; they are by no means one and the same thing; Oft are they even different levels or aspects of the same thing. Herein is an important occult truth which we will consider in detail in due course.

23. Chokmah and Binah, then, represent essential maleness and femaleness in their creative aspects. They are not phallic images as such, but in them is the root of all life-force. We shall never understand the deeper aspects of esotericism unless we realise what phallicism really means. It most emphatically does not mean the orgies in the temples of Aphrodite that disgraced the decadence of the pagan faiths of the ancients and brought about their downfall; it means that everything rests upon the principle of the stimulation of the inert yet all-potential by the dynamic principle which derives its energy direct from the source of all energy. In this concept lie tremendous keys of knowledge; it is one of the most important points in the Mysteries. It is obvious that sex represents one aspect of this factor; it is equally obvious that there are many other applications of it which are not

sexual. We must not allow any preconceived concept of what constitutes sex, or a conventional attitude towards this great and vital subject, to frighten us away from the great principle of the stimulation or fecundation of the inert all-potential by the active principle. Whosoever is thus inhibited is unfit for the Mysteries, over whose portal was written the words, "Know thyself."

24. Such knowledge does not lead to impurity, for impurity implies a loss of control that permits forces to override the bounds that Nature has set them. Whoso has not control of his own instincts and passions is no more fitted for the Mysteries than he who inhibits and dissociates them. Let it be clearly realised, however, that the Mysteries do not teach asceticism or celibacy as a requirement of achievement, because they do not regard spirit and matter as an unreconcilable pair of antinomies, but rather as different levels of the same thing. Purity does not consist in emasculation, but in keeping the different forces to their proper levels and in their proper places, and not allowing one to invade another. It teaches that frigidity and impotence are just as much imperfections,

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and therefore pathologies of sex, as is uncontrolled lust that destroys its object and debases itself.

25. Every relationship of manifested existence involves the Binah and Chokmah principles, and because sex is such a perfect representation of these it was used as such by the ancients, who were not troubled by our timidities on the subject, and took their metaphors from the subject of reproduction as freely as we take ours from the Bible. For to them reproduction was a sacred process, and they referred to it, not with ribaldry, but with reverence. If we want to understand them, we must approach their teaching on the subject of the life-source and life-force in the same spirit in which they approached it, and no one whose eyes are not blinded by prejudice, or who does not stand in the shadow thrown by his own unsolved problems, can fail to realise that our present-day attitude towards life would be both saner and sweeter for a leavening of pagan common sense and discernment.

26. The principles of maleness and femaleness as manifested in Chokmah and Binah represent more than mere positivity and negativity, activity and passivity. Chokmah, the All-begetter, is a vehicle of primal force, the immediate manifestation of Kether. It is, in fact, Kether in action; for the different Sephiroth do not represent different things, but different functions of the same thing, *i.e. pure force welling up into manifestation from the Great Unmanifest which is behind the Negative Veils of Existence. Chokmah is pure force, even as the expansion of petrol as it explodes in the combustion-chamber of an engine is pure force. But just as this expansive force would expand and be lost if there were no engine to transmit its power) so the undirected energy of Chokmah would radiate into space and be lost if there were nothing to receive its impulse and utilise it. Chokmah explodes like petrol; Binah is the combustion-chamber; Gedulah and Geburah are the back and forth strokes of the piston.*

27. Now the expansive force given off by petrol is pure energy, but it will not drive a car. The constrictive organisation of Binah is potentially capable of driving a car, but it cannot do so unless set in motion by the expansion of the stored-up energy of petrol-vapour. Binah is all-potential, but inert. Chokmah is pure energy, limitless and tireless, but incapable of doing anything except radiate off into space if left to its own devices. But when Chokmah acts upon Binah, its energy is gathered up and set to work. When Binah receives the impulse of Chokmah, all her latent capacities are energised. Briefly, Chokmah supplies the energy, and Binah supplies the machine.

III

28. Consider now the maleness and femaleness of this Pair of Supernal Opposites as reflected in the act of generation. The spermatozoa of the male are incapable of more than the briefest life; they are the simplest possible units of energy; once that energy is expended, they dissolve. But the reproduct~uctive mechanism of the female, the womb that bears and the breasts that feed, are capable of bringing this handed-on life to independent life of its own; and yet all this elaborate machinery must lie inert till the stimulus of the Chokmah-force sets it in action. The female reproductive unit is all-potential, but inert; the male reproductive unit is all-potent, but incapable of bringing to birth.

29. Most people think that because maleness and femaleness as they know them on the physical plane are fixed principles determined by structure, that the potent and the potential are rigidly bound to their respective mechanisms. Now this is an error. There is a continual alternation of polarity on every plane except the physical. And indeed, among primitive types of animal life there is even an alternation of polarity on the physical plane. Among higher types, and especially the vertebrates, polarity is fixed by the accident of birth, save in hermaphroditic anomalies, which can't be regarded as other than pathological, and in which only one sex is ever functionally active, whatever the apparent development of the other aspect may be. It is a knowledge of this continual interplay of polarity which is one of the most important secrets of the Mysteries.

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It is in no sense homosexuality, which is a perverted and pathological expression of this fact that breaks out as a disorder of sexual feeling when the law of alternating polarity is not rightly understood.

30. Briefly, although his actual mode of reproduction on the physical plane is determined for every individual by the configuration of his body, his spiritual reactions are not so fixed, for the soul is bi-sexual; in other words, in every relation of life we are sometimes positive and sometimes negative, according to whether circumstances are stronger than we are, or we are stronger than circumstances. This is clearly indicated in the proverb, that the grey mare is sometimes the better horse. It also comes out clearly in the fact that Netzach (Venus-Aphrodite) is the basal Sephirah of Chokmah's Pillar. We thus get the female nature showing a different polarity on different levels, for in Netzach she is as positive and dynamic as she is static in Binah.

31. All this is not only bewildering intellectually, but also confusing morally, and even at the risk of being accused of fostering all manner of abnormalities, I must try to make the matter clear, for its practical implications are so far-reaching.

32. It has been said by the Rabbis that each Sephirah is negative in relation to the one above it by which it is emanated, and positive in relation to the one below it which it emanates. This gives us the key; we are negative in our relationships with that which is of a higher potential than we are; and we are positive in our relationships with that which has a lower potential. This is a relationship which is in a perpetual state of flux, and which varies at every separate point at which we make our innumerable contacts with our environment.

33. For the most part, the relationship between a man and a woman is not entirely satisfactory to either party, and they have either to put up with incomplete satisfaction in their relationship under the compulsion of religious or economic pressure, or supplement elsewhere their incompleteness, with as a rule a recurrence of the previous conditions when once the novelty has worn off. It is to be observed that under such circumstances it is only in novelty that sexual satisfaction at its highest is to be found; and novelty is a thing which requires constantly to be renewed, with disastrous results to sexual economics.

34. The trouble is, that while the male gives the physical stimulus which leads to reproduction, he does not realise that on the inner planes he is by virtue of the law of reversed polarity, negative, and is dependent for his emotional completeness upon the stimulation given by the female. He is dependent upon her for emotional fertilisation, as is clearly shown in the case of any highly creative mind, such as Wagner or Shelley.

35. Marriage is not a matter of two halves, but of four quarters, uniting in balanced harmony of reciprocal fecundation. Binah and Chokmah are balanced by Hod and Netzach. There are goddesses as well as gods for man to worship. Boaz and Jakin are both pillars of the Temple, and only when united do they produce stability. A goddessless religion is half-way to atheism. In the word Elohim we find the true key. Elohim is translated "God" in both Authorised and Revised Versions of the Holy Scriptures. It really ought to be translated "God and Goddess," for it is a feminine noun with a masculine plural termination affixed. This is an incontrovertible fact, in its linguistic aspect at any rate, and it is to be presumed that the various authors of the books of the Bible knew what they meant, and did not use this peculiar and unique form without good reason. "And the spirit of the male and female conjoined principles moved upon the surface of the formless, and manifestation took place." If we want equilibrium instead of our present condition of unequal stresses, we must worship the Elohim, not Jehovah.

36. The worship of Jehovah instead of the Elohim is a Potent influence in preventing us from "rising on the planes," that is to say from obtaining supernormal consciousness as Part of our normal equipment; for we must be prepared to Shift our Polarity as we shift level, for what is positive on the Physical Plane becomes negative on the astral, and *vice versa*.

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Also, as practical occult work always involves the use of more than one plane, either simultaneously, as in invocation and evocation, or in succession, as when we correlate the levels of consciousness after psychic work, the negative factor must always have its place in our work, both subjectively and objectively.

37. This again opens up new aspects of the subject, how many people realise that their own souls are literally bi-sexual within themselves, and that the different levels of consciousness act as male and female towards each other?

38. Freud declared that the sex life determines the type of the whole life. Probably, fundamentally, the life as a whole determines the type of the sex life; but for practical purposes his manner of putting it is true; for while it is not possible to straighten out a tangled sexual life by operating upon life as a whole—for instance, no amount of wealth or fame is any adequate compensation if this fundamental instinct be thwarted—it is quite possible to straighten out the whole life-pattern by disentangling the sex life. This is a matter of practical experience, and does not need to be reasoned from a priori grounds. No doubt it is for this reason, learned by practical experience of the workings of the human consciousness, that the ancients made phallicism such an important part of their rites. Actually, it is a very important factor in the ceremonial aspect of the worship of moderns also, but recognition of the significance of the symbols employed traditionally has been repressed from consciousness.

39. Freudian psychology supplies the key to phallicism and opens a door that leads into the Adytum of the Mysteries. There is no getting away from this fact in practical occultism, unpalatable as it may be to many; and it explains why so many magical enterprises are sterile.

40. These matters are highly recondite secrets of the Mysteries, of which we moderns have lost the keys; but the experience of the new psychology, and its allied art of psychiatry, has abundantly proved the soundness of the basis on which the ancients built when they made adoration of the creative principle and of fertility an important part of their religious life. It is a matter of well-established experience that the person who has dissociated his or her sexual feelings from consciousness can never get to grips with life on any level. This fact is the basis of modern psychotherapy. In occult work the inhibited, repressed person tends to unbalanced forms of psychism and mediumship, and is totally useless for magical work in which power has to be directed and handled by the will. This does not mean that either total repression or total expression is necessary for magical working, but it does most emphatically mean that the person who is cut off from his instincts, which are his roots in Mother Earth, and in whose consciousness in consequence there is a gap, cannot be an open channel through which power can be brought down the planes into manifestation on the physical level.

41. I shall no~doubt be abused and misrepresented for my frankness in these matters; but if no one will come forward and bear the odium of speaking the truth, how is the

wayfaring man to find his way in the Mysteries? Are we to maintain a Victorian attitude in the lodge which has everywhere been abandoned outside it? Someone must break these false gods made in the image of Mrs Grundy. I am inclined to think, however, that any loss I may sustain on this account will be small, for it would not be possible to train or to co-operate with the kind of person who is thrown into a panic by plain speaking? Do not let it be thought that I am inviting anyone to participate with me in phallic orgies, as it will probably be said that I am doing. I am merely pointing out that the person who cannot see the significance of phallic worship from the psychological point of view has not got enough brains to be of very much use in the Mysteries.

IV

42. Having given considerable space to the elucidation of the Binah principle functioning in polarity with Chokmah, for not otherwise can it be understood, for it is essentially a principle of polarity, we can now consider the significance of the

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symbolism assigned to the Third Sephirah. This falls into two divisions - the Great Mother aspect and the Saturn aspect, for both these attributions are given to Binah. She is the mighty Mother of All Living, and she is also the death principle; for the giver of life in form is also the giver of death, for form must die when its use is outworn. Upon the Planes of form, death and birth are the two sides of the same coin.

43. The mother aspect of Binah finds expression in the title of Marah, the Sea, which is given her. It is a curious fact that Venus-Aphrodite is represented as being born of the sea-foam, and the Virgin Mary is called by Catholics Stella Mans, Star of the Sea. The word Marab, which is the root of Mary, also means bitter, and the spiritual experience attributed to Binah is the Vision of Sorrow. A vision which calls to ruin the picture of the Virgin weeping at the foot of the Cross, her heart pierced by seven swords. We also recall the teaching of the Buddha that life is sorrow. The idea of subjection to sorrow and death is implicit in the idea of the descent of life to the planes of form.

44. The Yetziratic Text of Malkuth, already referred to, speaks of the Throne of Binah. One of the titles given to the Third Sephirah is Khorsia, the Throne; and the angels assigned to this Sephirah are called the Aralim, which also means thrones. Now a throne essentially suggests the idea of a stable basis, a firm foundation, upon which the wielder of power takes his seat and cannot be moved. It is, in fact, a thrust-block which takes the back-pressure of a force as the shoulder takes the kick of a rifle. The great guns used for long-distance ranging have to be bedded in a mass of concrete in order that they may resist this back pressure of the charge that drives the shell forwards; for it is obvious that the pressure on the breech of the gun must equal the pressure on the base of the shell when the gun goes off. This is a truth which our idealising religious tendencies are inclined to ignore, with a consequent weakening and invalidating of their teaching. Binah, Marah, matter, is the thrust-block which gives dynamic life-force its secure basis, out of the resistance to spiritual force, as we have already noted, comes the idea of

implicit evil, which is so unjust as Binah. This comes out very clearly when we consider the ideas that rise up in association with Saturn-Chronos. There is something sinister about Saturn. He is the Greater Malefic of the astrologers, and anyone who finds a square to Saturn in their horoscope regards it as a heavy affliction. Saturn is the resister; but, being a resister, he is also a stabiliser and tester who does not allow us to trust our weight to that which will not bear it. It is an illuminating point that the Thirty-second Path, which leads from Malkuth to Yesod and is the first Path trodden by the soul striving upwards, is assigned to Saturn. He is the god of the most ancient form of matter. The Greek myth of Chronos, which is simply the Greek name for the same principle, looks upon him as one of the Old Gods; that is to say, the Gods that made the Gods. He was the father of Jupiter-Zeus, who was saved from him by a cunning device of his mother, for Saturn had an unpleasant habit of eating his children. In this myth we get again the idea of the bringer into life as the giver of death. As we have already noted, Saturn with his reaping-hook readily becomes Death with his scythe. It is very interesting to note the re-entrant curves of these chains of associated ideas in connection with each Sephirah, for we cannot but see how the same images crop up again and again in every train of ideas that we pursue, even when we start from ideas as apparently divergent as the mother, the sea, and time.

46. To each planet is assigned a virtue and a vice; in other words, each planet may be, in the words of the astrologers, well or badly aspected, well or ill dignified. We cannot go through life without noting that every type of character has the vices of its virtues; that is to say, its virtues, carried to extremes, becomes vices. So it is with the seven planetary Sephiroth; they have their good and bad aspects according to the proportions in which they are represented; when there is lack of equilibrium owing to the unbalanced force of a particular Sephirah, we experience the evil influences of that

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Sephirah; for instance, Saturn ate his children! Death began to destroy life before it had fulfilled its function. No Sephirah, therefore, is wholly and solely evil, not even Geburah - which is destruction personified. They are all equally indispensable to the scheme of things as a whole, and their relative good or evil influence depends on their being where they are wanted, in the right proportions, neither too much nor too little. Too little of the influence of a given Sephirah leads to unbalance on the part of its opposite number. Too much becomes a positively evil influence a Poisonous overdose.

47. The virtue of Binah is said to be Silence, and its vice Avarice. Here again we see the Saturn influence making itself felt. Keats speaks of "grey-haired Saturn, silent as a stone," and in these few words the poet conjures up a magical image of the primordial age and silence of the Saturnian influence. Saturn is indeed one of the Old Gods and is concerned with the mineral aspect of earth. He is throned upon the most ancient rocks where no plant grows.

48. It is this silence which has ever been held to be an especially desirable virtue in women. Be that as it may, and no doubt her tongue is her most dangerous weapon,

silence indicates receptivity. If we are silent, we can listen, and so learn; but if we are talking, the gates of entrance to the mind are closed. It is the resistance and receptivity of Binah which are her chief powers. And out of these virtues comes the vice which is constituted by their overplus, the avarice which denies too much and would withhold even that which is needful. When this prevails, we need the generous Gedulah-Geburah, Jupiter-Mars influence to slay the old god, the slayer of his children, and reign in his stead.

49. The magical symbols of Binah are said to be the yoni and the Outer Robe of Concealment, the latter is a gnostic term and the former an Indian one, meaning the genitals of the female, the negative correspondence of the phallus of the male. The less well-known term Kteis is the European equivalent. In Hindu religious symbols the yoni and lingam appear with the greatest frequency, for the idea of life-force and fertility is a prime mover in their faith.

50. The idea of fertility is the main motif in the aspects of Binah that manifest in the world of Assiah, the material level. Life not only enters into matter for discipline, but it also issues thence triumphantly, increased and multiplied. The fertility aspect, balancing the Time-Death-Limitation aspect, is essential to our concept of Binah. Time-Death puts his sickle to the wheat of Ceres, and both are Binah symbols.

51. The idea of the Outer Robe of Concealment clearly suggests matter; and the shrouding herein of the Inner Robe of Glory of the life-principle. How clearly do these two ideas, taken together, convey to us the concept of the body ensouled by the spirit; its Inner Robe of Spiritual Glory concealed from all eyes by the outer covering of dense matter. Again and again, as we meditate upon these mysteries, do we find illumination from the apparently fortuitous collection of symbols assigned to each Sephirah. We have seen already in our study that no symbol stands alone, and that any penetration on the part of the intuition and the imagination serves to reveal long lines of interlacing connections between them.

52. The four Threes of the Tarot pack are the cards assigned to Binah, and indeed the number three is intimately associated with the idea of manifestation in matter. The two opposing forces find expression in a third, the equilibrium between them, which manifests on a lower plane than its parents. The triangle is one of the symbols assigned to Saturn as the god of densest matter, and the triangle of art, as it is called, is used in magical ceremonies and it is the intention to evoke a visible appearance on the plane of matter; for other modes of manifestation the circle is used.

53. The Three of Wands is called the Lord of Established Strength. Here again we have the idea of power in equilibrium, which is so characteristic of Binah. Wands, be it remembered, represent the dynamic Yod force. This force, when in the sphere of Binah, ceases to be dynamic and becomes consolidated.

54 Cups are essentially the female force, for the cup or chalice is one of the symbols of Binah and is intimately allied with the yoni in esoteric symbolism. The three of Cups is, therefore, at home in Binah, for the two sets of symbols reinforce each other. The three of Cups, which is aptly named Abundance, represents the fertility of Binah in her Ceres aspect.

55. The Three of Swords, however, is called Sorrow, and its symbol in the Tarot pack is a heart pierced by three swords. Out readers will recall the reference to the sword-pierced heart of the Virgin Mary in Catholic symbolism, and Mary equates with Marab, bitter, the Sea. *Ave, Maria, stella maris!*

56. Swords are, of course, Geburah cards, and as such represent the destructive aspect of Binah as Kali, the wife of Siva, the Hindu goddess of destruction.

57. Pentacles are cards of Earth, and as such are congenial to Binah, form. The three of Pentacles, therefore, is Lord of Material Works, or activity on the plane of form.

58. It will be observed that, just as the planets have their influence reinforced when they are in those signs of the Zodiac which are called their own houses, so the Tarot cards, when the significance of the Sephirah coincides with the spirit of the Suit, represent the active aspect of the influence; and when the Sephirah and the suit represent different influences, the card is malefic. For instance, the fiery Sword card is a card of evil omen when it finds itself in the sphere of influence of Binah.

59. And finally to sum up. I have written of Binah at this length because with her is completed the Supernal Triad and the first of the Pairs of Opposites. She represents not only herself but also the functioning partners, for it is impossible to understand any unit on the Tree save by reference to those other units with which it interacts and equilibrates. Chokmah without Binah, and Binah without Chokmah, are incomprehensible, for the pair are the functional unit, and not either of them separately.

CHAPTER XVIII

CHESSED, THE FOURTH SEPHIRAH

TITLE: Chesed, Mercy. (Hebrew spelling: Cheth, Samech, Daleth.)

MAGICAL IMAGE: A mighty crowned and throned king.

SITUATION ON THE TREE: In the centre of the Pillar of Mercy.

YETZIRATIC TEXT: The Fourth Path is called the Cohesive or Receptive Intelligence because it contains all the Holy Powers, and from it emanate all the

spiritual virtues with the most exalted essences. They emanate one from another by virtue of the Primordial Emanation, the Highest Crown, Kether.

TITLES GIVEN TO CHESED: Gedulah. Love. Majesty.

GOD-NAME: El.

ARCHANGEL: Tzadkiel.

ORDER OF ANGELS: Chasmalim, Brilliant Ones.

MUNDANE CHAKRA: Tzedek, Jupiter.

SPIRITUAL EXPERIENCE: Vision of Love.

VIRTUE: Obedience

VICE: Bigotry. Hypocrisy. Gluttony. Tyranny.

CORRESPONDENCE IN THE MICROCOSM: The left arm.

SYMBOLS: The solid figure - Tetrahedron. Pyramid. Equal armed Cross. Orb. Wand. Sceptre. Crook.

TAROT CARDS: The four Fours.

FOUR OF WANDS : Perfected work.

FOUR OF CUPS: Pleasure.

FOUR OF SWORDS: Rest from strife.

FOUR OF PENTACLES: Earthly power.

COLOUR IN ATZILUTH: violet. Deep

BRIAH: Blue.

YETZIRAH: Deep purple.

ASSIAH: Deep azure, flecked yellow.

I

1. Between the Three Supernals and the next pair of balancing Sephiroth upon the Tree there is a great gulf fixed

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which is called by mystics the Abyss. The next six Sephiroth, Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod, constitute what Qabalists call Microprosopos, the

Lesser Countenance, Adam Kadmon, the King. The Queen, the Bride of the King, is Malkuth, the Physical Plane. We have, then, the Father (Kether), the King, and the Bride, and in this configuration of the Tree there is profound symbolism and great practical importance in both philosophy and magic.

2. The Abyss, the gulf fixed between Macroprosopos and Microprosopos, marks a demarcation in the nature of being, in the type of existence prevailing upon the two levels. It is in the Abyss that Daath, the Invisible Sephirah, has its station, and it might aptly be named the Sephirah of Becoming. It is also called Understanding, which might be further interpreted as Perception, Apprehension, Consciousness.

3. These two types of existence, Macroprosopos and Microprosopos, serve to indicate the potential and the actual. Actual manifestation, as our finite minds can conceive it, begins with Microprosopos; and the first aspect of Microprosopos to come into being is Chesed, the Fourth Sephirah, situated immediately below Chokmah, the Father, in the Pillar of Mercy, of which it is the central Sephirah. It is balanced across the Tree by Geburah, Severity; and this pair, Geburah and Gedulah, form "the Power and the Glory" of the final invocation of the Lord's Prayer; the "Kingdom" being, of course, Malkuth.

4. As we have already seen, we can learn much from the position of a Sephirah in the pattern of the Tree; and from the position of Chesed on the Pillar of Mercy we see that it is Chokmah upon a lower arc. It is emanated by Binah, a passive Sephirah, and emanates Geburah, a katabolic Sephirah, whose Mundane Chakra is Mars with all his warlike symbolism, who is Saturn upon a lower arc.

5. From these things we can learn a great deal about Chesed. It is the loving father, the protector and preserver, just as Chokmah is the All-begetter. It continues the work of Chokmah, organising and preserving that which the All-Father has begotten. It balances with mercy the severity of Geburah. It is anabolic, or upbuilding, in contra-distinction to the katabolism, or down-breaking of Geburah.

6. These two aspects are very well expressed in the Magical Images assigned to these two Sephiroth. These Magical Images are both kings; that of Chesed a king on his throne, and that of Geburah a king in his chariot; in other words, the rulers of the kingdom in peace and in war; the one a lawgiver and the other a warrior.

7. The analogy of physiology gives us a clear understanding of the significance of these two Sephiroth. Metabolism consists of anabolism, or the ingesting and assimilating of food and its building up into tissue, and katabolism, or the breaking down of tissue in active work and the output of energy. The by-products of katabolism are the fatigue-poisons which have to be eliminated from the blood by rest. The life-process is an everlasting upbuilding and downbreaking, and Geburah and Gedulah (another name for Chesed) represent these two processes in the Macrocosm.

8. Chesed, being the first Sephirah of Microprosopos, or the manifested universe, represents the formulation of the archetypal idea, the~ concretion of the abstract. When

the abstract principle that Qms the root of some new activity is formulating in our minds, we are operating in the sphere of Chesed. Let an example serve to make this clear. Supposing an explorer is looking out from a mountain over a newly discovered country and sees that the inland plains lying behind the coastal ranges are fertile, and that a river flows through these plains and makes its way to the sea through a gap in the mountain chain. He thinks of the agricultural wealth of the plains, transport down the river, and a harbour on the estuary, he knows that the scour of the river will have made a tunnel by which ships can come in. In his mind's eye he sees the wharfs and the warehouses, the stores and the dwellings. He wonders whether the mountains contain minerals, and pictures a railway line alongside the river and branch lines up the valleys. He sees the colonists coming in, and the need

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for a church, a hospital, a gaol, and the ubiquitous saloon. His imagination maps out the main street of the township, and he determines to stake corner lots that he may prosper with the prosperity of the new settlement. All this he sees while virgin forest covers the coastal belt and blocks the mountain passes. But because he knows that the plains are fertile and that the river has come through the mountains, he sees in terms of first principles all the development that follows. While his mind is working thus, he is functioning in the sphere of Chesed whether he knows it or not; and all those who can also function in terms of Chesed and think ahead as he does, seeing the thing that must arise from given causes long before the first line is drawn on the plan or the first brick laid in the trench, are able to possess themselves of the valuable land where the wharfs must be built and the main street must run.

9. All the creative work of the world is done thus, by minds working in terms of Chesed the King seated upon his throne, holding sceptre and orb, ruling and guiding his people.

10. By contrast with this we observe the people whose minds cannot function above the level of Malkuth, the Bride of the King. They are the folk who cannot see the wood for trees. They think in terms of detail, lacking any synthetic principle. Their logic is never able to reach back to origins but is always materialistic. They are never able to discern subtle causes, and are the victims of what they call the caprices of chance. They are unable to discern subtle conditions, nor can they work out the line that primary impulses will follow, or can be made to follow, when these are coming down, or being brought down, into manifestation.

11. The occultist who does not possess the initiation of Chesed will be limited in his function to the sphere of Yesod, the plane of Maya, illusion. For him the astral images reflected in the magic mirror of subconsciousness will be actualities; he will make no attempt to translate them into terms of a higher plane and learn what they really represent. He will have made himself a dwelling in the sphere of illusion, and he will be deluded by the phantasms of his own unconscious projection. If he were able to function in terms of Chesed, he would perceive the underlying archetypal ideas of which these magical images are but the shadows and symbolic representations. He then becomes a master in

the treasure-house of images instead of being hallucinated by them. He can use the images as a mathematician uses algebraic symbols. He works magic as an initiated adept and not as a magician.

12. The mystic functioning in the Christ-centre of Tiphareth, if he lacks the keys of Chesed, will also be hallucinated, but in a different and more subtle way. Upon this level he will read the magical images truly enough, referring them to that which they represent and giving them no values save as tokens, as St Theresa has so clearly shown in her *Interior Castle*. He will fall into the error, however, of thinking that the images he perceives and the experiences he undergoes are the direct and personal dealings of God with his soul, instead of realising that they are stages on the Path. He will find a personal Saviour in the God-man instead of in the regenerative influence of the Christ-force. He will worship Jesus of Nazareth as God the Father, thus confounding the Persons.

13. Chesed, then, is the sphere of the formulation of the archetypal idea; the apprehension by consciousness of an abstract concept which is subsequently brought down the planes and concentered in the light of experience of the concretization of analogous abstract ideas. Equally, in its macrocosmic aspect, it represents a corresponding phase in the process of creation. Materialistic science believes that the only abstract concepts are those formulated by the mind of man. Esoteric science teaches that the Divine Mind formulated archetypal ideas in order that substance might take form, and that without such Archetypal ideas substance was formless and void, primordial slime awaiting the breath of life to organise into the crystal and cell. The latest researches in physics have revealed that every substance, without exception, has a crystalline structure, and the lines of tension that the psychic perceives as etheric stresses have been revealed by the X-rays.

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14. A very important and very imperfectly understood part in the Mysteries is played by those beings who are generally called the Masters. Different schools define the term differently, and some include living adepts of a high grade among the Masters; but we consider that it is advisable to make a distinction between the incarnate and disincarnate Elder Brethren because their mission and mode of function are entirely different. The title of Master should therefore be given only to those who are free from the wheel of birth and death. In the terminology of the Western Esoteric Tradition the grade of Adeptus Exemptus is assigned to Chesed, the term Exemptus, or exempt, indicating that freedom from karma which liberates from the Wheel. I am fully aware that others may attach a different significance to the title, and that there are persons in incarnation who hold this grade. To these I reply that such persons, if the grade be a functioning one and not a mere empty honour, are karma-free and will not reincarnate. Such persons might justly be termed Masters, for their consciousness is of the grade of a Master, but as it is so necessary to make the distinction between incarnate and disincarnate adepts, it is better to qualify the classification by this minor distinction than to allow to humans a prestige which human nature is not fitted to bear. As long as an adept is incarnated he will be liable to human frailties in some degree, and to the limitations imposed by old age and physical health. It is not until he is free from the Wheel, and functions as pure

consciousness, that he will escape from human bondage to heredity and environment; therefore the same reliance cannot be placed in him that can be placed in the true, disincarnate Masters.

15. A very important part of the work of the Masters is the concretion of the abstract ideas conceived by the Logoidal consciousness. The Logos, Whose meditation gives birth to worlds and Whose unfolding consciousness is evolution, conceives archetypal ideas out of the substance of the Unmanifest - to use a metaphor where definition is impossible. These ideas remain within the Cosmic consciousness of the Logos like the seed within the flower, because there is no soil therein for their germination. The Logoidal consciousness, as pure being, cannot upon Its own plane provide the formative aspect necessary for manifestation. It is taught in the esoteric traditions that the Masters, disincarnate consciousnesses disciplined by form but now formless, in their meditations upon the Godhead are able to perceive telepathically these archetypal ideas in the mind of God, and by realising the practical application of them to the planes of form and the line this development will follow, produce concrete images in their own consciousness which serve to bring the abstract archetypal ideas down to the first of the planes of form, called by the Qabalists, Briah.

16. This, then, is the work that the Masters perform in their special sphere, the sphere of the organising, upbuilding, constructive Chesed on the Pillar of Mercy. The work of the Dark Masters, who are quite different from the Black Adepts, is performed in the corresponding sphere of Geburah, on the Pillar of Severity, which will be considered in due course. The point of contact between the Masters and their human disciples is in Hod, the Sephirah of ceremonial magic, as is indicated by the Yetziratic Text, which declares that from Gedulah, the Fourth Sephirah emanates the essence of Hod. These hints given in the Yetziratic Texts concerning the relations between the individual Sephiroth are very important in practical occultism. Ho then, may be taken as representing Chokmah and Chesed upon a lower arc, even as Netzach represents Binah and Geburah. This will be explained in detail when these Sephiroth are dealt with, but it must be referred to briefly now in order to make the function of Chesed intelligible.

17. We have now reached a point in the scheme of the Tree where the type of activity comes within the range of human consciousness. In the study of the preceding Sephiroth we were formulating metaphysical concepts. These concepts, although {???rei~dte} from immediate application to the life of form, are exceedingly important, for unless they are at the

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basis of our understanding of esoteric science we shall fall into superstition and use magic as magicians, not as adepts; in other words, we shall be unable to transcend the bondage of the planes of form and will be hallucinated and fall under the domination of the phantoms evoked by the magical imagination, instead of using them as the beads on the abacus of our calculations, which is as if the engineer used the slide-rule as if it were a foot-rule.

18. Chesed, then, reflects into Hod through the Christcentre of Tiphareth, just as Geburah reflects into Netzach. This teaches us a great deal, for it indicates that for consciousness to rise from form to force, and for force to descend to form, it must pass through the Centre of Equilibrium and Redemption, to which are assigned the Mysteries of the Crucifixion.

19. It is to the Sphere of Chesed that the exalted consciousness of the adept rises in his occult meditations; it is here that he receives the inspirations which he works out on the planes of form. It is here that he meets the Masters as spiritual influences contacted telepathically, without any intermingling of personality. This is the true, and the highest, mode of contact with the Masters, contact with them as mind to mind in their own sphere of exalted consciousness. When the Masters are seen clairvoyantly as robed beings, the colours of whose robes indicate their ray, they are being perceived reflected into the sphere of Yesod, which is the kingdom of phantasms and hallucinations. We are treading on precarious ground when we have to meet the Masters here. It is here that the anthropomorphic form is given to the spiritual inspiration which so misleads those psychics who cannot rise to Chesed. It is thus that the announcement of a spiritual impulse flowing out upon the world gets interpreted as the coming of a World Teacher.

II

20. As we come down the Tree into those spheres more within the range of our comprehension than the Three Supernals, we find the symbols associated with each Sephirah becoming more and more eloquent as they speak to our experience instead of causing us to reason by analogy.

21. The magical image representing Chesed is a mighty throned and crowned king; throned because he is seated in stability in a kingdom at peace, not going forth in his chariot to war, as is suggested by the magical image of Geburah. The additional titles of Chesed-Majesty, Love-bear out this concept of the benignant king, the father of his people; and the situation of Chesed in the centre of the Pillar of Mercy further bears out the idea of stability and ordered and merciful law, governing for the good of the governed. The title of the angelic host associated with Chesed-the Chasmalim, or Brilliant Ones-enhances the idea of the royal splendour of Gedulah, which is an alternative title frequently used for Chesed. The Mundane Chakra assigned to Chesed-Jupiter, the great benignity of astrology-confirms the whole chain of associations.

22. Upon the microcosmic, or subjective, side we find that the virtue assigned to this sphere of experience is that of obedience. It is only through the virtue of obedience that the subject can profit by the wise rule of Chesed. We have to sacrifice much of our independence and egoism in order to share in the amenities of organised social life. From this sacrifice and restriction there is no escape. In this sphere no more than in any other is impossible to eat one's cake and have it. There is no such thing as liberty if liberty is to be interpreted as unrestricted self-will. The force of gravity resists us, if nothing else. Liberty might be defined as the right to

choose one's master, for a ruler one must have in all organised corporate life, else there is chaos. It is effectual and inspiring leadership that is the crying need of the world at the present time, and country after country is seeking and finding the ruler who approximates most closely to its national ideal, and is falling {???4nasLn~} man behind him. It is the benign, organised in the ordering Jupiter influence that is the only medicine for

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the world's sickness; as this comes to bear, the nations will recover their emotional poise and physical health.

23. Conversely, the vices assigned to Chesed - bigotry, hypocrisy, gluttony, and tyranny - are all social vices. Bigotry refuses to move with the times or see another point of View, both fatal vices in racial relationships. Hypocrisy **implies** that we do not give ourselves whole-heartedly to the corporate life, but, like Ananias, keep back a part of the price. Gluttony exposes us to the temptation of taking more than our fair share of the common store, and is but another name for selfishness. And tyranny is that wrong use of authority which arises where there are taints of cruelty and vanity in the nature.

24. The correspondence in the microcosm is given as the left arm, which indicates a less dynamic mode of the functioning of power than that of the right hand which grasps~the sword in the magical image of Geburah. The left hand holds the orb, which signifies the earth itself, and shows that all is held secure in the firm grasp of the ruler. Chesed, in fact, denotes firmness rather than dynamic strength and energy.

25. The mystical number of Chesed is said to be four, and this is often represented as a four-sided figure, or tetrahedron. A talisman of Jupiter is always set up on such a figure. Another symbol of Chesed is the solid figure as understood in geometry. The reason for this is easily seen if one considers the geometrical figures assigned to the Sephiroth which have already been studied. The point is assigned to Kether; the line to Chokmah; the two-dimensional plane to Binah; consequently the three-dimensional solid naturally falls to Chesed.

26. But more is signified in this connection than a mere random series of symbols. The solid essentially represents manifestation as it is known to our three-dimensional consciousness. We cannot conceive of one- or two-dimensional existence save mathematically or symbolically. Chesed, as we have already noted, is the first of the manifested Sephiroth; therefore how naturally does the symbol of the solid figure come into line with the rest of its symbolism. The solid figure used for the purpose of symbolising Chesed is usually the pyramid, which is a four-sided figure, consisting of three faces and a base, thus expressing the numerological quality of Chesed.

27. There are many different aspects of the cross as a significant Mystery symbol, besides the Calvary Cross of the Christian Mystery, and each of these crosses represents different modes of the functioning of spiritual power, just as do the different forms of the Holy Names of God. The form of cross associated with Chesed is the equal-armed cross, which

is symbolic of the four elements in equilibrium, and implies the ruling of nature by a synthesising influence which brings all things into balanced harmony.

28. The orb, wand, sceptre, and crook, all assigned to this Sephirah, express so perfectly the different aspects of the benign royal power of Chesed that they are in no need of elucidation.

29. The four Tarot cards that are placed on Chesed when is set up for a divination carry out the ruling idea in the correspondence. The Four of Wands symbolises Perfected Work, thus representing admirably the achievement of the king in peace-dome in his well-governed kingdom. The Four of Cups is called the Lord of Pleasure, and is in keeping with the title of Splendour assigned to Chesed and with the brilliancy of its angelic host. The Four of Swords indicates Rest from Strife, and agrees perfectly with the significance of the seated ruler. The Four of Pentacles is the Lord of Earthly Power, a symbolism so obvious that it needs no elucidation.

30. The consideration of the Yetziratic Text has been left to the last in this study, in order that the sequence of the symbolism, unfolding in such ordered relationship, might not be broken in upon. Moreover, this text contains so much significance that it is best studied when we are as fully equipped as possible with the cognate symbolism. Much that relates to the thing contained in this text, however, has already been studied as it came up for examination in relation to the

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preceding Sephiroth. I will not repeat this at length, but content myself with referring the student to those pages where the matters are dealt with in detail, thus avoiding needless repetition which otherwise is bound to occur in the study of such a subject as the Tree of Life, where different symbols represent the same potency upon different levels of manifestation or under different aspects.

31. "The Fourth Path is called the Cohesive Intelligence." How clearly can we see the meaning of these words when we have learnt to look upon Chesed through the symbol of the king seated upon his throne, organising the resources and prosperity of his kingdom, and causing all things to be drawn together into an ordered whole for the common good.

32. It is also called the Receptive Intelligence in the Yetziratic Text, and this is borne out in the symbol of the left arm, which is assigned to this Sephirah in the microcosm.

33. Chesed "Contains all the Holy Powers, and from it emanate all the spiritual virtues with the most exalted Essences." The teaching implicit in this statement has already been elucidated in the previous exegesis under the concept of archetypal ideas.

34. "They emanate one from another by virtue of the primordial emanation, the Highest Crown, Kether." These concepts have already been dealt with in relation to the Second

Sephirah, Chokmah, when the overflowing of force from Sphere to Sphere was considered.

CHAPTER XIX

GEBURAH, THE FIFTH SEPHIRAH

TITLE: Geburah, Strength, Severity. (Hebrew spelling: Gimel, Beth, Vau, Resh, Heh.)

MAGICAL IMAGE: A mighty warrior in his chariot.

SITUATION ON THE TREE: In the centre of the Pillar of Severity.

YETZIRATIC TEXT: The Fifth Path is called the Radical Intelligence because it resembles Unity, uniting itself to Binah, Understanding, which emanates from the primordial depths of Chokmah, Wisdom.

TITLES GIVEN TO GEBURAH: Din: Justice. Pachad: Fear.

GOD-NAME: Elohim Gebor.

ARCHANGEL: Khamael.

HOST OF ANGELS: Seraphim, Fiery Serpents.

MUNDANE CHAKRA: Madim, Mars.

SPIRITUAL EXPERIENCE: Vision of Power.

VIRTUE: Energy. Courage.

VICE: Cruelty. Destruction.

CORRESPONDENCE IN THE MICROCOSM: The right arm.

SYMBOLS: The Pentagon. The Five-petalled Tudor Rose. The Sword. The Spur. The Scourge. The Chain.

TAROT CARDS: The four Fives.

FIVE OF WANDS: Strife.

FIVE OF CUPS: Loss in pleasure.

FIVE OF SWORDS: Defeat.
FIVE OF PENTACLES: Earthly trouble.
COLOUR IN ATZILUTH: orange.

BRIAH: Scarlet red.
YETZIRAH: Bright scarlet.
ASSIAH: Red, flecked with black.

I

1. One of the least understood things in Christian philosophy is the problem of evil; and one of the things least

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adequately dealt with in the Christian ethic is the problem of force, or severity, as contrasted with mercy and mildness. Consequently Geburah, the Fifth Sephirah, which has for additional titles Din (Justice) and Pachad (Fear), is one of the least understood of all the Sephiroth, and is therefore one of the most important. Were it not that the Qabalistic doctrine explicitly lays it down that all the Ten Sephiroth are holy, there are many who would be inclined to look Upon Geburah as the evil aspect of the Tree of Life. Indeed, the planet Mars, whose sphere is the Mundane Chakra of Geburah, is called in astrology an infortune.

2. Those, however, who are instructed beyond the crude pretty-pretty of a wish-fulfilling philosophy know that Geburah is by no means the Enemy or Adversary described in Scripture, but the king in his chariot going forth to war whose strong right arm protects his people with the sword of righteousness and ensures that justice shall be done. Chesed, the king on his throne, the father of his people in times of peace, may win our love; but it is Geburah, the king in his chariot going forth to war, who commands our respect. Sufficient justice has not been done to the part played by the sentiment of respect in the emotion of love. We have a kind of love for the person who can put the fear of God into us, should occasion arise, which is of quite a different quality, is far more steadfast and permanent, and, curiously enough, far more emotionally satisfying, than the love with which no tinge of awe is mingled. It is Geburah that supplies the element of awe, of the fear of the Lord which is the beginning of wisdom, and of a general wholesome respect which helps us to keep to the straight and narrow way and calls forth our better nature, because we know our sins will find us out.

3. This is a factor to which the Christian ethic, as popularly understood, does not give sufficient weight; and because the general tone of Christian society is biased against the holy Fifth Sephirah, it will be necessary to consider its place in relation to the Tree and the part it plays in both spiritual and social life in considerable detail; for it is ill-

understood, and this absence of understanding of the Geburah-factor is the cause of many of our difficulties in modern life.

4. Geburah holds the central position on the Pillar of Severity; it therefore represents the katabolic, or down-breaking aspect of force. Katabolism, be it remembered, is that aspect of metabolism, or the life-process, which is combined with the release of force in activity. It has been said that good is that which is constructive, which builds up, and evil is that which is destructive, which breaks down. How false this philosophy is we see when we try to classify, according to this principle, a cancer and a disinfectant. In the deeper, more philosophical teaching of the Mysteries we recognise that good and evil are not things in themselves, but conditions. Evil is simply misplaced force; misplaced in time, if it is out of date, or so far ahead of its day as to be impracticable. Misplaced in space, if it turns up in the wrong place, like the burning coal on the hearth-rug or the bath-tub through the drawing-room ceiling. Misplaced in proportion, if an excess of love makes us silly and sentimental, or a lack of love makes us cruel and destructive. It is in such things as these that evil lies, not in a personal Devil who acts as Adversary.

5. Geburah the Destroyer, the Lord of Fear and Severity, is therefore as necessary to the equilibrium of the Tree as Chesed, the Lord of Love, and Netzach, the Lady of Beauty. Geburah is the Celestial Surgeon; he is the knight in shining armour, the dragon-slayer; beautiful as a bridegroom in his strength to the maiden in distress, though, no doubt, the dragon might have preferred a little more love.

6. The initiations of the infortunes, Saturn, Mars, and the deceptive lunar Yesod, are just as necessary to the evolution and balanced development of the soul as are the Mysteries of the Crucifixion assigned to Tiphareth. It is the one-sidedness of Christianity which is its bane, and is responsible for so much that is unsound and pathological in both our national and our private lives. But, equally, we must not forget that Christianity as a corrective to a pagan world that was sick unto death

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with its own toxins. We need what Christianity has to give but also, unfortunately, we cannot do without that which it lacks. Let us now consider the astringent, corrective influence of Geburah.

7. Dynamic energy is as necessary to the welfare of society as meekness, charity, and patience. We must never forget that the eliminatory diet, which will restore health in disease, will produce disease in health. We must never exalt the qualities which are necessary to compensate an overplus of force into ends in themselves and the means of salvation. Too much charity is the handiwork of a fool; too much patience is the hallmark of a coward. What we need is a just and wise balance which makes for health, happiness, and sanity all round, and the frank realisation that sacrifices are necessary to obtain it. You cannot eat your cake and have it in the spiritual sphere any better than anywhere else.

8. Geburah is the sacrificial priest of the Mysteries. Now sacrifice does not mean giving up something that is dear to you because a jealous God will brook no rival interests in His devotees and is flattered by your pain. It means the deliberate and open-eyed choice of a greater good in preference to a lesser good, and the athlete prefers the fatigue of exercise to the ease of the sloth that puts him out of condition. Coal burned in a furnace is sacrificed to the god of steam-power. Sacrifice is really the transmutation of force; the latent energy in the coal offered up on the sacrificial altar of the furnace is transmuted into the dynamic energy of steam by means of the appropriate machinery.

9. There is both psychological and cosmic machinery available in connection with every act of sacrifice which converts it into spiritual energy; and this spiritual energy can be applied to other mechanisms and re-appear on the planes of form as an entirely different type of force to that as which it started.

10. For instance, a man may sacrifice his emotions to his career; or a woman may sacrifice her career to her emotions. If the cut is clean, and there is no repining, an immense amount of psychic energy is released for use in the chosen channel. But if the lesser desire is merely inhibited and denied expression and not really laid upon the altar of sacrifice as a deliberate free-will offering, the unfortunate victim has made the worst of both worlds. It is here that we need Geburah to come like the priest that takes the sacrifice from our hands, even if it be our first-born, and offers it up to God with the quick, clean, merciful stroke. For Geburah in the microcosm, which is the soul of man, is the courage and resolution that frees us from the taint of self-pity.

11. How badly do we need the Spartan virtues of Geburah in this age of sentimentality and the neuroses. How many break-downs would be saved if this Celestial Surgeon were permitted to make the clean cut that has a chance to heal, and so avoid the deadly compromise and irresolution that is like an open wound and so often goes septic.

12. And again, if there were no strong hand at the service of good in the world, evil would multiply. Though it is not well to quench smoking flax when the flax is making an effort, it is equally evil to put up with the smouldering when what it really wants is the use of the poker. There is a place where patience becomes weakness and wastes the time of better men, and when mercy becomes folly and exposes the innocent to danger. The policy of non-resistance to evil can only be pursued satisfactorily in a well-policed society; it has never been tried with success under frontier conditions. For Nature, red in tooth and claw, wears the colour of Geburah; whereas the compensatory civilisation is of Chesed, Mercy, which modifies the unrestricted force and mutual destructiveness of all that is in the Geburah phase of its development. But, equally, we must remember that civilisation rests upon Nature as a building rests upon its foundations, wherein is concealed the sanitation so necessary to health.

13. Whenever there is anything that has outlived its usefulness, Geburah must wield the pruning-knife; wherever there is selfishness, it must find itself impaled on the spear-point of Geburah; wherever there is violence against the

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weak, or the merciless use of strength, it is the sword of Geburah, not the orb of Chesed, that is the most effectual counteractant; wherever there is sloth and dishonesty, Geburah's sacred scourge is needed; and where there is a removal of the landmarks set for our neighbour's protection, it is the chain of Gebu'rah that must restrain.

14. These things are as necessary to the health of society and of the individual as brotherly love, and a good deal rarer, used medicinally and not vengefully, in our sentimental age. Someone has got to cry "Halt" to the aggressor, and "Move on" to those who are blocking the way, and that someone is functioning as a priest in the sphere of the holy Fifth Sephirah.

II

15. If we watch life we shall see that rhythm, not stability, is its vital principle. Such stability as manifesting existence achieves is the stability of a man on a bicycle, balanced between two opposing pulls; he can fall over to the right, or he can fall over to the left, and he keeps his balance by means of his momentum.

16. In the life of individuals, in the development of any transaction, in the tone of any disciplined or highly organised group-mind, we see the constant alternation of the Geburah and Gedulah influences in a rhythmic swing from one side to the other. Anyone who is responsible for the disciplining of an organised group knows the constant need for tightening and slackening the reins; for stimulating and steadying. There is a sense of the need to pay out line as the group surges forward with an impulse of interest and keenness, followed by the need to take up the slack as the impulse spends itself. If the slack is not taken up with a firm hand, the group tangles itself in the loops and waxes insubordinate. The wise handler of humans knows when the reaction has spent itself, and the moment has come to crack the whip of Geburah over the team and make it jump into the collar again as the new dynamic impulse surges up; but he also knows that he must not crack it too soon, while the team is having a breather, or one of the less stable units will get a leg over the traces.

17. Especially do we see the alternating rhythms of Geburah and Gedulah in national life. I venture to prophesy that the nation is passing out of a Gedulah phase and entering a Geburah one. Everywhere we see a mercy, that has been overstrained by the imperfections of human nature, being abrogated in favour of a severity which shall restore the balance of even-handed justice and prevent evil from multiplying. Police work is being reorganised; judges are giving stiffer sentences; penal reform has had a set-back; the humanitarian no longer has the last word. The group-soul of the race is entering upon a Geburah phase, and has lost patience with its sub-standard units.

18. For the next cycle the tendency will be to push the unfit into the discard and concentrate on bringing the fit to their finest development. Geburah will be the senior partner, and any mitigations of severity that Gedulah proposes will have to pass the scrutiny of even-handed justice. This is a very necessary reform, for towards the end of a phase extremes tend to develop, and the humanitarianism of Gedulah has been abused and made ridiculous, and its refinement has become finicking and lost touch with actualities.

19. When a new phase comes in on a group-mind scale, it is upon the least enlightened, the most crowd-minded that its influence is strongest; the cultured always tend to stand aside from extremes. We see this clearly indicated in the line taken by the various types of journalism. Popular journalism is crying Out for the free use of the cat as a punishment for crime; for the repudiation of debts and international agreements; for, in fact, a general slashing around with the sword of Geburah. There is on every hand a growing tendency to stand no non-Sense from anybody; a tendency which makes negotiations exceedingly difficult to carry on, for Geburah is at his worst as a negotiator, his one contribution to the discussion being that of the Greek soldier who took his sword and cut the knot.

20. Now the initiate, knowing that phase succeeds phase in

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rhythmic alternation, does not take any phase too seriously, nor think that it is either the end of the world or the millenium.

He knows that it will run its course being at first a valuable and necessary corrective, and in the end running to extremes; but provided there is sufficient vision among the illuminati of a race, the people will not perish, for the very fact of extremes being arrived at indicates the end of the swing, and the pendulum will normally reverse its motion and start coming back towards the centre of stability. It is only when vision is completely lost to a people that the pendulum is allowed to fly off its hook into self-destruction. Rome did it; Carthage did it; more recently Russia has done it. But even when social organisation breaks down and the pendulum has gone off into space, the principle of rhythm is inherent in all manifesting existence, and re-establishes itself as soon as any sort of organisation begins to arise out of the wreckage.

21. The great weakness of Christianity lies in the fact that it ignores rhythm. It balances God with Devil instead of Vishnu with Siva. Its dualisms are antagonistic instead of equilibrating, and therefore can never issue in the functional third in which power is in equilibrium. Its God is the same yesterday, to-day, and for ever, and does not evolve with an evolving creation, but indulges in one special creative act and rests on His laurels. The whole of human experience, the whole of human knowledge, is against the likelihood of such a concept being true.

22. The Christian concept being static, not dynamic, it does not see that because a thing is good, its opposite is not necessarily evil. It has no sense of proportion because it has no realisation of the principle of equilibrium in space and rhythm in time. Consequently, for

the Christian ideal the part is all too often greater than the whole. Meekness, mercy, purity and love are made the ideal of Christian character, and as Nietzsche truly points out, these are slave virtues. There should be room in our ideal for the virtues of the ruler and leader—courage, energy, justice and integrity. Christianity has nothing to tell us about the dynamic virtues; consequently those who get the world's work done cannot follow the Christian ideal because of its limitations and inapplicability to their problems. They can measure right and wrong against no standard save their own self-respect. The result is the ridiculous spectacle of a civilisation, committed to a one-sided ideal, being forced to keep its ideals and its honour in separate compartments.

23. We need Geburah's realism to balance Gedulah's idealism quite as much as we need to temper justice with mercy. Experience in the handling of children soon teaches us that the child that is never checked is a spoilt child; that the youth who lacks the spur of competition is apt to be a slack youth, for it is only the few who will work for work's sake. And so it is with nations; The monopoly, lacking the spur of competition, has always proved itself to be ineffectual; the non-competitive professions always suffer from intellectual obesity.

24. Geburah is the dynamic element in life that drives through and over obstacles. The character which is lacking in Martian aspects never gets to grips with life. Those who have had to depend on a non-Geburah bread-winner know that love is not a complete solution of life's problems. We must learn to love and trust the mailed warrior with the sword as well as Divine Love which gives us the cup of cold water and says, "Come unto me all ye that are weary and heavy laden."

25. When we have learnt to kiss the rod and realise the value of astringent experiences we have taken the first of the Geburah initiations; and when we have learnt to lose our lives in order to find them, we have taken the second. There is a certain type of courage which does not fear dissolution, for it knows that all spiritual principles are indestructible, and so long as the archetypes persist, anything can be rebuilt. Geburah is only destructive to that which is temporal; it is the servant of that which is eternal; for when by the acid activity of Geburah all that is impermanent has been eaten away, the eternal and incorporeal realities shine forth in all their glory, every line revealed.

26. Geburah is the best friend we can have if we are honest.

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Sincerity has no need to fear his activities; indeed, it is the greatest we can have against the insincerity of others for there is nothing to equal the Geburah-influence for debunking" both persons and viewpoints.

27. Geburah and Gedulah must work together; never the one without the other. We must adore the God of Battles as well as the God of Love in order that the combative element in the universe may not break from its allegiance to the One God, I Am That I Am. The sword must not be cursed as an instrument of the Devil, but blessed and dedicated in

order that it may never be unsheathed in an unrighteous cause. It must not be cast aside in an impracticable pacifism, but placed at God's service; so that when the command goes forth that the evil thing shall not be suffered any longer, the mighty Khamael, Archangel of Geburah, may lead the Seraphim into battle, not in destructive rage, but temperately and impersonally in God's service in order that evil may be cleared up and good prevail.

III

28. So much has already been said concerning the nature of Geburah that a great deal does not remain to say in the analysis of the attribution.

29. The Yetziratic Text tells us that the Fifth Path is called the Radical Intelligence because it resembles Unity. Now Unity is one of the titles applied to Kether; therefore we may say that Geburah is akin to Kether on a lower arc. There are several Sephiroth which are thus referred to in the *Sepher Yetzirah*, and these references are very important when arriving at an understanding of their nature. Chokmah is spoken of as the Splendour of Unity, equalling it. Of Binah it is said that its roots are in Amen, which is also a title of Kether.

30. Geburah is a highly dynamic Sephirah, and its energy overflowing into the world of form and energising it bears a close analogy to the overflowing force of Kether, which is the basis of all manifestation. It is also said of Geburah in the Yetziratic Text that it ~nites itself to Binah, Understanding. When we recall that in astrology Saturn, the Mundane Chakra of Binah, and Mars, the Mundane Chakra of Geburah, are called the Greater and Lesser Infortunes, we see that there must be more than a superficial connection between the two.

32. Binah is called the bringer-in of death because it is the giver of form to primordial force, thus rendering it static; Geburah is called the Destroyer because the fiery Mars-force breaks down forms and destroys them. Thus we see that Binah is perpetually binding force into form, and Geburah perpetually breaking up and destroying all forms with its disruptive energy.

33. But equally we must see that it is only when the protecting, preserving influence of Chesed is in abeyance that the destructive influences of Geburah are able to work upon the forms built up by Binah, for the path of the Emanations between Binah and Geburah is *via* Chesed. Geburah is the essential corrective of Binah, without which Binah would bind all creation into rigidity. Binah, in its turn, as is pointed out in the Yetziratic Text, emanates from the primordial depths of Cliokmah, Wisdom. Thus we see that there is a dynamic aspect even to Binah. No Sephirah is wholly of one kind of force, for each emanates from a SephiAah of the opposite type of polarity to itself, and in its turn emanates a Sephirah of opposite polarity. What we really have in the Lightning Flash is successive phases in the development of a single force; and because these emanate, but do not supersede each other, they remain as planes of manifestation and types of organisation.

34. These successive phases and planes of manifestation might be likened to the successive reaches of a river. It starts as a mountain stream; in the next reach is a series of rapids and waterfalls; then come water-meadows and placidity; and finally the great waterway between docks bearing shipping. The different reaches of the river remain constant; the type of water in each is constant; clear and sparkling in the upper reaches, loaded with alluvia among the water-meadows, and

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fouled with grime below the docks. But at the same time) the water itself is not constant, for it does not stagnate on any reach, for they are all in unbroken communication the one with the other; they "emanate" each other, to use the language of the Qabalah. But the water changes its nature as it progresses because something is added to it by the experiences it undergoes in each reach; alluvial soil from the water-meadows; city grime from the docks.

35. So the primordial emanation of Kether becomes modified in each Sephirotic "reach" of the cosmic river; the reaches," or Sephirotic Spheres, remain constant; the emanations flow on, undergoing modification in each Sphere.

36. The titles assigned to Geburah of Strength, Justice, Severity, and Fear speak for themselves and indicate the dual aspects of this Sephirah. Now that we are coming down the Tree into the planes of form we see more and more clearly that every Sephirah is two-sided, and that its overplus tends to unbalanced force.

37. The Magical Image of a mighty warrior in his chariot, crowned and armed, indicates the dynamic nature of the Geburah-force. The Mundane Chakra of the fiery Mars expresses even more fully the same idea.

38. The Spiritual Experience that is conveyed by initiation into the Sphere of Geburah is the Vision of Power. It is only when a man has received this that he becomes an Adeptus Major. The right handling of power is one of the greatest tests that can be imposed on any human being. Up to this point in his progress up the grades an initiate learns the lessons of discipline, control, and stability; he acquires, in fact, what Nietzsche calls slave-morality-a very necessary discipline for unregenerate human nature, so proud in its own conceit. With the grade of Adeptus Major, however, he must acquire the virtues of the superman, and learn to wield power instead of to submit to it. But even so, he is not a law unto himself, for he is the servant of the power he wields and must carry out its purposes, not serve his own. Though no longer responsible to his fellow-men he is still responsible to the Creator of heaven and earth, and will be required to give an account of his stewardship.

39. Great freedom is his; but also great strain. He can speak the word of power that unlooses the wind, but he must be prepared to ride the ensuing whirlwind. This is a thing that the amateur magician does not always realise.

40. The energy and courage which are the virtues of Mars, and the cruelty and destruction which are his vices when these qualities run to excess, call for no comment, for they are self-explanatory.

41. The symbols assigned to Mars-Geburah need some elucidation, however, as their significance is not in all cases apparent at first sight.

42. Figures with a varying number of sides are assigned to the different planets, and in ceremonial or talismanic magic are used as the outline of any form associated with a planetary force. To Saturn, the oldest planet, the first to develop in evolutionary time, is assigned the simplest two-dimensional figure-the triangle. The balanced stability of Chesed gets the four-sided figure, the square; and to the third planetary Sephirah, Mars, is assigned the five-sided figure, and five is looked upon in the Qabalistic system as the number of Mars. Consequently the Pentagon, the five-sided figure, is the symbol of Mars, and any altar to Mars should be pentagonal or five-sided, likewise any talisman. The five-petalled Tudor rose, which is another symbol of Mars, requires more explanation; but when we remember the intimate association between Mars and Venus in mythology, and that the rose is the flower of Venus, we get a clue to the significance of the symbolism. The lines of force, crossing over on the Tree, go from Geburah-Mars to Netzach-Venus through Tiphareth, the Place of the Redeemer, the centre of equilibrium, in the same way that Caesed and Hod connect up, as is clearly indicated in the Yetziratic Text, which says of Hod that it has its root in the hidden places of Gedulah, the Fourth Sephirah.

43. Realising, then, the intimate relationship between the diagonal pairs that form the four corners of the central square

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of the Tree, we understand the linked relationship indicated by the form of the rose with its five petals.

44. The sword, the spear, the scourge, and the chain are all such characteristic weapons of Mars that no comment is called for.

45. The four Fives of the Tarot pack are all evil cards, each according to its type. In fact, the five suit of Swords, which is under the presidency of Mars, represents contentiousness. for its best aspects are "Rest from strife" and "Success after struggle," and where a Sword card is associated with a Sephirah whose Mundane Chakra is one of the astrological infortunes, the result is disastrous, and we find the Lords of Defeat and Ruin in this suit.

46. Our ability to take the Geburah initiation depends upon our ability to handle the Martian forces, and this is determined by the degree of self-discipline and stability we have attained in our own natures.

47. Geburah is the most dynamic and forceful of all the Sephiroth, but it is also the most highly disciplined. Indeed, the military discipline, presided over by the god of War, is a synonym for the sternest kind of control that can be imposed upon human beings. The discipline of Geburah must exactly equate with its energy; in other words, the brakes of a car must bear a relationship to its horse-power if it is to be safe on the road. It is this tremendous Geburah discipline which is one of the testing-points of the Mysteries. We speak of an iron discipline, and iron is the metal of Mars.

48. The initiate of Geburah is a very dynamic and forceful person, but he is also a very controlled person. His characteristic virtues are an even temper and patience under provocation. It is well known on the sports field, which is the play~aspect of the god of War, that a loss of temper gives the game away. Every boxer knows that if he gets angry and starts fighting instead of boxing, the odds are against him. The initiate of Mars is essentially the Happy Warrior, the initiate who has passed through the grade of Tiphareth and gained equilibrium.

49. He fights without malice; he spares the weak and wounded; he does not set Out to destroy the law but to see to it that it is properly fulfilled. He is the corrector of the balance, and as such is always the defender of the weak and oppressed. He is never a god that is found on the side of the large armies, although he says, "With the froward I will show myself froward." He takes that two-headed giant of the Qliphoth, Thaumiel, the Dual Contending Forces, knocks his heads together and says, "A plague on both your houses! Keep God's peace or it will be the worse for you."

50. When a soul is at that stage of development when the only way it can learn is by experience, Geburah sees that it shall not be disappointed when it goes about looking for trouble. Geburah is the Great Initiator of the swollen-headed.

CHAPTER XX

TIPHARETH, THE SIXTH SEPHIRAH

TITLE: Tiphareth, Beauty. (Hebrew spelling: Tau, Pe, Aleph, Resh, Tau.)

MAGICAL IMAGE: A majestic king. A child. A sacrificed god.

SITUATION ON THE TREE: In the centre of the Pillar of Equilibrium.

YETZIRATIC TEXT: The Sixth Path is called the Mediating Intelligence, because in it are multiplied the influxes of the Emanations; for it causes that influence to flow into all the reservoirs of the blessings with which they themselves are united.

TITLES GIVEN TO TIPHARETH: Zoar Anpin, the Lesser Countenance. Melekh, the King. Adam. The Son. The Man.

GOD-NAME: Tetragrammaton Aloah Va Daath.

ARCHANGEL: Raphael.

ORDER OF ANGELS: Malachim, Kings.

MUNDANE CHAKRA: Shemesh, the Sun.

SPIRITUAL EXPERIENCE: Vision of the harmony of things. Mysteries of the Crucifixion.

VIRTUE: Devotion to the Great Work.

VICE: Pride.

CORRESPONDENCE IN THE MICROCOSM: The breast.

SYMBOLS: The Lamén. The Rosy Cross. The Calvary Cross. The truncated pyramid. The cube.

TAROT CARDS: The four Sixes.

SIX OF WANDS: Victory.

SIX OF CUPS: Joy.

SIX OF SWORDS: Earned success.

SIX OF PENTACLES: Material success.

COLOUR IN ATZILUTH: Clear rose-pink.

BRIAH: Yellow.

YETZIRAH: Rich salmon-pink.

ASSIAH: Golden amber.

I

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1. There are three important keys to the nature of Tiphareth. Firstly, it is the centre of equilibrium of the whole 'ree, being in the middle of the Central Pillar; secondly, it is Kether on a lower arc and Yesod on a higher arc; thirdly, it is the point of transmutation between the planes of force and the planes of form. The titles that are bestowed on it in Qabalistic nomenclature bear this out. From the point of view of Kether it is a child; from the point of view of Malkuth it is a king; and from the point of view of the transmutation of force it is a sacrificed god.

2. Macrocosmically, that is to say from the Kether standpoint, Tiphareth is the equilibrium of Chesed and Geburah; microcosmically, that is to say from the point of view of transcendental psychology, it is the point where the types of consciousness characteristic of Kether and Yesod are brought to a focus. Hod and Netzach equally find their synthesis in Tiphareth.

3. The six Sephiroth, of which Tiphareth is the centre, are sometimes called Adam Kadmon, the archetypal man; in fact, Tiphareth cannot rightly be understood save as the central point of these six, wherein it rules as a king in his kingdom. It is these six which, for all practical purposes, constitute the archetypal kingdom which lies behind the kingdom of form in Malkuth and completely dominates and determines the passivities of matter.

4. When we have to consider a Sephirah in relation to its neighbours in order to interpret in the light of its position on the Tree, it is not possible to proceed with an entirely systematic and orderly exposition of the Qabalistic system, for we must of necessity forestall with partial explanations if our argument is to be comprehensible. We must therefore give some explanation of the three lower Sephiroth grouped around Tiphareth, Netzach, Hod, and Yesod.

5. Netzach is concerned with the Nature forces and elemental contacts; Hod with ceremonial magic and occult

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knowledge; and Yesod with psychism and the etheric double. Tiphareth itself, supported by Geburah and Gedulah, represents seership, or the higher psychism of the individuality. Each Sephirah, of course, has its subjective and objective aspects—its factor in psychology and its plane in the universe,

6. The four Sephiroth below Tiphareth represent the personality or lower self; the four Sephiroth above Tiphareth are the Individuality, or higher self, and Kether is the Divine Spark, or nucleus of manifestation.

7. Tiphareth, therefore, must never be regarded as an isolated factor, but as a link, a focussing-point, a centre of transition or transmutation. The Central Pillar is always concerned with consciousness. The two side Pillars with the different modes of the operation of force on the different levels.

8. In Tiphareth we find the archetypal ideals brought to a focus and transmuted into archetypal ideas. It is, in fact, the Place of Incarnation. For this reason it is called the Child. And because incarnation of the god-ideal also implies the sacrificial disincarnation, to Tiphareth are assigned the Mysteries of the Crucifixion, and all the Sacrificed Gods are placed here when the Tree is applied to the pantheons. God the Father is assigned to Kether; but God the Son is assigned to Tiphareth for the reasons given above.

9. Exoteric religion goes no farther up the Tree than Tiphareth. It has no understanding of the mysteries of creation as represented by the symbolism of Kether, Chokmah, and Binah; nor of the modes of operation of the Dark and Bright Archangels as represented in the symbolism of Geburah and Gedulah; nor of the mysteries of consciousness and the transmutation of force as represented in the invisible Sephirab Daath, which has no symbolism.

10. In Tiphareth God is made manifest in form and dwells among us; i.e. comes within range of human consciousness. Tiphareth, the Son, "shows us" Kether, the Father.

11. In order that form may be stabilised, the component forces out of which it is built must be brought into equilibrium. Therefore do we find the idea of the Mediator, or Redeemer, inherent in this Sephirah. When the Godhead in its very Self manifests in form, that form must be perfectly equilibrated. One might with equal truth reverse the proposition and say that when the forces building a form are perfectly equilibrated, the Godhead its very Self is manifesting in that form according to its type. God is made manifest among us when the conditions permit of manifestation.

12. Having come through into manifestation on the planes of form in the Child aspect of Tiphareth, the incarnated god grows to manhood and becomes the Redeemer. In other words, having obtained incarnation by means of matter in a virgin state, *i.e.* Mary, Marah, the Sea, the Great Mother, Binah, a Supernal, as distinguished from the Inferior Mother, Malkuth, the developing God-manifestation, is for ever striving to bring the Kingdom of the six central Sephiroth into a state of equilibrium.

13. When the glyph of the Fall is represented upon the Tree it is interesting to note that the heads of the Great Serpent that rises out of Chaos only come as far as Tiphareth and do not overpass it.

14. The Redeemer, then, manifests in Tiphareth, and is for ever striving to redeem His Kingdom by re-uniting it to the Supernals across the gulf made by the Fall, which separated the lower Sephiroth from the higher, and by bringing the diverse forces of the sixfold kingdom into equilibrium.

15. To this end are the incarnated gods sacrificed, dying for the people, in order that the tremendous emotional force set free by this act may compensate the unbalanced force of the Kingdom and thus redeem it or bring it into equilibrium.

16. It is this Sphere on the Tree that is called the Christ-centre, and it is here that the Christian religion has its focussing-point. The pantheistic faiths, such as the Greek and Egyptian, centre in Yes od; and the metaphysical faiths, such as the Buddhist and Confucian, aim at Kether. But as all religions worthy of the name have both an esoteric, or mystical, and an exoteric, or pantheistic, aspect, Christianity, although it is essentially a Tiphareth faith, has its mystical aspect centring in

Kether, and its magical aspect, as seen in popular continental Catholicism, centring in Yesod. Its evangelical aspect aims at a concentration on Tiphareth as Child and Sacrificed God, and ignores the aspect of the King in the centre of his Kingdom, surrounded by the five Holy Sephiroth of manifestation.

17. Hitherto we have considered the Tree from the macrocosmic point of view, seeing the different archetypes of manifesting force come into action and build the universe, and have but remotely approached them from the microcosmic point of view in their psychological aspect as factors in consciousness. But with Tiphareth our mode of approach changes, for from henceforward the archetypal forces are locked up in forms, and can only be approached from the point of view of their effect upon consciousness; in other words, our mode of approach must now be through the direct experience of the senses, though these senses are not of the physical plane only, but function in both Tiphareth and Yesod, each according to type. While we were on the higher levels we had to rely on metaphysical analogy and reasoning by deduction from first principles; now we are within the legitimate field of inductive science, and must submit ourselves to its discipline and express our findings in its terms; but at the same time we must maintain our link with the transcendentals through Tiphareth; this is achieved by expressing the symbolism of Tiphareth in terms of mystical experience. All mystical experiences of the type in which the vision ends in blinding light are assigned to Tiphareth; for the fading-out of form in the overwhelming influx of force characterises the transitional mode of consciousness of this Sphere on the Tree. Visions which maintain clearly outlined form throughout are characteristic of Yesod. Illuminations which have no form, such as those described by Plotinus, are rising towards Kether.

18. In Tiphareth also are gathered up and interpreted the operations of the nature magic of Netzach and the Hermetic magic of Hod. Both these operations are in terms of form, though form predominates in the operation of Hod to a greater degree than in those of Netzach. All the astral visions of Yesod also must be translated into terms of metaphysics *via* the mystical experiences of Tiphareth. If this translation is not made, we become hallucinated; for we think the reflections cast into the mirror of the subconscious mind and translated there into terms of brain-consciousness are the actual things of which they are really only the symbolic representations.

19. Kether is metaphysical; Yesod is psychic; and Tiphareth is essentially mystical; mystical being understood as a mode of mentation in which consciousness ceases to work in symbolic subconscious representations but apprehends by means of emotional reactions.

20. The different additional titles and symbolism assigned to the various Sephiroth, and especially the God-names thereof, give us a very important key for the unlocking of the mysteries of the Bible, which is essentially a Qabalistic book. According to the manner in which Deity is referred to, we know to what Sphere on the Tree the particular mode of manifestation should be assigned. All references to the Son always refer to Tiphareth; all references to the Father refer to Kether; all references to the Holy Ghost refer to Yesod; and very deep mysteries are concealed here, for the Holy Ghost is the aspect of the

Godhead that is worshipped in the occult lodges; the worship of pantheistic nature-forces and elemental operations take place under the presidency of God the Father; and the regenerative ethical aspect of religion, which is the exoteric aspect for this epoch, is under the presidency of God the Son in Tiphareth.

21. The initiate, however, transcends his epoch, and aims at uniting all three modes of adoration in his worship of Deity as a trinity in unity; the Son redeeming the pantheistic nature worship from debasement and making the transcendental Father comprehensible to human consciousness, for "whoso hath seen Me hath seen the Father."

22. Tiphareth, however, is not only the centre of the Sacrificed God, but also the centre of the Inebriating God, the Giver of Illumination. Dionysos is assigned to this centre

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as well as Osiris, for, as we have already seen, the Central Pillar is concerned with the modes of consciousness; and human consciousness, rising from Yesod by the Path of the Arrow, receives illumination in Tiphareth; therefore all the givers of illumination in the Pantheons are assigned to Tiphareth.

23. Illumination consists in the introduction of the mind to a higher mode of consciousness than that which is built up out of sensory experience. In illumination the mind changes gear, as it were. Unless, however, the new mode of consciousness is connected up with the old and translated into terms of finite thought, it remains as a flash of light so brilliant that it blinds. We do not see by means of the ray of light that shines upon us, but by means of the amount of that ray which is reflected from objects of our own dimension upon which it lights. Unless there are ideas in our minds which are illuminated by this higher mode of consciousness, our minds are merely overwhelmed, and the darkness is more intense to our eyes after that blinding experience of a high mode of consciousness than it was before. In fact, we do not so much change gear as throw the engine of our mind out of gear altogether. This, for the most part, is what so-called illumination amounts to. There is enough of a flash to convince us of the reality of super-physical existence, but not enough to teach us anything of its nature.

24. The importance of the Tiphareth stage in mystical experience lies in the fact that the incarnation of the Child takes place here; in other words, mystical experience gradually builds up a body of images and ideas that are lit up and made visible when illuminations take place.

25. This Child aspect of Tiphareth is also a very important one to us in such practical work of the Mysteries as is concerned with illumination. For we must accept the fact that the Child-Christ does not spring like Minerva, full-armed from the head of God the Father, but starts as a small thing, humbly laid among the beasts and not even housed in the {? il?n} with the humans. The first glimpses of mystical experience must perforce be very limited because we have not had time to build up through experience a body of images and ideas that shall serve to represent them. These can only be got together with

time, each transcendental experience adding its quota and subsequent rational meditation organising them.

26. Mystics are very apt to make the mistake of thinking that they are following the Star to the place of the Sermon on the Mount, not to the Manger at Bethlehem, the birth-place. It is here that the method of the Tree is so valuable, enabling the transcendent to be expressed in terms of symbolism, and symbolism to be translated into terms of metaphysics ; thus linking the psychic with the spiritual *via* the intellect, and bringing all three aspects of our trinitarian consciousness into focus.

27. It is in Tiphareth that this translation is made, for in Tiphareth are received the mystical experiences of direct consciousness which illuminate the psychic symbols.

II

28. The Central Pillar of the Tree is essentially the Pillar of Consciousness, just as the two side Pillars are the Pillars of the active and passive powers. When considered microcosmically, that is to say from the point of view of psychology instead of cosmology, Kether, the Divine Spark round which the individualised being builds up, must be regarded as the nucleus of consciousness rather than consciousness itself. Daath, the invisible Sephirah, is also on the Central Pillar, though, strictly speaking, it always belongs to another plane to that on which the Tree is being considered. For instance, as we are considering the Tree microcosmically at the moment, Daath would be the point of contact with the macrocosm. It is not until we come to Tiphareth that we get clear-cut, individualised consciousness.

29. Tiphareth is the functional apex of the Second Triad on the Tree, whose two basal angles consist of Geburah and Gedulah (Chesed). This Second Triad, emanating from the

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First Triad of the Three Supernals, forms the evolving individuality, or spiritual soul. It is this which endures and builds up throughout an evolution; it is from this that the successive personalities, the units of incarnation, are emanated; it is into this that the active essence of experience is absorbed at the end of each incarnation when the incarnating unit dissolves into dust and ether.

30. It is this Second Triad which forms the Oversoul, the Higher Self, the Holy Guardian Angel, the First Initiator. It is the voice of this higher self which is so often heard with the inner ear, and not the voice of discarnate entities, or of God Himself, as is thought by those who have had no training in tradition.

31. Overshadowed and directed by the Second Triad, the Third Triad builds up through the experience of incarnation, with Malkuth as its physical vehicle. Brain consciousness

is of Malkuth, and as long as we are imprisoned in Malkuth, that is all we have. But the doors of Malkuth are not closely shut nowadays, and many there are who can peer through the crack at the phantasmagoria of the astral plane and experience the psychic consciousness of Yesod. When this has been achieved the way opens for the higher psychism, the true seership, which is characteristic of the consciousness of Tiphareth.

32. Our first experience of the higher psychism, therefore, is usually in terms of the lower psychism to commence with; for we have only just risen clear of Malkuth, and are looking up at the Sun of Tiphareth from the Moon-sphere of Yesod. Therefore we hear voices with the inner ear and see visions with the inner eye, but they differ from ordinary psychic consciousness because they are not the direct representations of astral forms, but symbolic presentations of spiritual things in terms of astral consciousness. This is a normal function of the subconscious mind, and it is very important that it should be thoroughly understood, for misconceptions on this point give rise to very serious problems and may even lead to mental unbalance.

33. Those who are familiar with Qabalistic terminology know that the first of the greater initiations is said to consist of the power to enjoy the knowledge and conversation of our Holy Guardian Angel; this Holy Guardian Angel, be it remembered, is really our own higher self. It is the prime characteristic of this higher mode of mentation that it consists neither in voices nor visions, but is pure consciousness; it is an intensification of awareness, and from this quickening of the mind comes a peculiar power of insight and penetration which is of the nature of hyper-developed intuition. The higher consciousness is never psychic, but always intuitive, containing no sensory imagery. It is this absence of sensory imagery which tells the experienced initiate that he is on the level of the higher consciousness.

34. The ancients recognised this, and they differentiated between the mantic methods which induced the chthonic, or underworld contacts, and the divine inebriation of the Mysteries. The Mienads rushing in the train of Dionysos were of an entirely different order of initiation to the pytho-nesses; the pythonesses were psychics and mediums, but the Monads, the initiates of the Dionysiac Mysteries, enjoyed exaltation of consciousness and a quickening of life that enabled them to perform amazing prodigies of strength.

35. All the dynamic religions have this Dionysiac aspect; even in the Christian religion many saints have left record of the Crucified Christ of their devotion coming to them at last as the Divine Bridegroom; and when they speak of this divine inebriation that comes to them, their language uses the metaphors of human love as its appropriate expression-"How lovely art thou, my sister, my spouse."-"Faint from the kisses of the lips of God . . ."
"These things tell a great deal to those who have understanding.

36. The Dionysiac aspect of religion represents an essential factor in human psychology, and it is the misunderstanding of this factor which upon the one hand prevents the manifestation of the higher spiritual experiences in our modern civilisation, and upon the other permits of the strange aberrations of religious feeling that from time to time give rise to scandal

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and tragedy in the high places of the more dynamic religious movements.

37. There is a certain emotional concentration and exaltation which makes the higher phases of consciousness available, and without which it is impossible to attain them. The images of the astral plane pass over into an intensity of emotion that is like a burning fire, and when all the dross of the nature has gone up in flame the smoke clears, and we are left with the white heat of pure consciousness. By the very nature of the human mind, with the brain as its instrument) this white heat cannot endure for long; but in the brief space of its lasting, changes occur in the temperament, and the mind itself receives new concepts and undergoes an expansion that never wholly retracts. The tremendous exaltation of the experience dies away, but we are left with a permanent expansion of personality, an enhanced capacity for life in general, and a power of realisation of spiritual realities which could never have been ours if we had not been swung forcibly across the great gulf of consciousness by the momentum of ecstasy.

38. Modern spiritual leaders have no knowledge of the technique of the deliberate production of ecstasy and no idea how to direct it when it occurs spontaneously. Revivalists succeed in producing a mild form of it among unsophisticated people by means of personal magnetism, and the worth of a revivalist is judged by his power to inebriate his hearers. But the consequences of this inebriation are apt to be like the consequences of any other inebriation, and life seems exceedingly stale, flat, and unprofitable when the revivalist moves on to other fields of activity. Because the inebriation dies away, the convert thinks he has lost God; no one seems to realise that ecstasy is a magnesium flash in consciousness, and if it were prolonged, would burn up the brain and nervous system. But although it cannot be, and is not meant to be, prolonged, by means of it we swing over the dead centre of consciousness and awake to a higher life.

39. The technique of the Tree gives accurate definition to these spiritual experiences, and those who are trained in that technique do not mistake the stirring of their own higher consciousness for the voice of God. From the sensory consciousness of Malkuth, through the astral psychism of Yesod, to the formless intuitions and quickened consciousness of Tiphareth they rise and descend smoothly and skilfully; never confusing the planes or suffering them to leak one into another, but bringing them all into focus in a centralised consciousness.

III

40. Tiphareth is called by the Qabalists Shemesh, or the Sphere of the Sun; and it is interesting to note that all sun-gods are healing gods, and all healing gods are sun-gods, a fact which affords us food for thought.

41. The sun is the central point of our existence. Without the sun there would be no solar system. Sunlight plays a very important part in the metabolism, the life-process, of living creatures, and the whole of the nutrition of green plants depends upon it. Its influence is

closely allied to that of vitamins, as is proved by the fact that certain vitamins can be used to supplement its activities. We see, therefore, that sunlight is a very important factor in our well-being; we might go even further and say that it is essential to our very existence and that our association with the sun is far more intimate than we realise.

42. The symbol of the sun in the mineral kingdom is gold, pure and precious, which all nations have agreed in calling the metal of the sun and recognising as the most precious metal and the basic unit of exchange. The part played by gold in the polity of nations far exceeds its intrinsic utility as a metal. It is, moreover, the one substance on earth which is incorruptible and untarnishable. It may be dulled by the accumulation of dirt upon its surface, but the metal itself, unlike silver or iron, undergoes no chemical change or decomposition. Neither does water corrode it.

43. The sun is to us truly the Giver of Life and source of all being; it is the only adequate symbol of God the Father, who

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may aptly be called the Sun behind the Sun, Tiphareth, in fact, being the immediate reflection of Kether. It is through the mediation of the sun that life comes to the earth, and it is by means of the Tiphareth consciousness that we contact the sources of vitality and draw upon them, both consciously and unconsciously.

44. The sun is, above all things, the symbol of manifesting energy; it is sudden, unaccustomed gushes of solar-spiritual energy that cause the divine inebriation of ecstasy; it is gold, as the basis of money, which is the objective representative of externalised life-force; for verily, money is life and life is money, for without money we can have no fullness of life. Life-force, manifesting on the physical plane as energy and on the mental plane as intelligence and knowledge, can be transmuted by the appropriate alchemy into money, which is a token of the capacity or energy of someone. Money is the symbol of human energy, by means of which we can store up our output of work hour by hour, receiving it back as wages at the end of the week, and spending it on necessities or saving it for future use as we think fit. The gold which backs the notes is a symbol of human energy, and is only earned by an expenditure of that energy; though it may be the energy of a father or a husband, transmitted through an heiress, yet nevertheless it is the symbol of some human being's activity in some sphere, even if it be only the sphere of company-promoting or burglary.

45. The secret, underground movements of gold act in the polity of nations as hormones act in the human body, and there are cosmic laws governing their tidal and epochal movements which economists do not suspect.

46. Kether, Space, the source of all existence, reflects into Tiphareth, which acts as a transformer and distributor of the primal, spiritual energy. We receive this energy directly by means of sunlight, and indirectly by means of the chlorophyll in green plants, which

enables them to utilise sunlight, and which we eat at first hand in vegetable foods, and at second hand in the tissues of herbivorous creatures

47. But the Sun-god is more than the source of life. He is also the healer when life goes wrong. For it is life, plus, minus, or misdirected, which is the activity in disease processes; disease has no energy save what it borrows from the life of the organism. It is therefore by adjustments in the life-force that healing must be brought about, and the sun-gods are the natural gods to invoke in this connection, for life and the sun are so intimately connected.

48. It is by means of their knowledge of the manipulation of the solar influence that the ancient initiate-priests performed their healings, and sun-worship lay at the root of the IEsculapian cult of ancient Greece.

49. We moderns have learnt the value of sunlight and vitamins in our physiological economy, but we have not realised the very important part played by the spiritual aspect of the solar influences in our psychic economy, using that word in its dictionary sense. There is a Tiphatic factor in the soul of man which, according to ancient tradition, has its physical correspondence in the solar plexus, not in the head or the heart, which is able to pick up the subtle aspect of the solar energy in the same way that the chlorophyll in the leaf of a plant picks up its more tangible aspect. If we are cut off from this energy and prevented from assimilating it, we become as sickly and feeble in mind and body as plants growing in a cellar cut off from its more tangible aspect.

50. This cutting-off from the spiritual aspect of Nature is due to mental attitudes. When we refuse to acknowledge our part in Nature, and Nature's part in us, we inhibit this free flow of life-giving magnetism between the part and the whole; and lacking certain elements essential to spiritual function, psychic health is impossible.

51. Psycho-analysts attach great importance to repression as a cause of psychic disease; they learnt to recognise repression because in its extreme form of sex-repression its ill effects are conspicuous. They did not realise, however, that sex-repression, unless it is caused by circumstances, in which case it does not give rise to dissociation, is but the result of a cause

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which lies far deeper than sex, and has its roots in a false spirituality, a spurious refinement and idealism, which has led to the cutting-off of the sympathies, of the recognition, of the gratitude of a living creature from the Giver of Life, the higher aspect of Nature. This is caused by a spiritual vanity which considers the more primitive aspects of nature as beneath its dignity.

52. It is because of our spurious ideals with their false values that we have so much neurotic ill-health in our midst. It is because Priapus and Cloacina are not given their due

as deities that we are cursed by the Sun-god and cut off from Ilis benign influence, for an insult to His subsidiary aspects is an insult to Him.

53. When a creature is not in a fit state for reproduction, sexual advances are repellent to it; this is the natural basis of modesty and protects the organism from waste and exhaustion. Because an accumulation of decomposing excreta gives rise to disease, the odour of their excreta is repulsive to living creatures of even the lowliest development, so that they avoid its neighbourhood. Out of these two repulsions, so rational and valuable under natural conditions, under our artificial conditions of civilised life all manner of irrational taboos have grown up. The repulsion is overdone, and no longer serves its biological purpose.

54. Our attitude towards two important sections of natural life implies that they are unnatural, debased, poisonous. Consequently we cut ourselves off from the earth-contacts; then the circuit is broken and the heavenly contacts also fail us. The cosmic current comes down from Kether, through Tiphareth and Yesod, into Malkuth; if the circuit be broken anywhere, it cannot function. True, it is impossible totally to break the circuit during life, for the life-processes are so deeply rooted in nature that we cannot altogether suppress them; but a mental attitude can cause such a kinking of the tube, as it were, can so insulate and inhibit, that only a scanty flow can be sucked through against resistance by the desperate organism.

55. In Tiphareth, the Sun Centre, we have the spiritual manifesting in the natural, and we should give reverence to the Sun-god as representing the naturalisation of spiritual processes; the spiritualisation of natural processes has had a good deal to answer for in the history of human suffering.

IV

56. The symbols assigned to the Sixth Sephirah become a very illuminating study when we examine them in the light of what we now know about the significance of Tiphareth, for we have here a very clear example of the way in which the symbols assigned to a given Sephirah lace in and out, in and out, in long chains of interrelated associations.

57. The meaning of the Hebrew word Tiphareth is Beauty; and of the many definitions of beauty that have been proposed, the most satisfying is that which finds beauty to lie in a due and just proportion, whatever the beautiful thing may be, whether moral or material. It is interesting, therefore, to find the Sephirah of Beauty as the central point of equilibrium of the whole Tree, and that one of the two Spiritual Experiences assigned to Tiphareth is the Vision of the Harmony of Things.

58. It is curious that two separate and, at first sight, unrelated Spiritual Experiences should be assigned to Tiphareth; it is, in fact, the only Sphere on the Tree where this

occurs. It is also unique in having several Magical Images assigned to it. We must therefore ask ourselves why it is that the central Sephirah has these multiple aspects. The answer is to be found in the Yetziratic Text assigned to Tiphareth, which declares that "The Sixth Path is called the Mediating Intelligence. A mediator is essentially a connecting link, an intermediary; consequently Tiphareth, in its central position, must be looked upon as a two-way switch, and we must Consider it both as receiving the "influxes of the Emanations" and as "causing that influence to flow into all the reservoirs of the blessings." We may therefore look upon it as the out-ward manifestation of the five subtler Sephiroth, and also as

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the spiritual principle behind the four denser Sephiroth. If looked at from the side of form, it is force; if looked at from the side of force, it is form. It is, in fact, the archetypal Sephirah in which the great principles represented by the five higher Sephiroth are formulated into concepts; "In it are multiplied the influxes of the Emanations," as the *Sepher Yetzirah* declares.

59. The name Zoar Anpin, Lesser Countenance, as distinguished from Arik Anpin, the Vast Countenance, one of the titles of Kether, further bears out this idea. For the formless formulations of Kether take shape in this, the sphere of the higher mind. As previously noted, Kether is reflected into Tiphareth. The Ancient of Days sees Himself reflected as in a glass, and the reflected image of the Vast Countenance is called the Lesser Countenance and the Son.

60. But although a lesser manifestation and a younger generation as viewed from above, Tiphareth is also Adam Kadmon, the Archetypal Man, when viewed from beneath—from the side, that is to say, of Yesod and Malkuth. Tiphareth is Malek, the King, the husband of Malkab, the Bride, which is one of the titles of Malkuth.

61. It is in Tiphareth that we find the archetypal ideas which form the invisible framework of the whole of manifested creation formulating and expressing the primary principles emanating from the subtler Sephiroth. It is, as it were, a Treasure-house of Images on a higher arc; but whereas the astral plane is peopled by images reflected from forms, the images of the Sphere of Tiphareth are those formulating, and as it were crystallising out, from the spiritual emanations of the higher potencies.

62. Tiphareth mediates between the microcosm and the macrocosm; "As above, so below," is the keynote of the Sphere of Shemesh, wherein the Sun that is behind the sun focusses into manifestation.

63. In the anatomy of the Divine Man is the interpretation of all organisation and evolution; in fact, the material universe. is literally the organs and members of this Divine Man; and it is through an understanding of the soul of Adam Kadmon, which consists of the "influxes of the Emanations," that we can interpret His anatomy in terms of function, which is the only way in which anatomy can be intelligently appreciated. It is because

science is content largely to be descriptive, and shrinks from purposive explanations, that it is so barren of all philosophical import.

64. In transcendental psychology, which is the anatomy of the microcosm, the breast is the correspondence assigned to Tiphareth. In the breast are the lungs and the heart, and immediately below these organs, and intimately connected with them and controlling them, is the greatest network of nerves in the body, known as the solar plexus, aptly so named by the ancient anatomists. The lungs maintain a singularly intimate relationship between the microcosm and the macrocosm by determining the ceaseless tidal motion of the atmosphere, in and out, in and out, that never ceases day or night, until the golden bowl is broken and the silver cord is loosed and we cease to breathe. The heart determines the circulation of the blood, and the blood, as Paracelsus truly said, is a "singular fluid." Modern medicine knows well what sunlight means to the blood. It has also discovered that chlorophyll, which is the green substance in the leaves of plants which enables them to utilise the sunlight as their source of energy, has a very potent influence upon the blood-pressure.

65. The three Magical Images of Tiphareth are curious, for at first sight they are so utterly unrelated that each one appears to cancel out the others. But in the light of what we now know concerning Tiphareth, their significance and relationship appears clearly, speaking through the language of symbolism, especially when studied in the light of the life of Jesus Christ the Son.

66. Tiphareth, being the first coagulation of the Supernals, is aptly represented as the new-born Child in the manger at Bethlehem; as the Sacrificed God he becomes the Mediator between God and man; and when He has risen from the dead he is as a king come to his kingdom. Tiphareth is the child

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of Kether and the king of Malkuth, and in His own sphere he is sacrificed.

67. We shall not understand Tiphareth aright unless we have some concept of the real meaning of sacrifice, which is very different to the popular one, which conceives of it as the voluntary loss of something dear. Sacrifice is the translation of force from one form to another. There is no such thing as the total destruction of force; however completely it disappears from our ken, it maintains itself in some other form according to the great natural law of the conservation of energy, which is the law that maintains our universe in existence. Energy may be locked up in form, and therefore static; or it may be free from its bondage to form and in circulation. When we make a sacrifice of any sort, we take a static form of energy, and by breaking up the form that imprisons it, put it into free circulation in the cosmos. That which we sacrifice in one form turns up again in due course in another form. Apply this concept to the religious and ethical ideas of sacrifice and some very valuable clues are obtained.

68. The God-name of this sphere is Aloah Va Daath, which associates it intimately' with the Invisible Sephirah that comes between it and Kether. This Sephirah, as we have already seen, may best be understood as apprehension, the dawning of consciousness; and we may interpret the phrase "Tetragrammaton Aloah Va Daath" as "God made manifest in the sphere of mind."

69. In the microcosm Tiphareth represents the higher psychism, the mode of consciousness of the individuality, Jr higher self. It is essentially the sphere of religious mysticism as distinguished from the magic and psychism of Yesod; for be it remembered, the Sephiroth of the Central Pillar of the Tree represent levels of consciousness, and the Sephiroth on the side pillars represent powers and modes of function. Tiphareth is also said to be the Sphere of the Greater Masters; it is the Temple not made with hands, eternal in the heavens and the Great White Lodge. It is here that the initiated adept functions when in the higher consciousness; here that he hopes to meet the Masters, and it is by means of the Name, and by an understanding of the significance of the Name of Aloah Va Daath that he opens up the higher consciousness.

70. For be it noted that it is only in proportion to the significance a word has for us that it becomes a Word of Power. The name of his victim is a word of power to a murderer; and such is its recognised potency that in some countries an instrument to register the changes of blood-pressure is attached to the arm of a suspect while he is being questioned by the police, and the name of the dead man, and other words connected with the crime, are suddenly whispered in his ear, and if these are "words of power" for him, the instrument registers it beyond all question.

71. It is popularly believed that Names of Power exercise direct influence over spirits, angels, demons and such-like, but this is not so. The Name of Power exercises its influence upon the magician, and by exalting and directing consciousness enables him to get into touch with the chosen type of spiritual influence; if he has had experience of that particular type of influence, the Word of Power will stir potent subconscious memories; if he has not, and approaches the matter in the unimaginative and incredulous spirit of the scholar, the "barbarous Names of Evocation" will be just hocus-pocus for him. But be it noted that to the believing Catholic, "hocus-pocus," which is the Protestant's name for deception and superstition and from which is derived the word hoax, means "Hoc est Corpus," which is an altogether different story. So much lies in the viewpoint in these matters.

72. Therefore it is that a definite spiritual experience is assigned to each Sephirah, and until a person has had that experience he is not an initiate of that Sephirah, and cannot make use of its Names of Power even if he knows them. As tradition has it, it is not enough to know a Name of Power, one must also know how to vibrate it. It is generally believed that the vibration of a Name of Power is the right note on which to chant it; but magical vibration is something much more than that. When one is deeply moved, and at the same

time devotionally exalted, the voice drops several tones below its normal pitch and becomes resonant and vibrant; it is this tremor of emotion combined with the resonance of devotion which constitutes the vibration of a Name, and this cannot be learnt or taught; it can only be spontaneous. It is like the wind, it bloweth where it listeth. When it comes, it shakes one from head to heel with a wave of fiery heat, and all who hear it involuntarily come to attention. It is an extraordinary experience to hear a Word of Power vibrated. It is an even more extraordinary experience to vibrate it.

73. The archangel of Tiphareth is Raphael, the "spirit that standeth in the sun," who is also the angel of healing.

74. When the initiate is "working on the Tree," that is to say is building up in his imagination a diagram of the Tree of Life in his aura, he formulates Tiphareth in his solar plexus between the abdomen and the breast; if he intends to work in the sphere of the Sixth Sephirah, and concentrates the power in this centre, he will find that he himself has suddenly become a spirit standing in the sun, with the blazing photosphere all round him. It is one thing to formulate a Sephirah in one's aura; but it is quite another to find oneself right inside the Sephirah. Although one can receive the influence of a Sephirah by means of the former operation, and it is a good routine method for daily meditation, it is not until one has everted-as it were, turned clean inside out, so that the position is reversed, and instead of the Sphere being inside one, one is inside the Sphere-that one can work with the power of a Sephirah. It is this experience which is the culmination of the initiation of a Sephirah.

75. The Order of Angels of Tiphareth are the Malachim, or Kings. These are the spiritual principles of natural forces--and no one can control, or even safely make contact with elemental principles unless he holds the initiation of Tiphareth, which is that of a minor adept. For he must have been accepted by the Elemental Kings, that is to say he must have realised the ultimate spiritual nature of natural forces before he can handle them in their elemental form. In their subjective elemental form they appear in the microcosm as powerful instincts of combat, of reproduction, of self-abasement, of self-aggrandisement, and all those emotional factors known to the psychologist. It is obvious, therefore, that if we stir and stimulate these emotions in our natures it must be in order that we may use them as servants of the higher self, directed by reason and spiritual principle. It is necessary, therefore, that when we operate the elemental forces we do so through the Kings, under the presidency of the Archangel and by the invocation of the Holy Name of God appropriate to the sphere. Microcosmically, this means that the powerful elemental driving-forces of our nature are correlated with the higher self, instead of being dissociated into the Quphothic underworld of the Freudian unconscious.

76. Elemental operations are not, of course, performed in the Sphere of Tiphareth, but it is essential that they should be controlled from the Sphere of Tiphareth if they are to remain White Magic. If there is no such higher control, they will soon slide off into Black Magic. It is said that at the Fall the four lower Sephiroth became detached from Tiphareth and assimilated to the Quphoth. When the elemental forces become detached from their spiritual principles in our concepts so that they become ends in themselves, even if no

ev'l but merely experimentation is intended, a Fall takes place and degeneration soon follows. But when we clearly realise the spiritual principle behind all natural things, they are then in a state of innocence, to use a theological term with a definite connotation; they are unfallen, and we can safely work with them and advantageously develop them in our own natures; thus bringing about the unrepression and equilibrium so necessary to mental health. This correlation of the natural with the spiritual, thus maintaining it unfallen and in a state of innocence, is a very important point in all practical workings in any form of magic.

V

77. As has already been seen, two spiritual experiences go to make up the initiation of Tiphareth, the Vision of the Harmony

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of Things and the Vision of the Mysteries of the Crucifixion, We have already seen in another connection that there are two aspects to Tiphareth, and therefore must be two Spiritual experiences in its initiation.

78. In the Vision of the Harmony of Things we see deep into the spiritual side of Nature; in other words, we meet the Angelic Kings, the Malachim. Through this experience we understand that the natural is but the dense aspect of the spiritual, the "Outer Robe of Concealment" covering the "Inner Robe of Glory." It is this understanding of the spiritual significance of the natural which is so lamentably lacking in our religious life to-day, and which is responsible for so much neurotic ill-health and so much married unhappiness.

79. It is through this Vision of the Harmony of Things that we are made one with Nature, not by means of elemental contacts. Human beings who are in anywise raised by culture above the primitive cannot become one with Nature upon the elemental level, for to do so is degeneration, and they become beastly in both senses of the word. The nature contacts are made through the Angelic Kings of the Elements in the Sphere of Tiphareth-in other words, through the realisation of the spiritual principles behind natural things-and the initiate then comes to the elemental beings in the name of their presiding King. He descends into the elemental kingdoms from above, as it were, bringing with him his manhood; thus he is an initiator to the elementals; but if he meets them on their own level, he abrogates his manhood and returns to an earlier phase of evolution. Elemental force, not limited and kept in check by the limitations of an animal brain, is bound to be unbalanced force when it flows through the wide channels of a human intellect, and the result is chaos, which is one of the Kingdoms of the Qliphoth.

80. The Mysteries of the Crucifixion are both macrocosmic and microcosmic. In their macrocosmic aspect we find them in the myths of the Great Redeemers of mankind, who are always born of God and a Virgin mother, thus again emphasising the dual nature of Tiphareth, wherein form and force meet together. But let us not forget their microcosmic

aspect, as *an* experience of mystical consciousness. It is by means of an understanding of the Mysteries of the Crucifixion, which concern the magical power of sacrifice, that we are able to transcend the limitations of brain consciousness, limited to sensation and habituated to form, and enter into the wider consciousness of the higher psychism. We thus become able to transcend form and thereby release the latent force, changing it from static to kinetic and rendering it available for the Great Work, which is regeneration.

81. The characteristic virtue of the Sphere of Tiphareth is Devotion to this Great Work. Devotion is a very important factor in the Way of Initiation that leads to the higher consciousness, and we must therefore examine it carefully and analyse it into the factors of which it consists. Devotion might be defined as love for something higher than ourselves; something that evokes our idealism; which, while we despair of becoming equal to it, yet makes us aspire to become like it; "Beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." When a stronger emotional content is infused into devotion and it becomes adoration, it carries us across the great gulf fixed between the tangible and the intangible, and enables us to apprehend things that eye hath not seen, nor ear heard. It is this Devotion, rising to Adoration, in the Great Work, which initiates us into the Mysteries of the Crucifixion.

82. The Vice assigned to Tiphareth is Pride, and in this attribution we have some very true psychology. Pride has its roots in egoism, and as long as we are self-centred we Cannot be made one with all things. In the true selflessness of the Path the soul overflows its boundaries and enters into all things through limitless sympathy and perfect love; but in pride the soul tries to extend its boundaries till it possesses all things, and it is a very different matter to possess a thing to being made one with it, wherein it equally possesses us in Perfect reciprocity. It is this one-sided arrangement which

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is the vice of the adept. He must give as well as receive, and he must give himself unreservedly if he would participate in mystical union, which is the fruit of the sacrifice of crucifixion. "Let him who would be the greatest among you be the servant of all," said Our Lord.

83. The symbols associated with Tiphareth are the lamén; the Rosy Cross; the Calvary Cross; the truncated pyramid; and the cube.

84. The lamén is the symbol upon the breast of the adept and indicates the force he represents. An adept performing work in the Sphere of Shemesh, for instance, would wear upon his breast an image of the sun in splendour. A lamén is the magical weapon of Tiphareth; and it therefore becomes necessary to say something concerning the nature of magical weapons in general in order that the function of a lamén can be understood.

85. A magical weapon is some object which is found to be suitable as a vehicle for force of a particular type. For instance, the magical weapon of the Element of Water is a cup or chalice; the magical weapon of the Element of Fire is a lighted lamp. These objects are

chosen because their nature is congenial to that of the force to be invoked; or in modern language, because their form suggests the force to the imagination by association of ideas.

86. Tiphareth is traditionally associated with the breast, both by virtue of the network of nerves which is called the solar plexus, and by its position when the Tree is built up in the aura. Consequently the breast jewel of the adept is held to be the focus of the Tiphareth force, whatever operation may be performed. The actual force, operating in its own sphere, is represented by the magical weapon assigned to it. For instance, an adept performing an operation of the Element of Water would have as his magical weapon the Cup, and with the Cup would make all signs, and upon the Cup would concentrate the force called down by invocation. But upon his breast would be the sigil of the Element of Water, and this would be recognised as representing the spiritual factor in the operation, and as referring to the archangel over that particular kingdom. Unless the adept understands the significance of his lamen, as distinguished from his magical weapon, he is no adept, but a wizard.

87. The Rosy Cross and the Calvary Cross are both given as symbols of the Sphere of Tiphareth. In order to understand their significance, it is necessary to say something concerning crosses in general, and how they are used in systems of symbol-ism. Although the cross with which we are most generally familiar is the Calvary Cross, Owing to its association with Christianity, there are many other forms of cross, and each has its own significance. The Equal-armed Cross, such as the Red Cross of the army medical service, is called by initiates the Cross of Nature, and represents power in equilibrium. It is to be found at the top of some Keltic crosses, often enclosed in a circle, so that a Keltic cross actually consists of a tapering shaft ending in a nature cross, and has no relationship whatever to the Calvary Cross, which is the Cross of Christianity. The tapering shaft of the Keltic cross is, in actual fact, a truncated pyramid, and examples of this type of Keltic cross exist which leave no doubt upon this point whatsoever. Some archaic forms suggest the imposition of the cross and circle upon the conical phallic stone which is so universal an object in primitive worship.

88. The Swastika is also a nature cross, and is sometimes called the Cross of Thor, or the Hammer of Thor, its form being supposed to indicate the whirling action of his thunderbolts.

89 The Calvary Cross is the Cross of Sacrifice, and should properly be coloured black. Its shaft should be three times the length of its arms, and the length of each arm three times its width. Meditation on this cross brings initiation through suffering, sacrifice, and self-abnegation. The Crucifix is, of course, an elaboration of the Calvary Cross.

90. The circle upon the cross is an initiatory symbol, especially when the cross is raised upon three steps, as it should be in this form. The circle indicates eternal life; also wisdom;

and we see a form of it in the emblem of the Theosophical Society, which has for its badge the "serpent that holdeth his tail in his mouth." A Calvary Cross with the circle Super imposed means initiation by the Way of the Cross, and the three steps are the three degrees of illumination. It is this which is the so-called Rosy Cross. The fanciful object with brambles growing over it is not an initiatory symbol at all. The Rose associated with the Cross in Western symbolism is the Rosa Mundi, and is a key to the interpretation of the nature forces. On its petals are marked the thirty-two signs of the natural forces; these correspond to the twenty-two letters of the Hebrew alphabet and the Ten Holy Sephiroth; these in their turn are assigned to the Thirty-two Paths of the Tree of Life, and this is the key to the understanding of the Rosa Mundi. The curious scribbles that are called the sigils of the elementary spirits are made by drawing lines from one to another of the letters of their names on the Rose.

91. In the light of this explanation we are at no loss to understand the value of the claims of those organisations which sport a floral emblem as their symbol. They are on a par with those of the gentleman who demanded of his haberdasher a Public School tie with a bit of red in it.

92. The cube is usually said to be assigned to Tiphareth because it is a six-sided figure, and six is the number of Tiphareth. But there is more than this in the symbolism of the cube. The cube is the simplest form of solid, and as such is the appropriate symbol of Tiphareth, in whose sphere is found the first foreshadowing of form. The symbol of Malkuth is the double cube, which symbolises "As above, so below."

93. The pyramid symbolises the perfected man, broad-based on earth and tapering to unity in the heavens; in other words, the Ipsissimus. The truncated pyramid symbolises the initiated adept, or Adeptus Minor, who has passed within the Veil but has not yet completed his grades. This pyramid, to whose six sides correspond the six central Sephiroth which constitute Adam Kadmon, or the Archetypal Man, is completed by the addition of the Three Supernals which terminate in the unity of Kether.

94 The Sixes of the Tarot suits are also assigned to Tiphareth, and in them the harmonious and balanced nature of this Sephirah shows clearly. The Six of Wands is the Lord of Victory. The Six of Cups, the Lord of Joy. Even the maleficent Suit of Swords is tuned to harmony in this sphere, and the Six of Swords is known as the Lord of Earned Success - that is to say, success achieved after struggle. The Six of Pentacles is Material Success; in other words, power in equilibrium.

PART III

CHAPTER XXI

THE FOUR LOWER SEPHIROTH

1. The Ten Holy Sephiroth, when arranged upon the Tree of Life in their traditional pattern, fall into three main horizontal divisions, as well as the three vertical divisions of the Pillars. The highest of these horizontal divisions consists of the Three Supernals, which for all practical purposes are beyond the sphere of our comprehension. We posit them as fundamental principles which must exist if subsequent manifestations are to be explained. They represent Pure Being and the opposing principles of Activity and Passivity, and they are well described by calling them the Supernal Triangle.
2. The next functional triangle upon the Tree consists of Chesed, Geburah, and Tiphareth. These represent the active principles of Anabolism, Katabolism, and Equilibrium, and might best be described by calling them the Abstract Triangle.
3. All these six higher Sephiroth we have considered in detail, and we have seen how the three Supernal principles form the basis of manifestation, and the three Abstract principles give expression to manifestation. The three higher are latent, and the three lower are potent. If we understand these things, we find we have a system for explaining the infinite diversity of manifestation of the planes of form by reducing them to their primary principles, which renders the relations between them and the mode of their interaction and development clearly comprehensible; which it never has been, and never can be when the attempt is made to reduce all things to terms of form, instead of resolving them into terms of force.
4. The lowest functional unit on the Tree of Life consists,

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not of a triangle, but of a quaternary, and this quaternary is said by the Qabalists to have been affected by the Fall, the head of Leviathan rising out of the Abyss to a point between Yesod and Tiphareth. Beyond this it was not permitted to go, and the six higher Sephiroth retained their innocence. In other words, the four lower Sephiroth belong to the planes of form, wherein force is no longer free-moving, but "cabined, cribbed, confined"; only to be freed by works of destruction.

5. Tiphareth, as has already been seen, is the centre of equilibrium of the Tree. Equilibrium gives rise to stability, and stability to cohesion. From now onwards in the descent of life upon the Path of Involution we find the principle of cohesion playing an increasingly predominant part, until in Malkuth it reaches its apogee.
6. We may well conceive that the active principles of the Abstract Triangle underwent subdivision and specialisation in the course of the descent of life through Netzach, and in Yesod attained to a considerable degree of stereotyping by means of which the forms of Malkuth were determined. Once Malkuth, which is the plane of pure form, attained development, the evolutionary stream began to turn back towards spirit, freeing itself from the bondage of form while retaining the capacities acquired by experience of the discipline of form.

7. We may conceive, then, of numerous abstract principles of life-function becoming clothed upon with form owing to the influence of the experience of their outward manifestations in the Kingdom of Form. Or, in the language of the Qabalists, the influence of the Fall is felt by them, and they have lost their innocence.

8. These considerations give us an insight into the nature of the Quaternary of the Planes of Form, and enable us to tread the Middle Way between credulity and scepticism in this Sphere of Illusion, as it has somewhat unkindly been called.

9. The great tide of evolving life, which issued as an emanation from Tiphareth, is broken up in the Sephirah Netzach as by a prism into many-rayed manifestation; whence comes the

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Yetziratic description of this Sephirah as "the refulgent splendour." In Hod these multifarious forces are clothed upon with form; and in Yesod they act as etheric moulds for the final emanations in Malkuth.

10. Manifestation in Malkuth completes the outgoing arc of involution, and life turns back upon itself to pursue a parallel course on the returning arc of evolution. Human intelligence develops, and begins to meditate upon causation and discerns the gods. Be it noted that primitive man has never achieved monotheism in a single stride; he has always conceived of causation as multiform and it has required many generations of culture to reduce the many to the One.

11. This brings us to the great question, which might almost be called the Dweller on the Threshold of occult science, the horror which confronts every adventurer into the Unseen which unites in itself the functions of the Sphinx, and asks a question of the soul upon the answer to which hangs his fate. Shall he be condemned to wander in the realms of illusion? Shall he be turned back on to the planes of form, or shall he be permitted to pass on into the Light? This question is, Do you believe in the gods? If he answers Yes, he will be a wanderer in the planes of illusion, for the gods are not real persons as we understand personality. If he answers No, he will be turned back at the gate, for the gods are not illusions. What then shall he answer?

12. The intuition of a poet has given us the answer.

"For no thought of man made Gods to love and honour Ere the song
within the silent soul began, Nor might earth in dream or deed take heaven
upon her Till the word was clothed with speech by lips of man."

13. Therein we have the clue to the riddle. The gods are the creations of the created. They are made by the adoration of their worshippers. It is not the gods that do the work of creation. This is done by the great natural forces working each according to its nature; the gods come in their processions after the Swan of the Empyrean has laid the egg of manifestation in the darkness of the cosmic night.

14. The gods are emanations of the group-minds of races; they are not emanations of Eheieh, the One and Eternal. Nevertheless, they are immensely powerful, because by means of their influence over the imaginations of their worshippers they link the microcosm with the macrocosm; for by meditation on the ideal beauty of Apollo the soul of man is opened to beauty in general.

15. As man has analysed life and discerned factor by factor its prime motives, he has apotheosised them. Because man in all parts of the globe has found that the same needs and motives actuate him, he has evolved comparable pantheons. Because temperaments differ, he has evolved as different pantheons as the blood-thirsty fiends of Mexico and the radiant beings of Hellas.

16. We may ask ourselves, then, whether the gods are whole subjective; whether they live solely in the imaginations of their worshippers, or whether they have an independent life of their own? The answer to this question is to be found in a fact of occult experience which cannot be explained by what we know of natural science, but which has to be taken for granted by every practical occultist before he can obtain results. In fact, one might say that the results he obtains are in proportion to his faith, for it becomes true for him as soon as he believes in it. This fact is, that only a very small proportion of the existing mind-stuff of the universe whatever that may be, is organised into the brains and nervous systems of Sentient creatures. The vast mass of what, for want of a better name, we call mind-stuff, because that is its nearest analogy among known things, is free-moving upon what occultists call the astral plane, organised into forms within itself, but not necessarily attached to matter. Different occultists refer to this free mind-stuff by different names. Mme Blavatsky calls it Akasha; Eliphas Levi calls it the reflecting ether. Netzach represents the force aspect, and Hod the form aspect of this Akasha.

17. Out of this mind-stuff are formed the moulds of all forms; and within these moulds are built up the framework of

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etheric stresses that function in the sphere of Yesod, and within which are held the molecules of matter which form the body of manifestation on the physical plane.

18. Normally these forms are built by the cosmic consciousness expressed as natural forces, functioning each according to its nature; but as consciousness began to develop in the creatures of the Creator, it exercised its function in varying degrees upon the astral mind-stuff which, by its nature, was amenable to the influences of consciousness; consequently, "the thought of man made Gods to love and honour." These forms, once built, became channels of the specialised forces they were designed to represent, concentrating them upon their worshippers. In this enlightened sense initiates not only believe in, but adore the gods.

NETZACH

TITLE: Netzach, Victory. (Hebrew spelling: Nun, Tzaddi, Cheth.)

MAGICAL IMAGE: A beautiful naked woman.

SITUATION ON THE TREE: At the foot of the Pillar of Mercy.

YETZIRATIC TEXT: The Seventh Path is called the Occult Intelligence because it is the refulgent splendour of the intellectual virtues which are perceived by the eyes of the intellect and the contemplations of faith.

TITLE GIVEN TO NETZACH: Firmness.

GOD-NAME: Jehovah Tzabaoth, The Lord of Hosts.

ARCHANGEL: Haniel.

ORDER OF ANGELS: Elohim, Gods.

MUNDANE CHAKRA: Nogah, Venus.

SPIRITUAL EXPERIENCE: Vision of beauty triumphant.

VIRTUE: Unselfishness.

VICE: Unchastity. Lust.

CORRESPONDENCE IN THE MICROCOSM: Loins, hips, and legs.

SYMBOLS: Lamp and girdle. The rose.

TAROT CARDS: The four Sevens.

SEVEN OF WANDS: Valour.

SEVEN OF CUPS: Illusory success.

SEVEN OF SWORDS: Unstable effort.

SEVEN OF PENTACLES: Success unfulfilled.

COLOUR IN ATZILUTH: Amber.

BRIAH: Emerald.

YETZIRAH: Bright yellowish green.

ASSIAH: Olive, flecked with gold.

I

1. Netzach, the Sphere of Venus, is best understood by contrasting it with Hod, the Sphere of Mercury, these two representing force and form on a lower arc, as has already been seen. Netzach represents the instincts and the emotions they give

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rise to, and Hod represents the concrete mind. In the macrocosm they represent two levels of the process of the concretion of force into form. In Netzach force is still relatively free-moving, being bound only into exceedingly fluidic and ever-shifting shapes, and in Hod taking on for the first time definite and permanent form, though of an exceedingly tenuous nature. In Netzach a particular form of force represents itself as a type of beings, flowing backwards and forwards over the boundaries of manifestation in an exceedingly elusive manner. Such beings have no individualised personalities, but are like the armies with banners that can be seen in the sunset clouds. In Hod, however, individualisation into units has taken place, and there is continuity of existence. All mind is group-mind in Netzach, but in Hod the human mind has its beginnings.

2. Let us now consider Netzach itself, both in its microcosmic and macrocosmic aspects, bearing constantly in mind that we are now in the sphere of illusion, and that what is about to be described in terms of form are appearances as represented by the intellect to itself and projected back into the astral light as thought-forms. This is a very important point, and should be thoroughly understood in order to avoid falling into superstition. Everything that is perceived by the "eyes of the intellect and the contemplations of faith," as the *Yetziratic Text* so graphically puts it, has its metaphysical basis in Chokmah, the Supernal Sephirah at the head of the Pillar of Mercy. But with Netzach a great change comes over our mode of apprehending the different types of existence assigned to each sphere. Hitherto we have perceived by means of intuition; our apprehensions have been formless, or at least represented by highly abstract symbols; there are no more of these after Tiphareth, but we come to such concrete symbols as the rose, assigned to Venus, for Netzach, and the caduceus, assigned to Mercury, for Hod.

3. As has been seen, we conceive of the higher Sephiroth under the aspect of factors of manifestation and function. We saw in our study of Tiphareth how the Mediating Intelligence, as the *Sepher Yetzirah* calls it, broke up the White Light of the One Life as in a prism so that it becomes the Refulgent Splendour of many-rayed hues in Netzach. Here we have not force, but forces; not life, but lives. Appropriately, therefore, the Order of Angels assigned to Netzach are the *Flohim*, or gods. The One has been reduced to the Many for the purposes of manifestation in form.

4. These rays are not represented as the pure white light by which we see everything in its true colours, but as many-hued, each one of which brings out and intensifies some specialised aspect of manifestation, just as a ray of blue light will only show up those colours that are sympathetic to it, and will make its complementary colours look black. Every life or form of force manifesting in Netzach is a partial but specialised manifestation; therefore no being that has for its sphere of evolution the sphere of

Netzach can ever have an all-round development, but must always be a creature of one idea, one single, simple, stereotyped function.

5. It is the Netzach factor in ourselves that is the basis of our instincts, each of which, in their unintellectualised essence, gives rise to appropriate reflexes, just as an infant's lips will suck anything that is inserted between them.

6. The beings of Netzach, the Elohim, are not so much intelligences as the embodiments of ideas.

7. These Elohim, to give them their Hebrew name, are the formative influences whereby the creative force expresses itself in Nature. Their true character is to be discerned in Chesed, where they are described by the *Sepher Yetzirah* as the Holy Powers." In Netzach, however, which represents the upper stratum of the reflecting ether, they undergo a change, the image-making mind of man has begun to work upon them, moulding the astral light into forms that shall represent them to his consciousness.

8. It is very important that we should realise that these lower Sephiroth of the Plane of Illusion are densely populated by thought-forms; that everything which the human imagination has been able to conceive, however dimly, has a form built

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about it out of the astral light, and that the more the human imagination has dwelt upon it to idealise it, the more definite that form becomes. Consequently, subsequent generations of seers, when they seek to discern the spiritual nature and inner most essence of any form of life, are met by these images, the creations of the created," and will be deceived thereby, mistaking them for the abstract essence itself, which is not to be found upon any plane that yields images to psychic vision, but only upon those that are discerned by pure intuition.

9. When his mentality was still primitive man worshipped these images, by means of which he represented to himself the great natural forces so all-important to his material well-being, thus establishing a link with them, by means of which a channel was developed whereby the forces they represented were poured into his soul, thus stimulating the corresponding factor in his own nature and thereby developing it. The operations of this worship, especially when it became highly organised and intellectualised, as in Greece and Egypt, built up exceedingly definite and potent images, and it is these that are generally understood as the gods. Generations of worship and adoration build a very strong image in the astral light, and when sacrifice is added to worship, the image is brought a step farther down the planes into manifestation and acquires a form in the dense ethers of Yesod, and is a very potent magical object, capable of independent action when ensouled by the concrete ideas generated in Hod.

10. We see, then, that every celestial being conceived by the mind of man has as its basis a natural force, but that upon the basis of this natural force is built up a symbolic image

representative thereof, which is ensouled and rendered active by the force it represents. The image, then, is but a mode of representation indulged in by the human mind for its own convenience, but the force that the image represents, and which ensouls it, is a very real thing indeed, and under certain circumstances can be exceedingly powerful. In other words, although the form under which the god is represented is pure imagination, the force associated with it is both real and active.

11. This fact is the key, not only to talismanic magic in its broadest sense, which includes all consecrated objects used in ceremonial and for meditation, but to many things in life that we cannot fail to observe but for which we have no explanation. It explains a great many things in organised religion that are very real to the believer but very baffling to the unbeliever, who can neither explain them nor explain them away.

12. In Netzach, however, we have the most tenuous form of these things, and they are perceived far more by the "contemplations of faith" than by the "eyes of the intellect." In the Sphere of Hod are performed all manner of magical operations in which the intellect itself is brought to bear upon these tenuous and fleeting images to give them form and permanency; but in the Sphere of Netzach such operations do not take place to any great degree; all god-forms in Netzach are worshipped by means of the arts, not conceived by means of philosophies. Nevertheless, for all practical purposes it is impossible to separate the activities of Hod and Netzach, which are a functional pair, just as Geburah and Chesed make up the two aspects of metabolism, the katabolic and the anabolic. The functions of Netzach are implicit in Hod because Netzach emanates Hod, and the powers developed by evolution in the Sphere of Netzach are the basis of the capacities of Hod. Consequently all magical operations of the Sphere of Hod work upon a basis of the tenuous life-forms of Netzach; and because the human intellect works up from Sphere to Sphere, a good deal of the powers of Hod have been carried over into Netzach by initiated souls going on ahead of evolution. The two Spheres, therefore, are not clear-cut in their division and classification, but in each one a certain type of function very definitely predominates.

13. The contacts of Netzach are not made by means of conceiving its life philosophically, nor by means of ordinary image-making psychism, but by "feeling with," as Algernon Blackwood has so graphically expressed it in his novels, into

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which so much of the Sphere of Netzach enters. It is by means of dance and sound and colour that the Netzach angels are contacted and evoked. The worshipper of a god in the Sphere of Netzach enters into communion with the object of his adoration by means of the arts; and in proportion as he is an artist in some medium or other, and can therein represent his deity symbolically, will he be able to make the contact and draw the life into himself. All rites which have rhythm and movement and colour in them are working in the Sphere of Netzach. And as Hod, the Sphere of magical workings, draws its force from Netzach, it follows that any magical operation of the Sphere of Hod must have a Netzach element in it if it is to be ensouled effectually; and in order to provide a basis of

manifestation, etheric substance has to be provided by some form of sacrifice, even if it be only the burning of incense. This question will be dealt with fully in studying the Sphere of Yesod, to which it belongs. It is necessary to refer to it here, because the significance of the rites of Netzach cannot be understood without a realisation of the means whereby manifestation is effected, and the god brought near to his worshippers.

II

14. Let us now consider Netzach from the point of view of the microcosmic Tree of Life—that is to say, the subjective Tree within the soul, wherein the Sephiroth are factors in consciousness.

15. The Three Supernals, and the first pair of manifesting Sephiroth, Chesed and Geburah, represent the Higher Self, with Tiphareth as the point of contact with the Lower Self. The four lower Sephiroth, Netzach, Hod, Yesod, and Malkuth, represent the Lower Self, or personality, the unit of incarnation, with Tiphareth as the point of contact with the Higher Self, which is sometimes called the Holy Guardian Angel.

16. From the point of view of the personality, Tiphareth represents the higher consciousness, aware of spiritual things; Netzach represents the instincts, and Hod the intellect. Yesod represents the fifth element, Kether, and Malkuth the four elements which are the subtle aspect of matter. All that the average human intellect can realise is the nature of dense matter, Malkuth, and of the intellect, Hod, both concrete aspects of existence. It has no appreciation of the forces which build the forms, as represented by Netzach, the Sphere of the instincts, and Yesod, the etheric double or subtle body. consequently we must make a careful study of Netzach because its nature and importance are so little understood.

17. We shall comprehend the nature of Netzach in the microcosm best if we remember that it is the Sphere of Venus, with all that that implies. Translated from the symbolic language of the Qabalah into plain English, it means that we are concerned here with the function of polarity, which is a very great deal more than mere sex as popularly conceived.

18. It is important to note in this respect that Venus, or in her Greek form, Aphrodite, is not a fertility goddess at all, such as are Ceres and Persephone; she is the goddess of love. Now in the Greek concept of life, Love embraced much more than the relationship between the sexes, it included the comradeship of fighting men and the relationship of teacher and pupil. The Greek hetaira, or woman whose profession is love, was something very different to our modern prostitute. The Greek kept the simple physical relation of the sexes for his lawful wife, who was secluded in the gynaeceum, or harem, and was kept simply for breeding purposes in order that he might have lawful heirs; and she was a woman without education though of good blood, and was not encouraged to render herself attractive or ply the arts of love. Still less was she encouraged to worship the

goddess Aphrodite, who presides over the higher aspects of love; the deities of her adoration were expected to be the gods of hearth and home; Ceres the earth-mother was the ruler of the Mysteries of the Greek women.

19. The Aphrodite cult was something very much more than the simple performance of an animal function. It was concerned with the subtle interaction of the life-force between

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two factors; the curious flow and return, the stimulus and the reaction, which plays so important a part in the relations of the sexes, but extends far beyond the sphere of sex.

20. The Greek hetaira was expected to be a woman of culture; there were, of course, all grades among them, {? £i'o~} the lower, who approximated to the Japanese geisha, to the higher, who held salons after the manner of the famous French blue-stockings, and were women of clean physical virtue to whom no man would dare to make sensual advances; but because of the reverence in which the function of sex was held among the Greeks, it is probable that at no grade of society did the hetaira approximate to the degradation of the modern professional prostitute.

21. The function of the hetaira was to minister to the intellect of her clients as well as their appetites; she was a hostess as well as a mistress, and to her resorted the philosophers and poets to receive inspiration and sharpen their wits; for it was well realised that there is no greater inspiration to an intellectual man than the society of a vital and cultured woman.

22. In the temples of Aphrodite the art of love was sedulously cultivated, and the priestesses were trained from childhood in its skill. But this art was not simply that of provoking passion, but of adequately satisfying it on all levels of consciousness; not simply by the gratification of the physical sensations of the body, but by the subtle etheric exchange of magnetism and intellectual and spiritual polarisation. This lifted the cult of Aphrodite out of the sphere of simple sensuality, and explains why the priestesses of the cult commanded respect and were by no means looked upon as common prostitutes, although they received all comers. They were engaged in ministering to certain of the subtler needs of the human soul by means of their skilled arts. We have brought to a higher pitch of development than was ever known to the Greeks the art of stimulating desire with film and revue and syncopation, but we have no knowledge of the far more important art of meeting the needs of the human soul for etheric and mental interchange of magnetism, and it is for this reason that our sex life, both physiologically and socially, is so unstable and unsatisfactory.

23. We cannot understand sex aright unless we realise that it is one aspect of what the esotericist calls polarity, and that this is a principle that runs through the whole of creation, and is, in fact, the basis of manifestation. It is represented on the Tree by the two Pillars of Severity and Mercy. The whole of the activity of force is comprised in the

principle of polarity, just as the whole of the function of form is comprised in the principle of metabolism.

24. Polarity really means the flowing of force from a sphere of high pressure to a sphere of low pressure; high and low being always relative terms. Every sphere of energy needs to receive the stimulus of an influx of energy at higher pressure, and to have an output into a sphere of lower pressure. The source of all energy is in the Great Unmanifest, and it makes its way down the levels, changing its form from one to the other, till it is finally "earthed" in Malkuth. In every individual life, in every form of activity, in every organised social group for whatever purpose, whether army, church, or limited company, we see the exemplification of this flowing of energy in circuit. The great point we need to realise is that in the microcosmic Tree there is a flow down and up the positive and negative aspects of our own subjective levels of consciousness, whereby the spirit inspires mind, and mind directs the emotions, and the emotions form the etheric double, and the etheric double inoulds the physical vehicle, which is the "earth" of the circuit. This is a fact that is generally realised, and its implications are easily seen as soon as attention is drawn to them.

25. But a point we do not so readily realise is that there is a 'flow and return between each "body" or level of consciousness and its corresponding aspect in the macrocosm. Just as there is an intake and output on the level of Malkuth whereby food and water are received into the body as nutriment and rejected as excreta, which is the food of the vegetable kingdom under the polite name of manure-so is there an intake and output between the etheric double and the astral light, and

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between the astral body and the mind side of nature, and 50 on up the planes, with the subtler factors represented by the Six higher Sephiroth. The essence of the Magical Qabalah, which is the practical application of the Tree of Life, is to develop these magnetic circuits of the different levels) and so strengthen and reinforce the soul. Just as the physical body is nourished by eating and drinking, and kept healthy by adequate excretion, which might be called the operations of the Sphere of Malkuth, so is the soul of man energised by the operations of the Sphere of Tiphareth, which is also called the Sphere of the Redeemer, who brings health to the soul. We know how initiation develops the powers of the higher psychism and enables the human understanding to apprehend spiritual truths; what we do not realise is that for the full gamut of human development we need also to develop our power to contact natural energy in its essential form as represented by the Sphere of Netzach. We are accustomed to take the line that the spiritual and the natural are mutually antagonistic and that we must rob Peter to pay Paul, and to conclude that if the spiritual is the highest good, the natural must necessarily be the lowest evil; we do not realise that matter is crystallised spirit, and spirit is volatilised matter, and that there is no difference of substance between them, any more than there is between water and ice, but both are different states of the One Thing, as the alchemists call it; this is the great secret of alchemy which forms the philosophic basis of the secret doctrine of transmutation.

26. But the transmutation of metals is of little save academic importance compared to the transmutation of energy within the soul. It is this that the initiates deal with by means of the technique of the Tree of Life; and as consciousness transmutes up and down the Central Pillar of Mildness, or Equilibrium, so does energy transmute up and down the Pillar of Mercy, of which Netzach is the base, and form transmute up and down the Pillar of Severity, of which Hod, the intellect, is the base.

27. In Chokmah, then, we get the tremendous drive of life, which is the great male potency of the universe; in Chesed we get the organisation of forces into interacting wholes; and in

Netzach we get a sphere wherein evolution, ascending from Malkuth as organised force ensouling vivified form, is able to contact essential force once more. Netzach, the Sphere of Nogah, which is the Hebrew name for Venus-Aphrodite, is therefore an exceedingly important Sphere from the point of view of the practical work of occultism. It is because most people who go in for occultism work up the Central Pillar only, which is the Pillar of Consciousness, and pay no attention to the side pillars, which are the Pillars of Function, that such negligible results are obtained from initiation. The blind are leading the blind, and the average would-be initiator in modern occult fraternities, who is usually more of a mystic than an occultist, does not realise that he has got to initiate subconsciousness as well as consciousness, and illuminate the instincts as well as the reason.

III

28. We have considered Netzach from the objective and the subjective points of view; it now remains to study the symbolism assigned to this Sephirah in the light of the knowledge we have already obtained.

29. We shall observe at once that the symbolism contains two distinct ideas—the idea of power and the idea of beauty; and we are reminded of the love that existed between Venus and Mars according to the old myth. Now these myths are not fabulous, save in the historical sense, but represent truths of the spirit; and when we find the same idea recurring in different pantheons, when we find Hebrew Qabalist and Greek poet, whose mentalities were as far removed from each other as the poles, presenting the same concept in different forms, we must conclude that it is not accidental, but will repay careful scrutiny.

30. Let us depart from our usual method of analysing the symbols in the given order, and classify them according to the two types into which they fall.

31. The Hebrew title of the Seventh Sephirah is Netzach, meaning Victory. Its additional title is Firmness, which

carries out the same idea of masterful and victorious energy.

The God-name is Jehovah Tzabaoth, meaning the Lord of Hosts, or God of Armies. The Order of Angels assigned to Netzach are the Elohim, or gods, the rulers of Nature.

32. The four Tarot cards assigned to this Sephirah all contain the idea of battle, even if in a negative form. It is curious to note, however, that it is only the Seven of Wands which has a good, or positive, significance, the other three Sevens are all cards of ill fortune. The reason for this becomes clear) however) when we understand the symbolism as a whole, so we will put it aside for the moment, and reconsider it later.

33. Let us now turn to the consideration of the other set of symbolic images. The Mundane Chakra of Netzach is the planet Venus, and the magical image is, appropriately enough, "a beautiful naked woman." The spiritual experience assigned to this sphere is the Vision of Beauty Triumphant. The virtue is Unselfishness-that is to say, the capacity to polarise from the negative pole. The vices are the obvious ones of love abused-unchastity and lust.

34. The correspondence in the microcosm is with the loins, hips, and legs. These, it will be noted, form the setting of the generative organs, but not the generative organs themselves, and bear out the idea previously shadowed forth, that the goddess of Love and the fertility goddess are not one and the same thing.

35. The symbols assigned to Netzach are the Lamp, the Girdle, and the Rose. The Girdle and Rose are self-explanatory, for they are traditionally associated with Venus. The Lamp, however, requires more explanation, for the classical associations afford us no clue on this point. We must turn to alchemy.

36. The four Elements are associated with the four lower Sephiroth, and of these the Element of Fire is associated with Netzach. The Lamp is the magical weapon used in operations of the Element of Fire. Hence the association with Netzach. The Element of Fire is associated with the fiery energy at the heart of Nature, and connects up with the Mars aspect of the Venus Sephirah.

37. We see, then, from a study of the foregoing symbolism, that the Mars, or Victory, symbolism is associated with the Macrocosm, and the Venus, or Love, symbolism with the Microcosmic or subjective aspect. This gives us the key to a very important psychological truth, well understood by the ancients, but which had to await the work of Freud for its interpretation in modern language. This may best be expressed by saying that elemental energy, or the fundamental dynamism of an individual, is very closely connected with the sex life of that individual.

38. This is a very important fact in our psychic life, well understood by psychologists though but little appreciated by mystics and psychics, who generally incline to an idealism which seeks to escape from matter and its problems. But to escape like this is to leave unconquered fortresses in our rear; and the wiser way, the only way that can

produce wholeness of life and a balanced temperament, is to give due place to Netzach, which balances the intellectuality of Hod and the materiality of Malkuth, remembering always that the Tree consists of the two Pillars of Polarity and the Path of Equilibrium between them.

39. The true secret of natural goodness lies in the recognition of the contending rights of the Pairs of Opposites; there is no such antinomy as between Good and Evil, but only the balance between two extremes, each of which is evil when carried to excess, both of which give rise to evil if insufficient for equipoise. Unbounded licence leads to degradation; but unbalanced idealism leads to psychopathology.

40. There are three types of persons who pass within the Veil - the mystic, the psychic, and the occultist. The mystic aspires to union with God, and achieves his end by putting aside all that is not of God in his life. The psychic is a receiver of subtle vibrations, but not a transmitter. The occultist must needs be to some extent at least a receiver, but his primary aim is to be able to control and direct in the

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invisible kingdoms in the same way that the man of science has learnt to control and direct in the kingdom of Nature.

41. In order to achieve this end he must work in harmony with the invisible forces in the same way that the scientist masters Nature by understanding her. Of these invisible forces some are spiritual, descending from Kether, and some are elemental, working up from Malkuth. The Kether forces of the Macrocosm are picked up by the Tiphareth-centre in the Microcosm, to use the Qabalistic terminology; the elemental forces are picked up by the Yesod-centre, but-and this is the important point-they are directed and controlled by the manner in which the equilibrium is maintained between Netzach and Hod.

42. Netzach, in the Microcosm, represents the instinctive, emotional side of our nature, and Hod represents the intellect; Netzach is the artist in us, and Hod is the scientist. According as our moods shift between restraint and dynamism will be the polarity of Hod and Netzach in the Microcosm which is the soul. If there is no Netzach influence to introduce a dynamic element, the over-preponderance of Hod will lead to all theory and no practice in occult matters. No one can handle magic in whom the Sphere of Netzach is not in function, for the scepticism of Hod will kill all magical images before their birth. Like all things in nature, Hod, unfertilised by its opposing polarity, is sterile. There must be something of the artist in every occultist who wants to do practical work. The intellect alone, however powerful, does not confer powers. It is through the Netzach in our own nature that the elemental forces obtain access to consciousness; without Netzach, they remain in the subconscious Sphere of Yesod, working blindly. It is taught in the Mysteries that each level of manifestation has its own ethic, or standard of right and wrong, and that we must not confuse the planes by expecting from one the standard of another, which is not applicable thereon. In the realm of mind, the ethic is Truth; on the astral plane, which is the sphere of the emotions and instincts, the ethic is Beauty. We

must learn to understand the righteousness of Beauty, as well as the beauty of righteousness, if we want to bring all the provinces of the inner kingdom into obedience to the central power of unified consciousness.

43. In entering upon the region of the four lower Sephiroth we are coming into the sphere of the human mind. Subjectively considered, they constitute the personality and its powers. It is the aim of occult initiation to develop these powers and, if taken from the higher standpoint, as it always should be if it is not to degenerate into black magic, to unite them with Tiphareth, which is the focussing-point of the higher self, or Individuality. In discussing Netzach, therefore, we have definitely passed within the portal of the Mysteries, and are treading upon the sacred ground reserved for initiates.

44. I am no advocate of a secrecy which is simply priest-craft, but there are certain practical secrets of the Mysteries which it is inadvisable to cry aloud lest they be abused. There is also the inveterate tendency of human nature to apply its own definitions to familiar terms, and to refuse to recognise them apart from their familiar associations. If I lift a corner of the Veil of the Temple and reveal the fact that sex is simply a special instance of the universal principle of polarity, the immediate assumption is that polarity and sex are synonymous terms. If I say that although sex is a part of polarity, there is a great deal of polarity that has nothing to do with sex, my explanation is ignored. Perhaps I shall be understood better if I substitute the terminology of physics for that of the more appropriate psychology, and say that life will only flow in circuit; insulate it, and it becomes inert. Let us take the human personality as an electrical machine; it must be connected up with the power-house, which is God, the Source of all Life, or there will be no motive power; but equally it must be "earthed," or the power will not flow. Every human being must be "earthed" to the earth, both literally and metaphorically. The idealist tries to induce a complete insulation of all earth-contacts in order that the inflowing power may not be wasted; he fails to realise that the earth is one great magnet.

45 Tradition declares from of old that the key to the

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Mysteries was written upon the Emerald Tablet of Hermes, whereon were inscribed the words, "As above, so below." Apply the principles of physics to psychology, and the riddle will be read. He that hath ears to hear, let him hear.

46. Finally we come to the consideration of the significance of the Tarot cards associated with Netzach. These are the four Sevens of the Tarot pack.

47. As we are now coming within the sphere of influence of the earth-plane, it may be as well to explain what these lesser cards of the Tarot pack represent in divination. They symbolise the different modes of function of the different Sephirothic forces in the four worlds of the Qabalists. The suit of Wands corresponds to the spiritual level; Cups to the mental level; Swords to the astral plane; and Pentacles to the physical plane. Consequently, if the Seven of Pentacles turns up in a divination, it means that the

influence of Netzach is playing a part on the physical level. There is an old proverb, "Lucky in love, unlucky at cards," which is but another way of saying that the person who is attractive to the opposite sex is usually in perpetual hot water. Venus is a disturbing influence in worldly affairs. She distracts from the serious business of life. As soon as her influence comes through to Malkuth, she must hand over the sceptre to Ceres and leave well alone. It is children, not love, that keep the home together. The Qabalistic name of the Seven of Pentacles is "Success Unfulfilled," and we have only to look at the lives of Cleopatra, Guinevere, Iseult, Heloise to realise that Venus upon the physical plane has for her motto, "All for love, and the world well lost."

48. The suit of Swords is assigned to the astral plane. The secret title of the Seven of Swords is "Unstable Effort." How well does this express the action of Venus in the sphere of the emotions, with its short-lived intensity.

49. The secret title of the Seven of Cups is "Illusory Success." This card represents the working of Venus in the sphere of mind, where her influence is by no means conducive to clear-sightedness. We believe what we want to believe when we are under the influence of Venus. Upon this plane her motto might well be "Love is blind."

50. Only in the sphere of the spirit does Venus come into her own. Here her card, the Seven of Wands, is called "Valour," which well describes the dynamic and vitalising influence she exerts when her spiritual significance is understood and employed.

51. Very interestingly do the four Tarot cards assigned to Netzach reveal the nature of the Venusian influence as it comes, down the planes. They teach us a very important lesson, for they show how essentially unstable this force is unless it is rooted in spiritual principle. The lower forms of love are of the emotions, and essentially unreliable; but the higher love is dynamic and energising.

CHAPTER XXIII

HOD

TITLE: Hod, Glory. (Hebrew spelling: He, Vau, Daleth.)

MAGICAL IMAGE: An hermaphrodite.

SITUATION ON THE TREE: At the foot of the Pillar of Severity.

YETZIRATIC TEXT: The Eighth Path is called the Absolute or Perfect Intelligence because it is the mean of the Primordial, which has no root by which it can cleave or rest, save in the hidden places of Gedulah, from which emanates its proper essence.

GOD-NAME: Elohim Tzabaoth, the God of Hosts.

ARCHANGEL: Michael.

ORDER OF ANGELS: Beni Elohim, Sons of God.

MUNDANE CHAKRA: Kokab, Mercury.

SPIRITUAL EXPERIENCE: Vision of Splendour.

VIRTUE: Truthfulness.

VICE: Falsehood. Dishonesty.

CORRESPONDENCE IN THE MICROCOSM: Loins and legs.

SYMBOLS: Names and Versicles and Apron.

TAROT CARDS: The four Eights.

EIGHT OF WANDS: Swiftmess.

EIGHT OF CUPS: Abandoned success.

EIGHT OF SWORDS: Shortened force.

EIGHT OF PENTACLES: Prudence.

COLOUR IN ATZILUTH: Violet-purple.

BRIAH: Orange.

YETZIRAH: Russet-red.

ASSIAH: Yellowish black, flecked with white.

I

1. The two root-powers of the universe are represented on the Tree of Life by Chokmah and Binah, Positive and Negative Force. It is held by the Qabalists that although each Sephirah emanates its next in numerical order, that these two Supernals of

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the Tree being once established, are reflected down it diagonally in a particular way. This is clearly indicated in the Yetziratic Text of this Sephirah, wherein it says that Hod "has no root by which it can cleave or rest, save in the hidden places of Gedulah, from whence emanates its proper essence. Gedulah, be it remembered, is another name for Chesed.

2. Binah is the Giver of Form. Chesed is cosmic anabolism, the organisation of the units formulated by Binah into complex, interacting structures; Hod, the reflection of Chesed, is in its turn a Sephirah of Form, and represents this coagulating principle in another sphere.

3. Chokmah, on the other hand, is the dynamic principle; it reflects into Geburah, which is the Cosmic Katabolist, representing the breaking-down of the complex into the simple, thus releasing latent energy; and this reflects again into Netzach, the life-force of Nature.

4. It is important for the understanding of the five lower Sephiroth to note that the present stage of evolution has brought some degree of development of human consciousness in their Spheres. Tiphareth represents the higher consciousness wherein the individuality unites with the personality:

Netzach and Hod represent the force and form aspects of astral consciousness respectively. Because human consciousness has made a degree of development in these spheres, their purely cosmic nature is considerably overlaid by its influences; and as human consciousness, being developed in Malkuth, is a consciousness of forms derived from the experience of physical sensations, the conditions of Malkuth are reflected back, though in a rarefied form, into Hod and Netzach, and in a lesser degree into Tiphareth; Yesod is even more markedly conditioned by the rising influence of Malkuth.

5. This is due to the fact that the mind of any being of a sufficient degree of development to have achieved an independent will works objectively on its environment, thereby modifying it. Let us make this clear by an illustration. Creatures of a lowly development, such as the simple forms of life that have no motile power, like sea-anemones, can exercise

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very little influence over their environment; but a higher and more intelligent type of creature can exercise a great deal, forcing its environment, by its energy and intelligence, to conform to its will, as when a beaver builds a dam. Human beings, the highest of all the creatures of matter, have learnt to exercise a profound influence on their environment, so that the material globe is gradually being brought into subjection to man, whole spheres, in fact, being thus harnessed.

6. The conditions with regard to each level of consciousness are precisely analogous. The mind builds up out of mind-stuff and the spiritual nature out of the spiritual forces of the Cosmos in exactly the same way that the sea-anemone builds up its substance out of the nutriment brought to it by the water. The higher types of personality, however, are analogous to the higher types of animals in that they can in an increasing degree, according to their energy and capacity, influence their subtle environment; the mind, built up out of mind-stuff, making its influence felt in the plane of mind.

7. We observe in dealing with the astral plane, which is essentially the level of function of the denser aspects of the human mind, that the forces and factors of this plane present to consciousness as ethereal forms of a distinctly human type; and if we approach the subject philosophically, and not credulously, we are at a loss to explain how this can be. The initiate, however, has his explanation. He declares that it is the human mind itself which has created these forms by representing these intelligent natural forces to itself as

having forms of a human type; reasoning by analogy that, because they are individualised, their individuality must have the same kind of vehicle for its manifestation as his own individuality.

8. This, of course, does not necessarily follow. In fact, these forms of life, left to their own devices, achieve incarnation in natural phenomena, their vehicles being co-ordinations of natural forces such as a river, a range of mountains, or a storm. Wherever man comes in touch with the astral, whether as psychic or magician, he always anthropomorphises and creates forms in his own likeness to represent to himself the elusive subtle forces that he is endeavouring to contact, understand, and harness to his will. He is a true child of the Great Mother, Binah, and carries his natural propensities for organism and form-making to whatever plane he is able to exalt consciousness.

9. The forms perceived on the astral plane by those who can see there, are the forms that have been made by the imagination of men to represent these subtle natural forces of other forms of evolution than the human. The intelligences of other forms of evolution than ours, if they come into touch with human life, can sometimes be persuaded to make use of these forms, just as a man puts on a diving-dress and descends into another element. A certain, and fundamental, type of magic deals with the making of these forms and the inducing of entities to ensoul them.

10. Let us consider what is done when such a process is afoot. Primitive man, who is much more psychic than civilised man, his mind not being so elaborately organised by education, is intuitively aware that there is a subtle something behind any highly organised unit of natural force that differentiates it from every other unit. Humans are subconsciously aware of this to a greater degree than they will admit; it is not for nothing that a ship is "she," and that we speak of "Father Thames." A savage, then, feeling this life behind phenomena, tries to get into touch with it in order that he may come to terms with it. As he obviously cannot hope to conquer it, he must make terms with it, just as he would with other alien lives ensouled in the bodies of another tribe. In order to come to terms there must be a parley. One cannot make terms with persons who will not parley. The savage thinks, reasoning by his own primitive method of analogy, that the beings behind the phenomena dwell in a kingdom similar to that in which his own dream-life goes on; as daydreams are close akin to the dreams of sleep, and have the advantage of being inducible at will, he tries to approach these beings of another sphere by entering their kingdom; that is to say, he fabricates in day-dream or phantasy the closest approach

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he can to the visions of the night, and if he can achieve a high degree of concentration, he is able to close down his waking consciousness and enter voluntarily into the dream-state in a dream of his own determining.

11. In order to achieve this end, he builds up in his imagination a mental picture intended to represent the being that is the presiding genius of the natural phenomenon he wishes to come to terms with; he builds it up repeatedly; he adores it; he prays to it; he invokes it. If

his invocation be sufficiently fervent, the being he is seeking will hear him telepathically and may become interested in what he is doing; if his adoration and sacrifices are agreeable to it, its co-operation may be obtained. Gradually it may become tamed and domesticated; and finally, it may be persuaded to ensoul from time to time the form that has been built up out of mind-stuff for its vehicle. Success in this operation depends, of course, on the degree to which the worshipper can appreciate through sympathy the nature of the being he is bent upon invoking, and he can only do this in proportion as his own temperament partakes of its nature.

12. If this process is successful, then we have the domestication of a portion of the life of Nature, and its incarnation in a form built for it by its worshippers. As long as the astral form is kept alive by the appropriate kind of worship, carried **Out** by worshippers who have the necessary capacity to enter into sympathetic communion with that kind of life, there is an incarnated god, available for contacting, brought down within the range of human perception. Should the worship cease, the god withdraws to his own place in the bosom of Nature. Should other worshippers come along, however, who possess the knowledge necessary to build a form in accordance with the nature of the life that is to be invoked, and the imaginative sympathy necessary to invoke it, it is a comparatively simple matter to attract into the form once more the life that was accustomed to ensoul it; no more difficult, at least, than to catch with a basket of oats a horse that has run wild on the ranges.

13. Now, it may be said, all this is the wildest speculation and sheer dogmatism. How do I know that that is the way in which primitive man went to work? Because that is the way of going to work that has come down in the secret Mystery Tradition from very ancient times, and because when it is used by anyone who has acquired the necessary degree of skill in concentration and knows the symbols that are used for building the different forms, the method works, and back come the Old Gods to the altar fires re-kindled. Definite results are obtained in the consciousness of the worshippers; and if they borrow the technique of the spiritualist, and a materialising medium is available, phenomena of a very definite kind are produced.

14. It is the method that is used in working the Mass by those priests who have knowledge. There are two types of priest in the Roman Church: the beneficed parish clergy and the men who belong to monastic Orders and undertake parish, and especially home mission, work as part of their service. These monks frequently bring to the working of the Mass a very high degree of magical power, as any psychic can testify. It is the ensouling of an astral form with spiritual force which is the real act of Transubstantiation. It is in the knowledge of these things, and in the possession of organised bodies of men and women trained in their use in the encloistered Orders, that the strength of the One Catholic and Apostolic Church lies; it is the lack of any such inner knowledge which is the weakness of the schismatic communions, a lack that makes the Anglican rituals, even when worked with full ceremonial, as water unto wine when compared with the Roman rituals; for the men who work them have no knowledge of the secret workings which are traditional in the Roman communion, and are not trained in the technique of visualising. I am not a Catholic, and never shall be, because I would not

submit to their discipline, nor do I believe that there is only One Name under heaven whereby men may be saved, much as I revere that Name, but I know power when I see it, and I respect it.

15. But the power of the Roman Church does not lie in charter, but in function. It is powerful, not because Peter received the Keys (which he probably didn't), but because it

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knows its job. There is no reason why priests of the Anglican communion should not work with power if they apply the principles I have explained in these pages. In the Guild of the Master Jesus, which is part of my own Organisation, the Fraternity of the Inner Light, we work the Mass with Power because we apply these principles. When we first started we were offered Apostolic Succession for our ministrants, but declined it because we felt that it was better to use our knowledge to make the contacts anew on our own account than to receive Apostolic Succession from a source that was not above suspicion, and experience has justified our choice.

II

16. For the full understanding of the philosophy of magic we must remember that single Sephiroth are never functional; for function one must have the Pair of Opposites in balanced equilibrium, resulting in an equilibrated Third which is functional. The Pair of Opposites, by themselves, are not functional because they are mutually neutralising; it is only when they unite in balanced force to flow forth as a Third, after the symbolism of Father, Mother, and Child, that they achieve dynamic activity, as distinguished from the latent force which is for ever locked up in them, awaiting to be called forth.

17. The functioning triangle of the Lower Triad consists of Hod, Netzach, and Yesod. Hod and Netzach, as we have noted before, are respectively Form and Force on the astral plane. Yesod is the basis of etheric substance, Akasha, or the Astral Light, as it is variously called. Hod is especially the Sphere of Magic, because it is the sphere of the formulation of forms, and is therefore the sphere in which the magician actually works, for it is his mind that formulates the forms, and his will that makes the link with the natural forces of the Sphere of Netzach that ensoul them. Be it noted, however, that without the contacts of Netzach, the force aspect of the astral, there could be no ensouling; and with Netzach, being the Sphere of emotions, the contacts are made through sympathy and "feeling with." The power of the will projects the magician out of Hod, but only the power of sympathy can take him into Netzach. A cold-blooded person of dominating will can no more be an adept working with power than can a fluidically sympathetic person of pure emotion. The power of the concentrated will is necessary to enable the magician to gather himself together for his work, but the power of imaginative sympathy is essential to enable him to make his contacts. For it is only through our power to enter imaginatively into the life of types of existence different to our own that we can

pick up our contacts with the forces of Nature. To attempt to dominate them by pure will, cursing them by the Mighty Names of God if they resist, is sheer sorcery.

18. As we have already noted, it is through the corresponding factors in our own temperaments that we come into touch with the forces of Nature. It is the Venus within that puts us in touch with the influences symbolised by Netzach. It is the magical capacity of our own mind that puts us in touch with the forces of the Sphere of Hod-Mercury-Thoht. If there is no Venus in our own nature, no capacity to respond to the call of love, the gates of the Sphere of Netzach will never open to us and we shall never receive its initiation. Equally, if we have no magical capacity, which is the work of the intellectual imagination, the Sphere of Hod will be a closed book to us. We can only operate in a Sphere after we have received the initiation of that Sphere, which, in the language of the Mysteries, confers its powers. In the technical working of the Mysteries these initiations are conferred on the physical plane by means of ceremonial, which may be effectual, or may not. The gist of the matter lies in the fact that one cannot waken into activity what is not already latent. Life is the real initiator; the experiences of life stimulate into function the capacities of our temperaments in such degree as we possess them. The ceremony of initiation, and the teachings that should be given in the various grades, are simply designed to make conscious what was previously subconscious, and to bring under the control of the will, directed by the higher

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intelligence, those developed reaction-capacities which have hitherto only responded blindly to their appropriate Stimuli.

19. Be it well noted that it is only in proportion as our capacities for reaction are lifted out of the sphere of emotional reflexes and brought under rational control that we can make of them magical powers. It is only when the aspirant (having the capacity to respond on all planes to the call of Venus) can easily and without effort refrain at will from responding, that he can be made an initiate of the Sphere of Netzach. This is why it is said of the adept that he has the use of all things, but is dependent upon nothing.

20. These concepts are shadowed forth for those who have eyes to see in the symbolism of Hod. The Yetziratic Text declares that Hod is the Perfect Intelligence because it is the mean of the Primordial. In other words, it is power in equilibrium, for the word "mean" implies a position half-way between two extremes.

21. The concept of inhibited reaction and satisfaction foregone is expressed in the title of the Eight of Cups of the Tarot pack, whose secret name is "Abandoned Success." The suit of Cups, in the Tarot symbolism, is under the influence of Venus and represents the different aspects and influences of love. "Abandoned Success," the inhibition of the instinctive reaction which would give satisfaction—in other words, sublimation—is the key to the powers of Hod. But remember that sublimation is not the same thing as either repression or eradication, and it applies to the instinct of self-preservation as well as to the instinct of reproduction, with which it is exclusively associated in the popular mind.

22. The same concept reappears in the secret title of the Eight of Swords, which is "The Lord of Shortened Force." We get a clear image in these words of the checking, or braking of dynamic power in order that it may be brought under control.

23. In the Eight of Pentacles, which represents the nature of Hod manifesting on the material plane, we have the Lord of Prudence-again a checking and inhibiting influence. But all these three negative, inhibiting cards are summed up under the presidency of the Eight of Wands, which represents the action of the Sphere of Hod on the spiritual plane, and this card is called the Lord of Swiftmess.

24. We see, then, that it is through inhibitions and refrainings on the lower planes that the dynamic energy of the highest plane is rendered available. It is in the Sphere of Hod that the rational mind imposes these inhibitions on the dynamic animal nature of the soul; condensing them; formulating them; directing them by limiting them and preventing diffusion. This is the operation of the magic that works with symbols. By its means the free-moving natural forces are constrained and directed to ends that are willed and designed. This power of direction and control is only obtained by the sacrifice of fluidity, and Hod is therefore aptly said to be the reflection of Binah through Chesed.

25. Having considered the general principles of the Sphere of Hod, we are now in a position to consider its symbolism in detail.

26. The meaning of the Hebrew word Hod is Glory, and this suggests at once to the mind that in this, the first Sphere in which forms are definitely organised, the radiance of the Primordial is shown forth to human consciousness. Physicists tell us that light is only rendered visible as blue sky owing to its reflection from the particles of dust in the atmosphere. Absolutely dustless atmosphere is absolutely dark atmosphere. And so it is in the metaphysics of the Tree. The glory of God can only shine forth in manifestation when there are forms to manifest it.

27. The Magical Image of Hod affords a very interesting subject for meditation. Those who have grasped the significance of the preceding pages will see how well the form-and-force nature of magical working is summed up in this symbol of the being in whom are combined the male and female elements.

28. Hod is essentially the sphere of forms ensouled by the forces of Nature; and conversely, it is the sphere in which the forces of Nature take on sensible form.

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29. The Yetziratic Text has already been discussed at length, and to that discussion the reader can refer for its elucidation.

30. The God-name of Hod, Elohim Tzabaoth, God of Hosts, contains the hermaphroditic symbol in a very interesting way, for the word Elohim is a feminine noun with a masculine plural, thus indicating in the manner of the Qabalists that it represents a dual

type of activity, or force functioning through an organisation. All three Sephiroth in the Negative Pillar of the Tree have the word Elohim as part of the God name.

Tetragrammaton Elohim in Binah; Elohim Gebor in Geburah; and Elohim Tzabaoth in Hod.

31. The word Tzabaoth means a host or army, and 50 we get the idea of the Divine Life manifesting in Hod by means of a host of forms ensouled with force, in contradistinction to the fluidic activity of Netzach.

32. The assignation of the mighty Archangel Michael to Hod again gives us food for thought. He is always represented as trampling upon a serpent and piercing it with a sword, and frequently holds in his hand a pair of balances, symbolic of equilibrium and expressive of the same idea as the Yetziratic words, "Mean of the Primordial."

33. The serpent upon which the great Archangel treads is primitive force, the phallic serpent of the Freudians; and this glyph teaches us that it is the restrictive "prudence" of Hod which "shortens" primitive force and prevents it from overflowing its boundaries. The Fall, be it remembered, is represented on the Tree by the Great Serpent with seven heads which overpasses the bounds set for it and raises its crowned heads even unto Daath. It is very interesting to observe the manner in which the symbols weave in and out of each other, and reinforce and interpret each other's significance and yield their fruits to Qabalistic contemplation.

34. The Order of Angels functioning in Hod are the Beni Elohim, the Sons of the Gods. Again we have the concept of the "God of Hosts" or armies. One of the most important concepts of arcane science concerns the working of the Creator through intermediaries. The uninitiated and profane conceive of God as working as the labourer works, who adds brick to brick with his hands, fashioning the edifice; but the initiated conceive of God as working as the Great Architect of the Universe, designing His plans on the plane of archetypes; to Whom come the overseers, the archangels, for their instructions, ~hese last directing the armies of humble toilers who add stone to stone according to the archetypal plan of the Most High. Whenever did the architect designing the edifice work upon it with his two unaided hands? Never, not even when the universe was abuilding.

35. The Mundane Chakra, as we have already noted, is Mercury, and its symbolism as Hermes-Thoth we have already considered.

36. The Spiritual Experience assigned to this Sephirah is the Vision of Splendour, which is the realisation of the glory of God manifesting in the created world. The initiate of Hod sees behind the appearance of created things and discerns their Creator, and in the realisation of the splendour of Nature as the garment of the Ineffable he receives his illumination and becomes a co-worker with the Great Artificer. It is this realisation of the spiritual forces manipulating all manifestations and appearances which is the key to the powers of Hod as wielded in the Magic of Light. It is by making himself a channel for these forces that the Master of White Magic brings order into the disorder of the Spheres

of Unbalanced Force, not by deflecting the invisible powers to his personal will. He is the equilibrator of the unbalanced, not the arbitrary manipulator of Nature.

37. In this Sphere, which is the Sphere of Mercury-Hermes, god of science and books, how clearly can we see that the supreme virtue is truthfulness, and that the obverse aspect of this Sephirab is that which reveals Mercury in his aspect as the god of thieves and cunning rogues. In esoteric ethics it is realised that each plane has its own standard of right and wrong. The standard of the physical plane is strength; the standard of the astral plane is beauty; the standard of the mental plane is truth; and the standard of the spiritual plane is that of right

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and wrong as we understand the terms; therefore there is no ethic except in terms of spiritual value; all else is at best expediency. In the Sphere which is essentially the Sphere of the concrete mind how right it is that the Qabalab should give the supreme virtue as truthfulness.

38. The Correspondence in the Microcosm is given as the loins and legs, in accordance with the astrological ruling of the planet Mercury.

39. The symbols associated with Hod are given as the names and versicles and the apron. The names are the Words of Power wherein the magus sums up and evokes into consciousness the multiform potencies of the Beni Elohim. These names are by no manner of means arbitrary and barbaric vocables, without etymology or meaning. They are philosophical formulae. In some cases their interpretation is etymological, as in the case of the Egyptian deities, whose names are built up out of the names of potencies and symbols when used to indicate composite forces. In all systems of magic, however, which have their root in the Qabalah, the magical names are built up out of the numerical value of the consonants of whatever sacred alphabet is used; there is a Greek, an Arabic, and a Coptic Qabalah, as well as the better-known Hebrew one. These consonants, when replaced by the appropriate numerals, yield a number, which can be dealt with mathematically in many ways. Some of these ways are according to the methods of pure mathematics, the results being then translated back into letters again, and showing very interesting correspondences with the names of similar or related potencies. This is a very curious aspect of Qabalistic lore, and in the hands of competent exponents yields interesting results; it is, however, full of pitfalls for the unwary, for there is no limit to what it can be made to yield, and only a sound knowledge of first principles can tell us when the analogies are legitimate or otherwise, and prevent us from falling into credulity and superstition.

40. The versicles are mantric phrases, a mantra being a sonorous phrase which, when repeated over and over after the manner of a rosary, works upon the mind as a special form of auto-suggestion, the psychology of which is too complex to be entered upon now.

41. The apron has immediate associations for the initiates of Solomon the Wise; it is the characteristic garment of the initiate in the Lesser Mysteries, who is always deemed figuratively to be a craftsman, that is a maker of forms, and as the Sephirah Hod is the Sphere of the operations of the makers of magical forms, it will be seen that this symbolism is again apposite. The apron covers and conceals the Moon-centre, Yesod, concerning which we shall speak in its appropriate place. As has already been noted, Yesod is the functional aspect of the Pair of Opposites of the astral plane.

42. Concerning the four Eights of the Tarot pack, assigned to this Sephitah, we have already spoken on a previous page.

43. To sum up, then, in Hod we have the Sphere of formal magic as distinguished from simple mind power. The forms that are formulated thereon by the magician initiating the forces of nature are the Beni Elohim, or Sons of the Gods.

CHAPTER XXIV

YESOD

TITLE: Yesod, the Foundation. (Hebrew spelling: Yod, Samech, Vau, Daleth.)

MAGICAL IMAGE: A beautiful naked man, very strong.

SITUATION ON THE TREE: Towards the base of the Pillar of Equilibrium.

YETZIRATIC TEXT: The Ninth Path is called the Pure Intelligence because it purifies the Emanations. It proves and corrects the designing of their representations, and disposes the unity with which they are designed without diminution or division.

GOD-NAME: Shaddai el Chai, the Almighty Living God.

ARCHANGEL: Gabriel.

ORDER OF ANGELS: Kerubim, the Strong.

MUNDANE CHAKRA: Levanah, the Moon.

SPIRITUAL EXPERIENCE: Vision of the Machinery of the Universe.

VIRTUE: Independence.

VICE: Idleness.

CORRESPONDENCE IN THE MICROCOSM: Reproductive organs.

SYMBOLS: The Perfumes and sandals.

TAROT CARDS: The four Nines.**NINE OF WANDS:** Great strength.**NINE OF CUPS:** Material happiness.**NINE OF SWORDS:** Despair and cruelty.**NINE OF PENTACLES:** Material gain.**COLOUR IN ATZILUTH:** Indigo.**BRIAH:** Violet.**YETZIRAH:** Very dark purple.**ASSIAH:** Citrine, flecked with azure.**I**

I. The study of the symbolism of Yesod reveals two apparently incongruous sets of symbols. Upon the one hand

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we have the conception of Yesod as the foundation of the universe, established in strength; this is indicated by the recurrence of the idea of strength, as in the Magical Image of a beautiful naked man, very strong, the God-name of Shaddai, Almighty, the Kerubim, the strong angels, and the Nine of Wands, whose secret name is the Lord of Great Strength. But upon the other hand we have the Moon symbolism, which is very fluidic, in a continual state of flux and reflux, under the presidency of Gabriel, the archangel of the element of Water.

2. How are we to reconcile these conflicting concepts? The answer is to be found in the words of the Yetziratic Text, which says of the Ninth Path that it "purifies the Emanations. It proves and corrects the designing of their representations, and disposes of the unity with which they are designed without diminution or division." This concept is further illuminated by the nature of the Spiritual Experience assigned to Yesod, which is described as "the Vision of the Machinery of the Universe."

3. We get the concept, then, of the fluidic waters of chaos being finally gathered up and organised by means of the "representations" that were "designed" in Hod; this final "proving, correcting, and disposing of the unity" of these "representations" or formative images resulting in the organisation of the "Machinery of the Universe," the vision of which constitutes the spiritual experience of this Sephirah. In fact, Yesod might aptly be described as the Sphere of the Machinery of the Universe. If we liken the kingdom of earth to a great ship, then Yesod would be the engine-room.

4. Yesod is the sphere of that peculiar substance, partaking of the nature of both mind and matter, which is called the ~ther of the Wise, the Akasha, or the Astral Light, according to the terminology that is being used. It is not the same as the ether of the physicists,

which is the fire element of the Sphere of Malkuth; but is to that ether what that ether is to dense matter; it is, in fact, the basis of the phenomena which the physicist attributes to his empirical ether. The Ether of the Wise might, in fact, be called the root of the ether of physics.

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5. The material universe is an insoluble riddle to the materialist because he insists on trying to explain it in terms of its own plane. This is a thing that can never be done in any sphere of thought. Nothing can ever be explained in terms of itself, but only by being resumed in a greater whole. The four elements of the ancients find their explanation in a fifth, the Ether, as initiates have always maintained. For it is a doctrine of esoteric philosophy that any four visible states always have their root in a fifth, an invisible state. For instance, the Four Worlds of the Qabalists have their root behind the Veils of the Unmanifest. It is only by positing this unmanifest fifth, and assigning to it certain attributes deduced from the manifest four as being essential in the prime cause, that we are able to arrive at any understanding of the nature of the four. So do we find in Yesod the unmanifest fifth of the four elements of Malkuth, the fire of the ancients answering to the ether of the moderns, and earth, water, and air to the solid, liquid, and gaseous states of matter.

6. Yesod, then, must be conceived of as the receptacle of the emanations of all the other Sephiroth, as is taught by the Qabalists, and as the immediate and only transmitter of these emanations to Malkuth, the physical plane. As the Yetziratic Text says, it is the function of Yesod to purify the emanations, and to prove and correct them; consequently it is in the Sphere of Yesod that all operations are carried out which are designed for the correcting of the Sphere of dense matter, or in any way to dispose of its unity of design. Yesod, then, is the all-important Sphere for any magic which is designed to take effect in the physical world.

7. Now be it well noted that all Spheres operate according to their nature, and that that nature cannot in any way be altered by any magical or miraculous influence, however powerful; we can only "correct" the "designing" of the representations. The things represented remain constant. The conditions of the material world cannot therefore be arbitrarily disposed of, even by the highest spiritual force, as is believed by those who pray to God to intervene on their behalf, healing their diseases or giving rain upon earth; neither can they any more be influenced by the most powerful wizard with his spells. The only approach to Malkuth is through Yesod, and the approach to Yesod is through Hod, where the "representations" are "designed." Let us once and for all disabuse our minds of the idea that spirit can work directly upon matter; it never does so. Spirit works through mind, and mind works through the 'Ether; and the 'Ether, which is the framework of matter and the vehicle of the life-forces, can be manipulated within the limits of its nature, which are by no means inconsiderable. All miraculous and supernatural happenings, therefore, are brought about by the manipulation of the natural qualities of the 'Ether, and if we understood the nature of the 'Ether, we should understand the rationale of their production. We should no longer attribute them to the direct

intervention of God, or to the activities of the spirits of the departed, than we attribute nowadays the phenomena of combustion to the activities of phlogiston, which a previous generation believed to be the active principle of fire, whose presence or absence determined whether a given substance would burn or not. There are men living to-day who learnt about phlogiston in their school-days, and have seen the change of thought come about; equally, the day will come when men will look upon psychic phenomena and "spiritual" healing as we look upon phlogiston.

8. At the present state of our knowledge it is not possible to give a very full account of the nature of the Yesodic 'Ether. We can, however, state certain things about it that have been learnt by experience. Much has been learnt by experiments with ectoplasm, which is very close akin to it in nature; in fact, one might describe it as organic Ether, in contradistinction to the ether of physics, which is inorganic Ether. We know that ectoplasm takes on forms, and holds them and relinquishes them with equal readiness, showing that it is not the form which confines the life, but the life that determines the form. We likewise know that ectoplasm can be emanated and absorbed, though we do not know the conditions that

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govern this phenomenon. Ectoplasm is, in fact, a kind of ethereal protoplasm; and we might conceive of the {? YLtbCb} or Astral Light as bearing the same relationship to ectoplasin as ectoplasm bears to protoplasm.

9. But although we no more know the ultimate nature of the astral 'Ether than we understand the ultimate nature of electricity, nevertheless we know by observation that it possesses certain properties. We do not merely deduce these properties; we know they exist by experience, because they enable us to manipulate this subtle Substance in certain definite ways, within, as has already been explained, the limits of its own nature. Two of these properties are all-important to the work of the practical occultist, forming, in fact, the basis of his whole system.

10. The first of these properties is the capacity of the astral 'Ether to be moulded into forms by the mind; the second is the capacity of the astral 'Ether to hold the molecules of dense matter in its mesh-like lines of tension as in a rack of pigeon-holes. It may be asked) how do we know that the ether possesses these qualities, so vital to our magical hypothesis? We answer that the existence of these properties is the only explanation of the properties of living matter and conscious mind. We cannot explain either mind or matter in terms of themselves alone; we cannot explain mind without employing terms of sensation, and we cannot explain living matter without employing terms of consciousness. Sensation must always be an affair of both mind and matter inexplicable in isolation. To explain neural sensation we must posit a substance that is intermediate between mind and matter; to understand purposive movement we equally require the existence of such a substance-that is, which possesses the power to receive and hold the impress of thought and to influence the position in space of the atomic units of matter. These are the properties we assign to our hypothetical astral 'Ether, advancing the same

arguments in justification of this proceeding as have been accepted on behalf of a similar proceeding in the case of the ether of physics. We plead precedent for our hypothesis; and if the arguments in favour of the ether of physics are acceptable, it is difficult to see why an 'Ether should not be permitted to psychology. It is an old maxim that hypotheses should not be unnecessarily multiplied, but when an hypothesis such as that of ether has proved so fruitful, we are surely amply justified in experimenting with a similar one in the sister science of psychology. One thing is quite certain, psychology never made any real progress while it limited itself to the materialistic viewpoint and regarded consciousness as an epiphenomenon, that is to say as an irrelevant and purposeless by-product of physiological activity if anything in Nature can be called irrelevant and purposeless. Let us learn a lesson from coal-tar, the irrelevant and purposeless by-product of the production of gas-to be practically given away to anyone who wanted to tar a fence, subsequently found to be the source of most valuable chemicals, dye-stuffs, and drugs.

II

11. From the point of view of magic, Yesod is the all-important Sephirah, just as Tiphareth is the functional sphere of mysticism, with its transcendent contacts with the Supernal. If the Tree of Life be considered as a whole, it will be seen clearly that it works in triads. The Three Supernals having their correlatives on a lower arc in Chesed, Geburah, and Tiphareth. Anyone who has had experience of practical Qabalism knows that for all practical purposes Tiphareth is Kether for us while we tabernacle in this house of flesh, for no man may look upon the face of God and live. We can only see the Father reflected in the Son, and Tiphareth shows us the Father."

12. Netzach, Hod, and Yesod form the Lower Triad, overshadowed by Tiphareth as the Lower Self is overshadowed by the Higher Self. One might, in fact, say that the four lower Sephiroth form the Personality, or unit of Incarnation, of the Tree; the Higher Triad of Chesed, Geburah, and

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Tiphareth form the Individuality, or Higher Self, and the Three Supernals correspond to the Divine Spark.

13. It will be observed that although each Sephirah is considered to emanate its successor, the Triads are always represented, when once emanated and in equilibrium, as a Pair of Opposites manifesting in a Functional Third. In this, the Lower Triad, then, we find Netzach and Hod equilibrated in Yesod, which is conceived as receiving their emanations. But it also received the emanations of Tiphareth, and through Tiphareth, of Kether, because there is always a line of force working down a Pillar; consequently, as it received also from Netzach and Hod the influences that they in their turn have received from their respective Pillars, it may aptly be called, in the words of Qabalists, the

"receptacle of the emanations"; and it is from Yesod that Malkuth receives the influx of the Divine forces.

14. Yesod also is of supreme importance to the practical occultist, because it is the first Sphere with which he makes acquaintance when he commences to "rise on the planes," and lifts consciousness above Malkuth. Having trodden the terrible Thirty-second Path of the Tau or Cross of Suffering, and of Saturn, he enters Yesod, the Treasure House of Images, the sphere of Maya, Illusion. Yesod, considered by itself, is unquestionably the Sphere of Illusion, because the Treasure House of Images is none other than the Reflecting Aether of the Earth-sphere, and corresponds in the microcosm to the Unconscious of the psychologists, filled with ancient and forgotten things, repressed since the childhood of the race.

The Keys that unlock the doors of the Treasure House of Images and enable us to command its denizens are to be found in Hod, the Sphere of Magic. It is truly said in the Mysteries that no degree becomes functional until one has taken the next. Anyone who tries to function as a magician in Yesod soon learns his error, for although he can perceive the Images in the Treasure House, he has no word of power with which to command them. Therefore in initiation upon the Western Path, at any rare (I cannot answer for the Eastern, not knowing it), the grades of the Lesser Mysteries go straight up the Central Pillar to Tiphareth, and do not follow the line of the Lightning Flash. In Tiphareth the initiate takes the first grade of adepthood, and from there returns, if he so desires, to learn the technique of the magician relative to the Personality of the Tree, that is to say the macrocosmic unit of incarnation. If he does not desire this, but wishes to become free from the wheel of Birth and Death, he proceeds up the Central Pillar, which is also called by the Qabalists the Path of the Arrow, and passes over the Abyss into Kether. He who enters this Light cometh not forth again.

15. Yesod is also the Sphere of the Moon; therefore to understand its significance we must know something about the way in which the Moon is regarded in occultism. It is held by initiates that the Moon separated from the Earth at the period when evolution was on the cusp between the etheric phase of its development and the phase of dense matter. Those who are familiar with the terminology of astrology will know that the cusp is that phase between two signs wherein the influence of both is intermingled. The Moon, then, has something of the material in its composition, hence the luminous globe we see in the sky; but the really important part of its composition is etheric, because it was during the phase of evolution when life was developing the etheric form that the Moon had its heyday, and for this reason the phase is called by some occultists the Luna Phase of evolution. Those who want to know more of this subject will find it dealt with in *The Rosicrucian Cosmo-conception*, by Max Heindel, and *The Secret Doctrine*, by Mme Blavatsky. As the Qabalists use a different system of classification to the Vedantists, we cannot open up the vast subject of the "Rays and the Rounds" in these pages. It must suffice to give dogmatically certain facts known to occultists and indicate where the reader can find further information if he desires it.

16. The Moon and the Earth, according to the occult theory, share one etheric double. through their two physical bodies are separate, and the Moon is the senior partner; that

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is to say, in etheric matters the Moon is the Positive Pole of the battery, and the Earth the negative one. Yesod, as We have already seen, reflects the Sun of Tiphareth, which in its turn is Kether on a lower arc. Astronomers have long told us that the Moon shines by borrowed light, reflected from the Sun, and they are now beginning to hint that the Sun may receive its fiery energy from outer space. Translated into Qabalistic terminology, outer space would be the Great Unmanifest, and the Qabalists have taught this doctrine since the days when Enoch walked with God and was not, for G₀4 had taken him-in other words, he had received the initiation of Kether.

17. It will be seen from the above that Yesod-Luna is ever in a state of flux and reflux, because the amount of sunlight received and reflected waxes and wanes in a twenty-eight day cycle. Malkuth-Earth is also in a state of flux and reflux in a twenty-four hour cycle, and for the same reason. Likewise Malkuth-Earth has a three hundred and sixty-five day cycle, of which the phases are marked by the Equinoxes and the Solstices. It is the interacting set of these tides which is all-important to the practical occultist, because so much of his work depends upon them. The charts of these tides have always been kept secret, and some of them are exceedingly complex. As these concern the secret workings, the genuine and legitimate occult secrets, which are only given after initiation, they cannot be dealt with in these pages. Enough has been said, however, to indicate that certain tides in the lunar Ether exist and are important, and that students of the occult are probably wasting their time if they try to operate without the necessary charts.

18. These lunar tides play a very important part in the physiological processes of both plants and animals, and especially in the germination and growth of plants and the reproduction of animals, as witness the twenty-eight day lunar sexual cycle of the human female. The male has a sexual cycle based on the solar year, but in the artificially lit and heated houses of civilisation this cycle is not so marked, though the poet drew our attention to the fact that "In the spring a young man's fancy lightly turns to thoughts of love," and the reference has been found so apt that it is almost too hackneyed for quotation.

19. It is the light of the Moon which is the stimulative factor in these etheric activities, and as Earth and Moon share one etheric double, all etheric activities are at their most active when the Moon is at its full. Likewise, during the dark of the Moon, etheric energy is at its lowest, and unorganised forces have a tendency to rise up and give trouble. The Dragon of the Qliphoth raises his multiple heads. In consequence, practical occult work is best let alone during the dark by all but experienced workers. The life-giving forces are relatively weak and the unbalanced forces relatively strong; the result, in inexperienced hands, is chaos.

20. All psychics and sensitives are conscious of the set of these cosmic tides, and even those who are not avowedly sensitive are affected by them far more than is generally realised, especially in illness when the physical energies are low.

21. Not a great deal can be said concerning Yesod, because in her are hidden the keys of the magical workings. We must therefore content ourselves with elucidating the symbolism in a somewhat cryptic form, though he that hath ears to hear is at liberty to use them.

22. We have already noted the curious two-sided nature of Netzach and Hod, the magical image of Hod being a hermaphrodite, and Venus-Aphrodite sometimes being represented among the ancients as bearded. In Yesod again we meet with this dual symbolism, and yet again, as we shall see presently, in Malkuth. This indicates clearly that in these Sephiroth belonging to the lower levels of the Tree we must very definitely recognise a form and force side in each one. This comes out very clearly in both Yesod and Malkuth, to Which both gods and goddesses have to be assigned.

23. Yesod is essentially the Sphere of the Moon, and as such comes under the presidency of Diana, the moon-goddess of the Greeks. Now Diana was primarily a chaste goddess, ever-virgin, and when the over-presumptive Actaeon annoyed

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her he was torn to pieces by his own hunting-hounds. Diana, however, was represented at Ephesus as the Many-breasted, and regarded as a fertility goddess. Moreover, Isis is also a lunar goddess, as indicated by the lunar crescent upon her brow, which in Hathor becomes the cow-horns, the cow being among all peoples the especial symbol of maternity. In the Qabalistic symbolism, the generative organs are assigned to Yesod.

24. All this is very puzzling at first sight, for the symbols appear to be mutually exclusive. Carried a step further, however, we begin to find connecting links between the ideas.

25. The Moon has three goddesses assigned to her, Diana, Selene or Luna, and Hecate, the latter being the goddess of witchcraft and enchantments, and also presiding over child-birth.

26. There is also a very important moon-god, none other than Thoth himself, Lord of Magic. So then, when we find Hecate in Greece and Thoth in Egypt both assigned to the Moon, we cannot fail to recognise the importance of the Moon in matters magical. What thert is the key to the magical Moon, who is sometimes a virgin goddess and sometimes a fertility godders?

27. The answer is not very far to seek. It is to be found in the rhythmical nature of the Moon, and, in fact, in the rhythmical nature of sex-life in the female. There are times when Diana is many-breasted; there are times when her hounds tear the intruder to pieces.

28. In dealing with the rhythms of Luna we are dealing with etheric, not physical, conditions. The magnetism of living creatures waxes and wanes with a definite tide. It is

a thing that is not difficult to observe when one knows what to look for. It shows itself most clearly in relations between persons in whom magnetism is fairly evenly balanced. Sometimes one will be in the ascendant, and sometimes the other.

29. Now, it may be asked, if the Sphere of Yesod is etheric, why are the generative organs assigned to this sphere, for surely their function is physical, if anything is? The answer to that question is to be found in the knowledge of the subtler aspects of sex which appears to be entirely lost to the Western world. It cannot be entered upon in detail in these pages, and it must suffice to point out that all the more important aspects of sex are etheric and magnetic. We might liken it to an iceberg, five-sixths of whose bulk is below the surface. The actual physical reactions of sex form a very small proportion, and by no means the most vital portion of its functioning. It is owing to our ignorance of this that so many marriages fail to fulfil the purpose of the welding of two halves into a perfect whole.

30. We take no account of the magical side of marriage, despite the fact that the Church classes it as a sacrament. Now a sacrament is defined as an outward and visible sign of an inward and spiritual grace, and it is that inward and spiritual grace which is so seldom found in the marriage act of the Anglo-Saxon races, with their relatively frigid temperament and contempt for the body. That inward and spiritual grace which makes of marriage a true sacrament after its kind is not the grace of sublimation, or renunciation, or a purity of denial and abstention; it is the grace of the blessing of Pan in the joy in natural things so beautifully expressed by Walt Whitman in his poem-series, *Children of Adam*."

31. The assignation to Yesod of the perfumes and sandals is very significant. These two things play a very important part in magical operations. The sandals, or soft heelless Slippers that give free play to the foot, are always used in ceremonial work to tread the magical circle. They are as important a part of the equipment of the practical occultist as his rod of power. God said unto Moses, Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The adept makes holy ground for himself by placing upon his feet the consecrated sandals. The floor-cloth, of the appropriate colour and marked with the appropriate symbols, is also an important piece of lodge furniture. It is designed to concentrate the earth magnetism used in the

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Operation in the same way that the altar is the focus of the spiritual forces. Through our feet we pick up the earth magnetism; and when that magnetism is of a special kind) we use special slippers that shall not inhibit it.

32. The perfumes, too, are very important in ceremonial operations, for they represent the etheric side of the affair, Their psychological influence is well known, but the fine art of using them psychologically has been but little studied outside occult lodges. The use of perfumes is the most effectual way of playing on the emotions, and consequently of changing the focus of consciousness. How quickly do our thoughts turn away from

earthly things when the driftin~ smoke of incense comes to us from the high altar; how quickly do they return to them again when we get a whiff of patchouli from the next pew!

33. And in the four Tarot cards assigned to this Sephirab how clearly do we see the workings of the etheric magnetism appearing. There is Great Strength when we are on the earth-contacts and blessed of Pan; there is also Material Happiness; in fact, without the blessing of Pan there can be no material happiness because there is no peace of the nerves. On its negative side, however, are to be found the depths of Despair and Cruelty; but with the earth-contacts firm under our feet there comes Material Gain because we are adequate to deal with the material plane.

CHAPTER XXV MALKUTH

TITLE: Malkuth, the Kingdom. (Hebrew spelling: Mem, Lamed, Kaph, Vau, Tau.)

MAGICAL IMAGE: A young woman, crowned and throned.

SITUATION ON THE TREE: At the base of the Pillar of Equilibrium.

YETZIRATIC TEXT: The Tenth Path is called the Resplendent Intelligence because it is exalted above every head and sits upon the Throne of Binah. It illuminates the splendours of all the Lights, and causes an influence to emanate from the Prince of Countenances, the Angel of Kether.

TITLES GIVEN TO MALKUTH: The Gate. The Gate of Death. The Gate of the Shadow of Death. The Gate of Tears. The Gate of Justice. The Gate of Prayer. The Gate of the Daughter of the Mighty Ones. The Gate of the Garden of Eden. The Inferior Mother. Malkah, the Queen. Kallab, the Bride. The Virgin.

GOD-NAME: Adonai Malekh or Adonai ha Aretz.

ARCHANGEL: Sandalphon.

CHOIR OF ANGELS: Ashim, Souls of Fire.

MUNDANE CHAKRA: Cholem ha Yesodoth, Sphere of the Elements.

SPIRITUAL EXPERIENCE: Vision of the Holy Guardian Angel.

VIRTUE: Discrimination.

VICE: Avarice. Inertia.

CORRESPONDENCE IN THE MICROCOSM: The feet. The anus.

SYMBOLS: Altar of the double cube. The Equal-armed cross. The magic circle. The triangle of art.

TAROT CARDS: The four Tens.

TEN OF WANDS: Oppression.

TEN OF CUPS: Perfected Success.

TEN OF SWORDS: Ruin.

TEN OF PENTACLES: Wealth.

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COLOUR IN ATZILUTH: Yellow.

BRIAH: Citrine, olive, russet, and black.

YETZIRAH: Citrine, olive, russet, and black, flecked with gold.

ASSIAH: Black, rayed with yellow.

I

1. It will be observed that the conformation of the Tree falls naturally into three functional triangles, but that Malkuth participates in no such triangle, but stands apart, and it is said by the Qabalists that it receives the influences or emanations of all the other Sephiroth. But although Malkuth is the only Sephirah that does not participate in a triangle, it is also the only Sephirah that is represented as parti-coloured instead of a unit, for it is divided into four quarters, which are assigned to the four elements of Earth, Air, Fire, and Water. And although it is not functional in any triangle, it represents the end-results of all the activities of the Tree. It is the nadir of evolution, the outermost point on the outgoing arc, through which all life must pass before returning whence it came.

2. Malkuth is said to be the Sphere of Earth; but we must not make the mistake of thinking that the Qabalists meant by Malkuth only the terrestrial sphere. They meant also the Earth-soul-that is to say, the subtle, psychic aspect of matter; the underlying noumenon of the physical plane which gives rise to all physical phenomena. Likewise with the four elements. These are not earth, air, fire, and water as known to the physicists, but are the four conditions in which energy can exist. The esotericist distinguishes these from their mundane counterparts by referring to them as the Air of the Wise, or the Earth of the Wise, as the case may be. That is to say, the Element of Air or of Earth as it is known to the initiate.

3. The physicist recognises the existence of matter in three states. Firstly, as solid, wherein the particles of which it is composed adhere firmly to each other; secondly, liquid, in which the particles move freely over each other; thirdly - gaseous, in which the particles all try to get as far away from each other as possible, or in other words to diffuse. These three modes of matter correspond to the three elements of Earth, Water, and Air, and electrical phenomena corresponds to the element of Fire. Esoteric Science classifies all phenomena manifesting upon the physical plane under these four headings, as giving the best clue to the real understanding of their nature ; and it recognises that any given force can pass from one stage to another under certain conditions, just as water can exist in a state of ice and steam as well as its normal fluidity.

4. The esotericist sees in Malkuth the end-result of all operations; not until the Pairs of Opposites have achieved the settled equilibrium which gives the state of Earth, or coherence, can they be said to have completed any given cycle of experience. When this is achieved, they build a permanent vehicle of manifestation and stereotype its reactions; the machinery of expression thus evolved becomes self-regulating, and will continue to function with the minimum of attention, just as the human heart opens and shuts its valves with perfect regularity in response to a stereotyped cycle of nervous impulses and the pressure of the blood.

5. The great point to remember in connection with Malkuth is that herein is achieved stability. It is in the inertia of Malkuth that its virtue lies. All the other Sephiroth are in varying degrees mobile; even the Central Pillar only achieving equilibrium in function, just as a tight-rope walker achieves it

6. Like all the other Sephiroth, Malkuth can only be under-stood when considered in relation to its neighbours. But in this case there is Only one neighbour~Yesod. No understanding of Malkuth can be arrived at save through an understanding of Yesod.

7. For while Malkuth is essentially the sphere of form, all coherence of parts, save simple mechanical stresses and electromagnetic attractions and repulsions, depend upon the functions of Yesod. And Yesod, though it is essentially a form-giving Sephirab, depends for the manifestation of its activities upon the sub~tance provided by Malkuth. The forms of Yesod are such stuff as dreams are made of till they have picked up

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the material particles of Malkuth to body forth their forms. They are systems of stresses into whose framework the physical particles are built.

8. And equally with Malkuth, it is inanimate matter until the powers of Yesod ensoul it.

9. We should conceive of the material plane as the Outward and visible sign of invisible etheric activity. Malkuth, in its prime essence, is only known to the instruments of the physicist. It goes without saying that where there is life, there is Yes od, because Yesod is the vehicle of life; but it should also be realised that where there is any kind of electrical

activity or conductivity, whether of crystals, metals, or chemicals, there is Yesodic force in function. It is this fact which makes certain substances suitable for use as talismans, because they will take a charge of astral force.

10. It is not possible in these pages to go into a detailed study of esoteric physics; enough must be said, however, to give the student an understanding of the principles underlying this concept of the material world, which sees it as visible drapery upon an invisible framework.

11. The exact nature of the relationship between Yes od and Malkuth must be clearly understood, because it is all-important for practical occult work. Yesod is, of course, the form-giving principle, and whatever form is built up in its Sphere will be bodied forth in the Sphere of Malkuth unless it contains incompatibles, for it will tend to draw to itself the conditions of material expression. Material particles, however, are extremely resistant and unresponsive in their nature, and it is only by working upon the most tenuous aspect of matter, to which initiates give the name of the Element of Fire, that Yesodic forces can produce any effects. Once a response can be obtained from this Elemental Fire, the other Elements can in their turn be influenced.

12. Elemental Fire, however, is a kind of over-state of matter with which only the most advanced physics has any acquaintance. It might best be called a state of relationship rather than a thing in itself. Elemental Air might be described as a capacity to achieve these relationships, and as such, is the vital principle of physical life; for it is only in so far as matter has a capacity for Organisation that organic substance is possible. Elemental Water, the Water of the Wise, is just plain protoplasm; and Elemental Earth is inorganic matter.

13. Now each of these types of organised force and reaction-capacity has its own very definite nature, from which it will depart no hair's-breadth for any force in the manifested cosmos. But as there are definite interrelations of influence and expression between these four elemental states, it is possible, by using their influence one over the other, to achieve results which for want of understanding are called magical. It is, of course, the method of magic to manipulate these tenuous elemental forms; but it is also the method of life to do the same thing, and if magic is to be anything more than auto-suggestion, it must use the methods of life—that is to say, it must work through the intermediation of protoplasm, for protoplasm, in its curious web-like structure, carries the subtle magnetic force of the Fire of the Wise, transmitted through elemental air. In other words, the operator has to use his own body as a self-starter; for it is the magnetism of his own protoplasm that supplies the basis of manifestation of any force that is being brought through into the Sphere of Malkuth. Carried to its logical conclusion, this is the principle of generation, whether of protozoa or spermatozoa.

14. The modern concept of matter approximates very closely to that which has been held by esoteric science from time immemorial. What our senses perceive are the phenomena attributable to activities of different types of force, usually in organisation and combination. Only through an understanding of the nature of these forces is the nature of

matter to be understood. Exoteric science is dealing with the problem by refining its concept of matter till there is no substance left in it. What the physicist now knows as matter is very far removed from the obvious.

15. The esotericist, approaching the problem from the opposite direction, points out that matter and mind are two

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sides of the same coin, but that there comes a point in one's investigation when it is profitable to change over terminology, and talk of forces and forms in terms of psychology, as if they were conscious and purposive. This, he says, enables us to deal with the phenomena we encounter much better than we can do if we limit ourselves to terms only applicable to inanimate matter and blind, undirected force. We must always, by the nature of our intellect, use analogy as a help to understanding; if the analogies we use on this level of the investigation are the analogies of inanimate matter, we shall find them so inadequate as to be very limiting and misleading, and darkeners of counsel in general.

16. If, however, we use the terminologies of life and intelligence and purposive will, duly diluted to the requirements of the very rudimentary state of development of that wirm which we have to deal, we shall find we have an analogy which is illuminating instead of limiting, and which will lead on to advancement in understanding.

17. It is for this reason that the esotericist personifies the subtler forces and calls them Intelligences. He then proceeds to deal with them as if they were intelligent, and he finds that there is a subtle side of his own nature and consciousness which responds to them, and to which, he fondly believes, they respond. At any rate, whether the response is mutual or not, his powers of dealing with them are, by this means, greatly extended beyond those which he possesses when he regards them as "a fortuitous concourse of uncorrelated incidents."

II

18. Malkuth is the nadir of evolution, but it should be looked upon, not as the ultimate depth of unspirituality, but as the marking-buoy in a yacht race. Any yacht that puts about on to the homeward course before it has rounded the marking-buoy is disqualified. And so it is with the soul. If we try to escape from the discipline of matter before we have mastered the lessons of matter, we are not advancing heavenwards, but suffering from arrested development. It is these spiritual defectives who flock from one to another of the innumerable wildcat uplift organisations that come to us from the Far East and the Far West. They find in cheap idealism an escape from the rigorous demands of life. But this is not a way of advancement, but a way of retreat. Sooner or later they have to face the fence and clear it. Life brings them up to it again and again, and presently begins to use

the whip and spur of psychological sickness; for those who will not face life, dissociate; and dissociation is the prime cause of most of the ills that mind is heir to.

19. If we study the lessons of history we shall get much light on moral and spiritual problems from an unexpected angle. We see that all civilisation and inspiration arose in the East; a point to which those who are of Eastern race or follow an Eastern tradition point proudly, saying that the West must sit at the feet of the East if it is to learn the secrets of life.

20. Now it cannot be denied that there are many things, especially the more recondite aspects of psychology, concerning which the East knows a great deal more than the West, and which we should be wise to learn; but it also cannot be denied that, having originated in the East, the growing-point of evolution is now to be found in the West, and that for every advance in the art of living on this terrestrial planet, the East must look to the West unless it is content to go back to the spinning-wheel standard of life. But let it not be forgotten that with the primitive standard of life goes also the primitive standard of death. A primitive culture can only support a Sparse population. A great many people have got to die, mostly the old and the young. When we return to Nature, she deals with us after her own manner with her red tooth and claw. The unsoftened impact of Nature is not a pleasant thing. When human beings get too thick on the ground, she Wipes them out with disease and starvation. With the white man's civilisation goes the white man's sanitation. By refraining from all action one may achieve release from the bondage of the body more quickly and effectually than one

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bargains for, if among the actions refrained from are those connected with communal cleanliness in a densely populated land.

21. The Greeks understood the principle of Malkutli better than did anybody else, and they were the founders of the European culture. They taught us to see beauty in perfect proportion and function, and nowhere else, The frieze of figures upon the Grecian urn turned the mind of Keats to the contemplation of ideal Truth and Beauty. There can be no higher ideal than this for the finite mind to contemplate, for in it the Law and the prophets are lifted far above the grim forbiddings of the Mosaic code into the inspiration of an ideal to be pursued.

22. It is in the Sphere of Malkuth that civilisation has wrought for the last thousand years. It does not need any astrologer to tell us that the Great War marked the end of an epoch, and that we are now in the dawn of a new phase. According to Qabalistic doctrine, the Lightning Flash, having come down the Tree till it ends in Malkuth, is now replaced by the symbolism of the Serpent of Wisdom, whose coils loop upwards on the Paths till its head rests beside Kether. The Lightning Flash represents the unconscious descent of force, building the planes of manifestation, passing from active to passive and back again in order that equilibrium may be maintained. The Serpent coiling upon the Paths represents the dawn of objective consciousness and is the symbol of initiation; by the

Path whereon the initiates have gone, ahead of their time, evolution is beginning to go, taking with it the race as a whole. It is now becoming normal for the average man to do what only the initiates used to do.

23. We see the growing-point of evolution, then, beginning to rise out of Malkuth and reach out towards Yesod. This means that science, both pure and applied, is passing beyond the study of inanimate matter and is beginning to take account of the etheric and psychic side of things. This changing phase is visible all around us for those who can read the signs of the times. We see it in medicine, in international relationships in industrial organisation. Last, and most reluctantly, we see it inaking itself felt in the sciences of physiology and psychology, which cling tenaciously to a materialistic explanation of all things, and especially the life-processes, even after physics, which avowedly deals with inanimate matter, has abandoned the materialistic position and talks in terms of mathematics.

24. The occult division of Malkuth into the Four Elements gives us a very valuable key. We should regard matter as we know it as Earth of Malkuth. The different types of physical activity, whether in molecules or masses, can be classified under the two headings of anabolism and katabolism, that is to say the building-up and the breaking-down processes; these can be classified in esoteric terminology as the Water or Air of Malkuth, and whatever is said by esoteric philosophy or pagan mythology in relation to these elements will be applicable to these two metabolic processes and fonctions. The Fire of Malkuth is that subtle electro-magnetic aspect of matter which is the link with the processes of consciousness and life, and to it all life-myths apply.

25. When this principle of classification is understood, the terminology of the alchemists becomes less recondite and absurd, for it is seen that the classification into Four Elements really refers to four modes of manifestation on the physical plane. This method of classification is of very great value, because it enables the relationship and correspondence between the physical plane and the life-processes behind it to be readily seen. It is especially important in the study of physiology and pathology, and in its practical application it is a most important key to therapeutics. The more advanced physicians are beginning to feel their way towards this position, and the classifications of Paracelsus are being quoted to-day by more than one leader of medical thought. The concept of diathesis or constitutional predisposition is receiving attention. Psychotherapy, again, is beginning to see that the old classification into the four temperaments affords a useful guide to treatment, and that it does not do to handle everyone in the same way; nor yet that similar results always spring from similar causes

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in the realms of mind, because temperament intervenes and falsifies the results. For instance, apathy in the phlegmatic type may simply mean boredom; whereas the same degree of apathy in the sanguine type may mean a complete breakdown of the whole personality. The analogies between material and mental things can be very misleading; whereas the analogies between mental and material things can be very enlightening.

26. The four elements correspond to the four temperaments as described by Hippocrates, the four Tarot suits, the twelve signs of the Zodiac, and the seven planets. If the implications of these statements are worked out, it will be seen that herein are contained some very important keys.

27. The Element of Earth corresponds to the Phlegmatic Temperament; the suit of Pentacles; the signs of Taurus, Virgo, and Capricorn; and the planets Venus and Luna.

28. The Element of Water corresponds to the Bilious Temperament; the Suit of Cups; the signs of Cancer, Scorpio, and Pisces; and the planet Mars.

29. The Element of Air corresponds to the Choleric Temperament; the suit of Swords; the signs of Libra, Gemini, and Aquarius; and the planets Saturn and Mercury.

30. The Element of Fire corresponds to the Sanguine Temperament; the suit of Wands; the signs of Aries, Sagittarius and Leo; and the planets Sol and Jupiter.

31. It will be seen, then, that if we classify mundane affairs and phenomena in terms of the Four Elements, we shall immediately see their relationship to astrology and the Tarot. Now classification is the stage that immediately follows observation in scientific method. A very great deal of scientific work simply consists in these two processes; in fact, for the rank and file of science these represent the total range of their activities. If science is limited to these two activities, as it would be if we listened to our more pedestrian scientists, it would be no more than a compiling of lists of natural phenomena, as if the brokers were in on the universe. But the imaginative scientist, who alone is worthy of the name of research worker, uses classification not so much as a means of putting things away tidily, but to enable him to recognise relationships.

32. From the imaginative scientist who perceives to the philosophic scientist who interprets is but a step; and from the philosophical scientist who interprets in terms of causation to the esoteric scientist who interprets in terms of purpose, and so links science to ethics, is but another step. It is the tragedy of Esoteric Science that its exponents have nearly always been inadequately equipped upon the plane of Malkuth, and consequently unable to co-ordinate their results with those obtained by workers in other fields. As long as we rest content with this state of affairs we shall continue to have muddle-headed thinking and credulous assumptions as our inalienable lot. Esoteric Science needs to observe the rule of the yacht race, and make each magical operation round the marking-buoy of Malkuth before it is reckoned to have achieved completion.

33. Let us now interpret this simile from the point of view of technical occultism. Every magical operation is designed to bring power down the planes into the reach of the operator, who then applies it to whatever ends he may design. Many operators are content if they can obtain purely subjective results—that is to say, a sense of exaltation; others aim at the production of psychic phenomena. It should be recognised, however, that no operation is completed until the process has been expressed in terms of Malkuth, or, in other words, has issued forth in action on the physical plane. If this is not done, the force

that has been generated is not properly "earthed," and it is this loose force left lying around that causes the trouble in magical experiments. It may not cause trouble in a single experiment, as few operators generate enough power to cause anything, let alone trouble; but in a series of experiments the effect may be cumulative, and result in the general Psychic upheaval and run of bad luck and queer happenings so often reported by experimenters. It is these sort of things that give experimental magic a bad name, and lead to its being regarded as dangerous and compared to drug addiction. The

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true analogy, however, would be with the dangers of X-ray research in its early days. It is faulty technique that gives rise to trouble, as it always must when active potencies are being handled. Perfect your technique and you get rid of Your troubles and have a very potent force available for use.

III

34. The only means of transition from Yesod to Malkuth is through the mediumship of living substances. Now there are various degrees of livingness. The esotericist recognises life wherever there is organised form, for he says that life alone is the organiser of form, though in what are popularly called inorganic substances the proportion of life is very small, and in some cases infinitesimal. In some forms of inorganic matter, however, there is a by no means negligible proportion of life, just as in plants there is a by no means negligible proportion of intelligence. It is only recent advances in experimental work, notably those of Sir Jagindranath Ilbose, that have demonstrated this fact, but it has long been known empirically to the practical occultist. He has always made use of crystalline and metallic substances as storage arteries of subtle forces. He has always regarded silk as an insulator. He has, in fact, availed himself of the properties of the same substances that the electrician employs to-day. The best talismans are considered to be disks of pure metal engraved with suitable devices and kept wrapped in silk of a colour appropriate to the force with which the talisman is charged. A precious stone, which is of course a coloured crystal, is a very important part of certain operations, because it is held to act as a focus for the force. It is also a very important part of certain types of wireless receivers. The influence of colours on mental states is now well recognised. No worker is allowed to work for a lengthy period in the red light rooms of the manufacturers of photographic supplies, because it is recognised that such workers are liable to emotional disquiet and even temporary mental unbalance. All these things we are rediscovering by means of modern scientific method and its instruments, but they were well known to the ancients, and their practical applications were worked out to an extent that is not dreamed of to-day, save among the few who are popularly known as "cranky."

35. Plants also we find credited with a varying degree of "psychic activity." This is especially attributed to aromatic plants. The ancients had an elaborate system of attribution of plants to the different forms of subtle force. Some of these, of course, are

fantastic, but there are certain broad principles which give guidance. Wherever we find a plant traditionally associated with any deity we may be fairly certain that that plant has been proven to have affinities with the type of force that that deity represents. It may be that the association appears to our modern eyes to be superficial and irrational, such associations as Freud has shown us that the dreaming mind employs; but the worshippers of the deity, if the association is hallowed by tradition, will have built up the psychic connection between the plant and the force, and as in all such traditional associations, once established, the link is easily recoverable by those who know how to make use of the constructive imagination. Whether there is any intrinsic relationship between the nature of the plant and the nature of the force to which it is assigned, as in the case of the rose to Venus and the lily to the Virgin Mary, such a relationship is speedily established by the worshippers of a cult and equally speedily recoverable by those who follow in their footsteps, even after a lapse of centuries. Therefore for all practical purposes there is such a relationship, not only in relation to the plants assigned to a particular deity, but in relation to animals as well.

36. An attribution which has especial practical importance is that of perfumes and colours. The colour attributions have already been given in the tables at the head of each chapter. Concerning the perfumes, it is less easy to lay down hard and fast rules, as the available perfumes are almost countless, and the forces in practical working often tend to run one into the

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other. For instance, it is difficult, and in fact undesirable, to keep the forces of Netzach separated from those of Tiphareth, or those of Hod from Yesod, or Yesod from Malkuth; and anyone who tries working Geburah without Gedulah would burn his fingers.

37. Perfumes are used not only to enable the deity to manifest, but to tune the imagination of the operator. To this latter end they are most efficacious, as anyone will discover for themselves if they try to work a ceremony without the appropriate perfume. With inexperienced operators it is advisable to dispense with the use of perfumes in case the psychic effect is too drastic for comfort or convenience.

38. Broadly speaking, we can divide perfumes into those which exalt consciousness and those which stir the subconscious to activity. Of those which exalt consciousness the aromatic gums stand by themselves, and these are employed exclusively in the manufacture of ecclesiastical incense. In addition to these, certain essential oils possess similar properties, especially those which are aromatic and astringent rather than sweet and spicy. These substances are of value in all operations in which the aim is increased intellectual clarity or exaltation of the mystical type.

39. The perfumes that awaken the subconscious mind are of two types, the Dionysiac and the Venusian. The Dionysiac odours are of the aromatic, spicy type, such as smouldering cedar- or sandal-wood or pine-cones. The Venusian odours are of a sweet, cloying nature, such as vanilla. In actual practice these two types of odours shade one into the other, and

characteristic flower odours are to be found in both divisions. In the practical work of compounding the perfumes a blend of ingredients is almost always employed, as they enhance each other. Many perfumes which by themselves are crude and acrid, or cloying and sickly, become admirable when blended.

40. It has been said that synthetic perfumes are useless for magical work. In my experience this is not the case, provided the essence is of good quality. Good synthetic essences are indistinguishable from the natural products save by chemical tests. As the value of perfumes is psychological, their action being upon the operator, not upon the power invoked, the chemical nature of the substance is immaterial provided one gets the appropriate effect.

41. The same applies to precious stones, rank heresy though it be to say so. All one needs is a crystal of the appropriate colour, and whether it is a Burmese ruby or a Burma one makes no difference to anything except one's bank balance. That the ancients knew this is witnessed by the fact that in the lists of precious stones sacred to various deities alternative gems are always given. For instance, Crowley, in "777" gives pearls, moon-stones, crystal, and quartz as all being sacred to the moon-forces, and the ruby or any red stone as sacred to Mars.

42. It is believed by the occultist that the mental concentration of a current of will, backed by the imagination, has an effect upon certain crystals, metals, and oils. He makes a use of this property in order to conserve in them forces of a particular type so that these forces can be readily re-awakened at will, or even exercise their influence all the time by means of a steady emanation. Most ceremonial depends in some degree at least upon the principle of the consecrated magical weapons. It is noteworthy that all the more important equipment of a church is always consecrated before it is taken into use. Whether this consecration is effective is not a matter of opinion. Any good psychic will readily distinguish between consecrated and unconsecrated objects, provided, of course, that the consecration has been effectual. It is a matter of experience with any practical occultist that a very definite change takes place in him when he takes his accustomed magical instruments in hand or puts on his accustomed robes. He can do with these what he cannot do without them. He also knows that it takes time to "break in" a new magical instrument. It is interesting to note in this respect that I am quite unable to write anything about the "Mystical Qabalah" without my ancient and battered "Tree

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of Life" beside me. It is also interesting to note that when this Tree of Life, which was originally prepared for me by someone else, became so dingy as to be almost undecipherable, I repainted it myself, and found thereafter that it immediately took on a marked increase in magnetism: thus bearing out the old tradition that one should always prepare one's magical weapons as far as possible with one's own hands.

43. The great problem in the practical working is to bring things through to the Sphere of Malkuth. Many methods are described by the ancients - with how much truth one has no

means of knowing. How far were actual materialisations obtained by the method of blood-sacrifice described by Virgil, and how far did the exalted imagination of the participants in these awe-inspiring rites supply the basis of manifestation?

44. But whatever may be the facts, the holocausts of the ancients are not a practicable method for the modern experimenter to follow. The basis of the idea, however, lies in the fact that freshly shed blood gives off ectoplasm. There are, of course, materialising mediums who also give off ectoplasm without the shedding of blood. But those who give off an appreciable quantity are few and far between. When a number of psychically developed people are gathered together in a circle for the purpose of evocation they may, between them, give off sufficient ectoplasm to form the necessary basis for physical phenomena. Such a method is not without its difficulties, not to say risks, and the esotericist, who is a philosopher rather than an experimenter, seldom makes use of it. It is sufficient for him if he gets manifestations in the Sphere of Yesod and perceives them with the inner vision.

45. The only satisfactory channel of evocation is the operator himself. In the Egyptian method of evocation, known as the assumption of the god-forms, the operator identifies himself with the god and offers himself as the channel of manifestation. It is his own magnetism that bridges the gulf between Malkuth and Yesod. There is no other method so satisfactory, for the amount of magnetism in a living being is far greater than in any metal or crystal, however precious.

46. This ancient method is also known to us under another name; it is called by moderns, mediumship. When the spirit speaks through the entranced medium, precisely the same thing is happening as happened in ancient Egypt when the priest with the mask of Horus spake with the voice of Horus.

47. When we consider the microcosmic Tree, the physical body is Malkuth; the etheric double is Yesod; the astral body is Hod and Netzach; and the higher mind is Tiphareth. Whatever the higher mind can conceive can readily be brought through into manifestation in the subjective Malkuth. We do better to rely upon this method of evocation rather than the extraneous devices of extruded ectoplasm or the outpouring of vital fluids, even if this latter device were practicable in our modern civilisation.

48. The best magical weapon is the magus himself, and all other contrivances are but a means to an end, the end being that exaltation and concentration of consciousness which makes a magus of an ordinary man. "Know ye not that ye are the temple of the living God?" said a Great One. If we know how to use the symbolic furniture of this living temple, we have the keys of heaven in our hands.

49. The key to this use is given in the microcosmic attributions of the Tree. Interpreting these in terms of function, and function in terms of spiritual principles, we can unlock the door of the Storehouse of Force. The best and most complete manifestation of the power of God is through the energised enthusiasm of the trained and dedicated man. We would be wiser if we looked for the end-result of a magical operation to come about through

natural channels rather than to expect an interference with the course of Nature-an expectation that in the very nature of things is doomed to disappointment.

50. Let us make this clear by illustration. Supposing we desire to heal sickness, we should, working by the method of the Tree, employ a rite or meditation of Tiphareth. But

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are we, for this reason, to limit our operations to the Sphere of Tiphareth and require the healing to be a purely Spiritual healing, as do the Christian Scientists? Or shall we modify our method sufficiently to allow of the laying on of hands and the anointing with oil, which are operations of the Sphere of Yesod, designed to conduct magnetic force? Or shall we, which appears to me the wiser method, make use of an operation of Malkuth also, thus bringing the power steadily down the planes into manifestation without break or gap in the transmutation and conduction?

51. And what is an operation of the Sphere of Malkuth? It is simply action on the physical plane. In an invocation of healing, therefore, I think we do better to invoke the Great Physician to manifest His power to us through the human physician, for that is the natural channel, than to rely upon a spiritual force for which the only channel of evocation is the spiritual nature of the patient, who may or may not be able to rise to the occasion.

52. That great spiritual forces can be brought to bear effectually upon the healing of our diseases is beyond question, but they must have a channel of manifestation; and why be at great pains to build a psychic one when there is a natural one ready to hand? God moves in a mysterious way His wonders to perform when natural law is a sealed book to us; but when we understand the ways of Nature's working, we see that God moves in a perfectly natural way, through the regularly established channels; the difference between the supernatural and the natural does not lie in the channels of manifestation that are used, but in the amount of power that comes through them. Not in quality but in quantity does the flow of power alter when spiritual forces are successfully invoked.

53. The whole problem of Malkuth is a problem of channels and connecting links. The rest of the work is done by the mind on the subtler planes; the real difficulty lies in the transition from the subtle to the dense, for the subtle is so ill-equipped to work on the dense. This transition is effected by means of the magnetism of living things, whether organic or inorganic. *C'est le dermier par q~ co~te* in magical operations.

IV

54. Three ideas issue from a contemplation of the Yetziratic Text related to Malkuth~the concept of the Resplendent Intelligence which illuminates the splendour of all the

Lights; the relationship between Malkuth and Binab; and the function of Malkuth in causing an influence to emanate from the Angel of Kether.

55. It may seem a curious idea that Malkuth, which is the material world, should be the illuminator of the Lights; we can understand this, however, if we refer to the analogy of physics, which tells us that the sky only appears blue and luminous owing to the reflection of light from the innumerable dust particles floating in the atmosphere; absolutely dustless air is unilluminated, and our sky would have the darkness of interstellar space if it were not for these dust particles. We also learn from the study of physics that we see objects solely by means of the rays of light they reflect from their surfaces. When there is little or no reflection, as with black cloth, it is almost invisible in a dim light, a property made much use of by conjurers and illusionists.

56. It is the formative, concreting function of Malkuth which finally renders tangible and definite what was, upon the higher planes, intangible and indefinite, and this is its great service to manifestation and its characteristic power. All the Lights, that is to say the emanations of all the other Sephiroth, become illuminated, visible, when reflected from the concrete aspects of Malkuth.

57. Every magical operation must come through to Malkuth before it can be reckoned to have attained completion, for only in Malkuth is the force finally locked home into form. Therefore all magical work is better carried out in the form of a ritual performed on the physical plane, even if the operator is working alone, than simply as a form of meditation operating upon the astral plane only. There must be something

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upon the physical plane, even if it be no more than lines drawn on a talisman, or the writing of signs upon the air, which brings the action through to the plane of Malkuth. Experience proves that an operation so terminated is a very different matter to an operation which begins and ends on the astral.

58. The relationship between Malkuth and Binah is very clearly indicated in the titles assigned to both these Sephiroth. Binah is the Superior Mother and Malkuth the Inferior Mother. As we have already seen, Binah is the primordial Giver of Form. Malkuth being the Sphere of Form, the relationship is obvious. That which had its inception in Binah has its culmination in Malkuth. This point gives us an important clue by means of which to guide our researches among the ramifications of the polytheistic pantheons. The Qabalistic system is explicit concerning the doctrine of Emanations, whereby the One unfolds into the Many, and the Many are reabsorbed into the One. No other system is specific upon this point, though in all of them it is hinted under the guise of genealogies. The begettings and matings of the gods and goddesses, by no means always in holy wedlock, give definite indication of the implicit doctrines of emanation and polarity, and are not merely ribald phantasies of primitive man, creating the gods in his own image and likeness.

59. A careful comparison of the information that has come down to us concerning the rites by which the ancients worshipped their many gods soon reveals that the clear-cut myths so delightfully retold for children have little bearing on the actual religion of the folk who used them as the means of expression for spiritual teachings. The gods and goddesses melt one into the other in the most perplexing fashion, so that we get the Bearded Venus, and Hercules, of all persons, arrayed in female clothes.

60. It is clear from a study of ancient art that the persons and characteristics of the various gods and goddesses were used as a form of picture-writing to indicate definite abstract ideas, of which the convention was well understood by the priesthood. Having to deal with an illiterate population for the most part, for learning was limited to a very few in those days, they wisely said, Look on this symbol and think about this story; you may not know what it means, if you are looking in the right direction, the direction whence light arises; and in proportion as you are able to receive it, light will flow into your soul if you contemplate these ideas. It is probable to the point of certainty that the illumination given in the Mysteries included the elucidation of the metaphysics of these myths.

61. Persephone, Diana, Aphrodite, Hera, all exchange their symbols, functions, characteristics, and even subordinate titles in a bewildering manner in Greek myths and art. Likewise do Priapos, Pan, Apollo, and Zeus. The best we can say of them is that all the goddesses are Great Mothers and all the gods are Givers of Life; the difference between them lying not in function but in the level upon which they function. A distinction is drawn between the Celestial Venus and the goddess of earthly love of the same name; the discerning can see an equal distinction, and an equal underlying identity, between Zeus the All-Father, and Priapos, equally addicted to fatherhood, but after another manner, the one being earthly where the other is celestial. Nevertheless, they are not two gods, but one god: just as Binab and Malkuth are not two distinct types of force, but the same force functioning on different levels. This is the key to the understanding of the significance of phallic worship, which plays so important a part in all ancient and primitive faiths, a part so little understood by their scholastic interpreters. Its real meaning is the bringing down of the godhead into manhood in the hope of taking manhood up into godhead. A process which is also the basis of the Freudian therapy.

62. The statement that Malkuth causes an influence to emanate from the Angel of Kether further bears out this idea. We see that the Great Mother, which is Malkuth, polarises with the All-Father, which is Kether.

63. This classification, however, is too simple to serve us adequately, whether we are reducing a pagan pantheon to

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its simplest terms or dealing with the chances and changes of personal life. But in the four quarters, or elements, into which Malkuth is divided we find the key that we need.

64. These four elements are said to be the Earth, Air, Fire, and Water of the Wise-that is to say, four types of activity. They are represented in the notation of esoteric science by four different types of triangle. Fire is represented by a triangle point upwards; Air by a similar triangle with a bar across it, thus indicating that Air may be esteemed as akin in nature to Fire, but denser. In fact, we should not go far wrong if we called Air, Negative Fire, or Fire, Positive Air. Water is represented by a triangle point downwards, and Earth by the same triangle with a bar across it; and to these two symbols the same principles apply as to their predecessors.

65. Supposing, then, we consider the Fire triangle as representing unconditioned force and the Air triangle as representing conditioned force, the Earth triangle as representing totally inert form and the Water triangle as representing an active type of form, we have another mode of classification available. In the most ancient myths, the air, or space-god, is the parent of the sun, celestial fire, and water is the matrix of earth. This comes out clearly on the Central Pillar of the Tree of Life, where Kether, space, overshadows TipLareth, the sun-centre, and the watery Yesod, the moon-centre, overshadows the earthy Malkuth.

66. Or supposing we arrange the symbols composing the glyph after another manner, which it is the glory of the Tree that it enables us to do, and place them as the four Elements, citrine, olive, russet, and black, in the sphere of Malkuth, and consider the life-force descending from Kether as operating after the manner of an alternating current of electricity, which the doctrine of alternating polarity teaches us to do, we find that force will sometimes be flowing from Malkuth to Kether, and sometimes from Kether to Malkuth.

67. Now this is an all-important point when applied to the microcosm, for it teaches us that we need to be in circuit with the Earth-soul just as much as with the God of Heaven; there is an inspiration that rises up from the unconscious quite as much as there is an inspiration that flows down from the superconscious.

68. This comes out clearly in the Greek myths, wherein we find such positive earth-forces as Pan, who, by virtue of his goat-symbolism, cannot be assigned otherwise than to the Sphere of Earth, for Capricorn is the most earthy of the earthy triplicity. Pan represents the positive magnetism of the earth uprushing in its return to the All-Father. Ceres, on the other hand, or many-breasted Diana, who are both very earthly Venuses and far from virgin, represent the final earthmg of the heavenly force in dense matter. Hera, who has been called the Celestial Venus or heavenly Aphrodite, represents the return of the uprushing earth-force to heaven, and is eath-positive on a celestial level.

69. These are things difficult to elucidate to those who have not seen the sun at midnight. They yield much to meditation, but little to disputation.

70. In the Sphere of Malkuth are worked all divinations. Now the object of any method of divination is to find a set of things on the physical plane which correspond accurately and comprehensively to the invisible forces in the same way that the movements of the hands of a clock correspond to the passage of time.

71. For revealing general trends and conditions it is agreed by universal experience of those who have studied such matters that astrology is the best system of correspondences. But for obtaining an answer to a single question it is not sufficiently specific, for too many factors may come in to modify the result. The initiated diviner, therefore, makes use of the more specific systems, such as divination by the Tarot or geomancy, when he wants to obtain an answer to a specific question.

72. But it is of little use to go into a shop and buy a pack of Tarot cards unless there is the knowledge necessary to build

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up the astral correspondences to each card. This takes time, as there are seventy-two cards to work with. Once it is done, however, the operator can take the cards into his hands with a considerable degree of confidence that his subconscious mind, whatever that may be, will all unwittingly deal the cards that refer to the matter in question. Exactly how the shuffle and deal is affected we do not know, but one thing is certain, when the Great Angel of the Tarot has been contacted, the cards are remarkably revealing.

73. Having considered the general principles of the Sphere of Malkuth, we are now in a position to study its special symbolism with profit.

74. It is called the Kingdom—in other words, the sphere ruled by the King—and the King is the title of Microprosopos, who consists of the six central Sephiroth, excluding the Three Supernals. We may regard Malkuth, or the material Sphere, as the sphere of manifestation of these six central Sephiroth, which themselves are emanated by the Three Supernals. Everything then, ends in Malkuth, even as everything begins in Kether.

75. The Magical Image of Malkuth is a young woman, crowned and veiled; this is the Isis of Nature, her face veiled to show that the spiritual forces are hidden within the outer form. This idea is also present in the symbolism of Binah, which is summed up in the concept of "the outer robe of concealment." Malkuth, as is clearly set forth in the Yetziratic Text, is Binah upon a lower arc.

76. Now Binah is called the Dark Sterile Mother, and Malkuth is called the Bride of Microprosopos, or the Bright Fertile Mother, and these correspond to the dual aspects of the Egyptian moon-goddess as Isis and Hathor, Isis being the positive aspect of the goddess, and Hathor the negative aspect. In Greek symbolism these would correspond to Aphrodite and Ceres. Now Aphrodite is the positive aspect of the female potency, for be it remembered that under the law of alternating polarity that which is negative on the outer planes is positive on the inner, and *vice versa*. Aphrodite, the Celestial Venus, is the

giver of magnetic stimulus to the spiritually negative male; it is because her function is not understood in modern life that so much is wrong with modern life. Binab, the higher aspect of Isis, is, however, barren, because the positive pole is always the giver of the stimulus, but never the producer of the result. The Malkuth aspect of Isis is the Bright Fertile Mother, the goddess of fecundity, thus indicating the end-result of the operation of Isis on the physical plane.

77. The situation of Malkuth at the foot of the Pillar of Equilibrium places it in the direct line of the descent of power from Kether, transmuted in Daath, the Invisible Sephirab, and passing on to the planes of form *via* Tiphareth. This is the Path of Consciousness, whereas the two Side Pillars are Paths of Function; but the two Side Pillars also converge on Malkuth *via* the Thirty-first and Twenty-ninth Paths. Consequently everything ends in Malkuth.

78. We who are incarnated in physical bodies are standing in Malkuth, and when we set out upon the Way of Initiation our route lies up the Thirty-second Path to Yesod. This Path, straight up the Central Pillar, is called the Path of the Arrow, which is shot from Qesheth, the Bow of Promise; it is by this route that the mystic rises upon the planes; the initiate, however, adds to his experience the powers of the Side Pillars as well as the realisations of the Middle Pillar.

79. This aspect of the Central Pillar is expressed in the Yetziratic Text wherein it states that Malkuth causes an influence to emanate from the Prince of Countenances, the Angel of Kether.

80. The additional titles assigned to Malkuth bring out its attributes clearly. It is regarded as the Gate and the Mate. These two ideas are in essence one idea, for the womb of the Mother is the Gate of Life. It is also the Gate of Death, for birth into the plane of form is death to higher things.

81. Malkuth is also said to be Kallah, the Bride of Microprosopos, and Malkah, the Queen of Malekh, the King. This clearly indicates the function in polarity that prevails between

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the planes of form and the planes of force; the planes of *form* being the female aspect, polarised and made fertile by the influences of the planes of force.

82. The God-name in Malkuth is Adonai Malekh, or Adonai ha Aretz, which titles mean, the Lord who is King, and the Lord of Earth. Herein we clearly see the assertion of the supremacy of the One God in the Kingdoms of Earth, and every magical operation, wherein the operator takes power into his own hands, should commence with the invocation of Adonai to indwell his temple of earth and rule therein, that no force may break from its allegiance to the One.

83. Those who call upon the Name of Adonai call upon God made manifest in Nature, which is the aspect of God adored by initiates of the Nature Mysteries, whether Dionysian or Isiac-which concern the different ways of opening super-consciousness *via* subconsciousness.

84. The archangel is the great angel Sandalphon, who is sometimes called by Qabalists the Dark Angel; whereas Metatron, the Angel of the Countenance, is the Bright Angel. These two angels are held to stand behind the right and left shoulders of the soul in its hours of crisis. They might be taken to represent good and bad karma. It is in reference to the function of Sandalphon as the Dark Angel presiding over the Karmic Debt that Malkuth is called the Gate of Justice and the Gate of Tears. It has been said by a wit, with more truth than he knew, that this planet was actually some other planet's hell. It is in very fact the sphere in which karma is normally worked out. Where there is sufficient knowledge, however, karma can be worked out deliberately on the subtler planes, and this method is one of the forms of spiritual healing..

85. The Order of Angels assigned to Malkuth are the Ashim, the Souls of Fire, or Fiery Particles, of which Mme Blavatsky says some very interesting things. A Soul of Fire is in actual fact the consciousness of an atom; the Ashim therefore represent the natural consciousness of dense matter; it is these which bestow on it its characteristics. It is these Fiery Lives, these infinitesimal electrical charges, which are for ever weaving backwards and forwards with tremendous activity in the background of matter and form its basis. Everything that we know as matter builds up on this groundwork. It is with the help of these Fiery Lives that certain types of magic are worked. There are but few who can work such magic, for the denser the plane to be manipulated, the greater must be the power of the Magus who commands it.

86. The Mundane Chakra of Malkuth is the Sphere of the Elements. These we have already considered in such detail as is possible in these pages.

87. The Spiritual Experience of Malkuth is the Vision of the Holy Guardian Angel. Now this angel, which according to the Qabalists is assigned to each soul at birth and companions him till death, when it takes him into its keeping and presents him before the face of God for judgment, is in actuality the Higher Self of each one of us, which builds up around the Divine Spark that is the nucleus of the soul and endures for an evolution, sending down a process into matter at each incarnation to form the basis of the new personality.

88. When the Higher Self and the Lower Self become united through the complete absorption of the lower by the higher, true adepthood is gained; this is the Great Initiation, the Lesser Divine Union. It is the supreme experience of the incarnate soul, and when this takes place, it is freed from any compulsion to rebirth into the prison-house of flesh. Thenceforth it is free to go on up the planes and enter into its rest, or, if it so elects, to remain within the earth-sphere and function as a Master.

89. This, then, is the spiritual experience which is assigned to Malkuth-the bringing down of the Godhead into manhood, just as the spiritual experience of Tiphareth is the taking up of manhood into the Godhead.

90. The especial virtue of Malkuth is said to be Discrimination. This idea is further carried out in the curious symbolism of the ancients which declared the correspondence in the

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microcosm to be with the anus. Whatever in life is effete has to be excreted, and the macrocosmic excretion is into the Qliphothic spheres which depend below Malkuth, whence the cosmic excreta cannot return to the planes of organised form until they find balance in equilibrium. There is, there-fore, in the Qliphothic world, a sphere which is not Hell, but Purgatory; it is a reservoir of disorganised force emanated from broken-up forms, cast out from evolution; it is Chaos upon a lower arc. It is from this reservoir of force that is accustomed to form, and therefore organises readily, that the Shells, or imperfect entities, build up their vehicles. It is also said to be drawn upon for the lower types of magic of an evil kind. The tendency of such forces as are available in the Qliphothic sphere must always be to assume once more such forms as they were accustomed to before they were disintegrated and reduced to their primal state; as these forms were at least out of date, if not actively evil, it naturally follows that this matter of chaos is not a desirable substance to work in; and had best be left there till its purification is complete and it has filtered back through the Sphere of Earth by the natural channels, and been drawn once again into the stream of evolution. It is for this reason that all the underworld cults and the evocation of the departed are undesirable, for the forms the manifesting entities assume must be built in part at least of this substance of Chaos.

91. It is the especial virtue of Malkuth, then, to act as a kind of cosmic filter, casting out the effete and preserving that which still retains its usefulness.

92. The characteristic vices of the functioning of Malkuth are said to be avarice and inertia. It is easy to see how the stability of Malkuth can be overdone, and so give rise to sluggishness and inertia. The concept of avarice, though not so obvious upon the surface, soon yields its significance to investigation; for the over-retentiveness of avarice is a kind of spiritual costiveness, the exact opposite of the discrimination which rejects the excreta of life through the cosmic anus into the cosmic cesspool of the Qliphoth. It is interesting to note that Freud declares that the miser is invariably constipated, and associates the dream of money with faeces.

93. One of the most important things we have to do before we can rise out of the limitations of life in Malkuth and breathe a wider air, is to learn how to let go; how to sacrifice the lesser to the greater and so buy the pearl of great price. It is discrimination which enables us to know which is the lesser value that has to be given up in order to obtain the greater, for there is no gain without sacrifice. What we do not realise is that

every sacrifice should yield a substantial profit in treasure laid up in heaven where neither moth nor rust do corrupt; otherwise it is mere useless waste.

94. We have already noted one of the correspondences assigned to Malkuth in the microcosm. It is also said, however, that Malkuth corresponds to the feet of the Divine Man. Here again we have an important concept; for unless the feet are firmly planted on Mother Earth, no stability is possible. There are altogether too many top-heavy mystics who like to think that the Divine Man ends at the neck like a cherub, and give no place to the generative organs of Yesod, or the anus of Malkuth. They need to learn the lesson that the heavenly dream taught to St Peter, that nothing which God made is unclean unless we allow it to become so. We should recognise the Divine Life in all its functions, and so bring the manhood up into Godhead and sanctify it. Cleanliness is next to godliness, especially internal cleanliness. If we evade and avoid a thing, how are we to keep it clean and wholesome? The taboos of a primitive people have been altogether overdone in our civilised life, with disastrous consequences to the health and wholesomeness of humanity.

95. The symbols of Malkuth are the altar of the double cube and the equal-armed cross, or cross of the elements.

96. The altar of the double cube is symbolic of the Hermetic maxim, "As above, so below," and teaches that what is visible is the reflection of what is invisible, and corresponds with it exactly. This cubical altar is the altar of the Mysteries, in contradistinction to the table-altar, which is the altar of the

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Church. For the table-altar stands in the east, but the cubical altar stands in the centre. It is said to be in proper proportion when it is the height of the navel of a six-foot man, and its breadth and depth are half its height.

97. The equal-armed cross, or cross of the elements, represents the four elements in balanced equilibrium, which is the perfection of Malkuth. It is represented on the Tree by the division of Malkuth into four quarters, coloured citrine, olive, russet, and black, with the citrine towards Yesod and the black towards the Qliphoth; the olive towards Netzach and the russet towards Hod. These are the reflections of the Three Pillars and the Qliphothic sphere, dulled and tempered by the veil of earth.

98. Thus are all things summed up in Malkuth, though seen in a glass darkly, by reflection, and not face to face.

99. The four Tarot cards yield curious results when subjected to meditation in the light of what we know about Malkuth. The Ten of Wands is called the Lord of Oppression; the Ten of Cups, the Lord of Perfected Success; the Ten of Swords, the Lord of Ruin; and the Ten of Pentacles, the Lord of Wealth.

100. As we have already seen, it is in Malkuth that spiritual forces come to their fulfilment on the plane of form, and by taking these completed forms, and "sacrificing" them, we can translate them back into spiritual potencies.

101. These four Tarot cards, it will be observed, are alternately good and bad in their significance; in fact, the Ten of Swords is said to be the worst card in the pack to divination. There is a curious alchemical doctrine which has a bearing on this point. It is taught that the signs of the planets are compounded out of three symbols - the solar disk, the lunar crescent, and the cross of corrosion or sacrifice; and these symbols, rightly interpreted, give the key to the alchemical nature of the planet and its practical use in the Great Work of transmutation. For instance, Mars, in whose symbol the cross surmounts the circle, is said to be outwardly corrosive, but inwardly solar; Venus, in which the circle surmounts the cross, is said to be outwardly solar, but inwardly corrosive, or in the words of Scripture, sweet in the mouth, but in the belly bitter.

102. In these four Tarot tens the same principle is seen to prevail. Each card represents the working of a certain type of spiritual force on the plane of dense matter. The most spiritual of these cards, the ten of the suit whose ace is said to be the Root of the Powers of Fire, is called the Lord of Oppression. This teaches us that the higher spiritual forces are apt to be outwardly corrosive when operating upon the plane of matter. The powers of Fire, at their highest potency in the ten of Wands, are a refining fire. "As gold is tried in the furnace, so the heart must be tried by pain."

103. On the other hand, all the symbolism of the suit of Cups, or Chalices, shows the Venusian influence very clearly; it is in this suit we find the Lords of Pleasure, Material Happiness, and Abundance. But we also find the Lords of Illusory Success, Abandoned Success, and Loss in Pleasure, which shows clearly that this suit, though outwardly solar, is inwardly corrosive.

104. Swords, again, are under the Martian influence, and the Lord of Ruin shows the total sacrifice of all material things.

105. But in Pentacles, earth of earth, the position is again reversed, and we find that the ten of Pentacles is the Lord of Wealth.

106. It will be seen, therefore, that those cards which are of suits primarily spiritual in nature are outwardly corrosive on the physical plane; and those cards of suits that are primarily material in nature are outwardly solar, or beneficent on the material plane. This teaches a very useful lesson, and gives a very important key when used in those systems of divination which are designed to give discernment of the spiritual influences operating in a case.

107. All mundane affairs rise and fall like the waves of the sea, crest following trough, and trough following crest in rhythmical progression; therefore, when any mundane

condition is at either its zenith or nadir we know that a change of tide is to be expected in the near future. This knowledge is embodied in many popular sayings, such as "It's a long lane that has no turning," and "The darkest hour is before the dawn." Harriman, the great American millionaire, said that he made his fortune by always buying on a falling market and selling on a rising one-which is the exact opposite to what everyone else tries to do. Nevertheless, it is a farsighted proceeding, for a boom always topples over into a depression, and a depression issues forth into a boom. This has happened so often even within living memory that one would have thought speculators would have learnt the lessons of history, but they never do. It was a knowledge of this fact that enabled the Fraternity of the Inner Light to be piloted steadily amidst the post-war difficulties, and come through without having to curtail any of its activities. There are times when it is necessary to be modest in order to be solvent; but there are times when one can launch out boldly, despite all outward seeming, because one knows that the tide is rising under one.

108. These four cards, then, give a very true insight into the nature of the operation of forces in Malkuth, and when they turn up in a divination, one always prepares for the outward gold to turn to corrosion, and the outward corrosion to turn to gold sooner or later, and one takes in or spreads one's sails accordingly.

109. This is the true use of divination-to enable one to discern the spiritual forces concerned in any happening, and act accordingly. Of what use, then, is the divination performed by one who has not spiritual discernment? And can one expect to find spiritual discernment in the hack occultist who gives so much for half-a-crown, and so much more for ten shillings? Spiritual things are not done in this way. Among the ancients, divination was a religious rite, and so it should be among us, if it is not to bring a trail of bad luck in its wake.

CHAPTER XXVI THE QLIPHOTH

I. In a previous chapter we have referred to the Qliphoth, the evil and averse Sephiroth; the time has now come to study them in detail, even though "these are awful forms, dangerous even to think upon."

2. It may be asked why, since these forms are reputed to be so dangerous even to think about, it is necessary to study them. Were it not better to turn the mind away from them and prevent the images of such evil forces from formulating in consciousness? In answer to this question we may cite the precepts of Abramelin the Mage, whose system of magic is the most potent and complete that we possess. According to his system, the operator, after a prolonged period of purification and preparation, evokes not only the angelic forces, but also the demoniac ones.

3. A good many people have burnt their fingers with the system of Abramelin, and the reason is not far to seek; for if we examine their records we find that they have never followed the system in its entirety, but picked out a ceremony here and an invocation there for performance as the mood took them. Consequently Abramelin's system has got a bad name as being a singularly dangerous formula; whereas, performed in its entirety, it is a singularly safe one, because it deals with all the reactions of the invoked forces under what might be termed laboratory conditions and neutralises them.

4. Whoever attempts to work with the positive aspect of a Sephirah must remember that it also has a negative aspect, and unless he can maintain the necessary equilibrium of forces, that negative aspect is liable to come uppermost and swamp the

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operation. There is a point in every magical operation when the negative aspect of the force comes up to be dealt with, and unless dealt with will lure the experimenter into the pit which he has digged. It is a sound magical maxim not to invoke any force unless you are equipped to deal with its aversive aspect.

5. Dare you invoke the fiery energy of Mars (Geburah) into your nature unless you have sufficiently purified and disciplined yourself to be sure that you can prevent the Martian force from going to extremes and leading to cruelty and destructiveness? If you have any insight into human nature at all, you must be aware that everyone has the faults of his qualities—that is to say, if he is vigorous and energetic he is liable to fall into cruelty and oppression; if he is calm and magnanimous he is liable to the temptations of *laissez-faire* and inertia.

6. The Qliphoth are aptly termed the evil and aversive Sephiroth, for they are not independent principles or factors in the cosmic scheme, but the unbalanced and destructive aspect of the Holy Stations themselves. There are, in fact, not two Trees, but one Tree, a Qliphah being the reverse of a coin of which the obverse is a Sephirah. Whoever uses the Tree as a magical system must perforce know the Spheres of the Qliphoth, because he has no option but to deal with them.

7. It is only upon the plane of Atziluth that there is but one Name of Power associated with a Sephirah, and that is the Deity Name. To the archangel corresponds the devil, and to the choir of angels the cohort of demons, and the Sephirothic Spheres have their correspondence in the Infernal Habitations.

8. The student must carefully distinguish between what the occultist calls positive and negative evil. This is a very important point in esoteric philosophy, and a failure to realise its significance leads into far-reaching practical errors and cripples the whole life and work of the initiate, or, for the matter of that, of any human being who is endeavouring to develop a modicum of free-will and self-governance. It is a point which is but little understood, but it is a singularly important point in practice, because it influences so immediately our outlook, judgment, and conduct.

9. Positive evil is a force which is moving against the current of evolution; negative evil is simply the opposition of an inertia which has not yet been overcome, or of a momentum which has not yet been neutralised. Let us make these definitions clear by an example. The natural conservatism of a mature mind is regarded as evil by the would-be reformer; the natural iconoclasm of youth is regarded as evil by the administrator who has established his system. Nevertheless, we cannot dispense with either of these opposing factors if society is to be maintained in a healthy state; between them we achieve a steady progress that neither disorganises society nor permits it to sink into inertia and decay. Both these factors are indispensable to social welfare, yet either of them, unchecked, would lead to harm.

10. We cannot consider either of them, then, as a social evil unless it is overdone. We should therefore, in the terminology of esoteric philosophy, classify conservatism as negative evil when considered from the standpoint of the reformer, and iconoclasm as negative evil when considered from the standpoint of the conservative.

11. Positive evil is a different matter. It may be of the nature of an iconoclasm carried too far that descends into sheer anarchy; or of conservation carried too far, and becoming class privilege and vested interest militating against the general welfare. Or it may take the form of actual political corruption, which destroys the efficiency of the administrative machine; or of social corruption, such as organised prostitution or child-labour, which undermines the health of the body politic.

12. The conservative impulse and the radical impulse will both draw to themselves those who are in sympathy with their viewpoints, and their supporters will soon organise themselves into political parties; these parties are not evil save in the

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prejudiced eyes of their political opponents; the main body of the nation opposes and supports them impartially and turn about, recognising that they represent compensating factors. Equally, the corrupt and criminal elements in society will tend to organise a Tammany Hall of their own. Now the Conservative and Radical parties might be likened to Chesed and Geburah respectively; Tammany Hall might be compared to the Qliphah corresponding to Geburah, the Burning and Contending Forces; and the organised Diehards to the Qliphah of Chesed, the Permitters of Destruction.

13. Negative evil is the practical corollary of the principle of Equilibrium. Equilibrium is the result of the balance of contending forces; consequently they must pull one against the other. We must not make the mistake of classing one of a pair of contending forces as good and the other as evil; to do so is to fall into the fundamental heresy of dualism.

14. The instructed and enlightened expositors of all religions regard dualism as a heresy; it is only ignorant adherents of a faith who believe in the conflict between light and darkness, spirit and matter, which shall eventually result in the triumph of the god and the total abolition and elimination of all opposing influences. Protestant Christianity forgets

that Lucifer is the Light-bearer, Satan a fallen angel, and that Our Lord did not limit His ministrations to humanity, but descended into Hell and preached to the spirits in prison. We cannot deal with evil by cutting it off and destroying it, but only by absorbing and harmonising it.

15. In all our calculations and conceptions we must carefully distinguish between the resistance of the compensating Sephirah and the influence of the corresponding Qliphah. The two Trees, Divine and Infernal, Sephirothic and Qliphothic, are usually represented as they would appear if the obverse Tree were a reflection of the Celestial Tree in a mirror at its base, reaching downwards in proportion as the other reaches upwards. We should get a better concept if we conceived of the two glyphs as inscribed upon either side of a sphere, so that if a pendulum swinging between Geburah and Gedulah (Mars and Jupiter) overreached itself in either direction it would commence to circle round to the reverse side of the globe and come into the sphere of influence of the corresponding averse Sephirah. If it swung too far towards Geburah (Severity) it would come into the Sphere of the Burning and Destroying Forces and of Hatred; if it swung too far in the direction of Mercy it would come into the Sphere of the Permitters of Destruction, and there is much significance in that name.

16. The mystic tells us that it is his aim to work in the sphere of pure spirit without any alloy of earth, and therefore he calls upon the Name of God alone; but the occultist replies As long as you are in a body of earth you are a child of earth, and spirit for you cannot be without alloy. When you call upon the love of God it cannot come to you save through a Redeemer. The Sphere of the Redeemer is Tiphareth and its archangel is Raphael, the healer, for do we not recognise the influence of the Redeemer through its healing influence upon body and soul? But the reverse of the Redeemer who harmonises are the Zourmiel, the Disputers, "the great black giants ever working against each other." Do we not see their influence in the harsher doctrines of Christianity, in the idea of everlasting punishment under the dominion of the Devil as contrasted with everlasting reward under the dominion of the vengeful and venal Jehovah? If these are not Dual Contending Forces, what are they? Modern religious thought makes a great error in not re-ising that one can have too much of a good thing.

17. The only time when there is perfect equilibrium of force is during a Pralaya, a Night of the Gods. Force in equilibrium is static, potential, never dynamic, because force in equilibrium implies two opposing forces which have perfectly neutralised each other and thus rendered each other inert, inoperative. Upset the equilibrium, and the forces are freed for action, change can take place; growth, evolution, organisation can occur. There is no possibility of progress in perfect equilibrium; it is a state of rest. At the end of a

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Cosmic Night it is said that equilibrium is overset, and in consequence an outflowing of power takes place once more and evolution begins again.

18. The equilibrium of the universe may best be likened to the swing of a pendulum rather than the grip of a clamp. It is not *held* immobile, and there is all the difference in the world between those two concepts. For in poise there is always a slight vibration, a push~pull between the opposing forces that holds it steady; it is a stability, not of inertia, but of strain.

19. This is represented on the Tree by the two Pillars of Mercy and Severity which pull against each other. Geburah (Severity) pulls against Gedulah (Mercy). Binah (Form) pulls against Chokmah (Force). If this counter-pull ceased, the universe would collapse, as a man who is pulling on a rope collapses if the rope breaks. We must clearly realise that this tension, this resistance against which we have to strain in whatever we may be doing, is not evil; it is the necessary counterpoise of whatever force we are employing.

20. As was pointed out in a previous chapter, each Qliphah arose primarily as an emanation of unbalanced force in the course of the evolution of the corresponding Sephirah. There was a period when the forces of Kether were overflowing to form Chokmah, and the Second Path was in process of becoming, but not yet fully established; therefore Kether must have been out of equilibrium-overflowing but not yet compensated. We see this phenomenon of the pathological transition stage clearly exhibited in the case of the adolescent who has ceased to be a child under control, and has not yet become an adult and self-controlled.

21. It was this inevitable period of unbalanced force, the pathology of transition, that gave rise to each Qliphah in turn. It follows then that the solution of the problem of evil and its eradication from the world is not to be achieved through its suppression, cutting off, or destruction, but through its compensation and consequent absorption back into the Sphere whence it came. The unbalanced force of Kether, which gave rise to the Dual Contending Forces, must be neutralised by a corresponding increase in the activity of Chokmah, Wisdom.

22. The unbalanced force of each Sephirah then, which arose unchecked during the temporary phases of disequilibrium that occur periodically in the course of evolution, forms the nucleus around which were organised all the thought-forms of evil arising in the consciousness of sentient beings or through the operation of blind forces that happen to be out of equilibrium, each kind of inharmony seeking its own place. It will follow, then, that what was at first a mere overplus of a force, both pure and good in its intrinsic nature, may, if not compensated, become in the course of ages a highly organised and developed centre of positive and dynamic evil.

23. An example will once again help us to make this clear. An overplus of the necessary energy of Mars (Geburah), the energy that budes inertia and clears away that which is effete and outworn, would be certain to occur during the period prior to the emanation of Tiphareth, the Redeemer. As soon as emanated, the Redeemer would compensate the seventies of Geburah, even as Our Lord said: "A new law give I unto you. Ye shall no longer say, an eye for an eye and a tooth for a tooth . . ." Now this uncompensated severity of Geburah gave us the jealous God of the Old Testament and all the religious

persecutions that have ever been done in His unbalanced Name. It forms the Qliphah of Geburah, and every cruel and oppressive nature is in sympathy with it. To its Sphere goes all the overplus of the force they emanate that is not absorbed by the opposing force in the universe—all the unslaked revenge, all the unsatisfied lust of cruelty; and these forces, whenever they find a channel of expression opening up, use through it. Consequently the man who gives way to cruelty soon finds that he is not merely expressing the impulses of his own undeveloped or misshapen nature, but that a great force like a stream in space is urging him on, driving him from one outrage to another till finally he loses his self-control and discretion, and is swept away to self-destruction by some incautious expression of his impulses.

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24. Whenever we make ourselves the channel of any pure force, that is to say any force which is single and undiluted by ulterior motives and secondary considerations, we find that there is a river in space behind us—the stream of the corresponding Sephirothic or Qliphothic forces that is finding a channel through us. It is this that gives the single-minded zealot his abnormal power.

CHAPTER XXVII

CONCLUSION

1. Having ended my study of that portion of the Holy Qabalah which is concerned with the Ten Sephiroth upon the Tree of Life, I can find no other words to say than: "The little done, the undone vast".
2. This book will, I hope, be followed by other books. The Twenty-two Paths form a system of mystical psychology, being concerned with the relationship between the soul of man and the universe. As the Ten Sephiroth, being concerned with the Macrocosm, are the key to illumination, so are the Twenty-two Paths, being concerned with the relationship between Macrocosm and Microcosm, the key to divination; and divination, taken in its true sense, is spiritual diagnosis, a very different matter to fortune-telling.
3. The Spheres of the gods upon the Tree is also a matter of profound interest and immediate practical application, for they give the key to the rites that were performed as a means, and a very effectual means, of contacting and equilibrating those different forces that are personalised under the names of the gods.
4. All these things, however, require detailed knowledge, and that can only be got together gradually. It is more than one pen can do unaided, and I should welcome the correspondence of those who are interested in these subjects, not as research into antiquity, but as living forces that come home to men's business and bosoms.
5. All that remains to us of ceremonial in the West is in the hands of the Church, the Masons, and the producers of cabaret. All three are effectual after their kind: the Church

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evoking love of God; Masonry evoking love of man; and cabaret evoking love of women.

6. Viewed as a means of invoking the spirit of God, ceremonial is pure superstition; but viewed as a means of evoking the spirit of man, it is pure psychology, and that is how I view it. It is a lost art in the West, but an art that is well worth reviving.

7. In these pages I have given the philosophical basis on which this art rests. Its practical application depends not only upon technical knowledge; but upon the development of certain powers in the mind by careful and prolonged training, of which the first is the power of concentration, and the second the power of visual imagination. It is concerning the power of the visual imagination that we are so lamentably ignorant in the West. Coue' just missed the turning when he sought in prolonged attention a substitute for spontaneous emotion.

DIAGRAMS

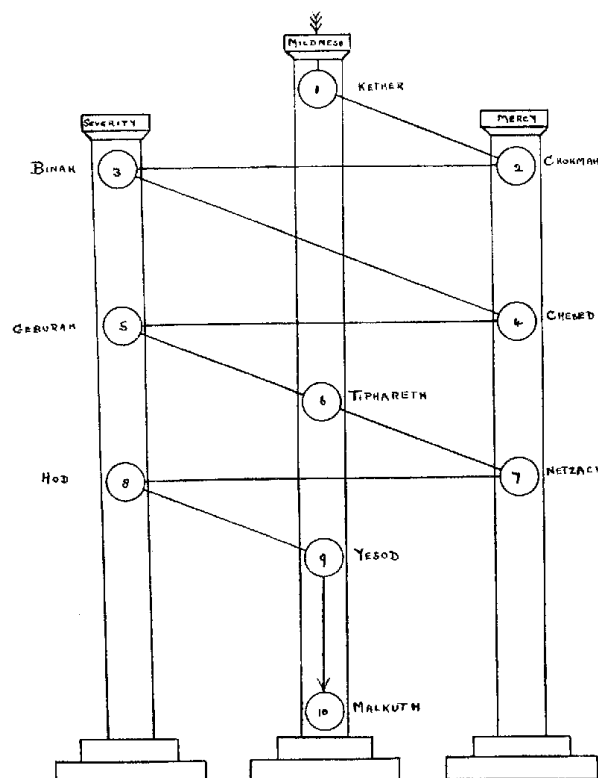


DIAGRAM I

THE THREE PILLARS AND THE DESCENT OF POWER

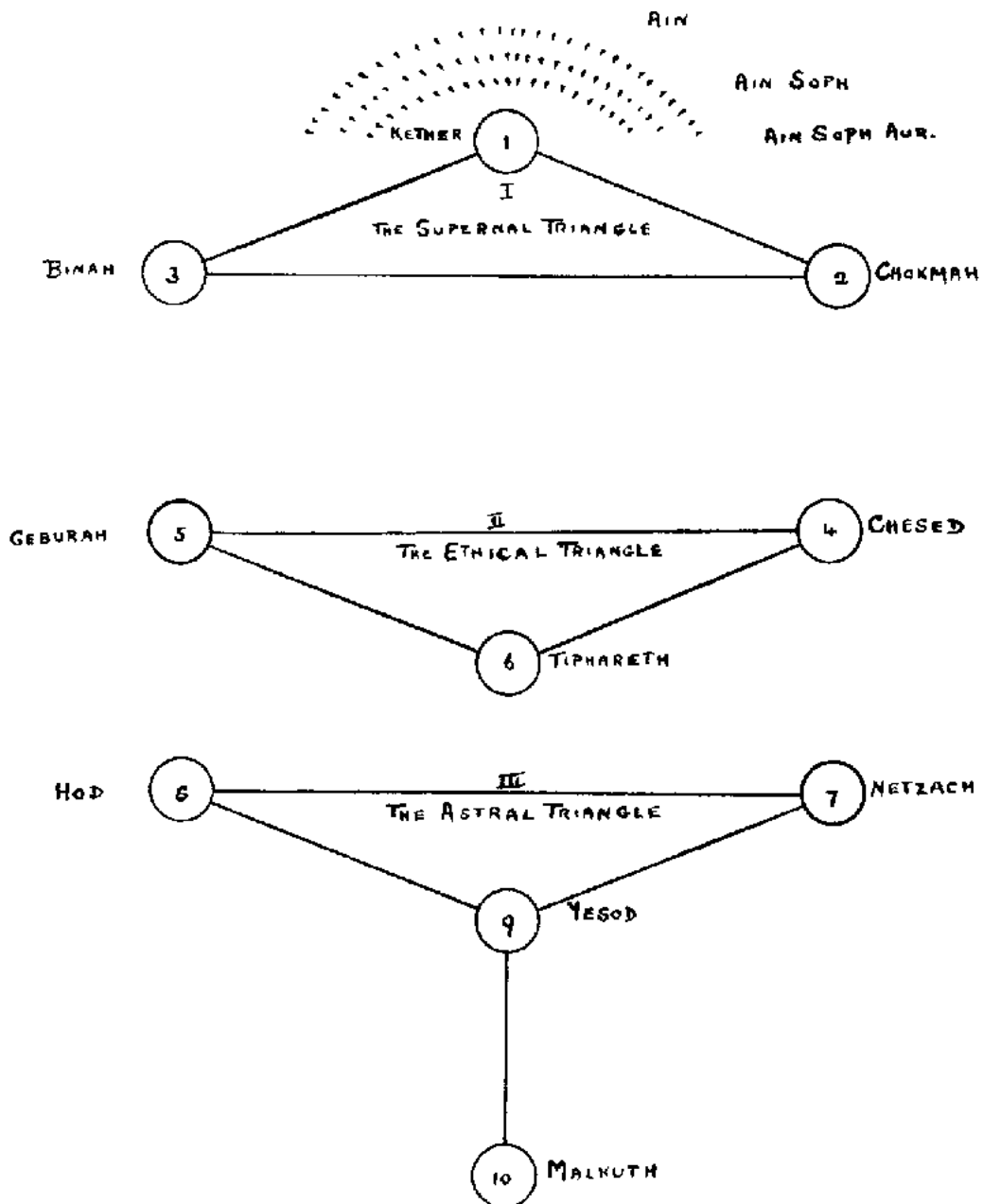


DIAGRAM II
THE THREE TRIANGLES

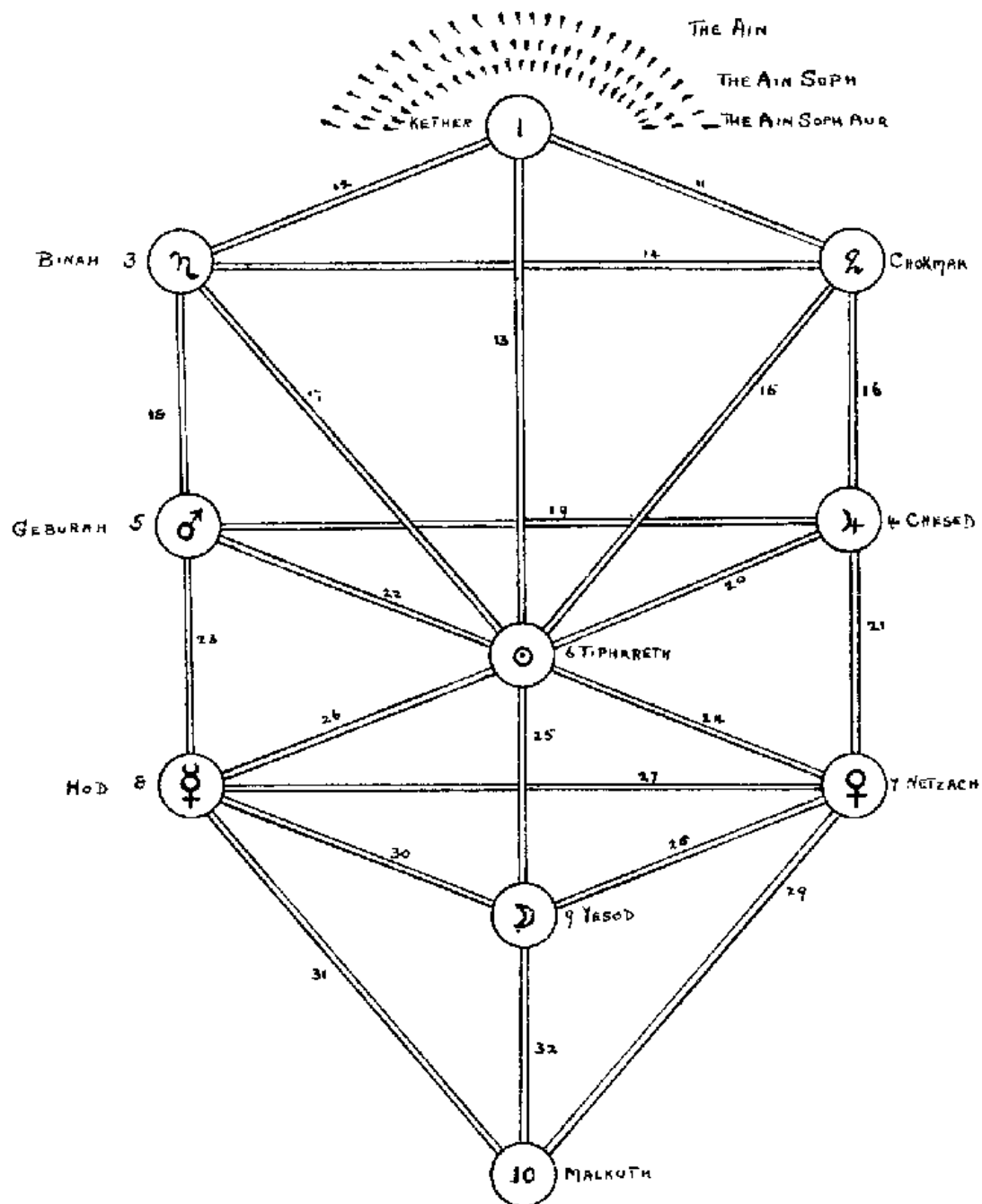


DIAGRAM III

THE TREE OF LIFE AND THE THIRTY-TWO PATHS



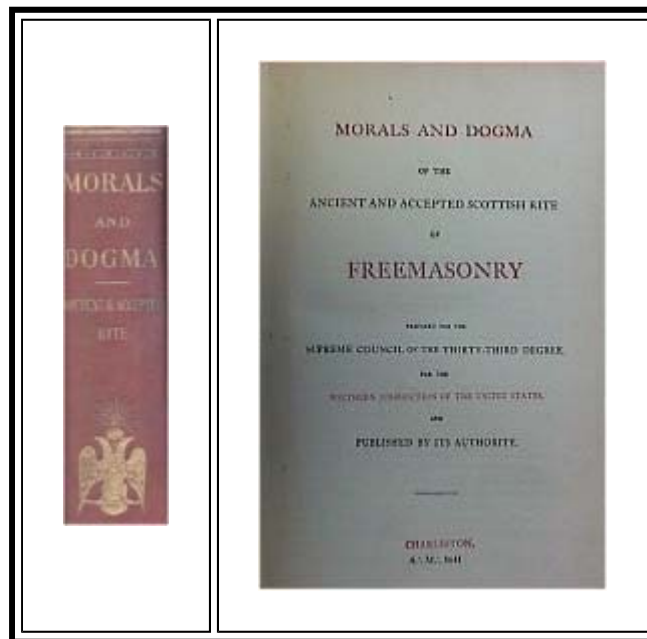


MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



LUCIFER, the Light-bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the Light, and with its splendors intolerable blinds feeble, sensual or selfish Souls ? Doubt it not!



MORALS and DOGMA by ALBERT PIKE

SHORT BIOGRAPHY

TITLES OF DEGREES

- 1° - Apprentice
- 2° - Fellow-craft
- 3° - Master
- 4° - Secret Master
- 5° - Perfect Master

6° - Intimate Secretary
7° - Provost and Judge
8° - Intendant of the Building
9° - Elu of the Nine
10° - Elu of the Fifteen
11° - Elu of the Twelve
12° - Master Architect
13° - Royal Arch of Solomon
14° - Perfect Elu
15° - Knight of the East
16° - Prince of Jerusalem
17° - Knight of the East and West
18° - Knight Rose Croix
19° - Pontiff
20° - Master of the Symbolic Lodge
21° - Noachite or Prussian Knight
22° - Knight of the Royal Axe or Prince of Libanus
23° - Chief of the Tabernacle
24° - Prince of the Tabernacle
25° - Knight of the Brazen Serpent
26° - Prince of Mercy
27° - Knight Commander of the Temple
28° - Knight of the Sun or Prince Adept (Part 1)
28° - Knight of the Sun or Prince Adept (Part 2)
28° - Knight of the Sun or Prince Adept (Part 3)
28° - Knight of the Sun or Prince Adept (Part 4)
30° - Knight Kadosh
31° - Inspector Inquistor
32° - Master of the Royal Secret



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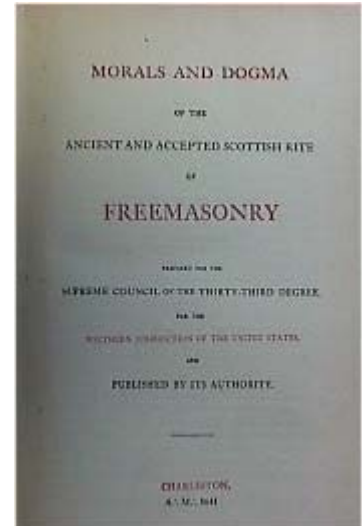
SHORT BIOGRAPHY

Albert Pike, born December 29, 1809, was the oldest of six children born to Benjamin and Sarah Andrews Pike. Pike was raised in a Christian home and attended an Episcopal church. Pike passed the entrance examination at Harvard College when he was 15 years old, but could not attend because he had no funds. After traveling as far west as Santa Fe, Pike settled in Arkansas, where he worked as editor of a newspaper before being admitted to the bar. In Arkansas, he met Mary Ann Hamilton, and married her on November 28, 1834. To this union were born 11 children.

He was 41 years old when he applied for admission in the Western Star Lodge No. 2 in Little Rock, Ark., in 1850. Active in the Grand Lodge of Arkansas, Pike took the 10 degrees of the York Rite from 1850 to 1853. He received the 29 degrees of the Scottish Rite in March 1853 from Albert Gallatin Mackey in Charleston, S.C. The Scottish Rite had been introduced in the United States in 1783. Charleston was the location of the first Supreme Council, which governed the Scottish Rite in the United States, until a Northern Supreme Council was established in New York City in 1813. The boundary between the Southern and Northern Jurisdictions, still recognized today, was firmly established in 1828. Mackey invited Pike to join the Supreme Council for the Southern Jurisdiction in 1858 in Charleston, and he became the Grand Commander of the Supreme Council the following year. Pike held that office until his death, while supporting himself in various occupations such as editor of the Memphis Daily Appeal from February 1867 to September 1868, as well as his law practice. Pike later opened a law office in Washington, D.C., and argued a number of cases before the U.S. Supreme Court. However, Pike was impoverished by the Civil War and remained so much of his life, often borrowing money for basic living expenses from the Supreme Council before the council voted him an annuity in 1879 of \$1,200 a year for the remainder of his life. He died on April 2, 1892, in Washington, D.C.

Realizing that a revision of the ritual was necessary if Scottish Rite Freemasonry were to survive, Mackey encouraged Pike to revise the ritual to produce a standard ritual for use in all states in the Southern Jurisdiction. Revision began in 1855, and after some changes, the Supreme Council endorsed Pike's revision in 1861. Minor changes were made in two degrees in 1873 after the York Rite bodies in Missouri objected that the 29th and 30th degrees revealed secrets of the York Rite.

Pike is best known for his major work, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, published in 1871. *Morals and Dogma* should not be confused



with Pike's revision of the Scottish Rite ritual. They are separate works. Walter Lee Brown writes that Pike "intended it [*Morals and Dogma*] to be a supplement to that great 'connected system of moral, religious and philosophical instruction' that he had developed in his revision of the Scottish ritual."

Morals and Dogma was traditionally given to the candidate upon his receipt of the 14th degree of the Scottish Rite. This practice was stopped in 1974. *Morals and Dogma* has not been given to candidates since 1974. *A Bridge to Light*, by Rex R. Hutchens, is provided to candidates today. Hutchens laments that *Morals and Dogma* is read by so few Masons. *A Bridge to Light* was written to be "a bridge between the ceremonies of the degrees and their lectures in *Morals and Dogma*."

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1^o - Apprentice

THE TWELVE-INCH RULE AND THE COMMON GAVEL.

FORCE, unregulated or ill-regulated, is not only wasted in the void, like that of gunpowder burned in the open air, and steam unconfined by science; but, striking in the dark, and its blows meeting only the air, they recoil and bruise itself. It is destruction and ruin. It is the volcano, the earthquake, the cyclone; not growth and progress. It is Polyphemus blinded, striking at random, and falling headlong among the sharp rocks by the impetus of his own blows.

The blind Force of the people is a Force that must be economized, and also managed, as the blind Force of steam, lifting the ponderous iron arms and turning the large wheels, is made to bore and rifle the cannon and to weave the most delicate lace. It must be regulated by Intellect. Intellect is to the people and the people's Force, what the slender needle of the compass is to the ship--its soul, always counselling the huge mass of wood and iron, and always pointing to the north. To attack the citadels built up on all sides against the human race by superstitions, despotisms, and prejudices, the Force must have a brain and a law. Then its deeds of daring produce permanent results, and there is real progress. Then there are sublime conquests. Thought is a force, and philosophy should be an energy, finding its aim and its effects in the amelioration of mankind. The two great motors are Truth and Love. When all these Forces are combined, and guided by the Intellect, and regulated by the RULE of Right, and Justice, and of combined and systematic movement and effort, the great revolution prepared for by the ages will begin to march. The POWER of the Deity Himself is in equilibrium with His WISDOM. Hence the only results are HARMONY.

It is because Force is ill regulated, that revolutions prove failures. Therefore it is that so often insurrections, coming from those high mountains that domineer over the moral horizon, Justice, Wisdom, Reason, Right, built of the purest snow of the ideal after a long fall from rock to rock, after having reflected the sky in their transparency, and been swollen by a hundred affluents, in the majestic path of triumph, suddenly lose themselves in quagmires, like a California river in the sands.

The onward march of the human race requires that the heights around it should blaze with noble and enduring lessons of courage. Deeds of daring dazzle history, and form one class of the guiding lights of man. They are the stars and coruscations from that great sea of electricity, the Force inherent in the people. To strive, to brave all risks, to perish, to persevere, to be true to one's self, to grapple body to body with destiny, to surprise defeat by the little terror it inspires, now to confront unrighteous power, now to defy intoxicated triumph--these are the examples that the nations need and the light that electrifies them.

There are immense Forces in the great caverns of evil beneath society; in the hideous degradation, squalor, wretchedness and destitution, vices and crimes that reek and simmer in the darkness in that populace below the people, of great cities. There disinterestedness vanishes, every one howls, searches, gropes, and gnaws for himself. Ideas are ignored, and of progress there is no thought. This populace has two mothers, both of them stepmothers--Ignorance and Misery. Want is their only guide--for the appetite alone they crave satisfaction. Yet even these may be employed. The lowly sand we trample upon, cast into the furnace, melted, purified by fire, may become resplendent

crystal. They have the brute force of the HAMMER, but their blows help on the great cause, when struck within the lines traced by the RULE held by wisdom and discretion.

Yet it is this very Force of the people, this Titanic power of the giants, that builds the fortifications of tyrants, and is embodied in their armies. Hence the possibility of such tyrannies as those of which it has been said, that "Rome smells worse under Vitellius than under Sulla. Under Claudius and under Domitian there is a deformity of baseness corresponding to the ugliness-of the tyranny. The foulness of the slaves is a direct result of the atrocious baseness of the despot. A miasma exhales from these crouching consciences that reflect the master; the public authorities are unclean, hearts are collapsed, consciences shrunken, souls puny. This is so under Caracalla, it is so under Commodus, it is so under Heliogabalus, while from the Roman senate, under Caesar, there comes only the rank odour peculiar to the eagle's eyrie."

It is the force of the people that sustains all these despotisms, the basest as well as the best. That force acts through armies; and these oftener enslave than liberate. Despotism there applies the RULE. Force is the MACE of steel at the saddle-bow of the knight or of the bishop in armour. Passive obedience by force supports thrones and oligarchies, Spanish kings, and Venetian senates. Might, in an army wielded by tyranny, is the enormous sum total of utter weakness; and so Humanity wages war against Humanity, in despite of Humanity. So a people willingly submits to despotism, and its workmen submit to be despised, and its soldiers to be whipped; therefore it is that battles lost by a nation are often progress attained. Less glory is more liberty. When the drum is silent, reason sometimes speaks.

Tyrants use the force of the people to chain and subjugate--that is, enyoke the people. Then they plough with them as men do with oxen yoked. Thus the spirit of liberty and innovation is reduced by bayonets, and principles are struck dumb by cannonshot; while the monks mingle with the troopers, and the Church militant and jubilant, Catholic or Puritan, sings Te Deums for victories over rebellion.

The military power, not subordinate to the civil power, again the HAMMER or MACE of FORCE, independent of the RULE, is an armed tyranny, born full-grown, as Athene sprung from the brain of Zeus. It spawns a dynasty, and begins with Caesar to rot into Vitellius and Commodus. At the present day it inclines to begin where formerly dynasties ended.

Constantly the people put forth immense strength, only to end in immense weakness. The force of the people is exhausted in indefinitely prolonging things long since dead; in governing mankind by embalming old dead tyrannies of Faith; restoring dilapidated dogmas; regilding faded, worm-eaten shrines; whitening and rouging ancient and barren superstitions; saving society by multiplying parasites; perpetuating superannuated institutions; enforcing the worship of symbols as the actual means of salvation; and tying the dead corpse of the Past, mouth to mouth, with the living Present. Therefore it is that it is one of the fatalities of Humanity to be condemned to eternal struggles with phantoms, with superstitions, bigotries, hypocrisies, prejudices, the formulas of error, and the pleas of tyranny. Despotisms, seen in the past, become respectable, as the mountain, bristling with volcanic rock, rugged and horrid, seen through the haze of distance is blue and smooth and beautiful. The sight of a single dungeon of tyranny is worth more, to dispel illusions, and create a holy hatred of despotism, and to direct FORCE aright, than the most eloquent volumes. The French should have preserved the Bastille as a perpetual lesson; Italy should not destroy the dungeons of the Inquisition. The Force of the people maintained the Power that built its gloomy cells, and placed the living in their granite sepulchres.

The FORCE of the people cannot, by its unrestrained and fitful action, maintain and continue in action and existence a free Government once created. That Force must be limited, restrained, conveyed by distribution into different channels, and by roundabout courses, to outlets, whence it is to issue as the law, action, and decision of the State; as the wise old Egyptian kings conveyed in different canals, by sub-division, the swelling

waters of the Nile, and compelled them to fertilize and not devastate the land. There must be the jus et norma, the law and Rule, or Gauge, of constitution and law, within which the public force must act. Make a breach in either, and the great steam-hammer, with its swift and ponderous blows, crushes all the machinery to atoms, and, at last, wrenching itself away, lies inert and dead amid the ruin it has wrought.

The FORCE of the people, or the popular will, in action and exerted, symbolized by the GAVEL, regulated and guided by and acting within the limits of LAW and ORDER, symbolized by the TWENTY-FOUR-INCH RULE, has for its fruit LIBERTY, EQUALITY, and FRATERNITY,--liberty regulated by law; equality of rights in the eye of the law; brotherhood with its duties and obligations as well as its benefits.

You will hear shortly of the Rough ASHLAR and the Perfect ASHLAR, as part of the jewels of the Lodge. The rough Ashlar is said to be "a stone, as taken from the quarry, in its rude and natural state." The perfect Ashlar is said to be "a stone made ready by the hands of the workmen, to be adjusted by the working-tools of the Fellow-Craft." We shall not repeat the explanations of these symbols given by the York Rite. You may read them in its printed monitors. They are declared to allude to the self-improvement of the individual craftsman,--a continuation of the same superficial interpretation.

The rough Ashlar is the PEOPLE, as a mass, rude and unorganized. The perfect Ashlar, or cubical stone, symbol of perfection, is the STATE, the rulers deriving their powers from the consent of the governed; the constitution and laws speaking the will of the people; the government harmonious, symmetrical, efficient, --its powers properly distributed and duly adjusted in equilibrium.

If we delineate a cube on a plane surface thus:

we have visible three faces, and nine external lines, drawn between seven points. The complete cube has three more faces, making six; three more lines, making twelve; and one more point, making eight. As the number 12 includes the sacred numbers, 3, 5, 7, and 3 times 3, or 9, and is produced by adding the sacred number 3 to 9; while its own two figures, 1, 2, the unit or monad, and duad, added together, make the same sacred number 3; it was called the perfect number; and the cube became the symbol of perfection.

Produced by FORCE, acting by RULE; hammered in accordance with lines measured by the Gauge, out of the rough Ashlar, it is an appropriate symbol of the Force of the people, expressed as the constitution and law of the State; and of the State itself the three visible faces represent the three departments,--the Executive, which executes the laws; the Legislative, which makes the laws; the Judiciary, which interprets the laws, applies and enforces them, between man and man, between the State and the citizens. The three invisible faces, are Liberty, Equality, and Fraternity, the threefold soul of the State--its vitality, spirit, and intellect.

Though Masonry neither usurps the place of, nor apes religion, prayer is an essential part of our ceremonies. It is the aspiration of the soul toward the Absolute and Infinite Intelligence, which is the One Supreme Deity, most feebly and misunderstandingly characterized as an "ARCHITECT." Certain faculties of man are directed toward the Unknown--thought, meditation, prayer. The unknown is an ocean, of which conscience is the compass. Thought, meditation, prayer, are the great mysterious pointings of the needle. It is a spiritual magnetism that thus connects the human soul with the Deity. These majestic irradiations of the soul pierce through the shadow toward the light.

It is but a shallow scoff to say that prayer is absurd, because it is not possible for us, by means of it, to persuade God to change His plans. He produces foreknown and foreintended effects, by the instrumentality of the forces of nature, all of which are His forces. Our own are part of these. Our free agency and our will are forces. We do not absurdly cease to make efforts to attain wealth or happiness, prolong life, and continue health, because we cannot by any effort change what is predestined. If the effort also is

predestined, it is not the less our effort, made of our free will. So, likewise, we pray. Will is a force. Thought is a force. Prayer is a force. Why should it not be of the law of God, that prayer, like Faith and Love, should have its effects? Man is not to be comprehended as a starting-point, or progress as a goal, without those two great forces, Faith and Love. Prayer is sublime. Orisons that beg and clamour are pitiful. To deny the efficacy of prayer, is to deny that of Faith, Love, and Effort. Yet the effects produced, when our hand, moved by our will, launches a pebble into the ocean, never cease; and every uttered word is registered for eternity upon the invisible air.

Every Lodge is a Temple, and as a whole, and in its details symbolic. The Universe itself supplied man with the model for the first temples reared to the Divinity. The arrangement of the Temple of Solomon, the symbolic ornaments which formed its chief decorations, and the dress of the High-Priest, all had reference to the order of the Universe, as then understood. The Temple contained many emblems of the seasons--the sun, the moon, the planets, the constellations Ursa Major and Minor, the zodiac, the elements, and the other parts of the world. It is the Master of this Lodge, of the Universe, Hermes, of whom Khurum is the representative, that is one of the lights of the Lodge.

For further instruction as to the symbolism of the heavenly bodies, and of the sacred numbers, and of the temple and its details, you must wait patiently until you advance in Masonry, in the mean time exercising your intellect in studying them for yourself. To study and seek to interpret correctly the symbols of the Universe, is the work of the sage and philosopher. It is to decipher the writing of God, and penetrate into His thoughts.

This is what is asked and answered in our catechism, in regard to the Lodge.

* * * * *

A "Lodge" is defined to be "an assemblage of Freemasons, duly congregated, having the sacred writings, square, and compass, and a charter, or warrant of constitution, authorizing them to work." The room or place in which they meet, representing some part of King Solomon's Temple, is also called the Lodge; and it is that we are now considering.

It is said to be supported by three great columns, WISDOM, FORCE or STRENGTH, and BEAUTY, represented by the Master, the Senior Warden, and the Junior Warden; and these are said to be the columns that support the Lodge, "because Wisdom, Strength, and Beauty, are the perfections of everything, and nothing can endure without them." "Because," the York Rite says, "it is necessary that there should be Wisdom to conceive, Strength to support, and Beauty to adorn, all great and important undertakings." "Know ye not," says the Apostle Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man desecrate the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

The Wisdom and Power of the Deity are in equilibrium. The laws of nature and the moral laws are not the mere despotic mandates of His Omnipotent will; for, then they might be changed by Him, and order become disorder, and good and right become evil and wrong; honesty and loyalty, vices; and fraud, ingratitude, and vice, virtues. Omnipotent power, infinite, and existing alone, would necessarily not be constrained to consistency. Its decrees and laws could not be immutable. The laws of God are not obligatory on us because they are the enactments of His POWER, or the expression of His WILL; but because they express His infinite WISDOM. They are not right because they are His laws, but His laws because they are right. From the equilibrium of infinite wisdom and infinite force, results perfect harmony, in physics and in the moral universe. Wisdom, power, and Harmony constitute one Masonic triad. They have other and profounder meanings, that may at some time be unveiled to you.

As to the ordinary and commonplace explanation, it may be added, that the wisdom of the Architect is displayed in combining, as only a skillful Architect can do, and as God has done everywhere,--for example, in the tree, the human frame, the egg, the cells of the honeycomb--strength, with grace, beauty, symmetry, proportion, lightness,

ornamentation. That, too, is the perfection of the orator and poet--to combine force, strength, energy, with grace of style, musical cadences, the beauty of figures, the play and irradiation of imagination and fancy; and so, in a State, the warlike and industrial force of the people, and their Titanic strength, must be combined with the beauty of the arts, the sciences, and the intellect, if the State would scale the heights of excellence, and the people be really free. Harmony in this, as in all the Divine, the material, and the human, is the result of equilibrium, of the sympathy and opposite action of contraries; a single Wisdom above them holding the beam of the scales. To reconcile the moral law, human responsibility, free-will, with the absolute power of God; and the existence of evil with His absolute wisdom, and goodness, and mercy,-- these are the great enigmas of the Sphinx.

You entered the Lodge between two columns. They represent the two which stood in the porch of the Temple, on each side of the great eastern gateway. These pillars, of bronze, four fingers breadth in thickness, were, according to the most authentic account--that in the First and that in the Second Book of Kings, confirmed in Jeremiah-- eighteen cubits high, with a capital five cubits high. The shaft of each was four cubits in diameter. A cubit is one foot and 707/1000. That is, the shaft of each was a little over thirty feet eight inches in height, the capital of each a little over eight feet six inches in height, and the diameter of the shaft six feet ten inches. The capitals were enriched by pomegranates of bronze, covered by bronze net-work, and ornamented with wreaths of bronze; and appear to have imitated the shape of the seed-vessel of the lotus or Egyptian lily, a sacred symbol to the Hindus and Egyptians. The pillar or column on the right, or in the south, was named, as the Hebrew word is rendered in our translation of the Bible, JACHIN: and that on the left BOAZ. Our translators say that the first word means, "He shall establish;" and the second, "In it is strength."

These columns were imitations, by Khurum, the Tyrian artist, of the great columns consecrated to the Winds and Fire, at the entrance to the famous Temple of Malkarth, in the city of Tyre. It is customary, in Lodges of the York Rite, to see a celestial globe on one, and a terrestrial globe on the other; but these are not warranted, if the object be to imitate the original two columns of the Temple. The symbolic meaning of these columns we shall leave for the present unexplained, only adding that Entered Apprentices keep their working-tools in the column JACHIN; and giving you the etymology and literal meaning of the two names.

The word JACHIN, in Hebrew, probably pronounced Ya-kayan, and meant, as a verbal noun, He that strengthens; and thence, firm, stable, upright.

The word Boaz is Baaz which means Strong, Strength, Power, Might, Refuge, Source of Strength, a Fort. The prefix means "with" or "in," and gives the word the force of the Latin gerund, roborando--Strengthening

The former word also means he will establish, or plant in an erect position--from the verb Kun, he stood erect. It probably meant Active and Vivifying Energy and Force; and Boaz, Stability, Permanence, in the passive sense.

The Dimensions of the Lodge, our Brethren of the York Rite say, "are unlimited, and its covering no less than the canopy of Heaven." "To this object," they say, "the mason's mind is continually directed, and thither he hopes at last to arrive by the aid of the theological ladder which Jacob in his vision saw ascending from earth to Heaven; the three principal rounds of which are denominated Faith, Hope, and Charity; and which admonish us to have Faith in God, Hope in Immortality, and Charity to all mankind." Accordingly a ladder, sometimes with nine rounds, is seen on the chart, resting at the bottom on the earth, its top in the clouds, the stars shining above it; and this is deemed to represent that mystic ladder, which Jacob saw in his dream, set up on the earth, and the top of it reaching to Heaven, with the angels of God ascending and descending on it. The addition of the three principal rounds to the symbolism, is wholly modern and incongruous.

The ancients counted seven planets, thus arranged: the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. There were seven heavens and seven spheres of these planets; on all the monuments of Mithras are seven altars or pyres, consecrated to the seven planets, as were the seven lamps of the golden candelabrum in the Temple. That these represented the planets, we are assured by Clemens of Alexandria, in his Stromata, and by Philo Judaeus.

To return to its source in the Infinite, the human soul, the ancients held, had to ascend, as it had descended, through the seven spheres. The Ladder by which it reascends, has, according to Marsilius Ficinus, in his Commentary on the Ennead of Plotinus, seven degrees or steps; and in the Mysteries of Mithras, carried to Rome under the Emperors, the ladder, with its seven rounds, was a symbol referring to this ascent through the spheres of the seven planets. Jacob saw the Spirits of God ascending and descending on it; and above it the Deity Himself. The Mithraic Mysteries were celebrated in caves, where gates were marked at the four equinoctial and solstitial points of the Zodiac; and the seven planetary spheres were represented, which souls needs must traverse in descending from the heaven of the fixed stars to the elements that envelop the earth; and seven gates were marked, one for each planet, through which they pass, in descending or returning.

We learn this from Celsus, in Origen, who says that the symbolic image of this passage among the stars, used in the Mithraic Mysteries, was a ladder reaching from earth to Heaven, divided into seven steps or stages, to each of which was a gate, and at the summit an eighth one, that of the fixed stars. The symbol was the same as that of the seven stages of Borsippa, the Pyramid of vitrified brick, near Babylon, built of seven stages, and each of a different colour. In the Mithraic ceremonies, the candidate went through seven stages of initiation, passing through many fearful trials--and of these the high ladder with seven rounds or steps was the symbol.

You see the Lodge, its details and ornaments, by its Lights. You have already heard what these Lights, the greater and lesser, are said to be, and how they are spoken of by our Brethren of the York Rite.

The Holy Bible, Square, and Compasses, are not only styled the Great Lights in Masonry, but they are also technically called the Furniture of the Lodge; and, as you have seen, it is held that there is no Lodge without them. This has sometimes been made a pretext for excluding Jews from our Lodges, because they cannot regard the New Testament as a holy book. The Bible is an indispensable part of the furniture of a Christian Lodge, only because it is the sacred book of the Christian religion. The Hebrew Pentateuch in a Hebrew Lodge, and the Koran in a Mohammedan one, belong on the Altar; and one of these, and the Square and Compass, properly understood, are the Great Lights by which a Mason must walk and work.

The obligation of the candidate is always to be taken on the sacred book or books of his religion, that he may deem it more solemn and binding; and therefore it was that you were asked of what religion you were. We have no other concern with your religious creed.

The Square is a right angle, formed by two right lines. It is adapted only to a plane surface, and belongs only to geometry, earth-measurement, that trigonometry which deals only with planes, and with the earth, which the ancients supposed to be a plane. The Compass describes circles, and deals with spherical trigonometry, the science of the spheres and-heavens. The former, therefore, is an emblem of what concerns the earth and the body; the latter of what concerns the heavens and the soul. Yet the Compass is also used in plane trigonometry, as in erecting perpendiculars; and, therefore, you are reminded that, although in this Degree both points of the Compass are under the Square, and you are now dealing only with the moral and political meaning of the symbols, and not with their philosophical and spiritual meanings, still the divine ever mingles with the human; with the earthly the spiritual intermixes; and there is something spiritual in the commonest duties of life. The nations are not bodies politic alone, but also souls-politic;

and woe to that people which, seeking the material only, forgets that it has a soul. Then we have a race, petrified in dogma, which presupposes the absence of a soul and the presence only of memory and instinct, or demoralized by lucre. Such a nature can never lead civilization. Genuflexion before the idol or the dollar atrophies the muscle which walks and the will which moves. Hieratic or mercantile absorption diminishes the radiance of a people, lowers its horizon by lowering its level, and deprives it of that understanding of the universal aim, at the same time human and divine, which makes the missionary nations. A free people, forgetting that it has a soul to be cared for, devotes all its energies to its material advancement. If it makes war, it is to subserve its commercial interests. The citizens copy after the State, and regard wealth, pomp, and luxury as the great goods of life. Such a nation creates wealth rapidly, and distributes it badly. Thence the two extremes, of monstrous opulence and monstrous misery; all the enjoyment to a few, all the privations to the rest, that is to say, to the people; Privilege, Exception, Monopoly, Feudality, springing up from Labour itself: a false and dangerous situation, which, making Labour a blinded and chained Cyclops, in the mine, at the forge, in the workshop, at the loom, in the field, over poisonous fumes, in miasmatic cells, in unventilated factories, founds public power upon private misery, and plants the greatness of the State in the suffering of the individual. It is a greatness ill constituted, in which all the material elements are combined, and into which no moral element enters. If a people, like a star, has the right of eclipse, the light ought to return. The eclipse should not degenerate into night.

The three lesser, or the Sublime Lights, you have heard, are the Sun, the Moon, and the Master of the Lodge; and you have heard what our Brethren of the York Rite say in regard to them, and why they hold them to be Lights of the Lodge. But the Sun and Moon do in no sense light the Lodge, unless it be symbolically, and then the lights are not they, but those things of which they are the symbols. Of what they are the symbols the Mason in that Rite is not told. Nor does the Moon in any sense rule the night with regularity.

The Sun is the ancient symbol of the life-giving and generative power of the Deity. To the ancients, light was the cause of life; and God was the source from which all light flowed; the essence of Light, the Invisible Fire, developed as Flame manifested as light and splendour. The Sun was His manifestation and visible image; and the Sabaeans worshipping the Light--God, seemed to worship the Sun, in whom they saw the manifestation of the Deity.

The Moon was the symbol of the passive capacity of nature to produce, the female, of which the life-giving power and energy was the male. It was the symbol of Isis, Astarte, and Artemis, or Diana. The "Master of Life" was the Supreme Deity, above both, and manifested through both; Zeus, the Son of Saturn, become King of the Gods; Horus, son of Osiris and Isis, become the Master of Life; Dionusos or Bacchus, like Mithras, become the author of Light and Life and Truth.

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The Master of Light and Life, the Sun and the Moon, are symbolized in every Lodge by the Master and Wardens: and this makes it the duty of the Master to dispense light to the Brethren, by himself, and through the Wardens, who are his ministers.

"Thy sun," says ISAIAH to Jerusalem, "shall no more go down, neither shall thy moon withdraw itself; for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever." Such is the type of a free people.

Our northern ancestors worshipped this tri-une Deity; ODIN, the Almighty FATHER; FREA, his wife, emblem of universal matter; and THOR, his son, the mediator. But above all these was the Supreme God, "the author of everything that existeth, the Eternal, the Ancient, the Living and Awful Being, the Searcher into concealed things, the Being that never changeth." In the Temple of Eleusis (a sanctuary lighted only by a window in the

roof, and representing the Universe), the images of the Sun, Moon, and Mercury, were represented.

"The Sun and Moon," says the learned Bro.'. DELAUNAY, "represent the two grand principles of all generations, the active and passive, the male and the female. The Sun represents the actual light. He pours upon the Moon his fecundating rays; both shed their light upon their offspring, the Blazing Star, or HORUS, and the three form the great Equilateral Triangle, in the centre of which is the omnific letter of the Kabalah, by which creation is said to have been effected."

The ORNAMENTS of a Lodge are said to be "the Mosaic Pavement, the Indented Tessel, and the Blazing Star." The Mosaic Pavement, chequered in squares or lozenges, is said to represent the ground-floor of King Solomon's Temple; and the Indented Tessel "that beautiful tessellated border which surrounded it." The Blazing Star in the centre is said to be "an emblem of Divine Providence, and commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity." But "there was no stone seen" within the Temple. The walls were covered with planks of cedar, and the floor was covered with planks of fir. There is no evidence that there was such a pavement or floor in the Temple, or such a bordering. In England, anciently, the Tracing-Board was surrounded with an indented border; and it is only in America that such a border is put around the Mosaic pavement. The tesserae, indeed, are the squares or lozenges of the pavement. In England, also, "the indented or denticulated border" is called "tessellated," because it has four "tassels," said to represent Temperance, Fortitude, Prudence, and Justice. It was termed the Indented Trassel; but this is a misuse of words. It is a tesserrated pavement, with an indented border round it.

The pavement, alternately black and white, symbolizes, whether so intended or not, the Good and Evil Principles of the Egyptian and Persian creed. It is the warfare of Michael and Satan, of the Gods and Titans, of Balder and Lok; between light and shadow, which is darkness; Day and Night; Freedom and Despotism; Religious Liberty and the Arbitrary Dogmas of a Church that thinks for its votaries, and whose Pontiff claims to be infallible, and the decretals of its Councils to constitute a gospel.

The edges of this pavement, if in lozenges, will necessarily be indented or denticulated, toothed like a saw; and to complete and finish it a bordering is necessary. It is completed by tassels as ornaments at the corners. If these and the bordering have any symbolic meaning, it is fanciful and arbitrary.

To find in the BLAZING STAR of five points an allusion to the Divine Providence, is also fanciful; and to make it commemorative of the Star that is said to have guided the Magi, is to give it a meaning comparatively modern. Originally it represented SIRIUS, or the Dog-star, the forerunner of the inundation of the Nile; the God ANUBIS, companion of ISIS in her search for the body of OSIRIS, her brother and husband. Then it became the image of HORUS, the son of OSIRIS, himself symbolized also by the Sun, the author of the Seasons, and the God of Time; Son of ISIS, who was the universal nature, himself the primitive matter, inexhaustible source of Life, spark of uncreated fire, universal seed of all beings. It was HERMES, also, the Master of Learning, whose name in Greek is that of the God Mercury. It became the sacred and potent sign or character of the Magi, the PENTALPHA, and is the significant emblem of Liberty and Freedom, blazing with a steady radiance amid the weltering elements of good and evil of Revolutions, and promising serene skies and fertile seasons to the nations, after the storms of change and tumult.

In the East of the Lodge, over the Master, inclosed in a triangle, is the Hebrew letter YOD. In the English and American Lodges the Letter G.' is substituted for this, as the initial of the word GOD, with as little reason as if the letter D., initial of DIEU, were used in French Lodges instead of the proper letter. YOD is, in the Kabalah, the symbol of Unity, of the Supreme Deity, the first letter of the Holy Name; and also a symbol of the Great Kabalistic Triads. To understand its mystic meanings, you must open the pages of the Sohar and Siphra de Zeniutha, and other kabalistic books, and ponder deeply on

their meaning. It must suffice to say, that it is the Creative Energy of the Deity, is represented as a point, and that point in the centre of the Circle of immensity. It is to us in this Degree, the symbol of that unmanifested Deity, the Absolute, who has no name.

Our French Brethren place this letter YOD in the centre of the Blazing Star. And in the old Lectures, our ancient English Brethren said, "The Blazing Star or Glory in the centre refers us to that grand luminary, the Sun, which enlightens the earth, and by its genial influence dispenses blessings to mankind." They called it also in the same lectures, an emblem of PRUDENCE. The word Prudentia means, in its original and fullest signification, Foresight; and, accordingly, the Blazing Star has been regarded as an emblem of Omniscience, or the All-seeing Eye, which to the Egyptian Initiates was the emblem of Osiris, the Creator. With the YOD in the centre, it has the kabalistic meaning of the Divine Energy, manifested as Light, creating the Universe.

The Jewels of the Lodge are said to be six in number. Three are called "Movable," and three "Immovable." The SQUARE, the LEVEL, and the PLUMB were anciently and properly called the Movable Jewels, because they pass from one Brother to another. It is a modern innovation to call them immovable, because they must always be present in the Lodge. The immovable jewels are the ROUGH ASHLAR, the PERFECT ASHLAR or CUBICAL, STONE, or, in some Rituals, the DOUBLE CUBE, and the TRACING-BOARD, or TRESTLE-BOARD.

Of these jewels our Brethren of the York Rite say: "The Square inculcates Morality; the Level, Equality; and the Plumb, Rectitude of Conduct." Their explanation of the immovable Jewels may be read in their monitors.

Our Brethren of the York Rite say that "there is represented in every well-governed Lodge, a certain point, within a circle; the point representing an individual Brother; the Circle, the boundary line of his conduct, beyond which he is never to suffer his prejudices or passions to betray him."

This is not to interpret the symbols of Masonry. It is said by some, with a nearer approach to interpretation, that the point within the circle represents God in the centre of the Universe. It is a common Egyptian sign for the Sun and Osiris, and is still used as the astronomical sign of the great luminary. In the Kabalah the point is YOD, the Creative Energy of God, irradiating with light the circular space which God, the universal Light, left vacant, wherein to create the worlds, by withdrawing His substance of Light back on all sides from one point.

Our Brethren add that, "this circle is embordered by two perpendicular parallel lines, representing Saint John the Baptist and Saint John the Evangelist, and upon the top rest the Holy Scriptures" (an open book). "In going round this circle," they say, "we necessarily touch upon these two lines as well as upon the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err."

It would be a waste of time to comment upon this. Some writers have imagined that the parallel lines represent the Tropics of Cancer and Capricorn, which the Sun alternately touches upon at the Summer and Winter solstices. But the tropics are not perpendicular lines, and the idea is merely fanciful. If the parallel lines ever belonged to the ancient symbol, they had some more recondite and more fruitful meaning. They probably had the same meaning as the twin columns Jachin and Boaz. That meaning is not for the Apprentice. The adept may find it in the Kabalah. The JUSTICE and MERCY of God are in equilibrium, and the result is HARMONY, because a Single and Perfect Wisdom presides over both.

The Holy Scriptures are an entirely modern addition to the symbol, like the terrestrial and celestial globes on the columns of the portico. Thus the ancient symbol has been denaturalized by incongruous additions, like that of Isis weeping over the broken column containing the remains of Osiris at Byblos.

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Masonry has its decalogue, which is a law to its Initiates. These are its Ten Commandments:

I. God is the Eternal, Omnipotent, Immutable WISDOM and Supreme INTELLIGENCE and Exhaustless Love.

Thou shalt adore, revere, and love Him !

Thou shalt honour Him by practising the virtues!

II. Thy religion shall be, to do good because it is a pleasure to thee, and not merely because it is a duty.

That thou mayest become the friend of the wise man, thou shalt obey his precepts !

Thy soul is immortal ! Thou shalt do nothing to degrade it !

III. Thou shalt unceasingly war against vice!

Thou shalt not do unto others that which thou wouldst not wish them to do unto thee !

Thou shalt be submissive to thy fortunes, and keep burning the light of wisdom !

IV. Thou shalt honour thy parents !

Thou shalt pay respect and homage to the aged!

Thou shalt instruct the young!

Thou shalt protect and defend infancy and innocence !

V. Thou shalt cherish thy wife and thy children!

Thou shalt love thy country, and obey its laws!

VI. Thy friend shall be to thee a second self !

Misfortune shall not estrange thee from him !

Thou shalt do for his memory whatever thou wouldst do for him, if he were living!

VII. Thou shalt avoid and flee from insincere friendships !

Thou shalt in everything refrain from excess.

Thou shalt fear to be the cause of a stain on thy memory!

VIII. Thou shalt allow no passions to become thy master !

Thou shalt make the passions of others profitable lessons to thyself!

Thou shalt be indulgent to error !

IX. Thou shalt hear much: Thou shalt speak little: Thou shalt act well !

Thou shalt forget injuries!

Thou shalt render good for evil !

Thou shalt not misuse either thy strength or thy superiority !

X. Thou shalt study to know men; that thereby thou mayest learn to know thyself !

Thou shalt ever seek after virtue !

Thou shalt be just!

Thou shalt avoid idleness !

But the great commandment of Masonry is this: "A new commandment give I unto you: that ye love one another! He that saith he is in the light, and hateth his brother, remaineth still in the darkness."

Such are the moral duties of a Mason. But it is also the duty of Masonry to assist in elevating the moral and intellectual level of society; in coining knowledge, bringing ideas into circulation, and causing the mind of youth to grow; and in putting, gradually, by the teachings of axioms and the promulgation of positive laws, the human race in harmony with its destinies.

To this duty and work the Initiate is apprenticed. He must not imagine that he can effect nothing, and, therefore, despairing, become inert. It is in this, as in a man's daily life. Many great deeds are done in the small struggles of life. There is, we are told, a determined though unseen bravery, which defends itself, foot to foot, in the darkness, against the fatal invasion of necessity and of baseness. There are noble and mysterious triumphs, which no eye sees, which no renown rewards, which no flourish of trumpets salutes. Life, misfortune, isolation, abandonment, poverty, are battle-fields, which have their heroes,--heroes obscure, but sometimes greater than those who become illustrious. The Mason should struggle in the same manner, and with the same bravery, against those invasions of necessity and baseness, which come to nations as well as to men. He should meet them, too, foot to foot, even in the darkness, and protest against the national wrongs and follies; against usurpation and the first inroads of that hydra, Tyranny. There is no more sovereign eloquence than the truth in indignation. It is more difficult for a people to keep than to gain their freedom. The Protests of Truth are always needed. Continually, the right must protest against the fact. There is, in fact, Eternity in the Right. The Mason should be the Priest and Soldier of that Right. If his country should be robbed of her liberties, he should still not despair. The protest of the Right against the Fact persists forever. The robbery of a people never becomes prescriptive. Reclamation of its rights is barred by no length of time. Warsaw can no more be Tartar than Venice can be Teutonic. A people may endure military usurpation, and subjugated States kneel to States and wear the yoke, while under the stress of necessity; but when the necessity disappears, if the people is fit to be free, the submerged country will float to the surface and reappear, and Tyranny be adjudged by History to have murdered its victims.

Whatever occurs, we should have Faith in the Justice and overruling Wisdom of God, and Hope for the Future, and Lovingkindness for those who are in error. God makes visible to men His will in events; an obscure text, written in a mysterious language. Men make their translations of it forthwith, hasty, incorrect, full of faults, omissions, and misreadings. We see so short a way along the arc of the great circle! Few minds comprehend the Divine tongue. The most sagacious, the most calm, the most profound, decipher the hieroglyphs slowly; and when they arrive with their text, perhaps the need has long gone by; there are already twenty translations in the public square--the most incorrect being, as of course, the most accepted and popular. From each translation, a party is born; and from each misreading, a faction. Each party believes or pretends that it has the only true text, and each faction believes or pretends that it alone possesses the light. Moreover, factions are blind men, who aim straight, errors are excellent projectiles, striking skillfully, and with all the violence that springs from false reasoning, wherever a want of logic in those who defend the right, like a defect in a cuirass, makes them vulnerable.

Therefore it is that we shall often be discomfited in combating error before the people. Antaeus long resisted Hercules; and the heads of the Hydra grew as fast as they were cut off. It is absurd to say that Error, wounded, writhes in pain, and dies amid her worshippers. Truth conquers slowly. There is a wondrous vitality in Error. Truth, indeed, for the most part, shoots over the heads of the masses; or if an error is prostrated for a moment, it is up again in a moment, and as vigorous as ever. It will not die when the brains are out, and the most stupid and irrational errors are the longest-lived.

Nevertheless, Masonry, which is Morality and Philosophy, must not cease to do its duty. We never know at what moment success awaits our efforts--generally when most unexpected--nor with what effect our efforts are or are not to be attended. Succeed or fail, Masonry must not bow to error, or succumb under discouragement. There were at Rome a few Carthaginian soldiers, taken prisoners, who refused to bow to Flaminius, and had a little of Hannibal's magnanimity. Masons should possess an equal greatness of soul. Masonry should be an energy; finding its aim and effect in the amelioration of mankind. Socrates should enter into Adam, and produce Marcus Aurelius, in other words, bring forth from the man of enjoyments, the man of wisdom. Masonry should not be a mere watch-tower, built upon mystery, from which to gaze at ease upon the world, with no other result than to be a convenience for the curious. To hold the full cup of

thought to the thirsty lips of men; to give to all the true ideas of Deity; to harmonize conscience and science, are the province of Philosophy. Morality is Faith in full bloom. Contemplation should lead to action, and the absolute be practical; the ideal be made air and food and drink to the human mind. Wisdom is a sacred communion. It is only on that condition that it ceases to be a sterile love of Science, and becomes the one and supreme method by which to unite Humanity and arouse it to concerted action. Then Philosophy becomes Religion.

And Masonry, like History and Philosophy, has eternal duties-- eternal, and, at the same time, simple--to oppose Caiaphas as Bishop, Draco or Jefferies as Judge, Trimalcion as Legislator, and Tiberius as Emperor. These are the symbols of the tyranny that degrades and crushes, and the corruption that defiles and infests. In the works published for the use of the Craft we are told that the three great tenets of a Mason's profession, are Brotherly Love, Relief, and Truth. And it is true that a Brotherly affection and kindness should govern us in all our intercourse and relations with our brethren; and a generous and liberal philanthropy actuate us in regard to all men. To relieve the distressed is peculiarly the duty of Masons--a sacred duty, not to be omitted, neglected, or coldly or inefficiently complied with. It is also most true, that Truth is a Divine attribute and the foundation of every virtue. To be true, and to seek to find and learn the Truth, are the great objects of every good Mason.

As the Ancients did, Masonry styles Temperance, Fortitude, Prudence, and Justice, the four cardinal virtues. They are as necessary to nations as to individuals. The people that would be Free and Independent, must possess Sagacity, Forethought, Foresight, and careful Circumspection, all which are included in the meaning of the word Prudence. It must be temperate in asserting its rights, temperate in its councils, economical in its expenses; it must be bold, brave, courageous, patient under reverses, undismayed by disasters, hopeful amid calamities, like Rome when she sold the field at which Hannibal had his camp. No Cannae or Pharsalia or Pavia or Agincourt or Waterloo must discourage her. Let her Senate sit in their seats until the Gauls pluck them by the beard. She must, above all things, be just, not truckling to the strong and warring on or plundering the weak; she must act on the square with all nations, and the feeblest tribes; always keeping her faith, honest in her legislation, upright in all her dealings. Whenever such a Republic exists, it will be immortal: for rashness, injustice, intemperance and luxury in prosperity, and despair and disorder in adversity, are the causes of the decay and dilapidation of nations.



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry , prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



2º - Fellow-craft

In the Ancient Orient, all religion was more or less a mystery and there was no divorce from it of philosophy. The popular theology, taking the multitude of allegories and symbols for realities, degenerated into a worship of the celestial luminaries, of imaginary Deities with human feelings, passions, appetites, and lusts, of idols, stones, animals, reptiles. The Onion was sacred to the Egyptians, because its different layers were a symbol of the concentric heavenly spheres. Of course the popular religion could not satisfy the deeper longings and thoughts, the loftier aspirations of the Spirit, or the logic of reason. The first, therefore, was taught to the initiated in the Mysteries. There, also, it was taught by symbols. The vagueness of symbolism, capable of many interpretations, reached what the palpable and conventional creed could not. Its indefiniteness acknowledged the abstruseness of the subject: it treated that mysterious subject mystically: it endeavored to illustrate what it could not explain; to excite an appropriate feeling, if it could not develop an adequate idea; and to make the image a mere subordinate conveyance for the conception, which itself never became obvious or familiar.

Thus the knowledge now imparted by books and letters, was of old conveyed by symbols; and the priests invented or perpetuated a display of rites and exhibitions, which were not only more attractive to the eye than words, but often more suggestive and more pregnant with meaning to the mind.

Masonry, successor of the Mysteries, still follows the ancient manner of teaching. Her ceremonies are like the ancient mystic shows,--not the reading of an essay, but the opening of a problem, requiring research, and constituting philosophy the arch-expounder. Her symbols are the instruction she gives. The lectures are endeavors, often partial and one-sided, to interpret these symbols. He who would become an accomplished Mason must not be content merely to hear, or even to understand, the lectures; he must, aided by them, and they having, as it were, marked out the way for him, study, interpret, and develop these symbols for himself

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Though Masonry is identical with the ancient Mysteries, it is so only in this qualified sense: that it presents but an imperfect image of their brilliancy, the ruins only of their grandeur, and a system that has experienced progressive alterations, the fruits of social events, political circumstances, and the ambitious imbecility of its improvers. After leaving Egypt, the Mysteries were modified by the habits of the different nations among whom they were introduced, and especially by the religious systems of the countries into which they were transplanted. To maintain the established government, laws, and religion, was the obligation of the Initiate everywhere; and everywhere they were the heritage of the priests, who were nowhere willing to make the common people co-propriators with themselves of philosophical truth.

Masonry is not the Coliseum in ruins. It is rather a Roman palace of the middle ages, disfigured by modern architectural improvements, yet built on a Cyclopean foundation laid by the Etruscans, and with many a stone of the superstructure taken from dwellings and temples of the age of Hadrian and Antoninus.

Christianity taught the doctrine of FRATERNITY; but repudiated that of political EQUALITY, by continually inculcating obedience to Caesar, and to those lawfully in authority. Masonry was the first apostle of EQUALITY. In the Monastery there is fraternity and equality, but no liberty. Masonry added that also, and claimed for man the three-fold heritage, LIBERTY, EQUALITY, and FRATERNITY.

It was but a development of the original purpose of the Mysteries, which was to teach men to know and practice their duties to themselves and their fellows, the great practical end of all philosophy and all knowledge.

Truths are the springs from which duties flow; and it is but a few hundred years since a new Truth began to be distinctly seen; that MAN IS SUPREME OVER INSTITUTIONS, AND NOT THEY OVER HIM. Man has natural empire over all institutions. They are for him, according to his development; not he for them. This seems to us a very simple statement, one to which all men, everywhere, ought to assent. But once it was a great new Truth,--not revealed until governments had been in existence for at least five thousand years. Once revealed, it imposed new duties on men. Man owed it to himself to be free. He owed it to his country to seek to give her freedom, or maintain her in that possession. It made Tyranny and Usurpation the enemies of the Human Race. It created a general outlawry of Despots and Despotisms, temporal and spiritual. The sphere of Duty was immensely enlarged. Patriotism had, henceforth, a new and wider meaning. Free Government, Free Thought, Free Conscience, Free Speech! All these came to be inalienable rights, which those who had parted with them or been robbed of them, or whose ancestors had lost them, had the right summarily to retake. Unfortunately, as Truths always become perverted into falsehoods, and are falsehoods when misapplied, this Truth became the Gospel of Anarchy, soon after it was first preached.

Masonry early comprehended this Truth, and recognized its own enlarged duties. Its symbols then came to have a wider meaning; but it also assumed the mask of Stonemasonry, and borrowed its working-tools, and so was supplied with new and apt symbols. It aided in bringing about the French Revolution, disappeared with the Girondists, was born again with the restoration of order, and sustained Napoleon, because, though Emperor, he acknowledged the right of the people to select its rulers, and was at the head of a nation refusing to receive back its old kings. He pleaded, with sabre, musket, and cannon, the great cause of the People against Royalty, the right of the French people even to make a Corsican General their Emperor, if it pleased them.

Masonry felt that this Truth had the Omnipotence of God on its side; and that neither Pope nor Potentate could overcome it. It was a truth dropped into the world's wide treasury, and forming a part of the heritage which each generation receives, enlarges, and holds in trust, and of necessity bequeaths to mankind; the personal estate of man, entailed of nature to the end of time. And Masonry early recognized it as true, that to set forth and develop a truth, or any human excellence of gift or growth, is to make greater the spiritual glory of the race; that whosoever aids the march of a Truth, and makes the thought a thing, writes in the same line with MOSES, and with Him who died upon the cross; and has an intellectual sympathy with the Deity Himself.

The best gift we can bestow on man is manhood. It is that which Masonry is ordained of God to bestow on its votaries: not sectarianism and religious dogma; not a rudimental morality, that may be found in the writings of Confucius, Zoroaster, Seneca, and the Rabbis, in the Proverbs and Ecclesiastes; not a little and cheap common-school knowledge; but manhood and science and philosophy.

Not that Philosophy or Science is in opposition to Religion. For Philosophy is but that knowledge of God and the Soul, which is derived from observation of the manifested action of God and the Soul, and from a wise analogy. It is the intellectual guide which the religious sentiment needs. The true religious philosophy of an imperfect being, is not a system of creed, but, as SOCRATES thought, an infinite search or approximation.

Philosophy is that intellectual and moral progress, which the religious sentiment inspires and ennobles.

As to Science, it could not walk alone, while religion was stationary. It consists of those matured inferences from experience which all other experience confirms. It realizes and unites all that was truly valuable in both the old schemes of mediation,--one heroic, or the system of action and effort; and the mystical theory of spiritual, contemplative communion. "Listen to me," says GALEN, "as to the voice of the Eleusinian Hierophant, and believe that the study of Nature is a mystery no less important than theirs, nor less adapted to display the wisdom and power of the Great Creator. Their lessons and demonstrations were obscure, but ours are clear and unmistakable."

We deem that to be the best knowledge we can obtain of the Soul of another man, which is furnished by his actions and his life-long conduct. Evidence to the contrary, supplied by what another man informs us that this Soul has said to his, would weigh little against the former. The first Scriptures for the human race were written by God on the Earth and Heavens. The reading of these Scriptures is Science. Familiarity with the grass and trees, the insects and the infusoria, teaches us deeper lessons of love and faith than we can glean from the writings of FENELON and AUGUSTINE. The great Bible of God is ever open before mankind.

Knowledge is convertible into power, and axioms into rules of utility and duty. But knowledge itself is not Power. Wisdom is Power; and her Prime Minister is JUSTICE, which is the perfected law of TRUTH. The purpose, therefore, of Education and Science is to make a man wise. If knowledge does not make him so, it is wasted, like water poured on the sands. To know the formulas of Masonry, is of as little value, by itself, as to know so many words and sentences in some barbarous African or Australasian dialect. To know even the meaning of the symbols, is but little, unless that adds to our wisdom, and also to our charity, which is to justice like one hemisphere of the brain to the other.

Do not lose sight, then, of the true object of your studies in Masonry. It is to add to your estate of wisdom, and not merely to your knowledge. A man may spend a lifetime in studying a single specialty of knowledge,-- botany, conchology, or entomology, for instance,--in committing to memory names derived from the Greek, and classifying and reclassifying; and yet be no wiser than when he began. It is the great truths as to all that most concerns a man, as to his rights, interests, and duties, that Masonry seeks to teach her Initiates.

The wiser a man becomes, the less will he be inclined to submit tamely to the imposition of fetters or a yoke, on his conscience or his person. For, by increase of wisdom he not only better knows his rights, but the more highly values them, and is more conscious of his worth and dignity. His pride then urges him to assert his independence. He becomes better able to assert it also; and better able to assist others or his country, when they or she stake all, even existence, upon the same assertion. But mere knowledge makes no one independent, nor fits him to be free. It often only makes him a more useful slave. Liberty is a curse to the ignorant and brutal.

Political science has for its object to ascertain in what manner and by means of what institutions political and personal freedom may be secured and perpetuated: not license, or the mere right of every man to vote, but entire and absolute freedom of thought and opinion, alike free of the despotism of monarch and mob and prelate; freedom of action within the limits of the general law enacted for all; the Courts of Justice, with impartial Judges and juries, open to all alike; weakness and poverty equally potent in those Courts as power and wealth; the avenues to office and honor open alike to all the worthy; the military powers, in war or peace, in strict subordination to the civil power; arbitrary arrests for acts not known to the law as crimes, impossible; Romish Inquisitions, Star-Chambers, Military Commissions, unknown; the means of instruction within reach of

the children of all; the right of Free Speech; and accountability of all public omcers, civil and military.

If Masonry needed to be justified for imposing political as well as moral duties on its Initiates, it would be enough to point to the sad history of the world. It would not even need that she should turn back the pages of history to the chapters written by Tacitus: that she should recite the incredible horrors of despotism under Caligula and Domitian, Caracalla and Commodus, Vitellius and Maximin. She need only point to the centuries of calamity through which the gay French nation passed; to the long oppression of the feudal ages, of the selfish Bourbon kings; to those times when the peasants were robbed and slaughtered by their own lords and princes, like sheep; when the lord claimed the firstfruits of the peasant's marriage-bed; when the captured city was given up to merciless rape and massacre; when the State-prisons groaned with innocent victims, and the Church blessed the banners of pitiless murderers, and sang Te Deums for the crowning mercy of the Eve of St. Bartholomew.

We might turn over the pages, to a later chapter,--that of the reign of the Fifteenth Louis, when young girls, hardly more than children, were kidnapped to serve his lusts; when lettres de cachet filled the Bastille with persons accused of no crime, with husbands who were in the way of the pleasures of lascivious wives and of villains wearing orders of nobility; when the people were ground between the upper and the nether millstone of taxes, customs, and excises; and when the Pope's Nuncio and the Cardinal de la Roche-Ayman, devoutly kneeling, one on each side of Madame du Barry, the king's abandoned prostitute, put the slippers on her naked feet, as she rose from the adulterous bed. Then, indeed, suffering and toil were the two forms of man, and the people were but beasts of burden.

The true Mason is he who labors strenuously to help his Order effect its great purposes. Not that the Order can effect them by itself; but that it, too, can help. It also is one of God's instruments. It is a Force and a Power; and shame upon it, if it did not exert itself, and, if need be, sacrihce its children in the cause of humanity, as Abraham was ready to offer up Isaac on the altar of sacrifice. It will not forget that noble allegory of Curtius leaping, all in armor, into the great yawning gulf that opened to swallow Rome. It will TRY. It shall not be its fault if the day never comes when man will no longer have to fear a conquest, an invasion, a usurpation, a rivalry of nations with the armed hand, an interruption of civilization depending on a marriage-royal, or a birth in the hereditary tyrannies; a partition of the peoples by a Congress, a dismemberment by the downfall of a dynasty, a combat of two religions, meeting head to head, like two goats of darkness on the bridge of the Infinite: when they will no longer have to fear famine, spoliation, prostitution from distress, misery from lack of work, and all the brigandages of chance in the forest of events: when nations will gravitate about the Truth, like stars about the light, each in its own orbit, without clashing or collision; and everywhere Freedom, cinctured with stars, crowned with the celestial splendors, and with wisdom and justice on either hand, will reign supreme.

In your studies as a Fellow-Craft you must be guided by REASON, LOVE and FAITH.

We do not now discuss the differences between Reason and Faith, and undertake to define the domain of each. But it is necessary to say, that even in the ordinary affairs of life we are governed far more by what we believe than by what we know; by FAITH and ANALOGY, than by REASON. The "Age of Reason" of the French Revolution taught, we know, what a folly it is to enthrone Reason by itself as supreme. Reason is at fault when it deals with the Infinite. There we must revere and believe. Notwithstanding the calamities of the virtuous, the miseries of the deserving, the prosperity of tyrants and the murder of martyrs, we must believe there is a wise, just, merciful, and loving God, an Intelligence and a Providence, supreme over all, and caring for the minutest things and events. A Faith is a necessity to man. Woe to him who believes nothing!

We believe that the soul of another is of a certain nature and possesses certain qualities, that he is generous and honest, or penurious and knavish, that she is virtuous and amiable, or vicious and ill-tempered, from the countenance alone, from little more than a glimpse of it, without the means of knowing. We venture our fortune on the signature of a man on the other side of the world, whom we never saw, upon the belief that he is honest and trustworthy. We believe that occurrences have taken place, upon the assertion of others. We believe that one will acts upon another, and in the reality of a multitude of other phenomena that Reason cannot explain.

But we ought not to believe what Reason authoritatively denies, that at which the sense of right revolts, that which is absurd or self-contradictory, or at issue with experience or science, or that which degrades the character of the Deity, and would make Him revengeful, malignant, cruel, or unjust.

A man's Faith is as much his own as his Reason is. His Freedom consists as much in his faith being free as in his will being uncontrolled by power. All the Priests and Augurs of Rome or Greece had not the right to require Cicero or Socrates to believe in the absurd mythology of the vulgar. All the Imaums of Mohammedanism have not the right to require a Pagan to believe that Gabriel dictated the Koran to the Prophet. All the Brahmins that ever lived, if assembled in one conclave like the Cardinals, could not gain a right to compel a single human being to believe in the Hindu Cosmogony. No man or body of men can be infallible, and authorized to decide what other men shall believe, as to any tenet of faith. Except to those who first receive it, every religion and the truth of all inspired writings depend on human testimony and internal evidences, to be judged of by Reason and the wise analogies of Faith. Each man must necessarily have the right to judge of their truth for himself; because no one man can have any higher or better right to judge than another of equal information and intelligence.

Domitian claimed to be the Lord God; and statues and images of him, in silver and gold, were found throughout the known world. He claimed to be regarded as the God of all men; and, according to Suetonius, began his letters thus: "Our Lord and God commands that it should be done so and so;" and formally decreed that no one should address him otherwise, either in writing or by word of mouth. Palfurius Sura, the philosopher, who was his chief delator, accusing those who refused to recognize his divinity, however much he may have believed in that divinity, had not the right to demand that a single Christian in Rome or the provinces should do the same.

Reason is far from being the only guide, in morals or in political science. Love or loving-kindness must keep it company, to exclude fanaticism, intolerance, and persecution, to all of which a morality too ascetic, and extreme political principles, invariably lead. We must also have faith in ourselves, and in our fellows and the people, or we shall be easily discouraged by reverses, and our ardor cooled by obstacles. We must not listen to Reason alone. Force comes more from Faith and Love: and it is by the aid of these that man scales the loftiest heights of morality, or becomes the Saviour and Redeemer of a People. Reason must hold the helm; but these supply the motive power. They are the wings of the soul. Enthusiasm is generally unreasoning; and without it, and Love and Faith, there would have been no RIENZI, or TELL, or SYDNEY, or any other of the great patriots whose names are immortal. If the Deity had been merely and only All-wise and All-mighty, He would never have created the Universe.

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It is GENIUS that gets Power; and its prime lieutenants are FORCE and WISDOM. The unruliest of men bend before the leader that has the sense to see and the will to do. It is Genius that rules with God-like Power; that unveils, with its counsellors, the hidden human mysteries, cuts asunder with its word the huge knots, and builds up with its word the crumbled ruins. At its glance fall down the senseless idols, whose altars have been on all the high places and in all the sacred groves. Dishonesty and imbecility stand

abashed before it. Its single Yea or Nay revokes the wrongs of ages, and is heard among the future generations. Its power is immense, because its wisdom is immense. Genius is the Sun of the political sphere. Force and Wisdom, its ministers, are the orbs that carry its light into darkness, and answer it with their solid reflecting Truth.

Development is symbolized by the use of the Mallet and Chisel; the development of the energies and intellect, of the individual and the people. Genius may place itself at the head of an unintellectual, uneducated, unenergetic nation; but in a free country, to cultivate the intellect of those who elect, is the only mode of securing intellect and genius for rulers. The world is seldom ruled by the great spirits, except after dissolution and new birth. In periods of transition and convulsion, the Long Parliaments, the Robespierres and Marats, and the semi-respectabilities of intellect, too often hold the reins of power. The Cromwells and Napoleons come later. After Marius and Sulla and Cicero the rhetorician, CAESAR. The great intellect is often too sharp for the granite of this life. Legislators may be very ordinary men; for legislation is very ordinary work; it is but the final issue of a million minds.

The power of the purse or the sword, compared to that of the spirit, is poor and contemptible. As to lands, you may have agrarian laws, and equal partition. But a man's intellect is all his own, held direct from God, an inalienable fief. It is the most potent of weapons in the hands of a paladin. If the people comprehend Force in the physical sense, how much more do they revel in the intellectual! Ask Hildebrand, or Luther, or Loyola. They fall prostrate before it, as before an idol. The mastery of mind over mind is the only conquest worth having. The other injures both, and dissolves at a breath; rude as it is, the great cable falls down and snaps at last. But this dimly resembles the dominion of the Creator. It does not need a subject like that of Peter the Hermit. If the stream be but bright and strong, it will sweep like a spring-tide to the popular heart. Not in word only, but in intellectual act lies the fascination. It is the homage to the Invisible. This power, knotted with Love, is the golden chain let down into the well of Truth, or the invisible chain that binds the ranks of mankind together.

Influence of man over man is a law of nature, whether it be by a great estate in land or in intellect. It may mean slavery, a deference to the eminent human judgment. Society hangs spiritually together, like the revolving spheres above. The free country, in which intellect and genius govern, will endure. Where they serve, and other influences govern, the national life is short. All the nations that have tried to govern themselves by their smallest, by the incapables, or merely respectables, have come to nought. Constitutions and Laws, without Genius and Intellect to govern, will not prevent decay. In that case they have the dry-rot and the life dies out of them by degrees.

To give a nation the franchise of the Intellect is the only sure mode of perpetuating freedom. This will compel exertion and generous care for the people from those on the higher seats, and honorable and intelligent allegiance from those below. Then political public life will protect all men from self-abasement in sensual pursuits, from vulgar acts and low greed, by giving the noble ambition of just imperial rule. To elevate the people by teaching loving-kindness and wisdom, with power to him who teaches best: and so to develop the free State from the rough ashlar:-- this is the great labor in which Masonry desires to lend a helping hand.

All of us should labor in building up the great monument of a nation, the Holy House of the Temple. The cardinal virtues must not be partitioned among men, becoming the exclusive property of some, like the common crafts. ALL are apprenticed to the partners, Duty and Honor.

Masonry is a march and a struggle toward the Light. For the individual as well as the nation, Light is Virtue, Manliness, Intelligence, Liberty. Tyranny over the soul or body, is darkness. The freest people, like the freest man, is always in danger of relapsing into servitude. Wars are almost always fatal to Republics. They create tyrants, and

consolidate their power. They spring, for the most part, from evil counsels. When the small and the base are intrusted with power, legislation and administration become but two parallel series of errors and blunders, ending in war, calamity, and the necessity for a tyrant. When the nation feels its feet sliding backward, as if it walked on the ice, the time has come for a supreme effort. The magnificent tyrants of the past are but the types of those of the future. Men and nations will always sell themselves into slavery, to gratify their passions and obtain revenge. The tyrant's plea, necessity, is always available; and the tyrant once in power, the necessity of providing for his safety makes him savage. Religion is a power, and he must control that. Independent, its sanctuaries might rebel. Then it becomes unlawful for the people to worship God in their own way, and the old spiritual despotisms revive. Men must believe as Power wills, or die; and even if they may believe as they will, all they have, lands, houses, body, and soul, are stamped with the royal brand. "I am the State," said Louis the Fourteenth to his peasants; "the very shirts on your backs are mine, and I can take them if I will."

And dynasties so established endure, like that of the Caesars of Rome, of the Caesars of Constantinople, of the Caliphs, the Stuarts, the Spaniards, the Goths, the Valois, until the race wears out, and ends with lunatics and idiots, who still rule. There is no concord among men, to end the horrible bondage. The State falls inwardly, as well as by the outward blows of the incoherent elements. The furious human passions, the sleeping human indolence, the stolid human ignorance, the rivalry of human castes, are as good for the kirlgs as the swords of the Paladins. The worshippers have all bowed so long to the old idol, that they cannot go into the streets and choose another Grand Llama. And so the effete State floats on down the puddled stream of Time, until the tempest or the tidal sea discovers that the worm has consumed its strength, and it crumbles into oblivion.

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Civil and religious Freedom must go hand in hand; and Persecution matures them both. A people content with the thoughts made for them by the priests of a church will be content with Royalty by Divine Right,-- the Church and the Throne mutually sustaining each other. They will smother schism and reap infidelity and indifference; and while the battle for freedom goes on around them, they will only sink the more apathetically into servitude and a deep trance, perhaps occasionally interrupted by furious fits of frenzy, followed by helpless exhaustion.

Despotism is not dimcult in any land that has only known one master from its childhood; but there is no harder problem than to perfect and perpetuate free government by the people themselves; for it is not one king that is needed: all must be kings. It is easy to set up Masaniello, that in a few days he may fall lower than before. But free government grows slowly, like the individual human faculties; and like the forest-trees, from the inner heart outward. Liberty is not only the common birth-right, but it is lost as well by non-user as by mis-user. It depends far more on the universal effort than any other human property. It has no single shrine or holy well of pilgrimage for the nation; for its waters should burst out freely from the whole soil.

The free popular power is one that is only known in its strength in the hour of adversity: for all its trials, sacrifices and expectations are its own. It is trained to think for itself, and also to act for itself. When the enslaved people prostrate themselves in the dust before the hurricane, like the alarmed beasts of the field, the free people stand erect before it, in all the strength of unity, in self-reliance, in mutual reliance, with effrontery against all but the visible hand of God. It is neither cast down by calamity nor elated by success.

This vast power of endurance, of forbearance, of patience, and of performance, is only acquired by continual exercise of all the functions, like the healthful physical human vigor, like the individual moral vigor.

And the maxim is no less true than old, that eternal vigilance is the price of liberty. It is curious to observe the universal pretext by which the tyrants of all times take away the national liberties. It is stated in the statutes of Edward II., that the justices and the sheriff should no longer be elected by the people, on account of the riots and dissensions which had arisen. The same reason was given long before for the suppression of popular election of the bishops; and there is a witness to this untruth in the yet older times, when Rome lost her freedom, and her indignant citizens declared that tumultuous liberty is better than disgraceful tranquillity.

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With the Compasses and Scale, we can trace all the figures used in the mathematics of planes, or in what are called GEOMETRY and TRIGONOMETRY, two words that are themselves deficient in meaning. GEOMETRY, which the letter G. in most Lodges is said to signify, means measurement of land or the earth--or Surveying; and TRIGONOMETRY, the measurement of triangles, or figures with three sides or angles. The latter is by far the most appropriate name for the science intended to be expressed by the word "Geometry." Neither is of a meaning sufficiently wide: for although the vast surveys of great spaces of the earth's surface, and of coasts, by which shipwreck and calamity to mariners are avoided, are effected by means of triangulation;--though it was by the same method that the French astronomers measured a degree of latitude and so established a scale of measures on an immutable basis; though it is by means of the immense triangle that has for its base a line drawn in imagination between the place of the earth now and its place six months hence in space, and for its apex a planet or star, that the distance of Jupiter or Sirius from the earth is ascertained; and though there is a triangle still more vast, its base extending either way from us, with and past the horizon into immensity, and its apex infinitely distant above us; to which corresponds a similar infinite triangle below--what is above equalling what is below, immensity equalling immensity; yet the Science of Numbers, to which Pythagoras attached so much importance, and whose mysteries are found everywhere in the ancient religions, and most of all in the Kabalah and in the Bible, is not sufficiently expressed by either the word "Geometry" or the word "Trigonometry." For that science includes theseJ with Arithmetic, and also with Algebra, Logarithms, the Integral and Differential Calculus; and by means of it are worked out the great problems of Astronomy or the Laws of the Stars.

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Virtue is but heroic bravery, to do the thing thought to be true, in spite of all enemies of flesh or spirit, in despite of all temptations or menaces. Man is accountable for the uprightness of his doctrine, but not for the rightness of it. Devout enthusiasm is far easier than a good action. The end of thought is action; the sole purpose of Religion is an Ethic. Theory, in political science, is worthless, except for the purpose of being realized in practice.

In every credo, religious or political as in the soul of man, there are two regions, the Dialectic and the Ethic; and it is only when the two are harmoniously blended, that a perfect discipline is evolved. There are men who dialectically are Christians, as there are a multitude who dialectically are Masons, and yet who are ethically Infidels, as these are ethically of the Profane, in the strictest sense:--intellectual believers, but practical atheists:-- men who will write you "Evidences," in perfect faith in their logic, but cannot carry out the Christian or Masonic doctrine, owing to the strength, or weakness, of the flesh. On the other hand, there are many dialectical skeptics, but ethical believers, as there are many Masons who have never undergone initiation; and as ethics are the end and purpose of religion, so are ethical believers the most worthy. He who does right is better than he who thinks right.

But you must not act upon the hypothesis that all men are hypocrites, whose conduct does not square with their sentiments. No vice is more rare, for no task is more difficult, than systematic hypocrisy. When the Demagogue becomes a Usurper it does not follow that he was all the time a hypocrite. Shallow men only so judge of others.

The truth is, that creed has, in general, very little influence on the conduct; in religion, on that of the individual; in politics, on that of party. As a general thing, the Mahometan, in the Orient, is far more honest and trustworthy than the Christian. A Gospel of Love in the mouth, is an Avatar of Persecution in the heart. Men who believe in eternal damnation and a literal sea of fire and brimstone, incur the certainty of it, according to their creed, on the slightest temptation of appetite or passion. Predestination insists on the necessity of good works. In Masonry, at the least flow of passion, one speaks ill of another behind his back; and so far from the "Brotherhood" of Blue Masonry being real, and the solemn pledges contained in the use of the word "Brother" being complied with, extraordinary pains are taken to show that Masonry is a sort of abstraction, which scorns to interfere in worldly matters. The rule may be regarded as universal, that, where there is a choice to be made, a Mason will give his vote and influence, in politics and business, to the less qualified profane in preference to the better qualified Mason. One will take an oath to oppose any unlawful usurpation of power, and then become the ready and even eager instrument of a usurper. Another will call one "Brother," and then play toward him the part of Judas Iscariot, or strike him, as Joab did Abner, under the fifth rib, with a lie whose authorship is not to be traced. Masonry does not change human nature, and cannot make honest men out of born knaves.

While you are still engaged in preparation, and in accumulating principles for future use, do not forget the words of the Apostle James: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass, for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was; but whoso looketh into the perfect law of liberty, and continueth, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his work. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.... Faith, if it hath not works, is dead, being an abstraction. A man is justified by works, and not by faith only.... The devils believe,--and tremble.... As the body without the heart is dead, so is faith without works."

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In political science, also, free governments are erected and free constitutions framed, upon some simple and intelligible theory. Upon whatever theory they are based, no sound conclusion is to be reached except by carrying the theory out without flinching, both in argument on constitutional questions and in practice. Shrink from the true theory through timidity, or wander from it through want of the logical faculty, or transgress against it through passion or on the plea of necessity or expediency, and you have denial or invasion of rights, laws that offend against first principles, usurpation of illegal powers, or abnegation and abdication of legitimate authority.

Do not forget, either, that as the showy, superficial, impudent and self-conceited will almost always be preferred, even in utmost stress of danger and calamity of the State, to the man of solid learning, large intellect, and catholic sympathies, because he is nearer the common popular and legislative level, so the highest truth is not acceptable to the mass of mankind.

When SOLON was asked if he had given his countrymen the best laws, he answered, "The best they are capable of receiving." This is one of the profoundest utterances on record; and yet like all great truths, so simple as to be rarely comprehended. It contains the whole philosophy of History. It utters a truth which, had it been recognized, would have saved men an immensity of vain, idle disputes, and have led them into the clearer paths of knowledge in the Past. It means this,--that all truths are Truths of Period, and

not truths for eternity; that whatever great fact has had strength and vitality enough to make itself real, whether of religion, morals, government, or of whatever else, and to find place in this world, has been a truth for the time, and as good as men were capable of receiving.

So, too, with great men. The intellect and capacity of a people has a single measure,--that of the great men whom Providence gives it, and whom it receives. There have always been men too great for their time or their people. Every people makes such men only its idols, as it is capable of comprehending.

To impose ideal truth or law upon an incapable and merely real man, must ever be a vain and empty speculation. The laws of sympathy govern in this as they do in regard to men who are put at the head. We do not know, as yet, what qualifications the sheep insist on in a leader. With men who are too high intellectually, the mass have as little sympathy as they have with the stars. When BURKE, the wisest statesman England ever had, rose to speak, the House of Commons was depopulated as upon an agreed signal. There is as little sympathy between the mass and the highest TRUTHS. The highest truth, being incomprehensible to the man of realities, as the highest man is, and largely above his level, will be a great unreality and falsehood to an unintellectual man. The profoundest doctrines of Christianity and Philosophy would be mere jargon and babble to a Potawatomie Indian. The popular explanations of the symbols of Masonry are fitting for the multitude that have swarmed into the Temples,--being fully up to the level of their capacity. Catholicism was a vital truth in its earliest ages, but it became obsolete, and Protestantism arose, flourished, and deteriorated. The doctrines of ZOROASTER were the best which the ancient Persians were fitted to receive; those of CONFUCIUS were fitted for the Chinese; those of MOHAMMED for the idolatrous Arabs of his age. Each was Truth for the time. Each was a GOSPEL, preached by a REFORMER; and if any men are so little fortunate as to remain content therewith, when others have attained a higher truth, it is their misfortune and not their fault. They are to be pitied for it, and not persecuted.

Do not expect easily to convince men of the truth, or to lead them to think aright. The subtle human intellect can weave its mists over even the clearest vision. Remember that it is eccentric enough to ask unanimity from a jury; but to ask it from any large number of men on any point of political faith is amazing. You can hardly get two men in any Congress or Convention to agree;--nay, you can rarely get one to agree with himself. The political church which chances to be supreme anywhere has an indefinite number of tongues. How then can we expect men to agree as to matters beyond the cognizance of the senses? How can we compass the Infinite and the Invisible with any chain of evidence? Ask the small sea-waves what they murmur among the pebbles ! How many of those words that come from the invisible shore are lost, like the birds, in the long passage ? How vainly do we strain the eyes across the long Infinite ! We must be content, as the children are, with the pebbles that have been stranded, since it is forbidden us to explore the hidden depths.

The Fellow-Craft is especially taught by this not to become wise in his own conceit. Pride in unsound theories is worse than ignorance. Humility becomes a Mason. Take some quiet, sober moment of life, and add together the two ideas of Pride and Man; behold him, creature of a span, stalking through infinite space in all the grandeur of littleness ! Perched on a speck of the Universe, every wind of Heaven strikes into his blood the coldness of death; his soul floats away from his body like the melody from the string. Day and night, like dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the creations of God are flanking on every side, further than even his imagination can reach. Is this a creature to make for himself a crown of glory, to deny his own flesh, to mock at his fellow, sprung with him from that dust to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons, is he never stopped short by difficulties ? When he acts, does he never succumb to the temptations of pleasure? When he lives, is he free from pain? Do the diseases not claim him as their prey? When he dies, can he escape the common grave ?

Pride is not the heritage of man. Humility should dwell with frailty, and atone for ignorance, error and imperfection.

Neither should the Mason be over-anxious for office and honor, however certainly he may feel that he has the capacity to serve the State. He should neither seek nor spurn honors. It is good to enjoy the blessings of fortune; it is better to submit without a pang to their loss. The greatest deeds are not done in the glare of light, and before the eyes of the populace. He whom God has gifted with a love of retirement possesses, as it were, an additional sense; and among the vast and noble scenes of nature, we find the balm for the wounds we have received among the pitiful shifts of policy; for the attachment to solitude is the surest preservative from the ills of life.

But Resignation is the more noble in proportion as it is the less passive. Retirement is only a morbid selfishness, if it prohibit exertions for others; as it is only dignified and noble, when it is the shade whence the oracles issue that are to instruct mankind; and retirement of this nature is the sole seclusion which a good and wise man will covet or command. The very philosophy which makes such a man covet the quiet, will make him eschew the inutility of the hermitage. Very little praiseworthy would LORD BOLINGBROKE have seemed among his haymakers and ploughmen, if among haymakers and ploughmen he had looked with an indifferent eye upon a profligate minister and a venal Parliament. Very little interest would have attached to his beans and vetches, if beans and vetches had caused him to forget that if he was happier on a farm he could be more useful in a Senate, and made him forego, in the sphere of a bailiff, all care for re-entering that of a legislator.

Remember, also, that there is an education which quickens the Intellect, and leaves the heart hollow or harder than before. There are ethical lessons in the laws of the heavenly bodies, in the properties of earthly elements, in geography, chemistry, geology, and all the material sciences. Things are symbols of Truths. Properties are symbols of Truths. Science, not teaching moral and spiritual truths, is dead and dry, of little more real value than to commit to the memory a long row of unconnected dates, or of the names of bugs or butterflies.

Christianity, it is said, begins from the burning of the false gods by the people themselves. Education begins with the burning of our intellectual and moral idols: our prejudices, notions, conceits, our worthless or ignoble purposes. Especially it is necessary to shake off the love of worldly gain. With Freedom comes the longing for worldly advancement. In that race men are ever falling, rising, running, and falling again. The lust for wealth and the abject dread of poverty delve the furrows on many a noble brow. The gambler grows old as he watches the chances. Lawful hazard drives Youth away before its time; and this Youth draws heavy bills of exchange on Age. Men live, like the engines, at high pressure, a hundred years in a hundred months; the ledger becomes the Bible, and the day-book the Book of the Morning Prayer.

Hence flow overreachings and sharp practice, heartless traffic in which the capitalist buys profit with the lives of the laborers, speculations that coin a nation's agonies into wealth, and all the other devilish engineery of Mammon. This, and greed for office, are the two columns at the entrance to the Temple of Moloch. It is doubtful whether the latter, blossoming in falsehood, trickery, and fraud, is not even more pernicious than the former. At all events they are twins, and fitly mated; and as either gains control of the unfortunate subject, his soul withers away and decays, and at last dies out. The souls of half the human race leave them long before they die. The two greeds are twin plagues of the leprosy, and make the man unclean; and whenever they break out they spread until "they cover all the skin of him that hath the plague, from his head even to his foot." Even the raw flesh of the heart becomes unclean with it.

Alexander of Macedon has left a saying behind him which has survived his conquests: "Nothing is nobler than work." Work only can keep even kings respectable. And when a

king is a king indeed, it is an honorable office to give tone to the manners and morals of a nation; to set the example of virtuous conduct, and restore in spirit the old schools of chivalry, in which the young manhood may be nurtured to real greatness. Work and wages will go together in men's minds, in the most royal institutions. We must ever come to the idea of real work. The rest that follows labor should be sweeter than the rest which follows rest.

Let no Fellow-Craft imagine that the work of the lowly and uninfluential is not worth the doing. There is no legal limit to the possible influences of a good deed or a wise word or a generous effort. Nothing is really small. Whoever is open to the deep penetration of nature knows this. Although, indeed, no absolute satisfaction may be vouchsafed to philosophy, any more in circumscribing the cause than in limiting the effect, the man of thought and contemplation falls into unfathomable ecstasies in view of all the decompositions of forces resulting in unity. All works for all. Destruction is not annihilation, but regeneration.

Algebra applies to the clouds; the radiance of the star benefits the rose; no thinker would dare to say that the perfume of the hawthorn is useless to the constellations. Who, then, can calculate the path of the molecule? How do we know that the creations of worlds are not determined by the fall of grains of sand? Who, then, understands the reciprocal flow and ebb of the infinitely great and the infinitely small; the echoing of causes in the abysses of beginning, and the avalanches of creation? A fleshworm is of account; the small is great; the great is small; all is in equilibrium in necessity. There are marvellous relations between beings and things; in this inexhaustible Whole, from sun to grub, there is no scorn: all need each other. Light does not carry terrestrial perfumes into the azure depths, without knowing what it does with them; night distributes the stellar essence to the sleeping plants. Every bird which flies has the thread of the Infinite in its claw. Germination includes the hatching of a meteor, and the tap of a swallow's bill, breaking the egg; and it leads forward the birth of an earth-worm and the advent of a Socrates. Where the telescope ends the microscope begins. Which of them the grander view? A bit of mould is a Pleiad of flowers --a nebula is an ant-hill of stars.

There is the same and a still more wonderful interpenetration between the things of the intellect and the things of matter. Elements and principles are mingled, combined, espoused, multiplied one by another to such a degree as to bring the material world and the moral world into the same light. Phenomena are perpetually folded back upon themselves. In the vast cosmical changes the universal life comes and goes in unknown quantities, enveloping all in the invisible mystery of the emanations, losing no dream from no single sleep, sowing an animalcule here, crumbling a star there, oscillating and winding in curves; making a force of Light, and an element of Thought; disseminated and indivisible, dissolving all save that point without length, breadth, or thickness, The MYSEF; reducing everything to the Soul-atom; making everything blossom into God; entangling all activities, from the highest to the lowest, in the obscurity of a dizzying mechanism; hanging the flight of an insect upon the movement of the earth; subordinating, perhaps, if only by the identity of the law, the eccentric evolutions of the comet in the firmament, to the whirlings of the infusoria in the drop of water. A mechanism made of mind, the first motor of which is the gnat, and its last wheel the zodiac.

A peasant-boy, guiding Blucher by the right one of two roads, the other being impassable for artillery, enables him to reach Waterloo in time to save Wellington from a defeat that would have been a rout; and so enables the kings to imprison Napoleon on a barren rock in mid-ocean. An unfaithful smith, by the slovenly shoeing of a horse, causes his lameness, and, he stumbling, the career of his world-conquering rider ends, and the destinies of empires are changed. A generous officer permits an imprisoned monarch to end his game of chess before leading him to the block; and meanwhile the usurper dies, and the prisoner reascends the throne. An unskillful workman repairs the compass, or malice or stupidity disarranges it, the ship mistakes her course, the waves swallow a Caesar, and a new chapter is written in the history of a world. What we call accident is

but the adamant chain of indissoluble connection between all created things. The locust, hatched in the Arabian sands, the small worm that destroys the cotton-boll, one making famine in the Orient, the other closing the mills and starving the workmen and their children in the Occident, with riots and massacres, are as much the ministers of God as the earthquake; and the fate of nations depends more on them than on the intellect of its kings and legislators. A civil war in America will end in shaking the world; and that war may be caused by the vote of some ignorant prize-fighter or crazed fanatic in a city or in a Congress, or of some stupid boor in an obscure country parish. The electricity of universal sympathy, of action and reaction, pervades everything, the planets and the motes in the sunbeam. FAUST, with his types, or LUTHER, with his sermons, worked greater results than Alexander or Hannibal. A single thought sometimes suffices to overturn a dynasty. A silly song did more to unseat James the Second than the acquittal of the Bishops. Voltaire, Condorcet, and Rousseau uttered words that will ring, in change and revolutions, throughout all the ages.

Remember, that though life is short, Thought and the influences of what we do or say are immortal; and that no calculus has yet pretended to ascertain the law of proportion between cause and effect. The hammer of an English blacksmith, smiting down an insolent official, led to a rebellion which came near being a revolution. The word well spoken, the deed fitly done, even by the feeblest or humblest, cannot help but have their effect. More or less, the effect is inevitable and eternal. The echoes of the greatest deeds may die away like the echoes of a cry among the cliffs, and what has been done seem to the human judgment to have been without result. The unconsidered act of the poorest of men may fire the train that leads to the subterranean mine, and an empire be rent by the explosion.

The power of a free people is often at the disposal of a single and seemingly an unimportant individual;--a terrible and truthful power; for such a people feel with one heart, and therefore can lift up their myriad arms for a single blow. And, again, there is no graduated scale for the measurement of the influences of different intellects upon the popular mind. Peter the Hermit held no office, yet what a work he wrought !

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From the political point of view there is but a single principle,-- the sovereignty of man over himself. This sovereignty of one's self over one's self is called LIBERTY. Where two or several of these sovereignties associate, the State begins. But in this association there is no abdication. Each sovereignty parts with a certain portion of itself to form the common right. That portion is the same for all. There is equal contribution by all to the joint sovereignty. This identity of concession which each makes to all, is EQUALITY. The common right is nothing more or less than the protection of all, pouring its rays on each. This protection of each by all, is FRATERNITY.

Liberty is the summit, Equality the base. Equality is not all vegetation on a level, a society of big spears of grass and stunted oaks, a neighborhood of jealousies, emasculating each other. It is, civilly, all aptitudes having equal opportunity; politically, all votes having equal weight; religiously, all consciences having equal rights.

Equality has an organ;--gratuitous and obligatory instruction. We must begin with the right to the alphabet. The primary school obligatory upon all; the higher school offered to all. Such is the law. From the same school for all springs equal society. Instruction ! Light ! all comes from Light, and all returns to it.

We must learn the thoughts of the common people, if we would be wise and do any good work. We must look at men, not so much for what Fortune has given to them with her blind old eyes, as for the gifts Nature has brought in her lap, and for the use that has been made of them. We profess to be equal in a Church and in the Lodge: we shall be equal in the sight of God when He judges the earth. We may well sit on the pavement

together here, in communion and conference, for the few brief moments that constitute life.

A Democratic Government undoubtedly has its defects, because it is made and administered by men, and not by the Wise Gods. It cannot be concise and sharp, like the despotic. When its ire is aroused it develops its latent strength, and the sturdiest rebel trembles. But its habitual domestic rule is tolerant, patient, and indecisive. Men are brought together, first to differ, and then to agree. Affirmation, negation, discussion, solution: these are the means of attaining truth. Often the enemy will be at the gates before the babble of the disturbers is drowned in the chorus of consent. In the Legislative office deliberation will often defeat decision. Liberty can play the fool like the Tyrants

Refined society requires greater minuteness of regulation; and the steps of all advancing States are more and more to be picked among the old rubbish and the new materials. The difficulty lies in discovering the right path through the chaos of confusion. The adjustment of mutual rights and wrongs is also more difficult in democracies. We do not see and estimate the relative importance of objects so easily and clearly from the level or the waving land as from the elevation of a lone peak, towering above the plain; for each looks through his own mist.

Abject dependence on constituents, also, is too common. It is as miserable a thing as abject dependence on a minister or the favorite of a Tyrant. It is rare to find a man who can speak out the simple truth that is in him, honestly and frankly, without fear, favor, or affection, either to Emperor or People.

Moreover, in assemblies of men, faith in each other is almost always wanting, unless a terrible pressure of calamity or danger from without produces cohesion. Hence the constructive power of such assemblies is generally deficient. The chief triumphs of modern days, in Europe, have been in pulling down and obliterating; not in building up. But Repeal is not Reform. Time must bring with him the Restorer and Rebuilder.

Speech, also, is grossly abused in Republics; and if the use of speech be glorious, its abuse is the most villainous of vices. Rhetoric, Plato says, is the art of ruling the minds of men. But in democracies it is too common to hide thought in words, to overlay it, to babble nonsense. The gleams and glitter of intellectual soap-and-water bubbles are mistaken for the rainbow-glories of genius. The worthless pyrites is continually mistaken for gold. Even intellect condescends to intellectual jugglery, balancing thoughts as a juggler balances pipes on his chin. In all Congresses we have the inexhaustible flow of babble, and Faction's clamorous knavery in discussion, until the divine power of speech, that privilege of man and great gift of God, is no better than the screech of parrots or the mimicry of monkeys. The mere talker, however fluent, is barren of deeds in the day of trial.

There are men voluble as women, and as well skilled in fencing with the tongue: prodigies of speech, misers in deeds. Too much calking, like too much thinking, destroys the power of action. In human nature, the thought is only made perfect by deed. Silence is the mother of both. The trumpeter is not the bravest of the brave. Steel and not brass wins the day. The great doer of great deeds is mostly slow and slovenly of speech. There are some men born and bred to betray. Patriotism is their trade, and their capital is speech. But no noble spirit can plead like Paul and be false to itself as Judas.

Imposture too commonly rules in republics; they seem to be ever in their minority; their guardians are self-appointed; and the unjust thrive better than the just. The Despot, like the night-lion roaring, drowns all the clamor of tongues at once, and speech, the birthright of the free man, becomes the bauble of the enslaved.

It is quite true that republics only occasionally, and as it were accidentally, select their wisest, or even the less incapable among the incapables, to govern them and legislate

for them. If genius, armed with learning and knowledge, will grasp the reins, the people will reverence it; if it only modestly offers itself for office, it will be smitten on the face, even when, in the straits of distress and the agonies of calamity, it is indispensable to the salvation of the State. Put it upon the track with the showy and superficial, the conceited, the ignorant, and impudent, the trickster and charlatan, and the result shall not be a moment doubtful. The verdicts of Legislatures and the People are like the verdicts of juries,--sometimes right by accident.

Offices, it is true, are showered, like the rains of Heaven, upon the just and the unjust. The Roman Augurs that used to laugh in each other's faces at the simplicity of the vulgar, were also tickled with their own guile; but no Augur is needed to lead the people astray. They readily deceive themselves. Let a Republic begin as it may, it will not be out of its minority before imbecility will be promoted to high places; and shallow pretence, getting itself puffed into notice, will invade all the sanctuaries. The most unscrupulous partisanship will prevail, even in respect to judicial trusts; and the most unjust appointments constantly be made, although every improper promotion not merely confers one undeserved favor, but may make a hundred honest cheeks smart with injustice.

The country is stabbed in the front when those are brought into the stalled seats who should slink into the dim gallery. Every stamp of Honor, ill-clutched, is stolen from the Treasury of Merit.

Yet the entrance into the public service, and the promotion in it, affect both the rights of individuals and those of the nation. Injustice in bestowing or withholding office ought to be so intolerable in democratic communities that the least trace of it should be like the scent of Treason. It is not universally true that all citizens of equal character have an equal claim to knock at the door of every public office and demand admittance. When any man presents himself for service he has a right to aspire to the highest body at once, if he can show his fitness for such a beginning,--that he is fitter than the rest who offer themselves for the same post. The entry into it can only justly be made through the door of merit. And whenever any one aspires to and attains such high post, especially if by unfair and disreputable and indecent means, and is afterward found to be a signal failure, he should at once be beheaded. He is the worst among the public enemies.

When a man sumciently reveals himself, all others should be proud to give him due precedence. When the power of promotion is abused in the grand passages of life whether by People, Legislature, or Executive, the unjust decision recoils on the judge at once. That is not only a gross, but a willful shortness of sight, that cannot discover the deserving. If one will look hard, long, and honestly, he will not fail to discern merit, genius, and qualification; and the eyes and voice of the Press and Public should condemn and denounce injustice wherever she rears her horrid head.

"The tools to the workmen!" no other principle will save a Republic from destruction, either by civil war or the dry-rot. They tend to decay, do all we can to prevent it, like human bodies. If they try the experiment of governing themselves by their smallest, they slide downward to the unavoidable abyss with tenfold velocity; and there never has been a Republic that has not followed that fatal course.

But however palpable and gross the inherent defects of democratic governments, and fatal as the results finally and inevitably are, we need only glance at the reigns of Tiberius, Nero, and Caligula, of Heliogabalus and Caracalla, of Domitian and Commodus, to recognize that the difference between freedom and despotism is as wide as that between Heaven and Hell. The cruelty, baseness, and insanity of tyrants are incredible. Let him who complains of the fickle humors and inconstancy of a free people, read Pliny's character of Domitian. If the great man in a Republic cannot win omce

without descending to low arts and whining beggary and the judicious use of sneaking lies, let him remain in retirement, and use the pen. Tacitus and Juvenal held no office. Let History and Satire punish the pretender as they crucify the despot. The revenges of the intellect are terrible and just.

Let Masonry use the pen and the printing-press in the free State against the Demagogue; in the Despotism against the Tyrant. History offers examples and encouragement. All history, for four thousand years, being filled with violated rights and the sufferings of the people, each period of history brings with it such protest as is possible to it. Under the Caesars there was no insurrection, but there was a Juvenal. The arousing of indignation replaces the Gracchi. Under the Caesars there is the exile of Syene; there is also the author of the Annals. As the Neros reign darkly they should be pictured so. Work with the graver only would be pale; into the grooves should be poured a concentrated prose that bites.

Despots are an aid to thinkers. Speech enchained is speech terrible. The writer doubles and triples his style, when silence is imposed by a master upon the people. There springs from this silence a certain mysterious fullness, which filters and freezes into brass in the thoughts. Compression in the history produces conciseness in the historian. The granitic solidity of some celebrated prose is only a condensation produced by the Tyrant. Tyranny constrains the writer to shortenings of diameter which are increases of strength. The Ciceronian period, hardly sufficient upon Verres, would lose its edge upon Caligula.

The Demagogue is the predecessor of the Despot. One springs from the other's loins. He who will basely fawn on those who have office to bestow, will betray like Iscariot, and prove a miserable and pitiable failure. Let the new Junius lash such men as they deserve, and History make them immortal in infamy; since their influences culminate in ruin. The Republic that employs and honors the shallow, the superficial, the base,

"who crouch

Unto the offal of an office promised,"

at last weeps tears of blood for its fatal error. Of such supreme folly, the sure fruit is damnation. Let the nobility of every great heart, condensed into justice and truth, strike such creatures like a thunderbolt ! If you can do no more, you can at least condemn by your vote, and ostracise by denunciation.

It is true that, as the Czars are absolute, they have it in their power to select the best for the public service. It is true that the beginner of a dynasty generally does so; and that when monarchies are in their prime, pretence and shallowness do not thrive and prosper and get power, as they do in Republics. All do not gabble in the Parliament of a Kingdom, as in the Congress of a Democracy. The incapables do not go undetected there, all their lives.

But dynasties speedily decay and run out. At last they dwindle down into imbecility; and the dull or flippant Members of Congresses are at least the intellectual peers of the vast majority of kings. The great man, the Julius Caesar, the Charlemagne, Cromwell, Napoleon, reigns of right. He is the wisest and the strongest. The incapables and imbeciles succeed and are usurpers; and fear makes them cruel. After Julius came Caracalla and Galba; after Charlemagne, the lunatic Charles the Sixth. So the Saracenic dynasty dwindled out; the Capets, the Stuarts, the Bourbons; the last of these producing Bomba, the ape of Domitian.

Man is by nature cruel, like the tigers. The barbarian, and the tool of the tyrant, and the civilized fanatic, enjoy the sufferings of others, as the children enjoy the contortions of

maimed flies. Absolute Power, once in fear for the safety of its tenure, cannot but be cruel.

As to ability, dynasties invariably cease to possess any after a few lives. They become mere shams, governed by ministers, favorites, or courtesans, like those old Etruscan kings, slumbering for long ages in their golden royal robes, dissolving forever at the first breath of day. Let him who complains of the shortcomings of democracy ask himself if he would prefer a Du Barry or a Pompadour, governing in the name of a Louis the Fifteenth, a Caligula making his horse a consul, a Domitian, "that most savage monster," who sometimes drank the blood of relatives, sometimes employing himself with slaughtering the most distinguished citizens before whose gates fear and terror kept watch; a tyrant of frightful aspect, pride on his forehead, fire in his eye, constantly seeking darkness and secrecy, and only emerging from his solitude to make solitude. After all, in a free government, the Laws and the Constitution are above the Incapables, the Courts correct their legislation, and posterity is the Grand Inquest that passes judgment on them. What is the exclusion of worth and intellect and knowledge from civil office compared with trials before Jeffries, tortures in the dark caverns of the Inquisition, Alva butcheries in the Netherlands, the Eve of Saint Bartholomew, and the Sicilian Vespers?

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The Abbe Barruel in his Memoirs for the History of Jacobinism, declares that Masonry in France gave, as its secret, the words Equality and Liberty, leaving it for every honest and religious Mason to explain them as would best suit his principles; but retained the privilege of unveiling in the higher Degrees the meaning of those words, as interpreted by the French Revolution. And he also excepts English Masons from his anathemas, because in England a Mason is a peaceable subject of the civil authorities, no matter where he resides, engaging in no plots or conspiracies against even the worst government. England, he says, disgusted with an Equality and a Liberty, the consequences of which she had felt in the struggles of her Lollards, Anabaptists, and Presbyterians, had "purged her Masonry" from all explanations tending to overturn empires; but there still remained adepts whom disorganizing principles bound to the Ancient Mysteries.

Because true Masonry, unemasculated, bore the banners of Freedom and Equal Rights, and was in rebellion against temporal and spiritual tyranny, its Lodges were proscribed in 1735, by an edict of the States of Holland. In 1737, Louis XV. forbade them in France. In 1738, Pope Clement XII. issued against them his famous Bull of Excommunication, which was renewed by Benedict XIV.; and in 1743 the Council of Berne also proscribed them. The title of the Bull of Clement is, "The Condemnation of the Society of Conventicles de Liberi Muratori, or of the Freemasons, under the penalty of ipso facto excommunication, the absolution from which is reserved to the Pope alone, except at the point of death." And by it all bishops, ordinaries, and inquisitors were empowered to punish Freemasons, "as vehemently suspected of heresy," and to call in, if necessary, the help of the secular arm; that is, to cause the civil authority to put them to death.

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Also, false and slavish political theories end in brutalizing the State. For example, adopt the theory that offices and employments in it are to be given as rewards for services rendered to party, and they soon become the prey and spoil of faction, the booty of the victory of faction;--and leprosy is in the flesh of the State. The body of the commonwealth becomes a mass of corruption, like a living carcass rotten with syphilis. All unsound theories in the end develop themselves in one foul and loathsome disease or other of the body politic. The State, like the man, must use constant effort to stay in the paths of virtue and manliness. The habit of electioneering and begging for office culminates in bribery with office, and corruption in office.

A chosen man has a visible trust from God, as plainly as if the commission were engrossed by the notary. A nation cannot renounce the executorship of the Divine decrees. As little can Masonry. It must labor to do its duty knowingly and wisely. We must remember that, in free States, as well as in despotisms, Injustice, the spouse of Oppression, is the fruitful parent of Deceit, Distrust, Hatred, Conspiracy, Treason, and Unfaithfulness. Even in assailing Tyranny we must have Truth and Reason as our chief weapons. We must march into that fight like the old Puritans, or into the battle with the abuses that spring up in free government, with the flaming sword in one hand, and the Oracles of God in the other.

The citizen who cannot accomplish well the smaller purposes of public life, cannot compass the larger. The vast power of endurance, forbearance, patience, and performance, of a free people, is acquired only by continual exercise of all the functions, like the healthful physical human vigor. If the individual citizens have it not, the State must equally be without it. It is of the essence of a free government, that the people should not only be concerned in making the laws, but also in their execution. No man ought to be more ready to obey and administer the law than he who has helped to make it. The business of government is carried on for the benefit of all, and every co-partner should give counsel and cooperation.

Remember also, as another shoal on which States are wrecked, that free States always tend toward the depositing of the citizens in strata, the creation of castes, the perpetuation of the *jus divinum* to office in families. The more democratic the State, the more sure this result. For, as free States advance in power, there is a strong tendency toward centralization, not from deliberate evil intention, but from the course of events and the indolence of human nature. The executive powers swell and enlarge to inordinate dimensions; and the Executive is always aggressive with respect to the nation. Offices of all kinds are multiplied to reward partisans; the brute force of the sewerage and lower strata of the mob obtains large representation, first in the lower offices, and at last in Senates; and Bureaucracy raises its bald head, bristling with pens, girded with spectacles, and bunched with ribbon. The art of Government becomes like a Craft, and its guilds tend to become exclusive, as those of the Middle Ages.

Political science may be much improved as a subject of speculation; but it should never be divorced from the actual national necessity. The science of governing men must always be practical, rather than philosophical. There is not the same amount of positive or universal truth here as in the abstract sciences; what is true in one country may be very false in another; what is untrue to-day may become true in another generation, and the truth of to-day be reversed by the judgment of to-morrow. To distinguish the casual from the enduring, to separate the unsuitable from the suitable, and to make progress even possible, are the proper ends of policy. But without actual knowledge and experience, and communion of labor, the dreams of the political doctors may be no better than those of the doctors of divinity. The reign of such a caste, with its mysteries, its myrmidons, and its corrupting influence, may be as fatal as that of the despots. Thirty tyrants are thirty times worse than one.

Moreover, there is a strong temptation for the governing people to become as much slothful and sluggards as the weakest of absolute kings. Only give them the power to get rid, when caprice prompts them, of the great and wise men, and elect the little, and as to all the rest they will relapse into indolence and indifference. The central power, creation of the people, organized and cunning if not enlightened, is the perpetual tribunal set up by them for the redress of wrong and the rule of justice. It soon supplies itself with all the requisite machinery, and is ready and apt for all kinds of interference. The people may be a child all its life. The central power may not be able to suggest the best scientific solution of a problem; but it has the easiest means of carrying an idea into effect. If the purpose to be attained is a large one, it requires a large comprehension; it is proper for the action of the central power. If it be a small one, it may be thwarted by disagreement. The central power must step in as an arbitrator and prevent this. The people may be too averse to change, too slothful in their own business, unjust to a minority or a majority.

The central power must take the reins when the people drop them.

France became centralized in its government more by the apathy and ignorance of its people than by the tyranny of its kings. When the inmost parish-life is given up to the direct guardianship of the State, and the repair of the belfry of a country church requires a written order from the central power, a people is in its dotage. Men are thus nurtured in imbecility, from the dawn of social life. When the central government feeds part of the people it prepares all to be slaves. When it directs parish and county affairs, they are slaves already. The next step is to regulate labor and its wages.

Nevertheless, whatever follies the free people may commit, even to the putting of the powers of legislation in the hands of the little competent and less honest, despair not of the final result. The terrible teacher, EXPERIENCE, writing his lessons on hearts desolated with calamity and wrung by agony, will make them wiser in time. Pretence and grimace and sordid beggary for votes will some day cease to avail. Have FAITH, and struggle on, against all evil influences and discouragements! FAITH is the Saviour and Redeemer of nations. When Christianity had grown weak, profitless, and powerless, the Arab Restorer and Iconoclast came, like a cleansing hurricane. When the battle of Damascus was about to be fought, the Christian bishop, at the early dawn, in his robes, at the head of his clergy, with the Cross once so triumphant raised in the air, came down to the gates of the city, and laid open before the army the Testament of Christ. The Christian general, THOMAS, laid his hand on the book, and said, "Oh God! If our faith be true, aid us, and deliver us not into the hands of its enemies!" But KHALED, "the Sword of God," who had marched from victory to victory, exclaimed to his wearied soldiers, "Let no man sleep! There will be rest enough in the bowers of Paradise; sweet will be the repose never more to be followed by labor." The faith of the Arab had become stronger than that of the Christian, and he conquered.

The Sword is also, in the Bible, an emblem of SPEECH, or of the utterance of thought. Thus, in that vision or apocalypse of the sublime exile of Patmos, a protest in the name of the ideal, overwhelming the real world, a tremendous satire uttered in the name of Religion and Liberty, and with its fiery reverberations smiting the throne of the Gesars, a sharp two-edged sword comes out of the mouth of the Semblance of the Son of Man, encircled by the seven golden candlesticks, and holding in his right hand seven stars. "The Lord," says Isaiah, "hath made my mouth like a sharp sword." "I have slain them," says Hosea, "by the words of my mouth." "The word of God," says the writer of the apostolic letter to the Hebrews, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." "The sword of the Spirit, which is the Word of God," says Paul, writing to the Christians at Ephesus. "I will fight against them with the sword of my mouth," it is said in the Apocalypse, to the angel of the church at Pergamos.

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The spoken discourse may roll on strongly as the great tidal wave; but, like the wave, it dies at last feebly on the sands. It is heard by few, remembered by still fewer, and fades away, like an echo in the mountains, leaving no token of power. It is nothing to the living and coming generations of men. It was the written hullan speech, that gave power and permanence to human thought. It is this that makes the whole human history but one individual life.

To write on the rock is to write on a solid parchment; but it requires a pilgrimage to see it. There is but one copy, and Time wears even that. To write on skins or papyrus was to give, as it were, but one tardy edition, and the rich only could procure it. The Chinese stereotyped not only the unchanging wisdom of old sages, but also the passing events. The process tended to suffocate thought, and to hinder progress; for there is continual wandering in the wisest minds, and Truth writes her last words, not on clean tablets, but on the scrawl that Error has made and often mended.

Printing made the movable letters prolific. Thenceforth the orator spoke almost visibly to listening nations; and the author wrote, like the Pope, his cecumenic decrees *J urbi et orbi*, and ordered them to be posted up in all the market-places; remaining, if he chose, impervious to human sight. The doom of tyrannies was thenceforth sealed. Satire and invective became potent as armies. The unseen hands of the Juniuses could launch the thunderbolts, and make the ministers tremble. One whisper from this giant fills the earth as easily as Demosthenes filled the Agora. It will soon be heard at the antipodes as easily as in the next street. It travels with the lightning under the oceans. It makes the mass one man, speaks to it in the same comtnon language, and elicits a sure and single response. Speech passes into thought, and thence promptly into act. A nation becomes truly one, with one large heart and a single throbbing pulse. Men are invisibly present to each other, as if already spiritual beings; and the thinker who sits in an Alpine solitude, unknown to or forgotten by all the world, among the silent herds and hills, may flash his words to all ttle cities and over all the seas.

Select the thinkers to be Legislators; and avoid the gabblers. Wisdom is rarely loquacious. Weight and depth of thought are unfavorable to volubility. The shallow and superficial are generally voluble and often pass for eloquent. More words, less thought,-- is the general rule. The man who endeavors to say something worth remembering in every sentence, becomes fastidious, and condenses like Tacitus. The vulgar love a more diffuse stream. The ornamentation that does not cover strength is the gewgaws of babble.

Neither is dialectic subtlety valuable to public men. The Christian faith has it, had it formerly more than now; a subtlety that might have entangled Plato, and which has rivalled in a fruitless fashion the mystic lore of Jewish Rabbis and Indian Sages. It is not this which converts the heathen. It is a vain task to balance the great thoughts of the earth, like hollow straws, on the fingertips of disputation. It is not this kind of warfare whicll makes the Cross triumphant in the hearts of the unbelievers; but the actual power that lives in the Faith.

So there is a political scholasticism that is merely useless. The dexterities of subtle logic rarely stir the hearts of the people, or convince them. The true apostle of Liberty, Fraternity and Equality makes it a matter of life and death. His combats are like those of Bossuet,-- combats to the death. The true apostolic fire is like the lightning: it flashes conviction into the soul. The true word is verily a two-edged sword. Matters of government and political science can be fairly dealt with only by sound reason, and the logic of common sense: not the common sense of the ignorant, but of the wise. The acutest thinkers rarely succeed in becoming leaders of men. A watchword or a catchword is more potent with the people than logic, especially if this be the least metaphysical. When a political prophet arises, to stir the dreaming, stagnant nation, and hold back its feet from the irretrievable descent, to heave the land as with an earthquake, and shake the silly-shallow idols from their seats, his words vwill come straight from God's own nlouth, and be thundered into the conscience. He will reason, teach, warn, and rule. The real "Sword of the Spirit" is keener than the brightest blade of Damascus. Such men rule a land, in the strength of justice, with wisdom and with power. Still, the men of dialectic subtlety often rule well, because in practice they forget their finely-spun theories, and use the trenchant logic of common sense. But when the great heart and large intellect are left to the rust in private life, and small attorneys, brawlers in politics, and those who in the cities would be only the clerks of notaries, or practitioners in the disreputable courts, are made national Legislators, the country is in her dotage. even if the beard has not yet grown upon her chin.

In a free country, human speech must needs be free; and the State must listen to the maunderings of folly, and the screechings of its geese, and the brayings of its asses, as well as to the golden oracles of its wise and great men. Even the despotic old kings allowed their wise fools to say what they liked. The true alchellist will extract the lessons of wisdom from the babblings of folly. He will hear what a man has to say on any given subject, even if the speaker end only in proving himself prince of fools. Even a fool will

sometimes hit the mark. There is some truth in all men who are not compelled to suppress their souls and speak other men's thoughts. The finger even of the idiot may point to the great highway.

A people, as well as the sages, must learn to forget. If it neither learns the new nor forgets the old, it is fated, even if it has been royal for thirty generations. To unlearn is to learn; and also it is sometimes needful to learn again the forgotten. The antics of fools make the current follies more palpable, as fashions are shown to be absurd by caricatures, which so lead to their extirpation. The buffoon and the zany are useful in their places. The ingenious artificer and craftsman, like Solomon, searches the earth for his materials, and transforms the misshapen matter into glorious workmanship. The world is conquered by the head even more than by the hands. Nor will any assembly talk forever. After a time, when it has listened long enough, it quietly puts the silly, the shallow, and the superficial to one side,--it thinks, and sets to work.

The human thought, especially in popular assemblies, runs in the most singularly crooked channels, harder to trace and follow than the blind currents of the ocean. No notion is so absurd that it may not find a place there. The master-workman must train these notions and vagaries with his two-handed hammer. They twist out of the way of the sword-thrusts; and are invulnerable all over, even in the heel, against logic. The martel or mace, the battle-axe, the great double-edged two-handed sword must deal with follies; the rapier is no better against them than a wand, unless it be the rapier of ridicule.

The SWORD is also the symbol of war and of the soldier. Wars, like thunder-storms, are often necessary to purify the stagnant atmosphere. War is not a demon, without remorse or reward. It restores the brotherhood in letters of fire. When men are seated in their pleasant places, sunken in ease and indolence, with Pretence and Incapacity and Littleness usurping all the high places of State, war is the baptism of blood and fire, by which alone they can be renovated. It is the hurricane that brings the elemental equilibrium, the concord of Power and Wisdom. So long as these continue obstinately divorced, it will continue to chasten.

In the mutual appeal of nations to God, there is the acknowledgment of His might. It lights the beacons of Faith and Freedom, and heats the furnace through which the earnest and loyal pass to immortal glory. There is in war the doom of defeat, the quenchless sense of Duty, the stirring sense of Honor, the measureless solemn sacrifice of devotedness, and the incense of success. Even in the flame and smoke of battle, the Mason discovers his brother, and fulfills the sacred obligations of Fraternity.

Two, or the Duad, is the symbol of Antagonism; of Good and Evil, Light and Darkness. It is Cain and Abel, Eve and Lilith, Jachin and Boaz, Ormuzd and Ahriman, Osiris and Typhon.

THREE, or the Triad, is most significantly expressed by the equilateral and the right-angled triangles. There are three principal colors or rays in the rainbow, which by intermixture make seven. The three are the blue, the yellow, and the red. The Trinity of the Deity, in one mode or other, has been an article in all creeds. He creates, preserves, and destroys. He is the generative power, the productive capacity, and the result. The immaterial man, according to the Kabalah, is composed of vitality, or life, the breath of life; of soul or mind, and spirit. Salt, sulphur, and mercury are the great symbols of the alchemists. To them man was body, soul, and spirit.

FOUR is expressed by the square, or four-sided right-angled figure. Out of the symbolic Garden of Eden flowed a river, dividing into four streams,--PISON, which flows around the land of gold, or light; GIHON, which flows around the land of Ethiopia or Darkness; HIDEKEL, running eastward to Assyria; and the EUPHRATES. Zechariah saw four chariots coming out from between two mountains of bronze, in the first of which were red horses; in the second, black; in the third, white; and in the fourth, grizzled: "and these

were the four winds of the heavens, that go forth from standing before the Lord of all the earth." Ezekiel saw the four living creatures, each with four faces and four wings, the faces of a man and a lion, an ox and an eagle; and the four wheels going upon their four sides; and Saint John beheld the four beasts, full of eyes before and behind, the LION, the young Ox, the MAN, and the flying EAGLE. Four was the signature of the Earth. Therefore, in the 148th Psalm, of those who must praise the Lord on the land, there are four times four, and four in particular of living creatures. Visible nature is described as the four quarters of the world, and the four corners of the earth. "There are four," says the old Jewish saying, "which take the first place in this world: man, among the creatures; the eagle among birds; the ox among cattle; and the lion among wild beasts." Daniel saw four great beasts come up from the sea.

FIVE is the Duad added to the Triad. It is expressed by the five-pointed or blazing star, the mysterious Pentalpha of Pythagoras. It is indissolubly connected with the number seven. Christ fed His disciples and the multitude with five loaves and two fishes, and of the fragments there remained twelve, that is, five and seven, baskets full. Again He fed them with seven loaves and a few little fishes, and there remained seven baskets full. The five apparently small planets, Mercury, Venus, Mars, Jupiter, and Saturn, with the two greater ones, the Sun and Moon, constituted the seven celestial spheres.

SEVEN was the peculiarly sacred number. There were seven planets and spheres presided over by seven archangels. There were seven colors in the rainbow; and the Phoenician Deity was called the HEPTAKIS or God of seven rays; seven days of the week; and seven and five made the number of months, tribes, and apostles. Zechariah saw a golden candlestick, with seven lamps and seven pipes to the lamps, and an olive-tree on each side. Since he says, "the seven eyes of the Lord shall rejoice, and shall see the plummet in the hand of Zerubbabel." John, in the Apocalypse, writes seven epistles to the seven churches. In the seven epistles there are twelve promises. What is said of the churches in praise or blame, is completed in the number three. The refrain, "who has ears to hear," etc., has ten words, divided by three and seven, and the seven by three and four; and the seven epistles are also so divided. In the seals, trumpets, and vials, also, of this symbolic vision, the seven are divided by four and three. He who sends his message to Ephesus, "holds the seven stars in his right hand, and walks amid the seven golden lamps."

In six days, or periods, God created the Universe, and paused on the seventh day. Of clean beasts, Noah was directed to take by sevens into the ark; and of fowls by sevens; because in seven days the rain was to commence. On the seventeenth day of the month, the rain began; on the seventeenth day of the seventh month, the ark rested on Ararat. When the dove returned, Noah waited seven days before he sent her forth again; and again seven, after she returned with the olive-leaf. Enoch was the seventh patriarch, Adam included, and Lamech lived 777 years.

There were seven lamps in the great candlestick of the Tabernacle and Temple, representing the seven planets. Seven times Moses sprinkled the anointing oil upon the altar. The days of consecration of Aaron and his sons were seven in number. A woman was unclean seven days after child-birth; one infected with leprosy was shut up seven days; seven times the leper was sprinkled with the blood of a slain bird; and seven days afterwards he must remain abroad out of his tent. Seven times, in purifying the leper, the priest was to sprinkle the consecrated oil; and seven times to sprinkle with the blood of the sacrificed bird the house to be purified. Seven times the blood of the slain bullock was sprinkled on the mercy-seat; and seven times on the altar. The seventh year was a Sabbath of rest; and at the end of seven times seven years came the great year of jubilee. Seven days the people ate unleavened bread, in the month of Abib. Seven weeks were counted from the time of first putting the sickle to the wheat. The Feast of the Tabernacles lasted seven days.

Israel was in the hand of Midian seven years before Gideon delivered them. The bullock sacrificed by him was seven years old. Samson told Delilah to bind him with seven green

withes; and she wove the seven locks of his head, and afterwards shaved them off. Balaam told Barak to build for him seven altars. Jacob served seven years for Leah and seven for Rachel. Job had seven sons and three daughters, making the perfect number ten. He had also seven thousand sheep and three thousand camels. His friends sat down with him seven days and seven nights. His friends were ordered to sacrifice seven bullocks and seven rams; and again, at the end, he had seven sons and three daughters, and twice seven thousand sheep, and lived an hundred and forty, or twice seven times ten years. Pharaoh saw in his dream seven fat and seven lean kine, seven good ears and seven blasted ears of wheat; and there were seven years of plenty, and seven of famine. Jericho fell, when seven priests, with seven trumpets, made the circuit of the city on seven successive days; once each day for six days, and seven times on the seventh. "The seven eyes of the Lord," says Zechariah, "run to and fro through the whole earth." Solomon was seven years in building the Temple. Seven angels, in the Apocalypse, pour out seven plagues, from seven vials of wrath. The scarlet-colored beast, on which the woman sits in the wilderness, has seven heads and ten horns. So also has the beast that rises Up out of the sea. Seven thunders uttered their voices. Seven angels sounded seven trumpets. Seven lamps of fire, the seven spirits of God, burned before the throne; and the Lamb that was slain had seven horns and seven eyes.

EIGHT is the first cube, that of two. NINE is the square of three, and represented by the triple triangle.

TEN includes all the other numbers. It is especially seven and three; and is called the number of perfection. Pythagoras represented it by the TETRACTYS, which had many mystic meanings. This symbol is sometimes composed of dots or points, sometimes of commas or yods, and in the Kabbalah, of the letters of the name of Deity. It is thus arranged:

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The Patriarchs from Adam to Noah, inclusive, are ten in number, and the same number is that of the Commandments.

TWELVE is the number of the lines of equal length that form a cube. It is the number of the months, the tribes, and the apostles; of the oxen under the Brazen Sea, of the stones on the breast-plate of the high priest.



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



3^o - Master

To understand literally the symbols and allegories of Oriental books as to ante-historical matters, is willfully to close our eyes against the Light. To translate the symbols into the trivial and commonplace, is the blundering of mediocrity.

All religious expression is symbolism; since we can describe only what we see, and the true objects of religion are THE SEEN. The earliest instruments of education were symbols; and they and all other religious forms differed and still differ according to external circumstances and imagery, and according to differences of knowledge and mental cultivation. All language is symbolic, so far as it is applied to mental and spiritual phenomena and action. All words have, primarily, a material sense, however they may afterward get, for the ignorant, a spiritual non-sense. "To retract," for example, is to draw back, and when applied to a statement, is symbolic, as much so as a picture of an arm drawn back, to express the same thing, would be. The very word "spirit" means "breath," from the Latin verb spiro, breathe.

To present a visible symbol to the eye of another is not necessarily to inform him of the meaning which that symbol has to you. Hence the philosopher soon superadded to the symbols explanations addressed to the ear, susceptible of more precision, but less effective and impressive than the painted or sculptured forms which he endeavored to explain. Out of these explanations grew by degrees a variety of narrations, whose true object and meaning were gradually forgotten, or lost in contradictions and incongruities. And when these were abandoned, and Philosophy resorted to definitions and formulas, its language was but a more complicated symbolism, attempting in the dark to grapple with and picture ideas impossible to be expressed. For as with the visible symbol, so with the word: to utter it to you does not inform you of the exact meaning which it has to me; and thus religion and philosophy became to a great extent disputes as to the meaning of words. The most abstract expression for DEITY, which language can supply, is but a sign or symbol for an object beyond our comprehension, and not more truthful and adequate than the images of OSIRIS and VISHNU, or their names, except as being less sensuous and explicit. We avoid sensuousness only by resorting to simple negation. We come at last to define spirit by saying that it is not matter. Spirit is--spirit.

A single example of the symbolism of words will indicate to you one branch of Masonic study. We find in the English Rite this phrase: "I will always hail, ever conceal, and never reveal;" and in the Catechism, these:

Q.'. "I hail."

A.'. "I conceal,"

and ignorance, misunderstanding the word "hail," has interpolated the phrase, "From whence do you hail."

But the word is really "hele," from the Anglo-Saxon verb elan, helan, to cover, hide, or conceal. And this word is rendered by the Latin verb tegere, to cover or roof over. "That ye fro me no thyng wolle hele," says Gower. "They hele fro me no priuyte," says the Romaunt of the Rose. "To heal a house," is a common phrase in Sussex; and in the west

of England, he that covers a house with slates is called a Healer. Wherefore, to "heal" means the same thing as to "tile,"--itself symbolic, as meaning, primarily, to cover a house with tiles,--and means to cover, hide, or conceal. Thus language too is symbolism, and words are as much misunderstood and misused as more material symbols are.

Symbolism tended continually to become more complicated; and all the powers of Heaven were reproduced on earth, until a web of fiction and allegory was woven, partly by art and partly by the ignorance of error, which the wit of man, with his limited means of explanation, will never unravel. Even the Hebrew Theism became involved in symbolism and image-worship, borrowed probably from an older creed and remote regions of Asia,--the worship of the Great Semitic Nature-God AL or ELS and its symbolical representations of JEHOVA Himself were not even confined to poetical or illustrative language. The priests were monotheists: the people idolaters.

There are dangers inseparable from symbolism, which afford an impressive lesson in regard to the similar risks attendant on the use of language. The imagination, called in to assist the reason, usurps its place or leaves its ally helplessly entangled in its web. Names which stand for things are confounded with them; the means are mistaken for the end; the instrument of interpretation for the object; and thus symbols come to usurp an independent character as truths and persons. Though perhaps a necessary path, they were a dangerous one by which to approach the Deity; in which many, says PLUTARCH, "mistaking the sign for the thing signified, fell into a ridiculous superstition; while others, in avoiding one extreme, plunged into the no less hideous gulf of irreligion and impiety."

It is through the Mysteries, CICERO says, that we have learned the first principles of life; wherefore the term "initiation" is used with good reason; and they not only teach us to live more happily and agreeably, but they soften the pains of death by the hope of a better life hereafter.

The Mysteries were a Sacred Drama, exhibiting some legend significant of nature's changes, of the visible Universe in which the Divinity is revealed, and whose import was in many respects as open to the Pagan as to the Christian. Nature is the great Teacher of man; for it is the Revelation of God. It neither dogmatizes nor attempts to tyrannize by compelling to a particular creed or special interpretation. It presents its symbols to us, and adds nothing by way of explanation. It is the text without the commentary; and, as we well know, it is chiefly the commentary and gloss that lead to error and heresy and persecution. The earliest instructors of mankind not only adopted the lessons of Nature, but as far as possible adhered to her method of imparting them. In the Mysteries, beyond the current traditions or sacred and enigmatic recitals of the Temples, few explanations were given to the spectators, who were left, as in the school of nature, to make inferences for themselves. No other method could have suited every degree of cultivation and capacity. To employ nature's universal symbolism instead of the technicalities of language, rewards the humblest inquirer, and discloses its secrets to every one in proportion to his preparatory training and his power to comprehend them. If their philosophical meaning was above the comprehension of some, their moral and political meanings are within the reach of all.

These mystic shows and performances were not the reading of a lecture, but the opening of a problem. Requiring research, they were calculated to arouse the dormant intellect. They implied no hostility to Philosophy, because Philosophy is the great expounder of symbolism; although its ancient interpretations were often illfounded and incorrect. The alteration from symbol to dogma is fatal to beauty of expression, and leads to intolerance and assumed infallibility.

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If, in teaching the great doctrine of the divine nature of the Soul, and in striving to explain its longings after immortality, and in proving its superiority over the souls of the animals,

which have no aspirations Heavenward, the ancients struggled in vain to express the nature of the soul, by comparing it to FIRE and LIGHT, it will be well for us to consider whether, with all our boasted knowledge, we have any better or clearer idea of its nature, and whether we have not despairingly taken refuge in having none at all. And if they erred as to its original place of abode, and understood literally the mode and path of its descent, these were but the accessories of the great Truth, and probably, to the Initiates, mere allegories, designed to make the idea more palpable and impressive to the mind.

They are at least no more fit to be smiled at by the self-conceit of a vain ignorance, the wealth of whose knowledge consists solely in words, than the bosom of Abraham, as a home for the spirits of the just dead; the gulf of actual fire, for the eternal torture of spirits; and the City of the New Jerusalem, with its walls of jasper and its edifices of pure gold like clear glass, its foundations of precious stones, and its gates each of a single pearl. "I knew a man," says PAUL, "caught up to the third Heaven;.... that he was caught up into Paradise, and heard ineffable words, which it is not possible for a man to utter." And nowhere is the antagonism and conflict between the spirit and body more frequently and forcibly insisted on than in the writings of this apostle, nowhere the Divine nature of the soul more strongly asserted. "With the mind," he says, "I serve the law of God; but with the flesh the law of sin....As many as are led by the Spirit of God, are the sons of GOD.... The earnest expectation of the created waits for the manifestation of the sons of God.... The created shall be delivered from the bondage of corruption, of the flesh liable to decay, into the glorious liberty of the children of God."

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Two forms of government are favorable to the prevalence of falsehood and deceit. Under a Despotism, men are false, treacherous, and deceitful through fear, like slaves dreading the lash. Under a Democracy they are so as a means of attaining popularity and office, and because of the greed for wealth. Experience will probably prove that these odious and detestable vices will grow most rankly and spread most rapidly in a Republic. When office and wealth become the gods of a people, and the most unworthy and unfit most aspire to the former, and fraud becomes the highway to the latter, the land will reek with falsehood and sweat lies and chicanery. When the offices are open to all, merit and stern integrity and the dignity of unsullied honor will attain them only rarely and by accident. To be able to serve the country well, will cease to be a reason why the great and wise and learned should be selected to render service. Other qualifications, less honorable, will be more available. To adapt one's opinions to the popular humor; to defend, apologize for, and justify the popular follies; to advocate the expedient and the plausible; to caress, cajole, and flatter the elector; to beg like a spaniel for his vote, even if he be a negro three removes from barbarism; to profess friendship for a competitor and stab him by innuendo; to set on foot that which at third hand shall become a lie, being cousin-german to it when uttered, and yet capable of being explained away,--who is there that has not seen these low arts and base appliances put into practice, and becoming general, until success cannot be surely had by any more honorable means ?--the result being a State ruled and ruined by ignorant and shallow mediocrity, pert self-conceit, the greenness of unripe intellect, vain of a school-boy's smattering of knowledge.

The faithless and the false in public and in political life, will be faithless and false in private. The jockey in politics, like the jockey on the race-course, is rotten from skin to core. Everywhere he will see first to his own interests, and whoso leans on him will be pierced with a broken reed. His ambition is ignoble, like himself; and therefore he will seek to attain omce by ignoble means, as he will seek to attain any other coveted object,--land, money, or reputation.

At length, office and honor are divorced. The place that the small and shallow, the knave or the trickster, is deemed competent and fit to fill, ceases to be worthy the ambition of the great and capable; or if not, these shrink from a contest, the weapons to be used wherein are unfit for a gentleman to handle. Then the habits of unprincipled advocates in law courts are naturalized in Senates, and pettifoggers wrangle there, when the fate of

the nation and the lives of millions are at stake. States are even begotten by villainy and brought forth by fraud, and rascalities are justified by legislators claiming to be honorable. Then contested elections are decided by perjured votes or party considerations; and all the practices of the worst times of corruption are revived and exaggerated in Republics.

It is strange that reverence for truth, that manliness and genuine loyalty, and scorn of littleness and unfair advantage, and genuine faith and godliness and large-heartedness should diminish, among statesmen and people, as civilization advances, and freedom becomes more general, and universal suffrage implies universal worth and fitness ! In the age of Elizabeth, without universal suffrage, or Societies for the Diffusion of Useful Knowledge, or popular lecturers, or Lycaea, the statesman, the merchant, the burgher, the sailor, were all alike heroic, fearing God only, and man not at all. Let but a hundred or two years elapse, and in a Monarchy or Republic of the same race, nothing is less heroic than the merchant, the shrewd speculator, the office-seeker, fearing man only, and God not at all. Reverence for greatness dies out, and is succeeded by base envy of greatness. Every man is in the way of many, either in the path to popularity or wealth. There is a general feeling of satisfaction when a great statesman is displaced, or a general, who has been for his brief hour the popular idol, is unfortunate and sinks from his high estate. It becomes a misfortune, if not a crime, to be above the popular level.

We should naturally suppose that a nation in distress would take counsel with the wisest of its sons. But, on the contrary, great men seem never so scarce as when they are most needed, and small men never so bold to insist on infesting place, as when mediocrity and incapable pretence and sophomoric greenness, and showy and sprightly incompetency are most dangerous. When France was in the extremity of revolutionary agony, she was governed by an assembly of provincial pettifoggers, and Robespierre, Marat, and Couthon ruled in the place of Mirabeau, Vergniaud, and Carnot. England was governed by the Rump Parliament, after she had beheaded her king. Cromwell extinguished one body, and Napoleon the other.

Fraud, falsehood, trickery, and deceit in national affairs are the signs of decadence in States and precede convulsions or paralysis. To bully the weak and crouch to the strong, is the policy of nations governed by small mediocrity. The tricks of the canvass for office are re-enacted in Senates. The Executive becomes the dispenser of patronage, chiefly to the most unworthy; and men are bribed with offices instead of money, to the greater ruin of the Commonwealth. The Divine in human nature disappears, and interest, greed, and selfishness takes its place. That is a sad and true allegory which represents the companions of Ulysses changed by the enchantments of Circe into swine.

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"Ye cannot," said the Great Teacher, "serve God and Mammon." When the thirst for wealth becomes general, it will be sought for as well dishonestly as honestly; by frauds and overreachings, by the knaveries of trade, the heartlessness of greedy speculation, by gambling in stocks and commodities that soon demoralizes a whole community. Men will speculate upon the needs of their neighbors and the distresses of their country. Bubbles that, bursting, impoverish multitudes, will be blown up by cunning knavery, with stupid credulity as its assistants and instrument. Huge bankruptcies, that startle a country like the earthquakes, and are more fatal, fraudulent assignments, engulfment of the savings of the poor, expansions and collapses of the currency, the crash of banks, the depreciation of Government securities, prey on the savings of self-denial, and trouble with their depredations the first nourishment of infancy and the last sands of life, and fill with inmates the churchyards and lunatic asylums. But the sharper and speculator thrives and fattens. If his country is fighting by a levy en masse for her very existence, he aids her by depreciating her paper, so that he may accumulate fabulous amounts with little outlay. If his neighbor is distressed, he buys his property for a song. If he administers upon an estate, it turns out insolvent, and the orphans are paupers. If his bank explodes, he is found to have taken care of himself in time. Society worships its paper-and-credit kings, as the old Hindus and Egyptians worshipped their worthless idols, and often the

most obsequiously when in actual solid wealth they are the veriest paupers. No wonder men think there ought to be another world, in which the injustices of this may be atoned for, when they see the friends of ruined families begging the wealthy sharpers to give alms to prevent the orphaned victims from starving, until they may find ways of supporting themselves.

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States are chiefly avaricious of commerce and of territory. The latter leads to the violation of treaties, encroachments upon feeble neighbors, and rapacity toward their wards whose lands are coveted. Republics are, in this, as rapacious and unprincipled as Despots, never learning from history that inordinate expansion by rapine and fraud has its inevitable consequences in dismemberment or subjugation. When a Republic begins to plunder its neighbors, the words of doom are already written on its walls. There is a judgment already pronounced of God upon whatever is unrighteous in the conduct of national affairs. When civil war tears the vitals of a Republic, let it look back and see if it has not been guilty of injustices; and if it has, let it humble itself in the dust !

When a nation becomes possessed with a spirit of commercial greed, beyond those just and fair limits set by a due regard to a moderate and reasonable degree of general and individual prosperity, it is a nation possessed by the devil of commercial avarice, a passion as ignoble and demoralizing as avarice in the individual; and as this sordid passion is baser and more unscrupulous than ambition, so it is more hateful, and at last makes the infected nation to be regarded as the enemy of the human race. To grasp at the lion's share of commerce, has always at last proven the ruin of States, because it invariably leads to injustices that make a State detestable; to a selfishness and crooked policy that forbid other nations to be the friends of a State that cares only for itself.

Commercial avarice in India was the parent of more atrocities and greater rapacity, and cost more human lives, than the nobler ambition for extended empire of Consular Rome. The nation that grasps at the commerce of the world cannot but become selfish, calculating, dead to the noblest impulses and sympathies which ought to actuate States. It will submit to insults that wound its honor, rather than endanger its commercial interests by war; while, to subserve those interests, it will wage unjust war, on false or frivolous pretexts, its free people cheerfully allying themselves with despots to crush a commercial rival that has dared to exile its kings and elect its own ruler.

Thus the cold calculations of a sordid self-interest, in nations commercially avaricious, always at last displace the sentiments and lofty impulses of Honor and Generosity by which they rose to greatness; which made Elizabeth and Cromwell alike the protectors of Protestants beyond the four seas of England, against crowned Tyranny and mitred Persecution; and, if they had lasted, would have forbidden alliances with Czars and Autocrats and Bourbons to re-enthroned the Tyrannies of Incapacity, and arm the Inquisition anew with its instruments of torture. The soul of the avaricious nation petrifies, like the soul of the individual who makes gold his god. The Despot will occasionally act upon noble and generous impulses, and help the weak against the strong, the right against the wrong. But commercial avarice is essentially egotistic, grasping, faithless, overreaching, crafty, cold, ungenerous, selfish, and calculating, controlled by considerations of self-interest alone. Heartless and merciless, it has no sentiments of pity, sympathy, or honor, to make it pause in its remorseless career; and it crushes down all that is of impediment in its way, as its keels of commerce crush under them the murmuring and unheeded waves.

A war for a great principle ennobles a nation. A war for commercial supremacy, upon some shallow pretext, is despicable, and more than aught else demonstrates to what immeasurable depths of baseness men and nations can descend. Commercial greed

values the lives of men no more than it values the lives of ants. The slave-trade is as acceptable to a people enthralled by that greed, as the trade in ivory or spices, if the profits are as large. It will by-and-by endeavor to compound with God and quiet its own conscience, by compelling those to whom it sold the slaves it bought or stole, to set them free, and slaughtering them by hecatombs if they refuse to obey the edicts of its philanthropy.

Justice in no wise consists in meting out to another that exact measure of reward or punishment which we think and decree his merit, or what we call his crime, which is more often merely his error, deserves. The justice of the father is not incompatible with forgiveness by him of the errors and offences of his child. The Infinite Justice of God does not consist in meting out exact measures of punishment for human frailties and sins. We are too apt to erect our own little and narrow notions of what is right and just into the law of justice, and to insist that God shall adopt that as His law; to measure off something with our own little tape-line, and call it God's love of justice. Continually we seek to ennoble our own ignoble love of revenge and retaliation by misnaming it justice.

Nor does justice consist in strictly governing our conduct toward other men by the rigid rules of legal right. If there were a community anywhere, in which all stood upon the strictness of this rule, there should be written over its gates, as a warning to the unfortunates desiring admission to that inhospitable realm, the words which DANTE says are written over the great gate of Hell: LET THOSE WHO ENTER HERE LEAVE HOPE BEHIND ! It is not just to pay the laborer in field or factory or workshop his current wages and no more, the lowest market-value of his labor, for so long only as we need that labor and he is able to work; for when sickness or old age overtakes him, that is to leave him and his family to starve; and God will curse with calamity the people in which the children of the laborer out of work eat the boiled grass of the field, and mothers strangle their children, that they may buy food for themselves with the charitable pittance given for burial expenses. The rules of what is ordinarily termed "Justice," may be punctiliously observed among the fallen spirits that are the aristocracy of Hell.

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Justice, divorced from sympathy, is selfish indifference, not in the least more laudable than misanthropic isolation. There is sympathy even among the hair-like oscillatorias, a tribe of simple plants, armies of which may be discovered with the aid of the microscope, in the tiniest bit of scum from a stagnant pool. For these will place themselves, as if it were by agreement, in separate companies, on the side of a vessel containing them, and seem marching upward in rows; and when a swarm grows weary of its situation, and has a mind to change its quarters, each army holds on its way without confusion or intermixture, proceeding with great regularity and order, as if under the directions of wise leaders. The ants and bees give each other mutual assistance, beyond what is required by that which human creatures are apt to regard as the strict law of justice.

Surely we need but reflect a little, to be convinced that the individual man is but a fraction of the unit of society, and that he is indissolubly connected with the rest of his race. Not only the actions, but the will and thoughts of other men make or mar his fortunes, control his destinies, are unto him life or death, dishonor or honor. The epidemics, physical and moral, contagious and infectious, public opinion, popular delusions, enthusiasms, and the other great electric phenomena and currents, moral and intellectual, prove the universal sympathy. The vote of a single and obscure man, the utterance of self-will, ignorance, conceit, or spite, deciding an election and placing Folly or Incapacity or Baseness in a Senate, involves the country in war, sweeps away our fortunes, slaughters our sons, renders the labors of a life unavailing, and pushes on, helpless, with all our intellect to resist, into the grave.

These considerations ought to teach us that justice to others and to ourselves is the same; that we cannot define our duties by mathematical lines ruled by the square, but

must fill with them the great circle traced by the compasses; that the circle of humanity is the limit, and we are but the point in its centre, the drops in the great Atlantic, the atom or particle, bound by a mysterious law of attraction which we term sympathy to every other atom in the mass; that the physical and moral welfare of others cannot be indifferent to us; that we have a direct and immediate interest in the public morality and popular intelligence, in the well-being and physical comfort of the people at large. The ignorance of the people, their pauperism and destitution, and consequent degradation, their brutalization and demoralization, are all diseases; and we cannot rise high enough above the people, nor shut ourselves up from them enough, to escape the miasmatic contagion and the great magnetic currents.

Justice is peculiarly indispensable to nations. The unjust State is doomed of God to calamity and ruin. This is the teaching of the Eternal Wisdom and of history. "Righteousness exalteth a nation; but wrong is a reproach to nations." "The Throne is established by Righteousness. Let the lips of the Ruler pronounce the sentence that is Divine; and his mouth do no wrong in judgment!" The nation that adds province to province by fraud and violence, that encroaches on the weak and plunders its wards, and violates its treaties and the obligation of its contracts, and for the law of honor and fair-dealing substitutes the exigencies of greed and the base precepts of policy and craft and the ignoble tenets of expediency, is predestined to destruction; for here, as with the individual, the consequences of wrong are inevitable and eternal.

A sentence is written against all that is unjust, written by God in the nature of man and in the nature of the Universe, because it is in the nature of the Infinite God. No wrong is really successful. The gain of injustice is a loss; its pleasure, suffering. Iniquity often seems to prosper, but its success is its defeat and shame. If its consequences pass by the doer, they fall upon and crush his children. It is a philosophical, physical, and moral truth, in the form of a threat, that God visits the iniquity of the fathers upon the children, to the third and fourth generation of those who violate His laws. After a long while, the day of reckoning always comes, to nation as to individual; and always the knave deceives himself, and proves a failure.

Hypocrisy is the homage that vice and wrong pay to virtue and justice. It is Satan attempting to clothe himself in the angelic vesture of light. It is equally detestable in morals, politics, and religion; in the man and in the nation. To do injustice under the pretence of equity and fairness; to reprove vice in public and commit it in private; to pretend to charitable opinion and censoriously condemn; to profess the principles of Masonic beneficence, and close the ear to the wail of distress and the cry of suffering; to eulogize the intelligence of the people, and plot to deceive and betray them by means of their ignorance and simplicity; to prate of purity, and peculate; of honor, and basely abandon a sinking cause; of disinterestedness, and sell one's vote for place and power, are hypocrisies as common as they are infamous and disgraceful. To steal the livery of the Court of God to serve the Devil withal; to pretend to believe in a God of mercy and a Redeemer of love, and persecute those of a different faith; to devour widows' houses, and for a pretence make long prayers; to preach continence, and wallow in lust; to inculcate humility, and in pride surpass Lucifer; to pay tithe, and omit the weightier matters of the law, judgment, mercy and faith; to strain at a gnat, and swallow a camel; to make clean the outside of the cup and platter, keeping them full within of extortion and excess; to appear outwardly righteous unto men, but within be full of hypocrisy and iniquity, is indeed to be like unto whited sepulchres, which appear beautiful outward, but are within full of bones of the dead and of all uncleanness.

The Republic cloaks its ambition with the pretence of a desire and duty to "extend the area of freedom," and claims it as its "manifest destiny" to annex other Republics or the States or Provinces of others to itself, by open violence, or under obsolete, empty, and fraudulent titles. The Empire founded by a successful soldier, claims its ancient or natural boundaries, and makes necessity and its safety the plea for open robbery. The great Merchant Nation, gaining foothold in the Orient, finds a continual necessity for extending its dominion by arms, and subjugates India. The great Royalties and Despotisms, without

a plea, partition among themselves a Kingdom, dismember Poland, and prepare to wrangle over the dominions of the Crescent. To maintain the balance of power is a plea for the obliteration of States. Carthage, Genoa, and Venice, commercial Cities only, must acquire territory by force or fraud, and become States. Alexander marches to the Indus; Tamerlane seeks universal empire; the Saracens conquer Spain and threaten Vienna.

The thirst for power is never satisfied. It is insatiable. Neither men nor nations ever have power enough. When Rome was the mistress of the world, the Emperors caused themselves to be worshipped as gods. The Church of Rome claimed despotism over the soul, and over the whole life from the cradle to the grave. It gave and sold absolutions for past and future sins. It claimed to be infallible in matters of faith. It decimated Europe to purge it of heretics. It decimated America to convert the Mexicans and Peruvians. It gave and took away thrones; and by excommunication and interdict closed the gates of Paradise against Nations, Spain, haughty with its dominion over the Indies, endeavored to crush out Protestantism in the Netherlands, while Philip the Second married the Queen of England, and the pair sought to win that kingdom back to its allegiance to the Papal throne. Afterward Spain attempted to conquer it with her "invincible" Armada. Napoleon set his relatives and captains on thrones, and parcelled among them half of Europe. The Czar rules over an empire more gigantic than Rome. The history of all is or will be the same,--acquisition, dismemberment, ruin. There is a judgment of God against all that is unjust.

To seek to subjugate the will of others and take the soul captive, because it is the exercise of the highest power, seems to be the highest object of human ambition. It is at the bottom of all proselyting and propagandism, from that of Mesmer to that of the Church of Rome and the French Republic. That was the apostolate alike of Joshua and of Mahomet. Masonry alone preaches Toleration, the right of man to abide by his own faith, the right of all States to govern themselves. It rebukes alike the monarch who seeks to extend his dominions by conquest, the Church that claims the right to repress heresy by fire and steel, and the confederation of States that insist on maintaining a union by force and restoring brotherhood by slaughter and subjugation.

It is natural, when we are wronged, to desire revenge; and to persuade ourselves that we desire it less for our own satisfaction than to prevent a repetition of the wrong, to which the doer would be encouraged by immunity coupled with the profit of the wrong. To submit to be cheated is to encourage the cheater to continue; and we are quite apt to regard ourselves as God's chosen instruments to inflict His vengeance, and for Him and in His stead to discourage wrong by making it fruitless and its punishment sure. Revenge has been said to be "a kind of wild justice;" but it is always taken in anger, and therefore is unworthy of a great soul, which ought not to suffer its equanimity to be disturbed by ingratitude or villainy. The injuries done us by the base are as much unworthy of our angry notice as those done us by the insects and the beasts; and when we crush the adder, or slay the wolf or hyena, we should do it without being moved to anger, and with no more feeling of revenge than we have in rooting up a noxious weed.

And if it be not in human nature not to take revenge by way of punishment, let the Mason truly consider that in doing so he is God's agent, and so let his revenge be measured by justice and tempered by mercy. The law of God is, that the consequences of wrong and cruelty and crime shall be their punishment; and the injured and the wronged and the indignant are as much His instruments to enforce that law, as the diseases and public detestation, and the verdict of history and the execration of posterity are. No one will say that the Inquisitor who has racked and burned the innocent; the Spaniard who hewed Indian infants, living, into pieces with his sword, and fed the mangled limbs to his bloodhounds; the military tyrant who has shot men without trial, the knave who has robbed or betrayed his State, the fraudulent banker or bankrupt who has beggared orphans, the public officer who has violated his oath, the judge who has sold injustice, the legislator who has enabled Incapacity to work the ruin of the State, ought not to be punished. Let them be so; and let the injured or the sympathizing be the instruments of God's just vengeance; but always out of a higher feeling than mere personal revenge.

Remember that every moral characteristic of man finds its prototype among creatures of lower intelligence; that the cruel foulness of the hyena, the savage rapacity of the wolf, the merciless rage of the tiger, the crafty treachery of the panther, are found among mankind, and ought to excite no other emotion, when found in the man, than when found in the beast. Why should the true man be angry with the geese that hiss, the peacocks that strut, the asses that bray, and the apes that imitate and chatter, although they wear the human form? Always, also, it remains true, that it is more noble to forgive than to take revenge; and that, in general, we ought too much to despise those who wrong us, to feel the emotion of anger, or to desire revenge.

At the sphere of the Sun, you are in the region of LIGHT. * * * * The Hebrew word for gold, ZAHAB, also means Light, of which the Sun is to the Earth the great source. So, in the great Oriental allegory of the Hebrews, the River PISON compasses the land of Gold or Light; and the River GIHON the land of Ethiopia or Darkness.

What light is, we no more know than the ancients did. According to the modern hypothesis, it is not composed of luminous particles shot out from the sun with immense velocity; but that body only impresses, on the ether which fills all space, a powerful vibratory movement that extends, in the form of luminous waves, beyond the most distant planets, supplying them with light and heat. To the ancients, it was an outflowing from the Deity. To us, as to them, it is the apt symbol of truth and knowledge. To us, also, the upward journey of the soul through the Spheres is symbolical; but we are as little informed as they whence the soul comes, where it has its origin, and whither it goes after death. They endeavored to have some belief and faith, some creed, upon those points. At the present day, men are satisfied to think nothing in regard to all that, and only to believe that the soul is a something separate from the body and out-living it, but whether existing before it, neither to inquire nor care. No one asks whether it emanates from the Deity, or is created out of nothing, or is generated like the body, and the issue of the souls of the father and the mother. Let us not smile, therefore, at the ideas of the ancients, until we have a better belief; but accept their symbols as meaning that the soul is of a Divine nature, originating in a sphere nearer the Deity, and returning to that when freed from the enthrallment of the body; and that it can only return there when purified of all the sordidness and sin which have, as it were, become part of its substance, by its connection with the body.

It is not strange that, thousands of years ago, men worshipped the Sun, and that to-day that worship continues among the Parsees. Originally they looked beyond the orb to the invisible God, of whom the Sun's light, seemingly identical with generation and life, was the manifestation and outflowing. Long before the Chaldean shepherds watched it on their plains, it came up regularly, as it now does, in the morning, like a god, and again sank, like a king retiring, in the west, to return again in due time in the same array of majesty. We worship Immutability. It was that steadfast, immutable character of the Sun that the men of Baalbec worshipped. His light-giving and life-giving powers were secondary attributes. The one grand idea that compelled worship was the characteristic of God which they saw reflected in his light, and fancied they saw in its originality the changelessness of Deity. He had seen thrones crumble, earthquakes shake the world and hurl down mountains. Beyond Olympus, beyond the Pillars of Hercules, he had gone daily to his abode, and had come daily again in the morning to behold the temples they built to his worship. They personified him as BRAHMA, AMUN, OSIRIS, BEL, ADONIS, MALKARTH, MITHRAS, and APOLLO; and the nations that did so grew old and died. Moss grew on the capitals of the great columns of his temples, and he shone on the moss. Grain by grain the dust of his temples crumbled and fell, and was borne off on the wind, and still he shone on crumbling column and architrave. The roof fell crashing on the pavement, and he shone in on the Holy of Holies with unchanging rays. It was not strange that men worshipped the Sun.

There is a water-plant, on whose broad leaves the drops of water roll about without uniting, like drops of mercury. So arguments on points of faith, in politics or religion, roll over the surface of the mind. An argument that convinces one mind has no effect on

another. Few intellects, or souls that are the negations of intellect, have any logical power or capacity. There is a singular obliquity in the human mind that makes the false logic more effective than the true with nine-tenths of those who are regarded as men of intellect. Even among the judges, not one in ten can argue logically. Each mind sees the truth, distorted through its own medium. Truth, to most men, is like matter in the spheroidal state. Like a drop of cold water on the surface of a red-hot metal plate, it dances, trembles, and spins, and never comes into contact with it; and the mind may be plunged into truth, as the hand moistened with sulphurous acid may into melted metal, and be not even warmed by the immersion.

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The word Khairum or Khurum is a compound one. Gesenius renders Khurum by the word noble or free-born: Khur meaning white, noble. It also means the opening of a window, the socket of the eye. Khri also means white, or an opening; and Khris, the orb of the Sun, in Job viii. 13 and x. 7. Krishna is the Hindu Sun-God. Khur, the Parsi word, is the literal name of the Sun.

From Kur or Khur, the Sun, comes Khora, a name of Lower Egypt. The Sun, Bryant says in his Mythology, was called Kur; and Plutarch says that the Persians called the Sun Kuros. Kurios, Lord, in Greek, like Adonai, Lord, in Phœnician and Hebrew, was applied to the Sun. Many places were sacred to the Sun, and called Kura, Kuria, Kuropolis, Kurene, Kureschata, Kuresta, and Corusia in Scythia.

The Egyptian Deity called by the Greeks "Horus," was Her-Ra, or Har-oeris, Hor or Har, the Sun. Hari is a Hindu name of the Sun. Ari-al, Ar-es, Ar, Aryaman, Areimnios, the AR meaning Fire or Flame, are of the same kindred. Hewnes or Har-mes, (Aram, Remus, Haram, Hameias), was Kadmos, the Divine Light or Wisdom. Mar-kuri, says Movers, is Mar, the Sun.

In the Hebrew, AOOR, is Light, Fire, or the Sun. Cyrus, said Ctesias, was so named from Kuros, the Sun. Kuris, Hesychius says, was Adonis. Apollo, the Sun-god, was called Kurraios, from Kurra, a city in Phocis. The people of Kurene, originally Ethiopians or Cuthites, worshipped the Sun under the title of Achoor and Achor.

We know, through a precise testimony in the ancient annals of Tsur, that the principal festivity of Mal-karth, the incarnation of the Sun at the Winter Solstice, held at Tsur, was called his rebirth or his awakening, and that it was celebrated by means of a pyre, on which the god was supposed to regain, through the aid of fire, a new life. This festival was celebrated in the month Peritius (Barith), the second day of which corresponded to the 25th of December. KHUR-UM, King of Tyre, Movers says, first performed this ceremony. These facts we learn from Josephus, Servius on the Aeneid, and the Dionysiaca of Nonnus; and through a coincidence that cannot be fortuitous, the same day was at Rome the Dies Natalis Solis Invicti, the festal day of the invincible Sun. Under this title, HERCULES, HAR-acles, was worshipped at Tsur. Thus, while the temple was being erected, the death and resurrection of a Sun-God was annually represented at Tsur, by Solomon's ally, at the winter solstice, by the pyre of MAL-KARIH, the Tsurian Haracles.

AROERIS or HAR-oeris, the elder HORUS, is from the same old root that in the Hebrew has the form Aur, or, with the definite article prefixed, Haur, Light, or the Light, splendor, flame, the Sun and his rays. The hieroglyphic of the younger HORUS was the point in a circle; of the Elder, a pair of eyes; and the festival of the thirtieth day of the month Epiphi, when the sun and moon were supposed to be in the same right line with the earth, was called "The birth-day of the eyes of Horus."

In a papyrus published by Champollion, this god is styled "Haroeri, Lord of the Solar Spirits, the beneficent eye of the Sun." Plutarch calls him "Har-pocrates," but there is no

trace of the latter part of the name in the hieroglyphic legends. He is the son of OSIRIS and Isrs; and is represented sitting on a throne supported by lions; the same word, in Egyptian, meaning Lion and Sun. So Solomon made a great throne of ivory, plated with gold, with six steps, at each arm of which was a lion, and one on each side to each step, making seven on each side.

Again, the Hebrew word Khi, means "living;" and ram, "was, or shall be, raised or lifted up." The latter is the same as room, aroom, harum, whence Aram, for Syria, or Aramoea, High-land. Khairum, therefore, would mean "was raised up to life, or living."

So, in Arabic, hrm, an unused root, meant, "was high," "made great," "exalted;" and Hirm means an ox, the symbol of the Sun in Taurus, at the Vernal Equinox.

KHURUM, therefore, improperly called Hiram, is KHUR-OM, the same as Her-ra, Her-mes, and Her-acles, the "Heracles Tyrius Invictus," the personification of Light and the Son, the Mediator, Redeemer, and Saviour. From the Egyptian word Ra came the Coptic Ouro, and the Hebrew Aur, Light. Har-oen, is Hor or Har, the chief or master. Hor is also heat; and hora, season or hour; and hence in several African dialects, as names of the Sun, Airo, Ayero, eer, uiro, ghurrah, and the like. The royal name rendered Pharaoh, was PHRA, that is, Pai-ra, the Sun.

The legend of the contest between Hor-ra and Set, or Set-nu-bi, the same as Bar or Bal, is older than that of the strife between Osiris and Typhon; as old, at least, as the nineteenth dynasty. It is called in the Book of the Dead, "The day of the battle between Horus and Set." The later myth connects itself with Phoenicia and Syria. The body of OSIRIS went ashore at Gebal or Byblos, sixty miles above Tsur. You will not fail to notice that in the name of each murderer of Khurum, that of the Evil God Bal is found.

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Har-oen was the god of TIME, as well as of Life. The Egyptian legend was that the King of Byblos cut down the tamarisk-tree containing the body of OSIRIS, and made of it a column for his palace. Isis, employed in the palace, obtained possession of the column, took the body out of it, and carried it away. Apuleius describes her as "a beautiful female, over whose divine neck her long thick hair hung in graceful ringlets;" and in the procession female attendants, with ivory combs, seemed to dress and ornament the royal hair of the goddess. The palm-tree, and the lamp in the shape of a boat, appeared in the procession. If the symbol we are speaking of is not a mere modern invention, it is to these things it alludes.

The identity of the legends is also confirmed by this hieroglyphic picture, copied from an ancient Egyptian monument, which may also enlighten you as to the Lion's grip and the Master's gavel.

in the ancient Phoenician character, and in the Samaritan, A B, (the two letters representing the numbers 1, 2, or Unity and Duality, means Father, and is a primitive noun, common to all the Semitic languages.

It also means an Ancestor, Originator, Inventor, Head, Chief or Ruler, Manager, Overseer, Master, Priest, Prophet.

is simply Father, when it is in construction, that is, when it precedes another word, and in English the preposition "of" is interposed, as Abi-Al, the Father of Al.

Also, the final Yod means "my"; so that by itself means "My father. David my father, 2 Chron. ii. 3.

(Vav) final is the possessive pronoun "his"; and Abiu (which we read "Abif") means "of my father's." Its full meaning, as connected with the name of Khurum, no doubt is, "formerly one of my father's servants," or "slaves."

The name of the Phœnician artificer is, in Samuel and Kings, [2 Sam. v. 11; 1 Kings v. 15; 1 Kings vii. 40]. In Chronicles it is with the addition of [2 Chron. ii. 12]; and of [2 Chron. iv. 16].

It is merely absurd to add the word "Abif," or "Abiff," as part of the name of the artificer. And it is almost as absurd to add the word "Abi," which was a title and not part of the name. Joseph says [Gen. xlv. 8], "God has constituted me 'Ab I'Paraah, as Father to Paraah, i.e., Vizier or Prime Minister." So Haman was called the Second Father of Artaxerxes; and when King Khurum used the phrase "Khurum Abi," he meant that the artificer he sent Schalomoh was the principal or chief workman in his line at Tsur.

A medal copied by Montfaucon exhibits a female nursing a child, with ears of wheat in her hand, and the legend (Iao). She is seated on clouds, a star at her head, and three ears of wheat rising from an altar before her.

HORUS was the mediator, who was buried three days, was regenerated, and triumphed over the evil principle.

The word HERI, in Sanscrit, means Shepherd, as well as Savior. CRISHNA is called Heri, as Jesus called Himself the Good Shepherd.

Khur, means an aperture of a window, a cave, or the eye. Also it means white.

It also means an opening, and noble, free-born, high-born.

KHURM means consecrated, devoted; in AEthiopic. It is the name of a city, [Josh. xix. 38]; and of a man, [Ezr. ii. 32, x. 31; Neh. iii. 11].

Khilah, means nobility, a noble race.

Buddha is declared to comprehend in his own person the essence of the Hindu Trimurti; and hence the tri-literal monosyllable Om or Aum is applied to him as being essentially the same as Brahma-Vishnu-Siva. He is the same as Hermes, Thoth, Taut, and Teutates. One of his names is Heri-maya or Hermaya, which are evidently the same name as Hermes and Khirm or Khurm. Heri, in Sanscrit, means Lord.

A learned Brother places over the two symbolic pillars, from right to left, the two words IHU and BAL: followed by the hieroglyphic equivalent, of the Sun-God, Amun-ra. Is it an accidental coincidence, that in the name of each murderer are the two names of the Good and Evil Deities of the Hebrews; for Yu-bel is but Yehu-Bal or Yeho-Bal? and that the three final syllables of the names, a, o, um, make A.'U.'M.'. the sacred word of the Hindoos, meaning the Triune God, Life-giving, Life-preserving, Life-destroying: represented by the mystic character ?

The genuine acacia, also, is the thorny tamarisk, the same tree which grew up around the body of Osiris. It was a sacred tree among the Arabs, who made of it the idol Al-

Uzza, which Mohammed destroyed. It is abundant as a bush in the Desert of Thur: and of it the "crown of thorns" was composed, which was set on the forehead of Jesus of Nazareth. It is a fit type of immortality on account of its tenacity of life; for it has been known, when planted as a door-post, to take root again and shoot out budding boughs over the threshold.

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Every commonwealth must have its periods of trial and transition, especially if it engages in war. It is certain at some time to be wholly governed by agitators appealing to all the baser elements of the popular nature; by moneyed corporations; by those enriched by the depreciation of government securities or paper; by small attorneys, schemers, money-jobbers, speculators and adventurers--an ignoble oligarchy, enriched by the distresses of the State, and fattened on the miseries of the people. Then all the deceitful visions of equality and the rights of man end; and the wronged and plundered State can regain a real liberty only by passing through "great varieties of untried being," purified in its transmigration by fire and blood.

In a Republic, it soon comes to pass that parties gather round the negative and positive poles of some opinion or notion, and that the intolerant spirit of a triumphant majority will allow no deviation from the standard of orthodoxy which it has set up for itself. Freedom of opinion will be professed and pretended to, but every one will exercise it at the peril of being banished from political communion with those who hold the reins and prescribe the policy to be pursued. Slavishness to party and obsequiousness to the popular whims go hand in hand. Political independence only occurs in a fossil state; and men's opinions grow out of the acts they have been constrained to do or sanction. Flattery, either of individual or people, corrupts both the receiver and the giver; and adulation is not of more service to the people than to kings. A Ccesar, securely seated in power, cares less for it than a free democracy; nor will his appetite for it grow to exorbitance, as that of a people will, until it becomes insatiate. The effect of liberty to individuals is, that they may do what they please; to a people, it is to a great extent the same. If accessible to flattery, as this is always interested, and resorted to on low and base motives, and for evil purposes, either individual or people is sure, in doing what it pleases, to do what in honor and conscience should have been left undone. One ought not even to risk congratulations, which may soon be turned into complaints; and as both individuals and peoples are prone to make a bad use of power, to flatter them, which is a sure way to mislead them, well deserves to be called a crime.

The first principle in a Republic ought to be, "that no man or set of men is entitled to exclusive or separate emoluments or privileges from the community, but in consideration of public services; which not being descendible, neither ought the omces of magistrate, legislature, nor judge, to be hereditary." It is a volume of Truth and Wisdom, a lesson for the study of nations, embodied in a single sentence, and expressed in language which every man can understand. If a deluge of despotism were to overthrow the world, and destroy all institutions under which freedom is protected, so that they should no longer be remembered among men, this sentence, preserved, would be sufficient to rekindle the fires of liberty and revive the race of freemen.

But, to preserve liberty, another must be added: "that a free State does not confer office as a reward, especially for questionable services, unless she seeks her own ruin; but all officers are employed by her, in consideration solely of their will and ability to render service in the future; and therefore that the best and most competent are always to be preferred."

For, if there is to be any other rule, that of hereditary succession is perhaps as good as any. By no other rule is it possible to preserve the liberties of the State. By no other to intrust the power of making the laws to those only who have that keen instinctive sense of injustice and wrong which enables them to detect baseness and corruption in their

most secret hiding-places, and that moral courage and generous manliness and gallant independence that make them fearless in dragging out the perpetrators to the light of day, and calling down upon them the scorn and indignation of the world. The flatterers of the people are never such men. On the contrary, a time always comes to a Republic, when it is not content, like Liberius, with a single Sejanus, but must have a host; and when those most prominent in the lead of affairs are men without reputation, statesmanship, ability, or information, the mere hacks of party, owing their places to trickery and want of qualification, with none of the qualities of head or heart that make great and wise men, and, at the same time, filled with all the narrow conceptions and bitter intolerance of political bigotry. These die; and the world is none the wiser for what they have said and done. Their names sink in the bottomless pit of oblivion; but their acts of folly or knavery curse the body politic and at last prove its ruin.

Politicians, in a free State, are generally hollow, heartless, and selfish. Their own aggrandisement is the end of their patriotism; and they always look with secret satisfaction on the disappointment or fall of one whose loftier genius and superior talents overshadow their own self-importance, or whose integrity and incorruptible honor are in the way of their selfish ends. The influence of the small aspirants is always against the great man. His accession to power may be almost for a lifetime. One of themselves will be more easily displaced, and each hopes to succeed him; and so it at length comes to pass that men impudently aspire to and actually win the highest stations, who are unfit for the lowest clerkships; and incapacity and mediocrity become the surest passports to once.

The consequence is, that those who feel themselves competent and qualified to serve the people, refuse with disgust to enter into the struggle for office, where the wicked and jesuitical doctrine that all is fair in politics is an excuse for every species of low villainy; and those who seek even the highest places of the State do not rely upon the power of a magnanimous spirit, on the sympathizing impulses of a great soul, to stir and move the people to generous, noble, and heroic resolves, and to wise and manly action; but, like spaniels erect on their hind legs, with fore-paws obsequiously suppliant, fawn, flatter, and actually beg for votes. Rather than descend to this, they stand contemptuously aloof, disdainfully refusing to court the people, and acting on the maxim, that "mankind has no title to demand that we shall serve them in spite of themselves."

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It is lamentable to see a country split into factions, each following this or that great or brazen-fronted leader with a blind, unreasoning, unquestioning hero-worship; it is contemptible to see it divided into parties, whose sole end is the spoils of victory, and their chiefs the low, the base, the venal and the snail. Such a country is in the last stages of decay, and near its end, no matter how prosperous it may seem to be. It wrangles over the volcano and the earthquake. But it is certain that no government can be conducted by the men of the people, and for the people, without a rigid adherence to those principles which our reason commends as fixed and sound. These must be the tests of parties, men, and measures. Once determined, they must be inexorable in their application, and all must either come up to the standard or declare against it. Men may betray: principles never can. Oppression is one invariable consequence of misplaced confidence in treacherous man, it is never the result of the working or application of a sound, just, well-tried principle. Compromises which bring fundamental principles into doubt, in order to unite in one party men of antagonistic creeds, are frauds, and end in ruin, the just and natural consequence of fraud. Whenever you have settled upon your theory and creed, sanction no departure from it in practice, on any ground of expediency. It is the Master's word. Yield it up neither to flattery nor force ! Let no defeat or persecution rob you of it ! Believe that he who once blundered in statesmanship will blunder again; that such blunders are as fatal as crimes; and that political near-sightedness does not improve by age. There are always more impostors than seers among public men, more false prophets than true ones, more prophets of Baal than of Jehovah; and Jerusalem is always in danger from the Assyrians.

Sallust said that after a State has been corrupted by luxury and idleness, it may by its mere greatness bear up under the burden of its vices. But even while he wrote, Rome, of which he spoke, had played out her masquerade of freedom. Other causes than luxury and sloth destroy Republics. If small, their larger neighbors extinguish them by absorption. If of great extent, the cohesive force is too feeble to hold them together, and they fall to pieces by their own weight. The paltry ambition of small men disintegrates them. The want of wisdom in their councils creates exasperating issues. Usurpation of power plays its part, incapacity second corruption, the storm rises, and the fragments of the incoherent raft strew the sandy shores, reading to mankind another lesson for it to disregard.

The Forty-seventh Proposition is older than Pythagoras. It is this: "In every right-angled triangle, the sum of the squares of the base and perpendicular is equal to the square of the hypotenuse."

The square of a number is the product of that number, multiplied by itself. Thus, 4 is the square of 2, and 9 of 3.

The first ten numbers are: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10;

their squares are1, 4, 9, 16, 25, 36, 49, 64, 81, 100;

and3, 5, 7, 9, 11, 13, 15, 17, 19

are the differences between each square and that which precedes it; giving us the sacred numbers, 3, 5, 7, and 9

Of these numbers, the square of 3 and 4, added together, gives the square of 5; and those of 6 and 8, the square of 10; and if a right-angled triangle be formed, the base measuring 3 or 6 parts, and the perpendicular 4 or 8 parts, the hypotenuse will be 5 or 10 parts; and if a square is erected on each side, these squares being subdivided into squares each side of which is one part in length, there will be as many of these in the square erected on the hypotenuse as in the other two squares together.

Now the Egyptians arranged their deities in Triads the FATHER or the Spirit or Active Principle or Generative Power; the MOTHER, or Matter, or the Passive Principle, or the Conceptive Power; and the SON, Issue or Product, the Universe, proceeding from the two principles. These were OSIRIS, ISIS, and HORUS. In the same way, PLATO gives us thought the Father; Primitive Matter the Mother; and Kosmos the World, the Son, the Universe animated by a soul. Triads of the same kind are found in the Kabbalah.

PLUTARCH says, in his book *De Iside et Osiride*, "But the better and diviner nature consists of three,—that which exists within the Intellect only, and Matter, and that which proceeds from these, which the Greeks call Kosmos; of which three, Plato is wont to call the Intelligible, the 'Idea, Exemplar, and Father', Matter, 'the Mother, the Nurse, and the place and receptacle of generation'; and the issue of these two, 'the Offspring and Genesis,'" the KOSMOS, "a word signifying equally Beauty and Order, or the Universe itself." You will not fail to notice that Beauty is symbolized by the Junior Warden in the South. Plutarch continues to say that the Egyptians compared the universal nature to what they called the most beautiful and perfect triangle, as Plato does, in that nuptial diagram, as it is termed, which he has introduced into his Commonwealth. When he adds that this triangle is right-angled, and its sides respectively as 3, 4, and 5; and he says, "We must suppose that the perpendicular is designed by them to represent the masculine nature, the base the feminine, and that the hypotenuse is to be looked upon as the offspring of both; and accordingly the first of them will aptly enough represent OSIRIS, or the prime cause; the second, ISIS, or the receptive capacity; the last, HORUS, or the common effect of the other two. For 3 is the first number which is

composed of even and odd; and 4 is a square whose side is equal to the even number 2; but 5, being generated, as it were, out of the preceding numbers, 2 and 3, may be said to have an equal relation to both of them, as to its common parents."

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The clasped hands is another symbol which was used by PYTHAGORAS. It represented the number 10, the sacred number in which all the preceding numbers were contained; the number expressed by the mysterious TETRACTYS, a figure borrowed by him and the Hebrew priests alike from the Egyptian sacred science, and which ought to be replaced among the symbols of the Master's degree, where it of right belongs. The Hebrews formed it thus, with the letters of the Divine name:

The Tetractys thus leads you, not only to the study of the Pythagorean philosophy as to numbers, but also to the Kabalah, and will aid you in discovering the True Word, and understanding what was meant by "The Music of the Spheres." Modern science strikingly confirms the ideas of Pythagoras in regard to the properties of numbers, and that they govern in the Universe. Long before his time, nature had extracted her cube-roots and her squares.

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All the FORCES at man's disposal or under man's control, or subject to man's influence, are his working tools. The friendship and sympathy that knit heart to heart are a force like the attraction of cohesion, by which the sandy particles became the solid rock. If this law of attraction or cohesion were taken away, the material worlds and suns would dissolve in an instant into thin invisible vapor. If the ties of friendship, affection, and love were annulled, mankind would become a raging multitude of wild and savage beasts of prey. The sand hardens into rock under the immense superincumbent pressure of the ocean, aided sometimes by the irresistible energy of fire; and when the pressure of calamity and danger is upon an order or a country, the members or the citizens ought to be the more closely united by the cohesion of sympathy and inter-dependence.

Morality is a force. It is the magnetic attraction of the heart toward Truth and Virtue. The needle, imbued with this mystic property, and pointing unerringly to the north, carries the mariner safely over the trackless ocean, through storm and darkness, until his glad eyes behold the beneficent beacons that welcome him to safe and hospitable harbor. Then the hearts of those who love him are gladdened, and his home made happy; and this gladness and happiness are due to the silent, unostentatious, unerring monitor that was the sailor's guide over the weltering waters. But if drifted too far northward, he finds the needle no longer true, but pointing elsewhere than to the north, what a feeling of helplessness falls upon the dismayed mariner, what utter loss of energy and courage ! It is as if the great axioms of morality were to fail and be no longer true, leaving the human soul to drift helplessly, eyeless like Prometheus, at the mercy of the uncertain, faithless currents of the deep.

Honor and Duty are the pole-stars of a Mason, the Dioscuri, by never losing sight of which he may avoid disastrous shipwreck. These Palinurus watched, until, overcome by sleep, and the vessel no longer guided truly, he fell into and was swallowed up by the insatiable sea. So the Mason who loses sight of these, and is no longer governed by their beneficent and potential force, is lost, and sinking out of sight, will disappear unhonored and unwept.

The force of electricity, analogous to that of sympathy, and by means of which great thoughts or base suggestions, the utterances of noble or ignoble natures, flash instantaneously over the nerves of nations; the force of growth, fit type of immortality, lying dormant three thousand years in the wheat-grains buried with their mummies by the old Egyptians; the forces of expansion and contraction, developed in the earthquake and

the tornado, and giving birth to the wonderful achievements of steam, have their parallelisms in the moral world, in individuals, and nations. Growth is a necessity for nations as for men. Its cessation is the beginning of decay. In the nation as well as the plant it is mysterious, and it is irresistible. The earthquakes that rend nations asunder, overturn thrones, and engulf monarchies and republics, have been long prepared for, like the volcanic eruption. Revolutions have long roots in the past. The force exerted is in direct proportion to the previous restraint and compression. The true statesman ought to see in progress the causes that are in due time to produce them; and he who does not is but a blind leader of the blind.

The great changes in nations, like the geological changes of the earth, are slowly and continuously wrought. The waters, falling from Heaven as rain and dews, slowly disintegrate the granite mountains; abrade the plains, leaving hills and ridges of denudation as their monuments; scoop out the valleys, fill up the seas, narrow the rivers, and after the lapse of thousands on thousands of silent centuries, prepare the great alluvia for the growth of that plant, the snowy envelope of whose seeds is to employ the looms of the world, and the abundance or penury of whose crops shall determine whether the weavers and spinners of other realms shall have work to do or starve.

So Public Opinion is an immense force; and its currents are as inconstant and incomprehensible as those of the atmosphere. Nevertheless, in free governments, it is omnipotent; and the business of the statesman is to find the means to shape, control, and direct it. According as that is done, it is beneficial and conservative, or destructive and ruinous. The Public Opinion of the civilized world is International Law; and it is so great a force, though with no certain and fixed boundaries, that it can even constrain the victorious despot to be generous, and aid an oppressed people in its struggle for independence.

Habit is a great force; it is second nature, even in trees. It is as strong in nations as in men. So also are Prejudices, which are given to men and nations as the passions are,--as forces, valuable, if properly and skillfully availed of; destructive, if unskillfully handled.

Above all, the Love of Country, State Pride, the Love of Home, are forces of immense power. Encourage them all. Insist upon them in your public men. Permanency of home is necessary to patriotism. A migratory race will have little love of country. State pride is a mere theory and chimera, where men remove from State to State with indifference, like the Arabs, who camp here to-day and there to-morrow.

If you have Eloquence, it is a mighty force. See that you use it for good purposes--to teach, exhort, ennoble the people, and not to mislead and corrupt them. Corrupt and venal orators are the assassins of the public liberties and of public morals.

The Will is a force; its limits as yet unknown. It is in the power of the will that we chiefly see the spiritual and divine in man. There is a seeming identity between his will that moves other men, and the Creative Will whose action seems so incomprehensible. It is the men of will and action, not the men of pure intellect, that govern the world.

Finally, the three greatest moral forces are FAITH, which is the only true WISDOM, and the very foundation of all government; HOPE, which is STRENGTH, and insures success; and CHARITY, which is BEAUTY, and alone makes animated, united effort possible. These forces are within the reach of all men; and an association of men, actuated by them, ought to exercise an immense power in the world. If Masonry does not, it is because she has ceased to possess them.

Wisdom in the man or statesman, in king or priest, largely consists in the due appreciation of these forces; and upon the general non-appreciation of some of them the fate of nations often depends. What hecatombs of lives often hang upon the not weighing or not sumciently weighing the force of an idea, such as, for example, the reverence for a

flag, or the blind attachment to a form or constitution of government!

What errors in political economy and statesmanship are committed in consequence of the over-estimation or under-estimation of particular values, or the non-estimation of some among them ! Everything, it is asserted, is the product of human labor; but the gold or the diamond which one accidentally finds without labor is not so. What is the value of the labor bestowed by the husbandman upon his crops, compared with the value of the sunshine and rain, without which his labor avails nothing? Commerce carried on by the labor of man, adds to the value of the products of the field, the mine, or the workshop, by their transportation to different markets; but how much of this increase is due to the rivers down which these products float, to the winds that urge the keels of commerce over the ocean !

Who can estimate the value of morality and manliness in a State, of moral worth and intellectual knowledge ? These are the sunshine and rain of the State. The winds, with their changeable, fickle, fluctuating currents, are apt emblems of the fickle humors of the populace, its passions, its heroic impulses, its enthusiasms. Woe to the statesman who does not estimate these as values !

Even music and song are sometimes found to have an incalculable value. Every nation has some song of a proven value, more easily counted in lives than dollars. The Marseillaise was worth to revolutionary France, who shall say how many thousand men?

Peace also is a great element of prosperity and wealth; a value not to be calculated. Social intercourse and association of men in beneficent Orders have a value not to be estimated in coin. The illustrious examples of the Past of a nation, the memories and immortal thoughts of her great and wise thinkers, statesmen, and heroes, are the invaluable legacy of that Past to the Present and Future. And all these have not only the values of the loftier and more excellent and priceless kind, but also an actual money-value, since it is only when co-operating with or aided or enabled by these, that human labor creates wealth. They are of the chief elements of material wealth, as they are of national manliness, heroism., glory, prosperity, and immortal renown.

Providence has appointed the three great disciplines of War, the Monarchy and the Priesthood, all that the CAMP, the PALACE, and the TEMPLE may symbolize, to train the multitudes forward to intelligent and premeditated combinations for all the great purposes of society. The result will at length be free governments among men, when virtue and intelligence become qualities of the multitudes; but for ignorance such governments are impossible. Man advances only by degrees. The removal of one pressing calamity gives courage to attempt the removal of the remaining evils, rendering men more sensitive to them, or perhaps sensitive for the first time. Serfs that writhe under the whip are not disquieted about their political rights; manumitted from personal slavery, they become sensitive to political oppression. Liberated from arbitrary power, and governed by the law alone, they begin to scrutinize the law itself, and desire to be governed, not only by law, but by what they deem the best law. And when the civil or temporal despotism has been set aside, and the municipal law has been moulded on the principles of an enlightened jurisprudence, they may wake to the discovery that they are living under some priestly or ecclesiastical despotism, and become desirous of working a reformation there also.

It is quite true that the advance of humanity is slow, and that it often pauses and retrogrades. In the kingdoms of the earth we do not see despotisms retiring and yielding the ground to self-governing communities. We do not see the churches and priesthoods of Christendom relinquishing their old task of governing men by imaginary terrors. Nowhere do we see a populace that could be safely manumitted from such a government. We do not see the great religious teachers aiming to discover truth for themselves and for others; but still ruling the world, and contented and compelled to rule the world, by whatever dogma is already accredited; themselves as much bound down

by this necessity to govern, as the populace by their need of government. Poverty in all its most hideous forms still exists in the great cities; and the cancer of pauperism has its roots in the hearts of kingdoms. Men there take no measure of their wants and their own power to supply them, but live and multiply like the beasts of the field,--Providence having apparently ceased to care for them. Intelligence never visits these, or it makes its appearance as some new development of villainy. War has not ceased; still there are battles and sieges. Homes are still unhappy, and tears and anger and spite make hells where there should be heavens. So much the more necessity for Masonry ! So much wider the field of its labors ! So much the more need for it to begin to be true to itself, to revive from its asphyxia, to repent of its apostasy to its true creed !

Undoubtedly, labor and death and the sexual passion are essential and permanent conditions of human existence, and render perfection and a millennium on earth impossible. Always,--it is the decree of Fate !--the vast majority of men must toil to live, and cannot find time to cultivate the intelligence. Man, knowing he is to die, will not sacrifice the present enjoyment for a greater one in the future. The love of woman cannot die out; and it has a terrible and uncontrollable fate, increased by the refinements of civilization. Woman is the veritable syren or goddess of the young. But society can be improved; and free government is possible for States; and freedom of thought and conscience is no longer wholly utopian. Already we see that Emperors prefer to be elected by universal suffrage; that States are conveyed to Empires by vote; and that Empires are administered with something of the spirit of a Republic, being little else than democracies with a single head, ruling through one man, one representative, instead of an assembly of representatives. And if Priesthoods still govern, they now come before the laity to prove, by stress of argument, that they ought to govern. They are obliged to evoke the very reason which they are bent on supplanting.

Accordingly, men become daily more free, because the freedom of the man lies in his reason. He can reflect upon his own future conduct, and summon up its consequences; he can take wide views of human life, and lay down rules for constant guidance. Thus he is relieved of the tyranny of sense and passion, and enabled at any time to live according to the whole light of the knowledge that is within him, instead of being driven, like a dry leaf on the wings of the wind, by every present impulse. Herein lies the freedom of the man as regarded in connection with the necessity imposed by the omnipotence and fore-knowledge of God. So much light, so much liberty. When emperor and church appeal to reason there is naturally universal suffrage.

Therefore no one need lose courage, nor believe that labor in the cause of Progress will be labor wasted. There is no waste in nature, either of Matter, Force, Act, or Thought. A Thought is as much the end of life as an Action; and a single Thought sometimes works greater results than a Revolution, even Revolutions themselves. Still there should not be divorce between Thought and Action. The true Thought is that in which life culminates. But all wise and true Thought produces Action. It is generative, like the light; and light and the deep shadow of the passing cloud are the gifts of the prophets of the race. Knowledge, laboriously acquired, and inducing habits of sound Thought,--the reflective character,--must necessarily be rare. The multitude of laborers cannot acquire it. Most men attain to a very low standard of it. It is incompatible with the ordinary and indispensable avocations of life. A whole world of error as well as of labor, go to make one reflective man. In the most advanced nation of Europe there are more ignorant than wise, more poor than rich, more automatic laborers, the mere creatures of habit, than reasoning and reflective men. The proportion is at least a thousand to one. Unanimity of opinion is so obtained. It only exists among the multitude who do not think, and the political or spiritual priesthood who think for that multitude, who think how to guide and govern them. When men begin to reflect, they begin to differ. The great problem is to find guides who will not seek to be tyrants. This is needed even more in respect to the heart than the head. Now, every man earns his special share of the produce of human labor, by an incessant scramble, by trickery and deceit. Useful knowledge, honorably acquired, is too often used after a fashion not honest or reasonable, so that the studies of youth are far more noble than the practices of manhood. The labor of the farmer in his fields,

the generous returns of the earth, the benignant and favoring skies, tend to make him earnest, provident, and grateful; the education of the market-place makes him querulous, crafty, envious, and an intolerable niggard.

Masonry seeks to be this beneficent, unambitious, disinterested guide; and it is the very condition of all great structures that the sound of the hammer and the clink of the trowel should be always heard in some part of the building. With faith in man, hope for the future of humanity, loving-kindness for our fellows, Masonry and the Mason must always work and teach. Let each do that for which he is best fitted. The teacher also is a workman. Praiseworthy as the active navigator is, who comes and goes and makes one clime partake of the treasures of the other, and one to share the treasures of all, he who keeps the beacon-light upon the hill is also at his post.

Masonry has already helped cast down some idols from their pedestals, and grind to impalpable dust some of the links of the chains that held men's souls in bondage. That there has been progress needs no other demonstration than that you may now reason with men, and urge upon them, without danger of the rack or stake, that no doctrines can be apprehended as truths if they contradict each other, or contradict other truths given us by God. Long before the Reformation, a monk, who had found his way to heresy without the help of Martin Luther, not venturing to breathe aloud into any living ear his anti-papal and treasonable doctrines, wrote them on parchment, and sealing up the perilous record, hid it in the massive walls of his monastery. There was no friend or brother to whom he could intrust his secret or pour forth his soul. It was some consolation to imagine that in a future age some one might find the parchment, and the seed be found not to have been sown in vain. What if the truth should have to lie dormant as long before germinating as the wheat in the Egyptian mummy? Speak it, nevertheless, again and again, and let it take its chance!

The rose of Jericho grows in the sandy deserts of Arabia and on the Syrian housetops. Scarcely six inches high, it loses its leaves after the flowering season, and dries up into the form of a ball. Then it is uprooted by the winds, and carried, blown, or tossed across the desert, into the sea. There, feeling the contact of the water, it unfolds itself, expands its branches, and expels its seeds from their seed-vessels. These, when saturated with water, are carried by the tide and laid on the sea-shore. Many are lost, as many individual lives of men are useless. But many are thrown back again from the sea-shore into the desert, where, by the virtue of the sea-water that they have imbibed, the roots and leaves sprout and they grow into fruitful plants, which will, in their turns, like their ancestors, be whirled into the sea. God will not be less careful to provide for the germination of the truths you may boldly utter forth. "Cast," He has said, "thy bread upon the waters, and after many days it shall return to thee again."

Initiation does not change: we find it again and again, and always the same, through all the ages. The last disciples of Pascalis Martinez are still the children of Orpheus; but they adore the realizer of the antique philosophy, the Incarnate Word of the Christians.

Pythagoras, the great divulger of the philosophy of numbers, visited all the sanctuaries of the world. He went into Judaea, where he procured himself to be circumcised, that he might be admitted to the secrets of the Kabbalah, which the prophets Ezekiel and Daniel, not without some reservations, communicated to him. Then, not without some difficulty, he succeeded in being admitted to the Egyptian initiation, upon the recommendation of King Amasis. The power of his genius supplied the deficiencies of the imperfect communications of the Hierophants, and he himself became a Master and a Revealer.

Pythagoras defined God: a Living and Absolute Verity clothed with Light.

He said that the Word was Number manifested by Form.

He made all descend from the Tetractys, that is to say, from the Quaternary.

God, he said again, is the Supreme Music, the nature of which is Harmony.

Pythagoras gave the magistrates of Crotona this great religious, political and social precept:

"There is no evil that is not preferable to Anarchy."

Pythagoras said, "Even as there are three divine notions and free intelligible regions, so there is a triple word, for the Hierarchical Order always manifests itself by threes. There are the word simple, the word hieroglyphical, and the word symbolic: in other terms, there are the word that expresses, the word that conceals, and the word that signifies; the whole hieratic intelligence is in the perfect knowledge of these three degrees."

Pythagoras enveloped doctrine with symbols, but carefully eschewed personifications and images, which, he thought, sooner or later produced idolatry.

The Holy Kabalah, or tradition of the children of Seth, was carried from Chaldaea by Abraham, taught to the Egyptian priesthood by Joseph, recovered and purified by Moses, concealed under symbols in the Bible, revealed by the Saviour to Saint John, and contained, entire, under hieratic figures analogous to those of all antiquity, in the Apocalypse of that Apostle.

The Kabalists consider God as the Intelligent, Animated, Living Infinite. He is not, for them, either the aggregate of existences, or existence in the abstract, or a being philosophically definable. He is in all, distinct from all, and greater than all. His name even is ineffable; and yet this name only expresses the human ideal of His divinity. What God is in Himself, it is not given to man to comprehend.

God is the absolute of Faith; but the absolute of Reason is BEING, "I am that I am," is a wretched translation.

Being, Existence, is by itself, and because it is. The reason of Being, is Being itself. We may inquire, "Why does something exist?" that is, "Why does such or such a thing exist?" But we cannot, without being absurd, ask, "Why is Being?" That would be to suppose Being before Being. If Being had a cause, that cause would necessarily Be; that is, the cause and effect would be identical.

Reason and science demonstrate to us that the modes of Existence and Being balance each other in equilibrium according to harmonious and hierarchic laws. But a hierarchy is synthesized, in ascending, and becomes ever more and more monarchical. Yet the reason cannot pause at a simple chief, without being alarmed at the abysses which it seems to leave above this Supreme Monarch. Therefore it is silent, and gives place to the Faith it adores.

What is certain, even for science and the reason, is, that the idea of God is the grandest, the most holy, and the most useful of all the aspirations of man; that upon this belief morality reposes, with its eternal sanction. This belief, then, is in humanity, the most real of the phenomena of being; and if it were false, nature would affirm the absurd; nothingness would give form to life, and God would at the same time be and not be.

It is to this philosophic and incontestable reality, which is termed The Idea of God, that the Kabalists give a name. In this name all others are contained. Its cyphers contain all the numbers; and the hieroglyphics of its letters express all the laws and all the things of nature.

BEING IS BEING: the reason of Being is in Being: in the Beginning is the Word, and the Word in logic formulated Speech, the spoken Reason; the Word is in God, and is God

Himself, manifested to the Intelligence. Here is what is above all the philosophies. This we must believe, under the penalty of never truly knowing anything, and relapsing into the absurd skepticism of Pyrrho. The Priesthood, custodian of Faith, wholly rests upon this basis of knowledge, and it is in its teachings we must recognize the Divine Principle of the Eternal Word.

Light is not Spirit, as the Indian Hierophants believed it to be; but only the instrument of the Spirit. It is not the body of the Protoplastes, as the Theurgists of the school of Alexandria taught, but the first physical manifestation of the Divine afflatus. God eternally creates it, and man, in the image of God, modifies and seems to multiply it.

The high magic is styled "The Sacerdotal Art," and "The Royal Art." In Egypt, Greece, and Rome, it could not but share the greatnesses and decadences of the Priesthood and of Royalty. Every philosophy hostile to the national worship and to its mysteries, was of necessity hostile to the great political powers, which lose their grandeur, if they cease, in the eyes of the multitudes, to be the images of the Divine Power. Every Crown is shattered, when it clashes against the Tiara.

Plato, writing to Dionysius the Younger, in regard to the nature of the First Principle, says: "I must write to you in enigmas, so that if my letter be intercepted by land or sea, he who shall read it may in no degree comprehend it." And then he says, "All things surround their King; they are, on account of Him, and He alone is the cause of good things, Second for the Seconds and Third for the Thirds."

There is in these few words a complete summary of the Theology of the Sephiroth. "The King" is AINSOPH, Being Supreme and Absolute. From this centre, which is everywhere, all things ray forth; but we especially conceive of it in three manners and in three different spheres. In the Divine world (AZILUTH), which is that of the First Cause, and wherein the whole Eternity of Things in the beginning existed as Unity, to be afterward, during Eternity uttered forth, clothed with form, and the attributes that constitute them matter, the First Principle is Single and First, and yet not the VERY Illimitable Deity, incomprehensible, undefinable; but Himself in so far as manifested by the Creative Thought. To compare littleness with infinity,--Arkwright, as inventor of the spinning-jenny, and not the man Arkwright otherwise and beyond that. All we can know of the Very God is, compared to His Wholeness, only as an infinitesimal fraction of a unit, compared with an infinity of Units.

In the World of Creation, which is that of Second Causes [the Kabalistic World BRIAH], the Autocracy of the First Principle is complete, but we conceive of it only as the Cause of the Second Causes. Here it is manifested by the Binary, and is the Creative Principle passive. Finally: in the third world, YEZIRAH, or of Formation, it is revealed in the perfect Form, the Form of Forms, the World, the Supreme Beauty and Excellence, the Created Perfection. Thus the Principle is at once the First, the Second, and the Third, since it is All in All, the Centre and Cause of all. It is not the genius of Plato that we here admire. We recognize only the exact knowledge of the Initiate.

The great Apostle Saint John did not borrow from the philosophy of Plato the opening of his Gospel. Plato, on the contrary, drank at the same springs with Saint John and Philo; and John in the opening verses of his paraphrase, states the first principles of a dogma common to many schools, but in language especially belonging to Philo, whom it is evident he had read. The philosophy of Plato, the greatest of human Revealers, could yearn toward the Word made man; the Gospel alone could give him to the world.

Doubt, in presence of Being and its harmonies; skepticism, in the face of the eternal mathematics and the immutable laws of Life which make the Divinity present and visible everywhere, as the Human is known and visible by its utterances of word and act,--is this not the most foolish of superstitions, and the most inexcusable as well as the most dangerous of all credulities? Thought, we know, is not a result or consequence of the

organization of matter, of the chemical or other action or reaction of its particles, like effervescence and gaseous explosions. On the contrary, the fact that Thought is manifested and realized in act human or act divine, proves the existence of an Entity, or Unity, that thinks. And the Universe is the Infinite Utterance of one of an infinite number of Infinite Thoughts, which cannot but emanate from an Infinite and Thinking Source. The cause is always equal, at least, to the effect; and matter cannot think, nor could it cause itself, or exist without cause, nor could nothing produce either forces or things; for in void nothingness no Forces can inhere. Admit a self-existent Force, and its Intelligence, or an Intelligent cause of it is admitted, and at once GOD Is.

The Hebrew allegory of the Fall of Man, which is but a special variation of a universal legend, symbolizes one of the grandest and most universal allegories of science.

Moral Evil is Falsehood in actions, as Falsehood is Crime in words.

Injustice is the essence of Falsehood; and every false word is an injustice.

Injustice is the death of the Moral Being, as Falsehood is the poison of the Intelligence.

The perception of the Light is the dawn of the Eternal Life, in Being. The Word of God, which creates the Light, seems to be uttered by every Intelligence that can take cognizance of Forms and will look. "Let the Light BE! The Light, in fact, exists, in its condition of splendor, for those eyes alone that gaze at it; and the Soul, amorous of the spectacle of the beauties of the Universe, and applying its attention to that luminous writing of the Infinite Book, which is called "The Visible," seems to utter, as God did on the dawn of the first day, that sublime and creative word, "BE! LIGHT !"

It is not beyond the tomb, but in life itself, that we are to seek for the mysteries of death. Salvation or reprobation begins here below, and the terrestrial world too has its Heaven and its Hell. Always, even here below, virtue is rewarded; always, even here below, vice is punished; and that which makes us sometimes believe in the impunity of evil-doers is that riches, those instruments of good and of evil, seem sometimes to be given them at hazard. But woe to unjust men, when they possess the key of gold ! It opens, for them, only the gate of the tomb and of Hell.

All the true Initiates have recognized the usefulness of toil and sorrow. "Sorrow," says a German poet, "is the dog of that unknown shepherd who guides the flock of men." To learn to suffer, to learn to die, is the discipline of Eternity, the immortal Novitiate.

The allegorical picture of Cebes, in which the Divine Comedy of Dante was sketched in Plato's time, the description whereof has been preserved for us, and which many painters of the middle age have reproduced by this description, is a monument at once philosophical and magical. It is a most complete moral synthesis, and at the same time the most audacious demonstration ever given of the Grand Arcanum, of that secret whose revelation would overturn Earth and Heaven. Let no one expect us to give them its explanation ! He who passes behind the veil that hides this mystery, understands that it is in its very nature inexplicable, and that it is death to those who win it by surprise, as well as to him who reveals it.

This secret is the Royalty of the Sages, the Crown of the Initiate whom we see redescend victorious from the summit of Trials, in the fine allegory of Cebes. The Grand Arcanum makes him master of gold and the light, which are at bottom the same thing, he has solved the problem of the quadrature of the circle, he directs the perpetual movement, and he possesses the philosophical stone. Here the Adepts will understand us. There is neither interruption in the toil of nature, nor gap in her work. The Harmonies

of Heaven correspond to those of Earth, and the Eternal Life accomplishes its evolutions in accordance with the same laws as the life of a dog. "God has arranged all things by weight, number, and measure," says the Bible; and this luminous doctrine was also that of Plato.

Humanity has never really had but one religion and one worship. This universal light has had its uncertain mirages, its deceitful reflections, and its shadows; but always, after the nights of Error, we see it reappear, one and pure like the Sun.

The magnificences of worship are the life of religion, and if Christ wishes poor ministers, His Sovereign Divinity does not wish paltry altars. Some Protestants have not comprehended that worship is a teaching, and that we must not create in the imagination of the multitude a mean or miserable God. Those oratories that resemble poorly-furnished offices or inns, and those worthy ministers clad like notaries or lawyer's clerks, do they not necessarily cause religion to be regarded as a mere puritanic formality, and God as a Justice of the Peace?

We scoff at the Augurs. It is so easy to scoff, and so difficult well to comprehend. Did the Deity leave the whole world without Light for two score centuries, to illuminate only a little corner of Palestine and a brutal, ignorant, and ungrateful people? Why always calumniate God and the Sanctuary? Were there never any others than rogues among the priests? Could no honest and sincere men be found among the Hierophants of Ceres or Diana, of Dionusos or Apollo, of Hermes or Mithras? Were these, then, all deceived, like the rest? Who, then, constantly deceived them, without betraying themselves, during a series of centuries?--for the cheats are not immortal! Arago said, that outside of the pure mathematics, he who utters the word "impossible," is wanting in prudence and good sense.

The true name of Satan, the Kabalists say, is that of Yahveh reversed; for Satan is not a black god, but the negation of God. The Devil is the personification of Atheism or Idolatry.

For the Initiates, this is not a Person, but a Force, created for good, but which may serve for evil. It is the instrument of Liberty or Free Will. They represent this Force, which presides over the physical generation, under the mythologic and horned form of the God PAN; thence came the he-goat of the Sabbat, brother of the Ancient Serpent, and the Light-bearer or Phosphor, of which the poets have made the false Lucifer of the legend.

Gold, to the eyes of the Initiates, is Light condensed. They style the sacred numbers of the Kabalah "golden numbers," and the moral teachings of Pythagoras his "golden verses." For the same reason, a mysterious book of Apuleius, in which an ass figures largely, was called "The Golden Ass."

The Pagans accused the Christians of worshipping an ass, and they did not invent this reproach, but it came from the Samaritan Jews, who, figuring the data of the Kabalah in regard to the Divinity by Egyptian symbols, also represented the Intelligence by the figure of the Magical Star adored under the name of Remphan, Science under the emblem of Anubis, whose name they changed to Nibbas, and the vulgar faith or credulity under the figure of Thartac, a god represented with a book, a cloak, and the head of an ass. According to the Samaritan Doctors, Christianity was the reign of Thartac, blind Faith and vulgar credulity erected into a universal oracle, and preferred to Intelligence and Science.

Synesius, Bishop of Ptolemais, a great Kabalist, but of doubtful orthodoxy, wrote:

"The people will always mock at things easy to be misunderstood; it must needs have impostures."

"A Spirit," he said, "that loves wisdom and contemplates the Truth close at hand, is

forced to disguise it, to induce the multitudes to accept it.... Fictions are necessary to the people, and the Truth becomes deadly to those who are not strong enough to contemplate it in all its brilliance. If the sacerdotal laws allowed the reservation of judgments and the allegory of words, I would accept the proposed dignity on condition that I might be a philosopher at home, and abroad a narrator of apologues and parables..... In fact, what can there be in common between the vile multitude and sublime wisdom? The truth must be kept secret, and the masses need a teaching proportioned to their imperfect reason."

Moral disorders produce physical ugliness, and in some sort realize those frightful faces which tradition assigns to the demons.

The first Druids were the true children of the Magi, and their initiation came from Egypt and Chaldaea, that is to say, from the pure sources of the primitive Kabalah. They adored the Trinity under the names of Isis or Hesus, the Supreme Harmony; of Belerl or Bel, which in Assyrian means Lord, a name corresponding to that of ADONAI; and of Camul or Camael, a name that in the Kabalah personifies the Divine Justice. Below this triangle of Light they supposed a divine reflection, also composed of three personified rays: first, Teutates or Teuth, the same as the Thoth of the Egyptians, the Word, or the Intelligence formulated; then Force and Beauty, whose names varied like their emblems. Finally, they completed the sacred Septenary by a mysterious image that represented the progress of the dogma and its future realizations. This was a young girl veiled, holding a child in her arms; and they dedicated this image to "The Virgin who will become a mother;--Virgini pariturae."

Hertha or Wertha, the young Isis of Gaul, Queen of Heaven, the Virgin who was to bear a child, held the spindle of the Fates, filled with wool half white and half black; because she presides over all forms and all symbols, and weaves the garment of the Ideas.

One of the most mysterious pantacles of the Kabalah, contained in the Enchiridion of Leo III., represents an equilateral triangle reversed, inscribed in a double circle. On the triangle are written, in such manner as to form the prophetic Tau, the two Hebrew words so often found appended to the Ineffable Name, and ALOHAYIM, or the Powers, and TSABAOth, or the starry Armies and their guiding spirits; words also which symbolize the Equilibrium of the Forces of Nature and the Harmony of Numbers. To the three sides of the triangle belong the three great Names IAHAVEH, ADONAI, and AGLA. Above the first is written in Latin, *Formatio*, above the second *Reformatio*, and above the third, *Transformatio*. So Creation is ascribed to the FATHER, Redemption or Reformation to the SON, and Sanctification or Transformation to the HOLY SPIRIT, answering unto the mathematical laws of Action, Reaction, and Equilibrium. IAHAVEH is also, in effect, the Genesis or Formation of dogma, by the elementary signification of the four letters of the Sacred Tetragram; ADONAI; is the realization of this dogma in the Human Form, in the Visible LORD, who is the Son of God or the perfect Man; and AGLA (formed of the initials of the four words *Ath Gebur Laulaim Adonai*) expresses the synthesis of the whole dogma and the totality of the Kabalistic science, clearly indicating by the hieroglyphics of which this admirable name is formed the Triple Secret of the Great Work.

Masonry, like all the Religions, all the Mysteries, Hermeticism and Alchemy, conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it. So God Himself incapacitates many men, by color-blindness, to distinguish colors, and leads the masses away from the highest Truth, giving them the power to attain only so much of it as it is profitable to them to know. Every age has had a religion suited to its capacity.

The Teachers, even of Christianity, are, in general, the most ignorant of the true meaning of that which they teach. There is no book of which so little is known as the Bible. To most who read it, it is as incomprehensible as the Sohar.

So Masonry jealously conceals its secrets, and intentionally leads conceited interpreters astray. There is no sight under the sun more pitiful and ludicrous at once, than the spectacle of the Prestons and the Webbs, not to mention the later incarnations of Dullness and Commonplace, undertaking to "explain" the old symbols of Masonry, and adding to and "improving" them, or inventing new ones.

To the Circle inclosing the central point, and itself traced between two parallel lines, a figure purely Kabalistic, these persons have added the superimposed Bible, and even reared on that the ladder with three or nine rounds, and then given a vapid interpretation of the whole, so profoundly absurd as actually to excite admiration.



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



**4^o - Secret Master, 5^o - Perfect Master, 6^o - Intimate Secretary
7^o - Provost and Judge, 8^o - Intendant of the Building, 9^o - Elu of the Nine**

IV. SECRET MASTER.

MASONRY is a succession of allegories, the mere vehicles of great lessons in morality and philosophy. You will more fully appreciate its spirit, its object, its purposes, as you advance in the different Degrees, which you will find to constitute a great, complete, and harmonious system.

If you have been disappointed in the first three Degrees, as you have received them, and if it has seemed to you that the performance has not come up to the promise, that the lessons of morality are not new, and the scientific instruction is but rudimentary, and the symbols are imperfectly explained, remember that the ceremonies and lessons of those Degrees have been for ages more and more accommodating themselves, by curtailment and sinking into commonplace, to the often limited memory and capacity of the Master and Instructor, and to the intellect and needs of the Pupil and Initiate; that they have come to us from an age when symbols were used, not to reveal but to conceal; when the commonest learning was confined to a select few, and the simplest principles of morality seemed newly discovered truths; and that these antique and simple Degrees now stand like the broken columns of a roofless Druidic temple, in their rude and mutilated greatness; in many parts, also, corrupted by time, and disfigured by modern additions and absurd interpretations. They are but the entrance to the great Masonic Temple, the triple columns of the portico.

You have taken the first step over its threshold, the first step toward the inner sanctuary and heart of the temple. You are in the path that leads up the slope of the mountain of Truth; and it depends upon your secrecy, obedience, and fidelity, whether you will advance or remain stationary.

Imagine not that you will become indeed a Mason by learning what is commonly called the "work," or even by becoming familiar with our traditions. Masonry has a history, a literature, a philosophy. Its allegories and traditions will teach you much; but much is to be sought elsewhere. The streams of learning that now flow full and broad must be followed to their heads in the springs that well up in the remote past, and you will there find the origin and meaning of Masonry.

A few rudimentary lessons in architecture, a few universally admitted maxims of morality, a few unimportant traditions, whose real meaning is unknown or misunderstood, will no longer satisfy the earnest inquirer after Masonic truth. Let whoso is content with these, seek to climb no higher. He who desires to understand the harmonious and beautiful proportions of Freemasonry must read, study, reflect, digest, and discriminate. The true Mason is an ardent seeker after knowledge; and he knows that both books and the antique symbols of Masonry are vessels which come down to us full-freighted with the intellectual riches of the Past; and that in the lading of these argosies is much that sheds light on the history of Masonry, and proves its claim to be acknowledged the benefactor of mankind, born in the very cradle of the race.

Knowledge is the most genuine and real of human treasures; for it is Light, as Ignorance

is Darkness. It is the development of the human soul, and its acquisition the growth of the soul, which at the birth of man knows nothing, and therefore, in one sense, may be said to be nothing. It is the seed, which has in it the power to grow, to acquire, and by acquiring to be developed, as the seed is developed into the shoot, the plant, the tree. "We need not pause at the common argument that by learning man excelleth man, in that wherein man excelleth beasts; that by learning man ascendeth to the heavens and their motions, where in body he cannot come, and the like. Let us rather regard the dignity and excellency of knowledge and learning in that whereunto man's nature doth most aspire, which is immortality or continuance. For to this tendeth generation, and raising of Houses and Families; to this buildings, foundations, and monuments; to this tendeth the desire of memory, fame, and celebration, and in effect the strength of all other human desires." That our influences shall survive us, and be living forces when we are in our graves; and no merely that our names shall be remembered; but rather that our works shall be read, our acts spoken of, our names recollected and mentioned when we are dead, as evidences that those influences live and rule, sway and control some portion of mankind and of the world,--this is the aspiration of the human soul. "We see then how far the monuments of genius and learning are more durable than monuments of power or of the hands. For have not the verses of Homer continued twenty-five hundred years or more, without the loss of a syllable or letter, during which time infinite palaces, temples, castles, cities, have decayed and been demolished? It is no possible to have the true pictures or statues of Cyrus, Alexander Caesar, no, nor of the Kings or great personages of much late years; for the originals cannot last, and the copies cannot but lose of the life and truth. But the images of men's genius and knowledge remain in books, exempted from the wrong of time, and capable of perpetual renovation. Neither are they fitly to be called images, because they generate still, and cast their seeds in the minds of others, provoking and causing infinite actions and opinions in succeeding ages; so that if the invention of the ship was thought so noble, which carrieth riches and commodities from place to place, and consociateth the most remote regions in participation of their fruits, how much more are letters to be magnified which, as ships, pass through the vast seas of time, and make age so distant to participate of the wisdom, illumination, and inventions, the one of the other."

To learn, to attain knowledge, to be wise, is a necessity for ever truly noble soul; to teach, to communicate that knowledge, to share that wisdom with others, and not churlishly to lock up his exchequer, and place a sentinel at the door to drive away the needy, is equally an impulse of a noble nature, and the worthies work of man.

"There was a little city," says the Preacher, the son of David "and few men within it; and there came a great King against it and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, wisdom is better than strength nevertheless, the poor man's wisdom is despised, and his words are not heard." If it should chance to you, my brother, to do mankind good service, and be rewarded with indifference and forgetfulness only, still be not discouraged, but remember the further advice of the wise King. "In the morning sow the seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, this or that, or whether both shall be alike good." Sow you the seed, whoever reaps. Learn, that you may be enabled to do good; and do so because it is right, finding in the act itself ample reward and recompense.

To attain the truth, and to serve our fellows, our country, and mankind-- this is the noblest destiny of man. Hereafter and all your life it is to be your object. If you desire to ascend to that destiny, advance! If you have other and less noble objects, and are contented with a lower flight, halt here ! let others scale the heights, and Masonry fulfill her mission.

If you will advance, gird up your loins for the struggle ! for the way is long and toilsome. Pleasure, all smiles, will beckon you on the one hand, and Indolence will invite you to sleep among the flowers, upon the other. Prepare, by secrecy, obedience, and fidelity, to resist the allurements of both !

Secrecy is indispensable in a Mason of whatever Degree. It is the first and almost the only lesson taught to the Entered Apprentice. The obligations which we have each assumed toward every Mason that lives, requiring of us the performance of the most serious and onerous duties toward those personally unknown to us until they demand our aid,-- duties that must be performed, even at the risk of life, or our solemn oaths be broken and violated, and we be branded as false Masons and faithless men, teach us how profound a folly it would be to betray our secrets to those who, bound to us by no tie of common obligation, might, by obtaining them, call on us in their extremity, when the urgency of the occasion should allow us no time for inquiry, and the peremptory mandate of our obligation compel us to do a brother's duty to a base impostor.

The secrets of our brother, when communicated to us, must be sacred, if they be such as the law of our country warrants us to keep. We are required to keep none other, when the law that we are called on to obey is indeed a law, by having emanated from the only source of power, the People. Edicts which emanate from the mere arbitrary will of a despotic power, contrary to the law of God or the Great Law of Nature, destructive of the inherent rights of man, violative of the right of free thought, free speech, free conscience, it is lawful to rebel against and strive to abrogate.

For obedience to the Law does not mean submission to tyranny nor that, by a profligate sacrifice of every noble feeling, we should offer to despotism the homage of adulation. As every new victim falls, we may lift our voice in still louder flattery. We may fall at the proud feet, we may beg, as a boon, the honour of kissing that bloody hand which has been lifted against the helpless. We may do more we may bring the altar and the sacrifice, and implore the God not to ascend too soon to Heaven. This we may do, for this we have the sad remembrance that beings of a human form and soul have done. But this is all we can do. We can constrain our tongues to be false, our features to bend themselves to the semblance of that passionate adoration which we wish to express, our knees to fall prostrate; but our heart we cannot constrain. There virtue must still have a voice which is not to be drowned by hymns and acclamations; there the crimes which we laud as virtues, are crimes still, and he whom we have made a God is the most contemptible of mankind; if, indeed, we do not feel, perhaps, that we are ourselves still more contemptible.

But that law which is the fair expression of the will and judgment of the people, is the enactment of the whole and of every individual. Consistent with the law of God and the great law of nature, consistent with pure and abstract right as tempered by necessity and the general interest, as contra-distinguished from the private interest of individuals, it is obligatory upon all, because it is the work of all, the will of all, the solemn judgment of all, from which there is no appeal.

In this Degree, my brother, you are especially to learn the duty of obedience to that law. There is one true and original law, conformable to reason and to nature, diffused over all, invariable, eternal, which calls to the fulfillment of duty and to abstinence from injustice, and calls with that irresistible voice which is felt in all its authority wherever it is heard. This law cannot be abrogated or diminished, or its sanctions affected, by any law of man. A whole senate, a whole people, cannot dissent from its paramount obligation. It requires no commentator to render it distinctly intelligible nor is it one thing at Rome, another at Athens; one thing now, and another in the ages to come; but in all times and in all nations, it is, and has been, and will be, one and everlasting;--one as that God, its great Author and Promulgator, who is the Common Sovereign of all mankind, is Himself One. No man can disobey it without flying, as it were, from his own bosom, and repudiating his nature; and in this very act he will inflict on himself the severest of retributions, even though he escape what is regarded as punishment.

It is our duty to obey the laws of our country, and to be careful that prejudice or passion, fancy or affection, error and illusion, be not mistaken for conscience. Nothing is more usual than to pretend conscience in all the actions of man which are public and cannot be concealed. The disobedient refuse to submit to the laws, and they also in many cases

pretend conscience; and so disobedience and rebellion become conscience, in which there is neither knowledge nor revelation, nor truth nor charity, nor reason nor religion. Conscience is tied to laws. Right or sure conscience is right reason reduced to practice, and conducting moral actions, while perverse conscience is seated in the fancy or affections--a heap of irregular principles and irregular defects-- and is the same in conscience as deformity is in the body, or peevishness in the affections. It is not enough that the conscience be taught by nature; but it must be taught by God, conducted by reason, made operative by discourse, assisted by choice, instructed by laws and sober principles; and then it is right, and it may be sure. All the general measures of justice, are the laws of God, and therefore they constitute the general rules of government for the conscience; but necessity also hath a large voice in the arrangement of human affairs, and the disposal of human relations, and the dispositions of human laws; and these general measures, like a great river into little streams, are deduced into little rivulets and particularities, by the laws and customs, by the sentences and agreements of men, and by the absolute despotism of necessity, that will not allow perfect and abstract justice and equity to be the sole rule of civil government in an imperfect world; and that must needs be law which is for the greatest good of the greatest number.

When thou vowest a vow unto God, defer not to pay it. It is better thou shouldest not vow than thou shouldest vow and not pay. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God for God is in Heaven, and thou art upon earth; therefore let thy words be few. Weigh well what it is you promise; but once the promise and pledge are given remember that he who is false to his obligation will be false to his family, his friends, his country, and his God.

Fides servailda est Faith plighted is ever to be kept, was a maxim and an axiom even among pagans. The virtuous Roman said, either let not that which seems expedient be base, or if it be base, let it not seem expedient. What is there which that so-called expediency can bring, so valuable as that which it takes away, if it deprives you of the name of a good man and robs you of your integrity and honour? In all ages, he who violates his plighted word has been held unspeakably base. The word of a Mason, like the word of a knight in the times of chivalry, once given must be sacred; and the judgment of his brothers, upon him who violates his pledge, should be stern as the judgments of the Roman Censors against him who violated his oath. Good faith is revered among Masons as it was among the Romans, who placed its statue in the capitol, next to that of Jupiter Maximus Optimus; and we, like them, hold that calamity should always be chosen rather than baseness; and with the knights of old, that one should always die rather than be dishonoured.

Be faithful, therefore, to the promises you make, to the pledges you give, and to the vows that you assume, since to break either is base and dishonourable.

Be faithful to your family, and perform all the duties of a good father, a good son, a good husband, and a good brother.

Be faithful to your friends; for true friendship is of a nature not only to survive through all the vicissitudes of life, but to continue through an endless duration; not only to stand the shock of conflicting opinions, and the roar of a revolution that shakes the world, but to last when the heavens are no more, and to spring fresh from the ruins of the universe.

Be faithful to your country, and prefer its dignity and honour to any degree of popularity and honour for yourself; consulting its interest rather than your own, and rather than the pleasure and gratification of the people, which are often at variance with their welfare.

Be faithful to Masonry, which is to be faithful to the best interests of mankind. Labour, by precept and example, to elevate the standard of Masonic character, to enlarge its sphere of influence, to popularize its teachings, and to make all men know it for the Great Apostle of Peace, Harmony, and Good-will on earth among men; of Liberty, Equality, and

Fraternity.

Masonry is useful to all men to the learned, because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention; to the illiterate, because it offers them important instruction; to the young, because it presents them with salutary precepts and good examples, and accustoms them to reflect on the proper mode of living; to the man of the world, whom it furnishes with noble and useful recreation; to the traveller, whom it enables to find friends and brothers in countries where else he would be isolated and solitary; to the worthy man in misfortune, to whom it gives assistance; to the afflicted, on whom it lavishes consolation; to the charitable man, whom it enables to do more good, by uniting with those who are charitable like himself; and to all who have souls capable of appreciating its importance, and of enjoying the charms of a friendship founded on the same principles of religion, morality, and philanthropy.

A Freemason, therefore, should be a man of honour and of conscience, preferring his duty to everything beside, even to his life; independent in his opinions, and of good morals, submissive to the laws, devoted to humanity, to his country, to his family; kind and indulgent to his brethren, friend of all virtuous men, and ready to assist his fellows by all means in his power.

Thus will you be faithful to yourself, to your fellows, and to God, and thus will you do honour to the name and rank of SECRET MASTER; which, like other Masonic honours, degrades if it is not deserved.

V. PERFECT MASTER.

The Master Khurum was an industrious and an honest man. What he was employed to do he did diligently, and he did it well and faithfully. He received no wages that were not his due. Industry and honesty are the virtues peculiarly inculcated in this Degree. They are common and homely virtues; but not for that beneath our notice. As the bees do not love or respect the drones, so Masonry neither loves nor respects the idle and those who live by their wits; and least of all those parasitic acari that live upon themselves. For those who are indolent are likely to become dissipated and vicious; and perfect honesty, which ought to be the common qualification of all, is more rare than diamonds. To do earnestly and steadily, and to do faithfully and honestly that which we have to do--perhaps this wants but little, when looked at from every point of view, of including the whole body of the moral law; and even in their commonest and homeliest application, these virtues belong to the character of a Perfect Master.

Idleness is the burial of a living man. For an idle person is so useless to any purposes of God and man, that he is like one who is dead, unconcerned in the changes and necessities of the world; and he only lives to spend his time, and eat the fruits of the earth. Like a vermin or a wolf, when his time comes, he dies and perishes, and in the meantime is nought. He neither ploughs nor carries burdens: all that he does is either unprofitable or mischievous.

It is a vast work that any man may do, if he never be idle: and it is a huge way that a man may go in virtue, if he never go out of his way by a vicious habit or a great crime: and he who perpetually reads good books, if his parts be answerable, will have a huge stock of

knowledge.

St. Ambrose, and from his example, St. Augustine, divided every day into these tertias of employment: eight hours they spent in the necessities of nature and recreation: eight hours in charity, in doing assistance to others, dispatching their business, reconciling their enmities, reproving their vices, correcting their errors, instructing their ignorance, and in transacting the affairs of their dioceses; and the other eight hours they spent in study and prayer.

We think, at the age of twenty, that life is much too long for that which we have to learn and do; and that there is an almost fabulous distance between our age and that of our grandfather. But when, at the age of sixty, if we are fortunate enough to reach it, or unfortunate enough, as the case may be, and according as we have profitably invested or wasted our time, we halt, and look back along the way we have come, and cast up and endeavour to balance our accounts with time and opportunity, we find that we have made life much too short, and thrown away a huge portion of our time. Then we, in our mind, deduct from the sum total of our years the hours that we have needlessly passed in sleep; the working-hours each day, during which the surface of the mind's sluggish pool has not been stirred or ruffled by a single thought; the days that we have gladly got rid of, to attain some real or fancied object that lay beyond, in the way between us and which stood irksomely the intervening days; the hours worse than wasted in follies and dissipation, or misspent in useless and unprofitable studies; and we acknowledge, with a sigh, that we could have learned and done, in half a score of years well spent, more than we have done in all our forty years of manhood.

To learn and to do !--this is the soul's work here below. The soul grows as truly as an oak grows. As the tree takes the carbon of the air, the dew, the rain, and the light, and the food that the earth supplies to its roots, and by its mysterious chemistry transmutes them into sap and fibre, into wood and leaf, and flower and fruit, and colour and perfume, so the soul imbibes knowledge and by a divine alchemy changes what it learns into its own substance, and grows from within outwardly with an inherent force and power like those that lie hidden in the grain of wheat.

The soul hath its senses, like the body, that may be cultivated, enlarged, refined, as itself grows in stature and proportion; and he who cannot appreciate a fine painting or statue, a noble poem, a sweet harmony, a heroic thought, or a disinterested action, or to whom the wisdom of philosophy is but foolishness and babble, and the loftiest truths of less importance than the price of stocks or cotton, or the elevation of baseness to once, merely lives on the level of commonplace, and fitly prides himself upon that inferiority of the soul's senses, which is the inferiority and imperfect development of the soul itself.

To sleep little, and to study much; to say little, and to hear and think much; to learn, that we may be able to do, and then to do, earnestly and vigorously, whatever may be required of us by duty, and by the good of our fellows, our country, and mankind,-- these are the duties of every Mason who desires to imitate the Master Khurum.

The duty of a Mason as an honest man is plain and easy. It requires of us honesty in contracts, sincerity in arming, simplicity in bargaining, and faithfulness in performing. Lie not at all, neither in a little thing nor in a great, neither in the substance nor in the circumstance, neither in word nor deed: that is, pretend not what is false; cover not what is true; and let the measure of your affirmation or denial be the understanding of your contractor; for he who deceives the buyer or the seller by speaking what is true, in a sense not intended or understood by the other, is a liar and a thief. A Perfect Master must avoid that which deceives, equally with that which is false.

Let your prices be according to that measure of good and evil which is established in the fame and common accounts of the wisest and most merciful men, skilled in that manufacture or commodity; and the gain such, which, without scandal, is allowed to persons in all the same circumstances.

In intercourse with others, do not do all which thou mayest lawfully do; but keep something within thy power; and, because there is a latitude of gain in buying and selling, take not thou the utmost penny that is lawful, or which thou thinkest so; for although it be lawful, yet it is not safe; and he who gains all that he can gain lawfully, this year, will possibly be tempted, next year, to gain something unlawfully.

Let no man, for his own poverty, become more oppressing and cruel in his bargain; but quietly, modestly, diligently, and patiently recommend his estate to God, and follow his interest, and leave the success to Him.

Detain not the wages of the hireling; for every degree of detention of it beyond the time, is injustice and uncharitableness, and grinds his face till tears and blood come out; but pay him exactly according to covenant, or according to his needs.

Religiously keep all promises and covenants, though made to your disadvantage, though afterward you perceive you might have done better; and let not any precedent act of yours be altered by any after-accident. Let nothing make you break your promise, unless it be unlawful or impossible; that is, either out of your nature or out of your civil power, yourself being under the power of another; or that it be intolerably inconvenient to yourself, and of no advantage to another; or that you have leave expressed or reasonably presumed.

Let no man take wages or fees for a work that he cannot do, or cannot with probability undertake; or in some sense profitably, and with ease, or with advantage manage. Let no man appropriate to his own use, what God, by a special mercy, or the Republic, hath made common; for that is against both Justice and Charity.

That any man should be the worse for us, and for our direct act, and by our intention, is against the rule of equity, of justice, and of charity. We then do not that to others, which we would have done to ourselves; for we grow richer upon the ruins of their fortune.

It is not honest to receive anything from another without returning him an equivalent therefor. The gamester who wins the money of another is dishonest. There should be no such thing as bets and gaming among Masons: for no honest man should desire that for nothing which belongs to another. The merchant who sells an inferior article for a sound price, the speculator who makes the distresses and needs of others fill his exchequer are neither fair nor honest, but base, ignoble, unfit for immortality.

It should be the earnest desire of every Perfect Master so to live and deal and act, that when it comes to him to die, he may be able to say, and his conscience to adjudge, that no man on earth is poorer, because he is richer; that what he hath he has honestly earned, and no man can go before God, and claim that by the rules of equity administered in His great chancery, this house in which we die, this land we devise to our heirs this money that enriches those who survive to bear our name, is his and not ours, and we in that forum are only his trustees. For it is most certain that God is just, and will sternly enforce every such trust; and that to all whom we despoil, to all whom we defraud, to all from whom we take or win anything whatever, without fair consideration and equivalent, He will decree a full and adequate compensation.

Be careful, then, that thou receive no wages, here or elsewhere, that are not thy due ! For if thou doest, thou wrongst some one, by taking that which in God's chancery belongs to him; and whether that which thou takest thus be wealth, or rank, or influence, or reputation or affection, thou wilt surely be held to make full satisfaction.

VI. INTIMATE SECRETARY. (Confidential Secretary.)

You are especially taught in this Degree to be zealous and faithful; to be disinterested and benevolent; and to act the peacemaker, in case of dissensions, disputes, and quarrels among the brethren.

Duty is the moral magnetism which controls and guides the true Mason's course over the tumultuous seas of life. Whether the stars of honour, reputation, and reward do or do not shine, in the light of day or in the darkness of the night of trouble and adversity, in calm or storm, that unerring magnet still shows him the true course to steer, and indicates with certainty where-away lies the port which not to reach involves shipwreck and dishonour. He follows its silent bidding, as the mariner, when land is for many days not in sight, and the ocean without path or landmark spreads out all around him, follows the bidding of the needle, never doubting that it points truly to the north. To perform that duty, whether the performance be rewarded or unrewarded, is his sole care. And it doth not matter, though of this performance there may be no witnesses, and though what he does will be forever unknown to all mankind.

A little consideration will teach us that Fame has other limits than mountains and oceans; and that he who places happiness in the frequent repetition of his name, may spend his life in propagating it, without any danger of weeping for new worlds, or necessity of passing the Atlantic sea.

If, therefore, he who imagines the world to be filled with his actions and praises, shall subduct from the number of his encomiasts all those who are placed below the flight of fame, and who hear in the valley of life no voice but that of necessity; all those who imagine themselves too important to regard him, and consider the mention of his name as a usurpation of their time; all who are too much or too little pleased with themselves to attend to anything external; all who are attracted by pleasure, or chained down by pain to unvaried ideas; all who are withheld from attending his triumph by different pursuits; and all who slumber in universal negligence; he will find his renown straitened by nearer bounds than the rocks of Caucasus; and perceive that no man can be venerable or formidable, but to a small part of his fellow-creatures. And therefore, that we may not languish in our endeavors after excellence, it is necessary that, as Africanus counsels his descendants, we raise our eyes to higher prospects, and contemplate our future and eternal state, without giving up our hearts to the praise of crowds, or fixing our hopes on such rewards as human power can bestow.

We are not born for ourselves alone; and our country claims her share, and our friends their share of us. As all that the earth produces is created for the use of man, so men are created for the sake of men, that they may mutually do good to one another. In this we ought to take nature for our guide, and throw into the public stock the ounces of general utility, by a reciprocation of duties; sometimes by receiving, sometimes by giving, and sometimes to cement human society by arts, by industry, and by our resources.

Suffer others to be praised in thy presence, and entertain their good and glory with delight; but at no hand disparage them, or lessen the report, or make an objection; and think not the advancement of thy brother is a lessening of thy worth. Upbraid no man's weakness to him to discomfit him, neither report it to disparage him, neither delight to remember it to lessen him, or to set thyself above him; nor ever praise thyself or dispraise any man else, unless some sufficient worthy end do hallow it.

Remember that we usually disparage others upon slight grounds and little instances; and if a man be highly recommended, we think him sufficiently lessened, if we can but charge one sin of folly or inferiority in his account. We should either be more severe to ourselves, or less so to others, and consider that whatsoever good any one can think or say of us, we can tell him of many unworthy and foolish and perhaps worse actions of ours, any one of which, done by another, would be enough, with us, to destroy his

reputation.

If we think the people wise and sagacious, and just and appreciative, when they praise and make idols of us, let us not call them unlearned and ignorant, and ill and stupid judges, when our neighbour is cried up by public fame and popular noises.

Every man hath in his own life sins enough, in his own mind trouble enough, in his own fortunes evil enough, and in performance of his offices failings more than enough, to entertain his own inquiry; so that curiosity after the affairs of others can not be without envy and an ill mind. The generous man will be solicitous and inquisitive into the beauty and order of a well-governed family, and after the virtues of an excellent person; but anything for which men keep locks and bars, or that blushes to see the light, or that is either shameful in manner or private in nature, this thing will not be his care and business.

It should be objection sufficient to exclude any man from the society of Masons, that he is not disinterested and generous, both in his acts, and in his opinions of men, and his constructions of their conduct. He who is selfish and grasping, or censorious and ungenerous, will not long remain within the strict limits of honesty and truth, but will shortly commit injustice. He who loves himself too much must needs love others too little; and he who habitually gives harsh judgment will not long delay to give unjust judgment.

The generous man is not careful to return no more than he receives; but prefers that the balances upon the ledgers of benefits shall be in his favour. He who hath received pay in full for all the benefits and favours that he has conferred, is like a spendthrift who has consumed his whole estate, and laments over an empty exchequer. He who requites my favours with ingratitude adds to, instead of diminishing, my wealth; and he who cannot return a favour is equally poor, whether his inability arises from poverty of spirit, sordidness of soul, or pecuniary indigence.

If he is wealthy who hath large sums invested, and the mass of whose fortune consists in obligations that bind other men to pay him money, he is still more so to whom many owe large returns of kindnesses and favours. Beyond a moderate sum each year, the wealthy man merely invests his means: and that which he never uses is still like favours unreturned and kindnesses unreciprocated, an actual and real portion of his fortune.

Generosity and a liberal spirit make men to be humane and genial, open-hearted, frank, and sincere, earnest to do good, easy and contented, and well-wishers of mankind. They protect the feeble against the strong, and the defenceless against rapacity and craft. They succour and comfort the poor, and are the guardians, under God, of his innocent and helpless wards. They value friends more than riches or fame, and gratitude more than money or power. They are noble by God's patent, and their escutcheons and quarterings are to be found in heaven's great book of heraldry. Nor can any man any more be a Mason than he can be a gentleman, unless he is generous, liberal, and disinterested. To be liberal, but only of that which is our own; to be generous, but only when we have first been just; to give, when to give deprives us of a luxury or a comfort, this is Masonry indeed.

He who is worldly, covetous, or sensual must change before he can be a good Mason. If we are governed by inclination and not by duty; if we are unkind, severe, censorious, or injurious, in the relations or intercourse of life; if we are unfaithful parents or undutiful children; if we are harsh masters or faithless servants; if we are treacherous friends or bad neighbours or bitter competitors or corrupt unprincipled politicians or overreaching dealers in business, we are wandering at a great distance from the true Masonic light.

Masons must be kind and affectionate one to another. Frequenting the same temples, kneeling at the same altars, they should feel that respect and that kindness for each other, which their common relation and common approach to one God should inspire. There needs to be much more of the spirit of the ancient fellowship among us; more tenderness for each other's faults, more forgiveness, more solicitude for each other's

improvement and good fortune; somewhat of brotherly feeling, that it be not shame to use the word "brother."

Nothing should be allowed to interfere with that kindness and affection: neither the spirit of business, absorbing, eager, and overreaching, ungenerous and hard in its dealings, keen and bitter in its competitions, low and sordid in its purposes; nor that of ambition, selfish, mercenary, restless, circumventing, living only in the opinion of others, envious of the good fortune of others, miserably vain of its own success, unjust, unscrupulous, and slanderous.

He that does me a favour, hath bound me to make him a return of thankfulness. The obligation comes not by covenant, nor by his own express intention; but by the nature of the thing; and is a duty springing up within the spirit of the obliged person, to whom it is more natural to love his friend, and to do good for good, than to return evil for evil; because a man may forgive an injury, but he must never forget a good turn. He that refuses to do good to them whom he is bound to love, or to love that which did him good, is unnatural and monstrous in his affections, and thinks all the world born to minister to him; with a greediness worse than that of the sea, which, although it receives all rivers into itself, yet it furnishes the clouds and springs with a return of all they need. Our duty to those who are our benefactors is, to esteem and love their persons, to make them proportionable returns of service, or duty, or profit, according as we can, or as they need, or as opportunity presents itself; and according to the greatness of their kindnesses.

The generous man cannot but regret to see dissensions and disputes among his brethren. Only the base and ungenerous delight in discord. It is the poorest occupation of humanity to labour to make men think worse of each other, as the press, and too commonly the pulpit, changing places with the hustings and the tribune, do. The duty of the Mason is to endeavour to make man think better of his neighbour; to quiet, instead of aggravating difficulties; to bring together those who are severed or estranged; to keep friends from becoming foes, and to persuade foes to become friends. To do this, he must needs control his own passions, and be not rash and hasty, nor swift to take offence, nor easy to be angered.

For anger is a professed enemy to counsel. It is a direct storm, in which no man can be heard to speak or call from without; for if you counsel gently, you are disregarded; if you urge it and be vehement, you provoke it more. It is neither manly nor ingenuous. It makes marriage to be a necessary and unavoidable trouble; friendships and societies and familiarities, to be intolerable. It multiplies the evils of drunkenness, and makes the levities of wine to run into madness. It makes innocent jesting to be the beginning of tragedies. It turns friendship into hatred; it makes a man lose himself, and his reason and his argument, in disputation. It turns the desires of knowledge into an itch of wrangling. It adds insolency to power. It turns justice into cruelty, and judgment into oppression. It changes discipline into tediousness and hatred of liberal institution. It makes a prosperous man to be envied, and the unfortunate to be unpitied.

See, therefore, that first controlling your own temper, and governing your own passions, you fit yourself to keep peace and harmony among other men, and especially the brethren. Above all remember that Masonry is the realm of peace, and that "among Masons there must be no dissension, but only that noble emulation., which can best work and best agree." Wherever there is strife and hatred among the brethren, there is no Masonry; for Masonry is Peace, and Brotherly Love, and Concord.

Masonry is the great Peace Society of the world. Wherever it exists, it struggles to prevent international difficulties and disputes; and to bind Republics, Kingdoms, and Empires together in one great band of peace and amity. It would not so often struggle in vain, if Masons knew their power and valued their oaths.

Who can sum up the horrors and woes accumulated in a single war? Masonry is not dazzled with all its pomp and circumstance, all its glitter and glory. War comes with its bloody hand into our very dwellings. It takes from ten thousand homes those who lived

there in peace and comfort, held by the tender ties of family and kindred. It drags them away, to die untended, of fever or exposure, in infectious climes; or to be hacked, torn, and mangled in the fierce fight; to fall on the gory field, to rise no more, or to be borne away, in awful agony, to noisome and horrid hospitals. The groans of the battle-field are echoed in sighs of bereavement from thousands of desolated hearths. There is a skeleton in every house, a vacant chair at every table. Returning, the soldier brings worse sorrow to his home, by the infection which he has caught, of camp-vices. The country is demoralized. The national mind is brought down, from the noble interchange of kind offices with another people, to wrath and revenge, and base pride, and the habit of measuring brute strength against brute strength, in battle. Treasures are expended, that would suffice to build ten thousand churches, hospitals, and universities, or rib and tie together a continent with rails of iron. If that treasure were sunk in the sea, it would be calamity enough; but it is put to worse use; for it is expended in cutting into the veins and arteries of human life, until the earth is deluged with a sea of blood.

Such are the lessons of this Degree. You have vowed to make them the rule, the law, and the guide of your life and conduct. If you do so, you will be entitled, because fitted, to advance in Masonry. If you do not, you have already gone too far.

VII. PROVOST AND JUDGE.

THE lesson which this Degree inculcates is JUSTICE, in decision and judgment, and in our intercourse and dealing with other men.

In a country where trial by jury is known, every intelligent man is liable to be called on to act as a judge, either of fact alone, or of fact and law mingled; and to assume the heavy responsibilities which belong to that character.

Those who are invested with the power of judgment should judge the causes of all persons uprightly and impartially, without any personal consideration of the power of the mighty, or the bribe of the rich, or the needs of the poor. That is the cardinal rule, which no one will dispute; though many fail to observe it. But they must do more. They must divest themselves of prejudice and preconception. They must hear patiently, remember accurately, and weigh carefully the facts and the arguments offered before them. They must not leap hastily to conclusions, nor form opinions before they have heard all. They must not presume crime or fraud. They must neither be ruled by stubborn pride of opinion, nor be too facile and yielding to the views and arguments of others. In deducing the motive from the proven act, they must not assign to the act either the best or the worst motives, but those which they would think it just and fair for the world to assign to it, if they themselves had done it; nor must they endeavour to make many little circumstances, that weigh nothing separately, weigh much together, to prove their own acuteness and sagacity. These are sound rules for every juror, also, to observe.

In our intercourse with others, there are two kinds of injustice: the first, of those who offer an injury; the second, of those who have it in their power to avert an injury from those to whom it is offered, and yet do it not. So active injustice may be done in two ways--by force and by fraud,--of which force is lion-like, and fraud fox-like,--both utterly repugnant to social duty, but fraud the more detestable.

Every wrong done by one man to another, whether it affect his person, his property, his happiness, or his reputation, is an offense against the law of justice. The field of this Degree is therefore a wide and vast one; and Masonry seeks for the most impressive mode of enforcing the law of justice, and the most effectual means of preventing wrong

and injustice.

To this end it teaches this great and momentous truth: that wrong and injustice once done cannot be undone; but are eternal in their consequences; once committed, are numbered with the irrevocable Past; that the wrong that is done contains its own retributive penalty as surely and as naturally as the acorn contains the oak. Its consequences are its punishment; it needs no other, and can have no heavier; they are involved in its commission, and cannot be separated from it. A wrong done to another is an injury done to our own Nature, an offence against our own souls, a disfiguring of the image of the Beautiful and Good. Punishment is not the execution of a sentence, but the occurrence of an effect. It is ordained to follow guilt, not by the decree of God as a judge, but by a law enacted by Him as the Creator and Legislator of the Universe. It is not an arbitrary and artificial annexation, but an ordinary and logical consequence; and therefore must be borne by the wrong-doer, and through him may flow on to others. It is the decision of the infinite justice of God, in the form of law.

There can be no interference with, or remittance of, or protection from, the natural effects of our wrongful acts. God will not interpose between the cause and its consequence; and in that sense there can be no forgiveness of sins. The act which has debased our soul may be repented of, may be turned from; but the injury is done. The debasement may be redeemed by after-efforts, the stain obliterated by bitterer struggles and severer sufferings; but the efforts and the endurance which might have raised the soul to the loftiest heights are now exhausted in merely regaining what it has lost. There must always be a wide difference between him who only ceases to do evil, and him who has always done well.

He will certainly be a far more scrupulous watcher over his conduct, and far more careful of his deeds, who believes that those deeds will inevitably bear their natural consequences, exempt from after intervention, than he who believes that penitence and pardon will at any time unlink the chain of sequences. Surely we shall do less wrong and injustice, if the conviction is fixed and embedded in our souls that everything done is done irrevocably, that even the Omnipotence of God cannot uncommit a deed, cannot make that undone which has been done; that every act of ours must bear its allotted fruit, according to the everlasting laws, --must remain forever ineffaceably inscribed on the tablets of Universal Nature.

If you have wronged another, you may grieve, repent, and resolutely determine against any such weakness in future. You may, so far as it is possible, make reparation. It is well. The injured party may forgive you, according to the meaning of human language; but the deed is done; and all the powers of Nature, were they to conspire in your behalf, could not make it undone; the consequences to the body, the consequences to the soul, though no man may perceive them, are there, are written in the annals of the Past, and must reverberate throughout all time.

Repentance for a wrong done, bears, like every other act, its own fruit, the fruit of purifying the heart and amending the Future, but not of effacing the Past. The commission of the wrong is an irrevocable act; but it does not incapacitate the soul to do right for the future. Its consequences cannot be expunged; but its course need not be pursued. Wrong and evil perpetrated, though ineffaceable, call for no despair, but for efforts more energetic than before. Repentance is still as valid as ever; but it is valid to secure the Future, not to obliterate the Past.

Even the pulsations of the air, once set in motion by the human voice, cease not to exist with the sounds to which they gave rise. Their quickly-attenuated force soon becomes inaudible to human ears. But the waves of air thus raised perambulate the surface of earth and ocean, and in less than twenty hours, every atom of the atmosphere takes up the altered movement due to that infinitesimal portion of primitive motion which has been conveyed to it through countless channels, and which must continue to influence its path throughout its future existence. The air is one vast library, on whose pages is forever written all that man has ever said or even whispered. There, in their mutable, but

unerring characters, mixed with the earliest, as well as the latest signs of mortality, stand forever recorded, vows unredeemed, promises unfulfilled; perpetuating, in the movements of each particle, all in unison, the testimony of man's changeful will. God reads that book, though we cannot.

So earth, air, and ocean are the eternal witnesses of the acts that we have done. No motion impressed by natural causes or by human agency is ever obliterated. The track of every keel which has ever disturbed the surface of the ocean remains forever registered in the future movements of all succeeding particles which may occupy its place. Every criminal is by the laws of the Almighty irrevocably chained to the testimony of his crime; for every atom of his mortal frame, through whatever changes its particles may migrate, will still retain, adhering to it through every combination, some movement derived from that very muscular effort by which the crime itself was perpetrated.

What if our faculties should be so enhanced in a future life as to enable us to perceive and trace the ineffaceable consequences of our idle words and evil deeds, and render our remorse and grief as eternal as those consequences themselves? No more fearful punishment to a superior intelligence can be conceived, than to see still in action, with the consciousness that it must continue in action forever, a cause of wrong put in motion by itself ages before.

Masonry, by its teachings, endeavours to restrain men from the commission of injustice and acts of wrong and outrage. Though it does not endeavour to usurp the place of religion, still its code of morals proceeds upon other principles than the municipal law; and it condemns and punishes offences which neither that law punishes nor public opinion condemns. In the Masonic law, to cheat and overreach in trade, at the bar, in politics, are deemed no more venial than theft; nor a deliberate lie than perjury; nor slander than robbery; nor seduction than murder.

Especially it condemns those wrongs of which the doer induces another to partake. He may repent; he may, after agonizing struggles, regain the path of virtue; his spirit may reachieve its purity through much anguish, after many strifes; but the weaker fellow-creature whom he led astray, whom he made a sharer in his guilt, but whom he cannot make a sharer in his repentance and amendment, whose downward course (the first step of which he taught) he cannot check, but is compelled to witness,-- what forgiveness of sins can avail him there? There is his perpetual, his inevitable punishment, which no repentance can alleviate, and no mercy can remit.

Let us be just, also, in judging of other men's motives. We know but little of the real merits or demerits of any fellow creature. We can rarely say with certainty that this man is more guilty than that, or even that this man is very good or very wicked. Often the basest men leave behind them excellent reputations. There is scarcely one of us who has not, at some time in his life, been on the edge of the commission of a crime. Every one of us can look back, and shuddering see the time when our feet stood upon the slippery crags that overhung the abyss of guilt; and when, if temptation had been a little more urgent, or a little longer continued, if penury had pressed us a little harder, or a little more wine had further disturbed our intellect, dethroned our judgment, and aroused our passions, our feet would have slipped, and we should have fallen, never to rise again.

We may be able to say--"This man has lied, has pilfered, has forged, has embezzled moneys intrusted to him; and that man has gone through life with clean hands." But we cannot say that the former has not struggled long, though unsuccessfully, against temptations under which the second would have succumbed without an effort. We can say which has the cleanest hands before man; but not which has the cleanest soul before God. We may be able to say, this man has committed adultery, and that man has been ever chaste; but we cannot tell but that the innocence of one may have been due to the coldness of his heart, to the absence of a motive, to the presence of a fear, to the slight degree of the temptation; nor but that the fall of the other may have been preceded by the most vehement self-contest, caused by the most over-mastering frenzy, and atoned for by the most hallowing repentance. Generosity as well as niggardliness may be

a mere yielding to native temperament; and in the eye of Heaven, a long life of beneficence in one man may have cost less effort, and may indicate less virtue and less sacrifice of interest, than a few rare hidden acts of kindness wrung by duty out of the reluctant and unsympathizing nature of the other. There may be more real merit, more self-sacrificing effort, more of the noblest elements of moral grandeur, in a life of failure, sin, and shame, than in a career, to our eyes, of stainless integrity.

When we condemn or pity the fallen, how do we know that, tempted like him, we should not have fallen like him, as soon, and perhaps with less resistance ? How can we know what we should do if we were out of employment, famine crouching, gaunt, and hungry, on our fireless hearth, and our children wailing for bread ? We fall not because we are not enough tempted! He that hath fallen may be at heart as honest as we. How do we know that our daughter, sister, wife, could resist the abandonment, the desolation, the distress, the temptation, that sacrificed the virtue of their poor abandoned sister of shame? Perhaps they also have not fallen, because they have not been sorely tempted! Wisely are we directed to pray that we may not be exposed to temptation.

Human justice must be ever uncertain. How many judicial murders have been committed through ignorance of the phenomena of insanity ! How many men hung for murder who were no more murderers at heart than the jury that tried and the judge that sentenced them! It may well be doubted whether the administration of human laws, in every country, is not one gigantic mass of injustice and wrong. God seeth not as man seeth; and the most abandoned criminal, black as he is before the world, may yet have continued to keep some little light burning in a corner of his soul, which would long since have gone out in that of those who walk proudly in the sunshine of immaculate fame, if they had been tried and tempted like the poor outcast.

We do not know even the outside life of men. We are not competent to pronounce even on their deeds. We do not know half the acts of wickedness or virtue, even of our most immediate fellows. We cannot say, with certainty, even of our nearest friend, that he has not committed a particular sin, and broken a particular commandment. Let each man ask his own heart ! Of how many of our best and of our worst acts and qualities are our most intimate associates utterly unconscious ! How many virtues does not the world give us credit for, that we do not possess; or vices condemn us for, of which we are not the slaves ! It is but a small portion of our evil deeds and thoughts that ever comes to light; and of our few redeeming goodnesses, the largest portion is known to God alone.

We shall, therefore, be just in judging of other men, only when we are charitable; and we should assume the prerogative of judging others only when the duty is forced upon us; since we are so almost certain to err, and the consequences of error are so serious. No man need covet the office of judge; for in assuming it he assumes the gravest and most oppressive responsibility. Yet you have assumed it; we all assume it; for man is ever ready to judge, and ever ready to condemn his neighbour, while upon the same state of case he acquits himself. See, therefore, that you exercise your once cautiously and charitably, lest, in passing judgment upon the criminal, you commit a greater wrong than that for which you condemn him, and the consequences of which must be eternal.

The faults and crimes and follies of other men are not unimportant to us; but form a part of our moral discipline. War and bloodshed at a distance, and frauds which do not affect our pecuniary interest, yet touch us in our feelings, and concern our moral welfare. They have much to do with all thoughtful hearts. The public eye may look unconcernedly on the miserable victim of vice, and that shattered wreck of a man may move the multitude to laughter or to scorn. But to the Mason, it is the form of sacred humanity that is before him; it is an erring fellow-being; a desolate, forlorn, forsaken soul; and his thoughts, enfolding the poor wretch, will be far deeper than those of indifference, ridicule, or contempt. All human offences, the whole system of dishonesty, evasion, circumventing, forbidden indulgence, and intriguing ambition, in which men are struggling with each other, will be looked upon by a thoughtful Mason, not merely as a scene of mean toils and strifes, but as the solemn conflicts of immortal minds, for ends vast and momentous as their own being. It is a sad and unworthy strife, and may well be viewed with

indignation; but that indignation must melt into pity. For the stakes for which these gamblers play are not those which they imagine, not those which are in sight. For example, this man plays for a petty once, and gains it; but the real stake he gains is sycophancy, uncharitableness, slander, and deceit.

Good men are too proud of their goodness. They are respectable; dishonour comes not near them; their countenance has weight and influence; their robes are unstained; the poisonous breath of calumny has never been breathed upon their fair name. How easy it is for them to look down with scorn upon the poor degraded offender; to pass him by with a lofty step; to draw up the folds of their garment around them, that they may not be soiled by his touch ! Yet the Great Master of Virtue did not so; but descended to familiar intercourse with publicans and sinners, with the Samaritan woman, with the outcasts and the Pariahs of the Hebrew world.

Many men think themselves better, in proportion as they can detect sin in others! When they go over the catalogue of their neighbour's unhappy derelictions of temper or conduct, they often, amidst much apparent concern, feel a secret exultation, that destroys all their own pretensions to wisdom and moderation, and even to virtue. Many even take actual pleasure in the sins of others; and this is the case with every one whose thoughts are often employed in agreeable comparisons of his own virtues with his neighbours' faults.

The power of gentleness is too little seen in the world; the subduing influences of pity, the might of love, the control of mildness over passion, the commanding majesty of that perfect character which mingles grave displeasure with grief and pity for the offender. So it is that a Mason should treat his brethren who go astray. Not with bitterness; nor yet with good-natured easiness, nor with worldly indifference, nor with the philosophic coldness, nor with a laxity of conscience, that accounts everything well, that passes under the seal of public opinion; but with charity, with pitying loving-kindness.

The human heart will not bow willingly to what is infirm and wrong in human nature. If it yields to us, it must yield to what is divine in us. The wickedness of my neighbour cannot submit to my wickedness; his sensuality, for instance, to my anger against his vices. My faults are not the instruments that are to arrest his faults. And therefore impatient reformers, and denouncing preachers, and hasty reprovers, and angry parents, and irritable relatives generally fail, in their several departments, to reclaim the erring.

A moral offence is sickness, pain, loss, dishonour, in the immortal part of man. It is guilt, and misery added to guilt. It is itself calamity; and brings upon itself, in addition, the calamity of God's disapproval, the abhorrence of all virtuous men, and the soul's own abhorrence. Deal faithfully, but patiently and tenderly, with this evil ! It is no matter for petty provocation, nor for personal strife, nor for selfish irritation.

Speak kindly to your erring brother ! God pities him: Christ has died for him: Providence waits for him: Heaven's mercy yearns toward him; and Heaven's spirits are ready to welcome him back with joy. Let your voice be in unison with all those powers that God is using for his recovery!

If one defrauds you, and exults at it, he is the most to be pitied of human beings. He has done himself a far deeper injury than he has done you. It is he, and not you, whom God regards with mingled displeasure and compassion; and His judgment should be your law. Among all the benedictions of the Holy Mount there is not one for this man; but for the merciful, the peacemakers, and the persecuted they are poured out freely.

We are all men of like passions, propensities, and exposures. There are elements in us all, which might have been perverted, through the successive processes of moral deterioration, to the worst of crimes. The wretch whom the execration of the thronging crowd pursues to the scaffold, is not worse than any one of that multitude might have become under similar circumstances. He is to be condemned indeed, but also deeply to be pitied.

It does not become the frail and sinful to be vindictive toward even the worst criminals. We owe much to the good Providence of God, ordaining for us a lot more favourable to virtue. We all had that within us, that might have been pushed to the same excess: Perhaps we should have fallen as he did, with less temptation. Perhaps we have done acts, that, in proportion to the temptation or provocation, were less excusable than his great crime. Silent pity and sorrow for the victim should mingle with our detestation of the guilt. Even the pirate who murders in cold blood on the high seas, is such a man as you or I might have been. Orphanage in childhood, or base and dissolute and abandoned parents; an unfriended youth; evil companions; ignorance and want of moral cultivation; the temptations of sinful pleasure or grinding poverty; familiarity with vice; a scorned and blighted name; seared and crushed affections; desperate fortunes; these are steps that might have led any one among us to unfurl upon the high seas the bloody flag of universal defiance; to wage war with our kind; to live the life and die the death of the reckless and remorseless free-booter. Many affecting relationships of humanity plead with us to pity him. His head once rested on a mother's bosom. He was once the object of sisterly love and domestic endearment. Perhaps his hand, since often red with blood, once clasped another little loving hand at the altar. Pity him then; his blighted hopes and his crushed heart! It is proper that frail and erring creatures like us should do so; should feel the crime, but feel it as weak, tempted, and rescued creatures should. It may be that when God weighs men's crimes, He will take into consideration the temptations and the adverse circumstances that led to them, and the opportunities for moral culture of the offender; and it may be that our own offences will weigh heavier than we think, and the murderer's lighter than according to man's judgment.

On all accounts, therefore, let the true Mason never forget the solemn injunction, necessary to be observed at almost every moment of a busy life: 'JUDGE NOT, LEST YOU YOURSELVES BE JUDGED FOR WHATSOEVER JUDGMENT YOU MEASURE UNTO OTHERS, THE SAME SHALL IN TURN BE MEASURED UNTO YOU. Such is the lesson taught the Provost and Judge. of man.

VIII. INTENDANT OF THE BUILDING.

IN this Degree you have been taught the important lesson, that none are entitled to advance in the Ancient and Accepted Scottish Rite, who have not by study and application made themselves familiar with Masonic learning and jurisprudence. The Degrees of this Rite are not for those who are content with the mere work and ceremonies, and do not seek to explore the mines of wisdom that lie buried beneath the surface. You still advance toward the Light, toward that star, blazing in the distance, which is an emblem of the Divine Truth, given by God to the first men, and preserved amid all the vicissitudes of ages in the traditions and teachings of Masonry. How far you will advance, depends upon yourself alone. Here, as everywhere in the world, Darkness struggles with Light, and clouds and shadows intervene between you and the Truth.

When you shall have become imbued with the morality of Masonry, with which you yet are, and for some time will be exclusively occupied,--when you shall have learned to practice all the virtues which it inculcates; when they become familiar to you as your Household Gods; then will you be prepared to receive its lofty philosophical instruction, and to scale the heights upon whose summit Light and Truth sit enthroned. Step by step men must advance toward Perfection; and each Masonic Degree is meant to be one of those steps. Each is a development of a particular duty; and in the present you are taught charity and benevolence; to be to your brethren an example of virtue; to correct

your own faults; and to endeavour to correct those of your brethren.

Here, as in all the degrees, you meet with the emblems and the names of Deity, the true knowledge of whose character and attributes it has ever been a chief object of Masonry to perpetuate. To appreciate His infinite greatness and goodness, to rely implicitly upon His Providence, to revere and venerate Him as the Supreme Architect, Creator, and Legislator of the universe, is the first of Masonic duties.

The Battery of this Degree, and the five circuits which you made around the Lodge, allude to the five points of fellowship, and are intended to recall them vividly to your mind. To go upon a brother's errand or to his relief, even barefoot and upon flinty ground; to remember him in your supplications to the Deity; to clasp him to your heart, and protect him against malice and evil speaking; to uphold him when about to stumble and fall; and to give him prudent, honest, and friendly counsel, are duties plainly written upon the pages of God's great code of law, and first among the ordinances of Masonry.

The first sign of the Degree is expressive of the diffidence and humility with which we inquire into the nature and attributes of the Deity; the second, of the profound awe and reverence with which we contemplate His glories; and the third, of the sorrow with which we reflect upon our insufficient observance of our duties, and our imperfect compliance with His statutes.

The distinguishing property of man is to search for and follow after truth. Therefore, when relaxed from our necessary cares and concerns, we then covet to see, to hear, and to learn somewhat; and we esteem knowledge of things, either obscure or wonderful, to be the indispensable means of living happily. Truth, Simplicity, and Candor are most agreeable to the nature of mankind. Whatever is virtuous consists either in Sagacity, and the perception of Truth; or in the preservation of Human Society, by giving to every man his due, and observing the faith of contracts; or in the greatness and firmness of an elevated and unsubdued mind; or in observing order and regularity in all our words and in all our actions; in which consist Moderation and Temperance.

Masonry has in all times religiously preserved that enlightened faith from which flow sublime Devotedness, the sentiment of Fraternity fruitful of good works, the spirit of indulgence and peace, of sweet hopes and effectual consolations; and inflexibility in the accomplishment of the most painful and arduous duties. It has always propagated it with ardor and perseverance; and therefore it labours at the present day more zealously than ever. Scarcely a Masonic discourse is pronounced, that does not demonstrate the necessity and advantages of this faith, and especially recall the two constitutive principles of religion, that make all religion,-- love of God, and love of neighbour. Masons carry these principles into the bosoms of their families and of society. While the Sectarrians of former times enfeebled the religious spirit, Masonry, forming one great People over the whole globe, and marching under the great banner of Charity and Benevolence, preserves that religious feeling, strengthens it, extends it in its purity and simplicity, as it has always existed in the depths of the human heart, as it existed even under the dominion of the most ancient forms of worship, but where gross and debasing superstitions forbade its recognition.

A Masonic Lodge should resemble a bee-hive, in which all the members work together with ardor for the common good. Masonry is not made for cold souls and narrow minds, that do not comprehend its lofty mission and sublime apostolate. Here the anathema against lukewarm souls applies. To comfort misfortunes to popularize knowledge, to teach whatever is true and pure in religion and philosophy, to accustom men to respect order and the proprieties of life, to point out the way to genuine happiness, to prepare for that fortunate period, when all the factions of the Human Family, united by the bonds of Toleration and Fraternity, shall be but one household,--these are labours that may well excite zeal and even enthusiasm.

We do not now enlarge upon or elaborate these ideas. We but utter them to you briefly, as hints, upon which you may at your leisure reflect. Hereafter, if you continue to

advance, they will be unfolded, explained, and developed.

Masonry utters no impracticable and extravagant precepts, certain, because they are so, to be disregarded. It asks of its initiates nothing that it is not possible and even easy for them to perform. Its teachings are eminently practical; and its statutes can be obeyed by every just, upright, and honest man, no matter what his faith or creed. Its object is to attain the greatest practical good, without seeking to make men perfect. It does not meddle with the domain of religion, nor inquire into the mysteries of regeneration. It teaches those truths that are written by the finger of God upon the heart of man, those views of duty which have been brought out by the meditations of the studious, confirmed by the allegiance of the good and wise, and stamped as sterling by the response they find in every uncorrupted mind. It does not dogmatize, nor vainly imagine dogmatic certainty to be attainable.

Masonry does not occupy itself with crying down this world, with its splendid beauty, its thrilling interests, its glorious works, its noble and holy affections; nor exhort us to detach our hearts from this earthly life, as empty, fleeting, and unworthy, and fix them upon Heaven, as the only sphere deserving the love of the loving or the meditation of the wise. It teaches that man has high duties to perform, and a high destiny to fulfill, on this earth; that this world is not merely the portal to another; and that this life, though not our only one, is an integral one, and the particular one with which we are here meant to be concerned; that the Present is our scene of action, and the Future for speculation and for trust; that man was sent upon the earth to live in it, to enjoy it, to study it, to love it, to embellish it, to make the most of it. It is his country, on which he should lavish his affections and his efforts. It is here his influences are to operate. It is his house, and not a tent; his home, and not merely a school. He is sent into this world, not to be constantly hankering after, dreaming of, preparing for another; but to do his duty and fulfill his destiny on this earth; to do all that lies in his power to improve it, to render it a scene of elevated happiness to himself, to those around him, to those who are to come after him. His life here is part of his immortality; and this world, also, is among the stars.

And thus, Masonry teaches us, will man best prepare for that Future which he hopes for. The Unseen cannot hold a higher place in our affections than the Seen and the Familiar. The law of our being is Love of Life, and its interests and adornments; love of the world in which our lot is cast, engrossment with the interests and affections of earth. Not a low or sensual love, not love of wealth, of fame, of ease, of power, of splendour. Not low worldliness; but the love of Earth as the garden on which the Creator has lavished such miracles of beauty; as the habitation of humanity, the arena of its conflicts, the scene of its illimitable progress, the dwelling-place of the wise, the good, the active, the loving, and the dear; the place of opportunity for the development by means of sin and suffering and sorrow, of the noblest passions the loftiest virtues, and the tenderest sympathies.

They take very unprofitable pains, who endeavour to persuade men that they are obliged wholly to despise this world, and all that is in it, even whilst they themselves live here. God hath not taken all that pains in forming and framing and furnishing and adorning the world, that they who were made by Him to live in it should despise it. It will be enough, if they do not love it too immoderately. It is useless to attempt to extinguish all those affections and passions which are and always will be inseparable from human nature. As long as the world lasts, and honour and virtue and industry have reputation in the world, there will be ambition and emulation and appetite in the best and most accomplished men in it; and if there were not, more barbarity and vice and wickedness would cover every nation of the world, than it now suffers under.

Those only who feel a deep interest in, and affection for, this world, will work resolutely for its amelioration. Those who undervalue this life, naturally become querulous and discontented, and lose their interest in the welfare of their fellows. To serve them, and so to do our duty as Masons, we must feel that the object is worth the exertion; and be content with this world in which God has placed us, until He permits us to remove to a better one. He is here with us, and does not deem this an unworthy world.

It a serious thing to defame and belie a whole world; to speak of it as the abode of a poor, toiling, drudging, ignorant, contemptible race. You would not so discredit your family, your friendly circle, your village, your city, your country. The world is not a wretched and a worthless one; nor is it a misfortune, but a thing to be thankful for, to be a man. If life is worthless, so also is immortality.

In society itself, in that living mechanism of human relationships that spreads itself over the world, there is a finer essence within, that as truly moves it, as any power, heavy or expansive, moves the sounding manufactory or the swift-flying car. The man-machine hurries to and fro upon the earth, stretches out its hands on every side, to toil, to barter, to unnumbered labours and enterprises; and almost always the motive, that which moves it, is something that takes hold of the comforts, affections, and hopes of social existence. True, the mechanism often works with difficulty, drags heavily, grates and screams with harsh collision. True, the essence of finer motive, becoming intermixed with baser and coarser ingredients, often clogs, obstructs, jars, and deranges the free and noble action of social life. But he is neither grateful nor wise, who looks cynically on all this, and loses the fine sense of social good in its perversions. That I can be a friend, that I can have a friend, though it were but one in the world; that fact, that wondrous good fortune, we may set against all the sufferings of our social nature. That there is such a place on earth as a home, that resort and sanctuary of in-walled and shielded joy, we may set against all the surrounding desolations of life. That one can be a true, social man, can speak his true thoughts, amidst all the Tanglings of controversy and the warring of opinions; that fact from within, outweighs all facts from without.

In the visible aspect and action of society, often repulsive and annoying, we are apt to lose the due sense of its invisible blessings. As in Nature it is not the coarse and palpable, not soils and rains, nor even fields and flowers, that are so beautiful, as the invisible spirit of wisdom and beauty that pervades it; so in society, it is the invisible, and therefore unobserved, that is most beautiful.

What nerves the arm of toil? If man minded himself alone, he would fling down the spade and axe, and rush to the desert; or roam through the world as a wilderness, and make that world a desert. His home, which he sees not, perhaps, but once or twice in a day, is the invisible bond of the world. It is the good, strong, and noble faith that men have in each other, which gives the loftiest character to business, trade, and commerce. Fraud occurs in the rush of business; but it is the exception. Honesty is the rule; and all the frauds in the world cannot tear the great bond of human confidence. If they could, commerce would furl its sails on every sea, and all the cities of the world would crumble into ruins. The bare character of a man on the other side of the world, whom you never saw, whom you never will see, you hold good for a bond of thousands. The most striking feature of the political state is not governments, nor constitutions, nor laws, nor enactments, nor the judicial power, nor the police; but the universal will of the people to be governed by the common weal. Take off that restraint, and no government on earth could stand for an hour.

Of the many teachings of Masonry, one of the most valuable is, that we should not depreciate this life. It does not hold, that when we reflect on the destiny that awaits man on earth, we ought to bedew his cradle with our tears; but, like the Hebrews, it hails the birth of a child with joy, and holds that his birthday should be a festival.

It has no sympathy with those who profess to have proved this life, and found it little worth; who have deliberately made up their minds that it is far more miserable than happy; because its employments are tedious, and their schemes often baffled, their friendships broken, or their friends dead, its pleasures palled, and its honours faded, and its paths beaten, familiar, and dull.

Masonry deems it no mark of great piety toward God to disparage, if not despise, the state that He has ordained for us. It does not absurdly set up the claims of another world, not in comparison merely, but in competition, with the claims of this. It looks upon both as parts of one system. It holds that a man may make the best of this world and of another

at the same time. It does not teach its initiates to think better of other works and dispensations of God, by thinking meanly of these. It does not look upon life as so much time lost; nor regard its employments as trifles unworthy of immortal beings; nor tell its followers to fold their arms, as if in disdain of their state and species; but it looks soberly and cheerfully upon the world, as a theatre of worthy action, of exalted usefulness, and of rational and innocent enjoyment.

It holds that, with all its evils, life is a blessing. To deny that is to destroy the basis of all religion, natural and revealed. The very foundation of all religion is laid on the firm belief that God is good; and if this life is an evil and a curse, no such belief can be rationally entertained. To level our satire at humanity and human existence, as mean and contemptible; to look on this world as the habitation of a miserable race, fit only for mockery and scorn; to consider this earth as a dungeon or a prison, which has no blessing to offer but escape from it, is to extinguish the primal light of faith and hope and happiness, to destroy the basis of religion, and Truth's foundation in the goodness of God. If it indeed be so, then it matters not what else is true or not true; speculation is vain and faith is vain; and all that belongs to man's highest being is buried in the ruins of misanthropy, melancholy, and despair.

Our love of life; the tenacity with which, in sorrow and suffering, we cling to it; our attachment to our home, to the spot that gave us birth, to any place, however rude, unsightly, or barren, on which the history of our years has been written, all show how dear are the ties of kindred and society. Misery makes a greater impression upon us than happiness; because the former is not the habit of our minds. It is a strange, unusual guest, and we are more conscious of its presence. Happiness lives with us, and we forget it. It does not excite us, nor disturb the order and course of our thoughts. A great agony is an epoch in our life. We remember our afflictions, as we do the storm and earthquake, because they are out of the common course of things. They are like disastrous events, recorded because extraordinary; and with whole and unnoticed periods of prosperity between. We mark and signalize the times of calamity; but many happy days and unnoted periods of enjoyment pass, that are unrecorded either in the book of memory, or in the scanty annals of our thanksgiving. We are little disposed and less able to call up from the dim remembrances of our past years, the peaceful moments, the easy sensations, the bright thoughts, the quiet reveries, the throngs of kind affections in which life flowed on, bearing us almost unconsciously upon its bosom, because it bore us calmly and gently.

Life is not only good; but it has been glorious in the experience of millions. The glory of all human virtue clothes it. The splendours of devotedness, beneficence, and heroism are upon it; the crown of a thousand martyrdoms is upon its brow. The brightness of the soul shines through this visible and sometimes darkened life; through all its surrounding cares and labours. The humblest life may feel its connection with its Infinite Source. There is something mighty in the frail inner man; something of immortality in this momentary and transient being. The mind stretches away, on every side, into infinity. Its thoughts flash abroad, far into the boundless, the immeasurable, the infinite; far into the great, dark, teeming future; and become powers and influences in other ages. To know its wonderful Author, to bring down wisdom from the Eternal Stars, to bear upward its homage, gratitude, and love, to the Ruler of all worlds, to be immortal in our influences projected far into the slow-approaching Future, makes life most worthy and most glorious.

Life is the wonderful creation of God. It is light, sprung from void darkness; power, waked from inertness and impotence; being created from nothing; and the contrast may well enkindle wonder and delight. It is a rill from the infinite, overflowing goodness; and from the moment when it first gushes up into the light, to that when it mingles with the ocean of Eternity, that Goodness attends it and ministers to it. It is a great and glorious gift. There is gladness in its infant voices; joy in the buoyant step of its youth; deep satisfaction in its strong maturity; and peace in its quiet age. There is good for the good; virtue for the faithful; and victory for the valiant. There is, even in this humble life, an infinity for those whose desires are boundless. There are blessings upon its birth; there is

hope in its death; and eternity in its prospect. Thus earth, which binds many in chains, is to the Mason both the starting-place and goal of immortality, Many it buries in the rubbish of dull cares and wearying vanities; but to the Mason it is the lofty mount of meditation, where Heaven, and Infinity and Eternity are spread before him and around him. To the lofty-minded, the pure, and the virtuous, this life is the beginning of Heaven, and a part of immortality.

God hath appointed one remedy for all the evils in the world; and that is a contented spirit. We may be reconciled to poverty and a low fortune, if we suffer contentedness and equanimity to make the proportions. No man is poor who doth not think himself so; but if, in a full fortune, with impatience he desires more, he proclaims his wants and his beggarly condition. This virtue of contentedness was the sum of all the old moral philosophy, and is of most universal use in the whole course of our lives, and the only instrument to ease the burdens of the world and the enmities of sad chances. It is the great reasonableness of complying with the Divine Providence, which governs all the world, and hath so ordered us in the administration of His great family. It is fit that God should dispense His gifts as He pleases; and if we murmur here, we may, at the next melancholy, be troubled that He did not make us to be angels or stars.

We ourselves make our fortunes good or bad; and when God lets loose a Tyrant upon us, or a sickness, or scorn, or a lessened fortune, if we fear to die, or know not how to be patient, or are proud, or covetous, then the calamity sits heavy on us. But if we know how to manage a noble principle, and fear not death so much as a dishonest action, and think impatience a worse evil than a fever, and pride to be the greatest disgrace as well as the greatest folly, and poverty far preferable to the torments of avarice, we may still bear an even mind and smile at the reverses of fortune and the ill-nature of Fate.

If thou hast lost thy land, do not also lose thy constancy; and if thou must die sooner than others, or than thou didst expect, yet do not die impatiently. For no chance is evil to him who is content, and to a man nothing is miserable unless it be unreasonable. No man can make another man to be his slave, unless that other hath first enslaved himself to life and death, to pleasure or pain, to hope or fear; command these passions, and you are freer than the Parthian Kings.

When an enemy reproaches us, let us look on him as an impartial relator of our faults; for he will tell us truer than our fondest friend will, and we may forgive his anger, whilst we make use of the plainness of his declamation. The ox, when he is weary, treads truest; and if there be nothing else in abuse, but that it makes us to walk warily, and tread sure for fear of our enemies, that is better than to be flattered into pride and carelessness.

If thou fallest from thy employment in public, take sanctuary in an honest retirement, being indifferent to thy gain abroad, or thy safety at home. When the north wind blows hard, and it rains sadly, we do not sit down in it and cry; but defend ourselves against it with a warm garment, or a good fire and a dry roof. So when the storm of a sad mischance beats upon our spirits, we may turn it into something that is good, if we resolve to make it so; and with equanimity and patience may shelter ourselves from its inclement pitiless pelting. If it develop our patience, and give occasion for heroic endurance, it hath done us good enough to recompense us sufficiently for all the temporal affliction; for so a wise man shall overrule his stars; and have a greater influence upon his own content, than all the constellations and planets of the firmament.

Compare not thy condition with the few above thee, but to secure thy content, look upon those thousands with whom thou wouldst not, for any interest, change thy fortune and condition. A soldier must not think himself unprosperous, if he be not successful as Alexander or Wellington; nor any man deem himself unfortunate that he hath not the wealth of Rothschild; but rather let the former rejoice that he is not lessened like the many generals who went down horse and man before Napoleon, and the latter that he is not the beggar who, bareheaded in the bleak winter wind holds out his tattered hat for charity. There may be many who are richer and more fortunate; but many thousands who are very miserable, compared to thee.

After the worst assaults of Fortune, there will be something left to us,--a merry countenance, a cheerful spirit, and a good conscience, the Providence of God, our hopes of Heaven, our charity for those who have injured us; perhaps a loving wife, and many friends to pity, and some to relieve us; and light and air, and all the beauties of Nature; we can read, discourse, and meditate; and having still these blessings, we should be much in love with sorrow and peevishness to lose them all, and prefer to sit down on our little handful of thorns.

Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and calmly; for this day only is ours: we are dead to yesterday, and we are not yet born to the morrow. When our fortunes are violently changed, our spirits are unchanged, if they always stood in the suburbs and expectation of sorrows and reverses. The blessings of immunity, safeguard, liberty, and integrity deserve the thanksgiving of a whole life. We are quit from a thousand calamities, every one of which, if it were upon us, would make us insensible of our present sorrow, and glad to receive it in exchange for that other greater affliction.

Measure your desires by your fortune and condition, not your fortunes by your desires: be governed by your needs, not by your fancy; by nature, not by evil customs and ambitious principles. It is no evil to be poor, but to be vicious and impatient. Is that beast better, that hath two or three mountains to graze on, than the little bee that feeds on dew or manna, and lives upon what falls every morning from the store-houses of Heaven, clouds and Providence ?

There are some instances of fortune and a fair condition that cannot stand with some others; but if you desire this, you must lose that, and unless you be content with one, you lose the comfort of both. If you covet learning, you must have leisure and a retired life; if honours of State and political distinctions, you must be ever abroad in public, and get experience, and do all men's business, and keep all company, and have no leisure at all. If you will be rich, you must be frugal; if you will be popular, you must be bountiful; if a philosopher, you must despise riches. If you would be famous as Epaminondas, accept also his poverty, for it added lustre to his person, and envy to his fortune, and his virtue without it could not have been so excellent. If you would have the reputation of a martyr, you must needs accept his persecution; if of a benefactor of the world, the world's injustice; if truly great, you must expect to see the mob prefer lesser men to yourself.

God esteems it one of His glories, that He brings good out of evil; and therefore it were but reason we should trust Him to govern His own world as He pleases; and that we should patiently wait until the change cometh, or the reason is discovered.

A Mason's contentedness must by no means be a mere contented selfishness, like his who, comfortable himself, is indifferent to the discomfort of others. There will always be in this world wrongs to forgive, suffering to alleviate, sorrow asking for sympathy, necessities and destitution to relieve, and ample occasion for the exercise of active charity and beneficence. And he who sits unconcerned amidst it all, perhaps enjoying his own comforts and luxuries the more, by contrasting them with the hungry and ragged destitution and shivering misery of his fellows, is not contented, but selfish and unfeeling.

It is the saddest of all sights upon this earth, that of a man lazy and luxurious, or hard and penurious, to whom want appeals in vain, and suffering cries in an unknown tongue. The man whose hasty anger hurries him into violence and crime is not half so unworthy to live. He is the faithless steward, that embezzles what God has given him in trust for the impoverished and suffering among his brethren. The true Mason must be and must have a right to be content with himself; and he can be so only when he lives not for himself alone, but for others also, who need his assistance and have a claim upon his sympathy.

"Charity is the great channel," it has been well said, "through which God passes all His mercy upon mankind. For we receive absolution of our sins in proportion to our forgiving

our brother. This is the rule of our hopes and the measure of our desire in this world; and on the day of death and judgment, the great sentence upon mankind shall be transacted according to our alms, which is the other part of charity. God himself is love; and very degree of charity that dwells in us is the participation of the divine nature."

These principles Masonry reduces to practice. By them it expects you to be hereafter guided and governed. It especially inculcates them upon him who employs the labour of others, forbidding him to discharge them, when to want employment is to starve; or to contract for the labour of man or woman at so low a price that by over-exertion they must sell him their blood and life at the same time with the labour of their hands.

These Degrees are also intended to teach more than morals. The symbols and ceremonies of Masonry have more than one meaning. They rather conceal than disclose the Truth. They hint it only, at least; and their varied meanings are only to be discovered by reflection and study. Truth is not only symbolized by Light, but as the ray of light is separable into rays of different colours, so is truth separable into kinds. It is the province of Masonry to teach all truths--not moral truth alone, but political and philosophical, and even religious truth, so far as concerns the great and essential principles of each. The sphynx was a symbol. To whom has it disclosed its inmost meaning? Who knows the symbolic meaning of the pyramids?

You will hereafter learn who are the chief foes of human liberty symbolized by the assassins of the Master Khurum; and in their fate you may see foreshadowed that which we earnestly hope will hereafter overtake those enemies of humanity, against whom Masonry has struggled so long.

IX. ELECT OF THE NINE.

[Elu of the Nine.]

ORIGINALLY created to reward fidelity, obedience, and devotion, this Degree was consecrated to bravery, devotedness, and patriotism; and your obligation has made known to you the duties which you have assumed. They are summed up in the simple mandate, "Protect the oppressed against the oppressor; and devote yourself to the honour and interests of your Country."

Masonry is not "speculative," nor theoretical, but experimental; not sentimental, but practical. It requires self-renunciation and self-control. It wears a stern face toward men's vices, and interferes with many of our pursuits and our fancied pleasures. It penetrates beyond the region of vague sentiment; beyond the regions where moralizers and philosophers have woven their fine theories and elaborated their beautiful maxims, to the very depths of the heart, rebuking our littlenesses and meannesses, arraiging our prejudices and passions, and warring against the armies of our vices.

It wars against the passions that spring out of the bosom of a world of fine sentiments, a world of admirable sayings and foul practices, of good maxims and bad deeds; whose darker passions are not only restrained by custom and ceremony, but hidden even from itself by a veil of beautiful sentiments. This terrible solecism has existed in all ages. Romish sentimentalism has often covered infidelity and vice; Protestant straightness often lauds spirituality and faith, and neglects homely truth, candor, and generosity; and ultra-liberal Rationalistic refinement sometimes soars to heaven in its dreams, and wallows in the mire of earth in its deeds.

There may be a world of Masonic sentiment; and yet a world of little or no Masonry. In

many minds there is a vague and general sentiment of Masonic charity, generosity, and disinterestedness, but no practical, active virtue, nor habitual kindness, self sacrifice, or liberality. Masonry plays about them like the cold though brilliant lights that flush and eddy over Northern skies. There are occasional flashes of generous and manly feeling, transitory splendours, and momentary gleams of just and noble thought, and transient coruscations, that light the Heaven of their imagination; but there is no vital warmth in the heart; and it remains as cold and sterile as the Arctic or Antarctic regions. They do nothing; they gain no victories over themselves; they make no progress; they are still in the Northeast corner of the Lodge, as when they first stood there as Apprentices; and they do not cultivate Masonry, with a cultivation, determined, resolute, and regular, like their cultivation of their estate, profession, or knowledge. Their Masonry takes its chance in general and inefficient sentiment, mournfully barren of results; in words and formulas and fine professions.

Most men have sentiments, but not principles. The former are temporary sensations, the latter permanent and controlling impressions of goodness and virtue. The former are general and involuntary, and do not rise to the character of virtue. Every one feels them. They flash up spontaneously in every heart. The latter are rules of action, and shape and control our conduct; and it is these that Masonry insists upon.

We approve the right; but pursue the wrong. It is the old story of human deficiency. No one abets or praises injustice, fraud, oppression, covetousness, revenge, envy or slander; and yet how many who condemn these things, are themselves guilty of them. It is no rare thing for him whose indignation is kindled at a tale of wicked injustice, cruel oppression base slander, or misery inflicted by unbridled indulgence; whose anger flames in behalf of the injured and ruined victims of wrong; to be in some relation unjust, or oppressive, or envious, or self-indulgent, or a careless talker of others. How wonderfully indignant the penurious man often is, at the avarice or want of public spirit of another!

A great Preacher well said, "Therefore thou art inexcusable. O Man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself: for thou that judgest, doest the same things." It is amazing to see how men can talk of virtue and honour, whose life denies both. It is curious to see with what a marvellous facility many bad men quote Scripture. It seems to comfort their evil consciences, to use good words; and to gloze over bad deeds with holy texts, wrested to their purpose. Often, the more a man talks about Charity and Toleration, the less he has of either; the more he talks about Virtue, the smaller stock he has of it. The mouth speaks out of the abundance of the heart; but often the very reverse of what the man practises. And the vicious and sensual often express, and in a sense feel, strong disgust at vice and sensuality. Hypocrisy is not so common as is imagined.

Here, in the Lodge, virtue and vice are matters of reflection and feeling only. There is little opportunity here, for the practice of either; and Masons yield to the argument here, with facility and readiness; because nothing is to follow. It is easy, and safe, here, too feel upon these matters. But to-morrow, when they breathe the atmosphere of worldly gains and competitions, and the passions are again stirred at the opportunities of unlawful pleasure, all their fine emotions about virtue, all their generous abhorrence of selfishness and sensuality, melt away like a morning cloud.

For the time, their emotions and sentiments are sincere and real. Men may be really, in a certain way, interested in Masonry, while fatally deficient in virtue. It is not always hypocrisy. Men pray most fervently and sincerely, and yet are constantly guilty of acts so bad and base, so ungenerous and unrighteous, that the crimes that crowd the dockets of our courts are scarcely worse.

A man may be a good sort of man in general, and yet a very bad man in particular: good in the Lodge and bad in the world; good in public, and bad in his family; good at home, and bad on a journey or in a strange city. Many a man earnestly desires to be a good Mason. He says so, and is sincere. But if you require him to resist a certain passion, to

sacrifice a certain indulgence, to control his appetite at a particular feast, or to keep his temper in a dispute, you will find that he does not wish to be a good Mason, in that particular case; or, wishing, is not able to resist his worst impulses.

The duties of life are more than life. The law imposeth it upon every citizen, that he prefer the urgent service of his country before the safety of his life. If a man be commanded, saith a great writer, to bring ordnance or munition to relieve any of the King's towns that are distressed, then he cannot for any danger of tempest justify the throwing of them overboard; for there it holdeth which was spoken by the Roman, when the same necessity of weather was alleged to hold him from embarking: "Necesse est ut eam, non ut vivam :" it needs that I go: it is not necessary I should live.

How ungratefully he slinks away, who dies, and does nothing to reflect a glory to Heaven ! How barren a tree he is, who lives, and spreads, and cumpers the ground, yet leaves not one seed, not one good work to generate another after him ! All cannot leave alike; yet all may leave something, answering their proportions and their kinds. Those are dead and withered grains of corn, out of which there will not one ear spring. He will hardly find the way to Heaven, who desires to go thither alone.

Industry is never wholly unfruitful. If it bring not joy with the incoming profit, it will yet banish mischief from thy busied gates. There is a kind of good angel waiting upon Diligence that ever carries a laurel in his hand to crown her. How unworthy was that man of the world who never did aught, but only lived and died! That we have liberty to do anything, we should account it a gift from the favouring Heavens; that we have minds sometimes inclining us to use that liberty well, is a great bounty of the Deity.

Masonry is action, and not inertness. It requires its Initiates to WORK, actively and earnestly, for the benefit of their brethren, their country, and mankind. It is the patron of the oppressed, as it is the comforter and consoler of the unfortunate and wretched. It seems to it a worthier honour to be the instrument of advancement and reform, than to enjoy all that rank and office and lofty titles can bestow. It is the advocate of the common people in those things which concern the best interests of mankind. It hates insolent power and impudent usurpation. It pities the poor, the sorrowing, the disconsolate; it endeavours to raise and improve the ignorant, the sunken, and the degraded.

Its fidelity to its mission will be accurately evidenced, by the extent of the efforts it employs, and the means it sets on foot, to improve the people at large and to better their condition; chiefest of which, within its reach, is to aid in the education of the children of the poor. An intelligent people, informed of its rights, will soon come to know its power, and cannot long be oppressed; but if there be not a sound and virtuous populace, the elaborate ornaments at the top of the pyramid of society will be a wretched compensation for the want of solidity at the base. It is never safe for a nation to repose on the lap of ignorance: and if there ever was a time when public tranquillity was insured by the absence of knowledge, that season is past. Unthinking stupidity cannot sleep, without being appalled by phantoms and shaken by terrors. The improvement of the mass of the people is the grand security for popular liberty; in the neglect of which, the politeness, refinement, and knowledge accumulated in the higher orders and wealthier classes will some day perish like dry grass in the hot fire of popular fury.

It is not the mission of Masonry to engage in plots and conspiracies against the civil government. It is not the fanatical propagandist of any creed or theory; nor does it proclaim itself the enemy of kings. It is the apostle of liberty, equality, and fraternity; but it is no more the high-priest of republicanism than of constitutional monarchy. It contracts no entangling alliances with any sect of theorists, dreamers, or philosophers. It does not know those as its Initiates who assail the civil order and all lawful authority, at the same time that they propose to deprive the dying of the consolations of religion. It sits apart from all sects and creeds, in its own calm and simple dignity, the same under every government. It is still that which it was in the cradle of the human race, when no human foot had trodden the soil of Assyria and Egypt, and no colonies had crossed the Himalayas into Southern India, Media, or Etruria.

It gives no countenance to anarchy and licentiousness; and no illusion of glory, or extravagant emulation of the ancients inflames it with an unnatural thirst for ideal and Utopian liberty. It teaches that in rectitude of life and sobriety of habits is the only sure guarantee for the continuance of political freedom, and it is chiefly the soldier of the sanctity of the laws and the rights of conscience.

It recognizes it as a truth, that necessity, as well as abstract right and ideal justice, must have its part in the making of laws, the administration of affairs, and the regulation of relations in society. It sees, indeed, that necessity rules in all the affairs of man. It knows that where any man, or any number or race of men, are so imbecile of intellect, so degraded, so incapable of self control, so inferior in the scale of humanity, as to be unfit to be intrusted with the highest prerogatives of citizenship, the great law of necessity, for the peace and safety of the community and country, requires them to remain under the control of those of larger intellect and superior wisdom. It trusts and believes that God will, in his own good time, work out his own great and wise purposes; and it is willing to wait, where it does not see its own way clear to some certain good.

It hopes and longs for the day when all the races of men, even the lowest, will be elevated, and become fitted for political freedom; when, like all other evils that afflict the earth, pauperism, and bondage or abject dependence, shall cease and disappear. But it does not preach revolution to those who are fond of kings, nor rebellion that can end only in disaster and defeat, or in substituting one tyrant for another, or a multitude of despots for one.

Wherever a people is fit to be free and to govern itself, and generously strives to be so, there go all its sympathies. It detests the tyrant, the lawless oppressor, the military usurper, and him who abuses a lawful power. It frowns upon cruelty, and a wanton disregard of the rights of humanity. It abhors the selfish employer, and exerts its influence to lighten the burdens which want and dependence impose upon the workman, and to foster that humanity and kindness which man owes to even the poorest and most unfortunate brother.

It can never be employed, in any country under Heaven, to teach a toleration for cruelty, to weaken moral hatred for guilt, or to deprave and brutalize the human mind. The dread of punishment will never make a Mason an accomplice in so corrupting his countrymen, and a teacher of depravity and barbarity. If anywhere, as has heretofore happened, a tyrant should send a satirist on his tyranny to be convicted and punished as a libeller, in a court of justice, a Mason, if a juror in such a case, though in sight of the scaffold streaming with the blood of the innocent, and within hearing of the clash of the bayonets meant to overawe the court, would rescue the intrepid satirist from the tyrant's fangs, and send his officers out from the court with defeat and disgrace.

Even if all law and liberty were trampled under the feet of Jacobinical demagogues or a military banditti, and great crimes were perpetrated with a high hand against all who were deservedly the objects of public veneration; if the people, overthrowing law, roared like a sea around the courts of justice, and demanded the blood of those who, during the temporary fit of insanity and drunken delirium, had chanced to become odious to it, for true words manfully spoken, or unpopular acts bravely done, the Masonic juror, unawed alike by the single or the many-headed tyrant, would consult the dictates of duty alone, and stand with a noble firmness between the human tigers and their coveted prey.

The Mason would much rather pass his life hidden in the recesses of the deepest obscurity, feeding his mind even with the visions and imaginations of good deeds and noble actions, than to be placed on the most splendid throne of the universe, tantalized with a denial of the practice of all which can make the greatest situation any other than the greatest curse. And if he has been enabled to lend the slightest step to any great and laudable designs; if he has had any share in any measure giving quiet to private property and to private conscience, making lighter the yoke of poverty and dependence, or relieving deserving men from oppression; if he has aided in securing to his countrymen

that best possession, peace; if he has joined in reconciling the different sections of his own country to each other, and the people to the government of their own creating; and in teaching the citizen to look for his protection to the laws of his country, and for his comfort to the good-will of his countrymen; if he has thus taken his part with the best of men in the best of their actions, he may well shut the book, even if he might wish to read a page or two more. It is enough for his measure. He has not lived in vain.

Masonry teaches that all power is delegated for the good, and not for the injury of the People; and that, when it is perverted from the original purpose, the compact is broken, and the right ought to be resumed; that resistance to power usurped is not merely a duty which man owes to himself and to his neighbour, but a duty which he owes to his God, in asserting and maintaining the rank which He gave him in the creation. This principle neither the rudeness of ignorance can stifle nor the enervation of refinement extinguish. It makes it base for a man to suffer when he ought to act; and, tending to preserve to him the original destinations of Providence, spurns at the arrogant assumptions of tyrants and vindicates the independent quality of the race of which we are a part.

The wise and well-informed Mason will not fail to be the votary of Liberty and Justice. He will be ready to exert himself in their defence, wherever they exist. It cannot be a matter of indifference to him when, his own liberty and that of other men, with whose merits and capacities he is acquainted, are involved in the event of the struggle to be made; but his attachment will be to the cause, as the cause of man; and not merely to the country. Wherever there is a people that understands the value of political justice, and is prepared to assert it, that is his country; wherever he can most contribute to the diffusion of these principles and the real happiness of mankind, that is his country. Nor does he desire for any country any other benefit than justice.

The true Mason identifies the honour of his country with his own. Nothing more conduces to the beauty and glory of one's country than the preservation against all enemies of its civil and religious liberty. The world will never willingly let die the names of those patriots who in her different ages have received upon their own breasts the blows aimed by insolent enemies at the bosom of their country.

But also it conduces, and in no small measure, to the beauty and glory of one's country, that justice should always be administered there to all alike, and neither denied, sold, nor delayed to any one; that the interest of the poor should be looked to, and none starve or be houseless, or clamor in vain for work; that the child and the feeble woman should not be overworked, or even the apprentice or slave be stinted of food or overtasked or mercilessly scourged; and that God's great laws of mercy, humanity, and compassion should be everywhere enforced, not only by the statutes, but also by the power of public opinion. And he who labours, often against reproach and obloquy, and oftener against indifference and apathy, to bring about that fortunate condition of things when that great code of divine law shall be everywhere and punctually obeyed, is no less a patriot than he who bares his bosom to the hostile steel in the ranks of his country's soldiery.

For fortitude is not only seen resplendent on the field of battle and amid the clash of arms, but he displays its energy under every difficulty and against every assailant. He who wars against cruelty, oppression, and hoary abuses, fights for his country's honour, which these things soil; and her honour is as important as her existence. Often, indeed, the warfare against those abuses which disgrace one's country is quite as hazardous and more discouraging than that against her enemies in the field; and merits equal, if not greater reward.

For those Greeks and Romans who are the objects of our admiration employed hardly any other virtue in the extirpation of tyrants, than that love of liberty, which made them prompt in seizing the sword, and gave them strength to use it. With facility they accomplish the undertaking, amid the general shout of praise and joy; nor did they engage in the attempt so much as an enterprise of perilous and doubtful issue, as a contest the most glorious in which virtue could be signalized; which infallibly led to present recompense; which bound their brows with wreaths of laurel, and consigned their

memories to immortal fame.

But he who assails hoary abuses, regarded perhaps with a superstitious reverence, and around which old laws stand as ramparts and bastions to defend them; who denounces acts of cruelty and outrage on humanity which make every perpetrator thereof his personal enemy, and perhaps make him looked upon with suspicion by the people among whom he lives, as the assailant of an established order of things of which he assails only the abuses, and of laws of which he attacks only the violations,—he can scarcely look for present recompense, nor that his living brows will be wreathed with laurel. And if, contending against a dark array of long-received opinions, superstitions, obloquy, and fears, which most men dread more than they do an army terrible with banners, the Mason overcomes, and emerges from the contest victorious; or if he does not conquer, but is borne down and swept away by the mighty current of prejudice, passion, and interest; in either case, the loftiness of spirit which he displays merits for him more than a mediocrity of fame.

He has already lived too long who has survived the ruin of his country; and he who can enjoy life after such an event deserves not to have lived at all. Nor does he any more deserve to live who looks contentedly upon abuses that disgrace, and cruelties that dishonour, and scenes of misery and destitution and brutalization that disfigure his country; or sordid meanness and ignoble revenges that make her a by-word and a scoff among all generous nations; and does not endeavour to remedy or prevent either.

Not often is a country at war; nor can every one be allowed the privilege of offering his heart to the enemy's bullets. But in these patriotic labours of peace, in preventing, remedying, and reforming evils, oppressions, wrongs, cruelties, and outrages, every Mason can unite; and every one can effect something, and share the honour and glory of the result.

For the cardinal names in the history of the human mind are few and easily to be counted up; but thousands and tens of thousands spend their days in the preparations which are to speed the predestined change, in gathering and amassing the materials which are to kindle and give light and warmth, when the fire from heaven shall have descended on them. Numberless are the sutlers and pioneers, the engineers and artisans, who attend the march of intellect. Many move forward in detachments, and level the way over which the chariot is to pass, and cut down the obstacles that would impede its progress; and these too have their reward. If they labour diligently and faithfully in their calling, not only will they enjoy that calm contentment which diligence in the lowliest task never fails to win; not only will the sweat of their brows be sweet, and the sweetener of the rest that follows; but, when the victory is at last achieved, they will come in for a share in the glory; even as the meanest soldier who fought at Marathon or at King's Mountain became a sharer in the glory of those saving days; and within his own household circle, the approbation of which approaches the nearest to that of an approving conscience, was looked upon as the representative of all his brother-heroes; and could tell such tales as made the tear glisten on the cheek of his wife, and lit up his boy's eyes with an unwonted sparkling eagerness. Or, if he fell in the fight, and his place by the fireside and at the table at home was thereafter vacant, that place was sacred; and he was often talked of there in the long winter evenings; and his family was deemed fortunate in the neighbourhood, because it had had a hero in it, who had fallen in defence of his country.

Remember that life's length is not measured by its hours and days but by that which we have done therein for our country and kind. A useless life is short, if it last a century; but that of Alexander was long as the life of the oak, though he died at thirty-five. We may do much in a few years, and we may nothing in a lifetime. If we but eat and drink and sleep, and everything go on around us as it pleases; or if we live but amass wealth or gain office or wear titles, we might as well not have lived at all; nor have we any right to expect immortality.

Forget not, therefore, to what you have devoted yourself in this Degree: defend weakness against strength, the friendless against the great, the oppressed against the oppressor ! Be ever vigilant and watchful of the interests and honour of your country! and

may the Grand Architect of the Universe give you that strength and wisdom which shall enable you well and faithfully to perform these high duties!



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



**10^o - Elu of the Fifteen, 11^o - Elu of the Twelve, 12^o - Master Architect
13^o - Royal Arch of Solomon, 14^o - Perfect Elu**

X. ILLUSTRIOUS ELECT OF THE FIFTEEN.

[Elu of the Fifteen]

THIS Degree is devoted to the same objects as those of the Elu of Nine; and also to the cause of Toleration and Liberality against Fanaticism and Persecution, political and religious; and to that of Education, Instruction, and Enlightenment against Error, Barbarism, and Ignorance. To these objects you have irrevocably and forever devoted your hand, your heart, and your intellect; and whenever in your presence a Chapter of this Degree is opened, you will be most solemnly reminded of your vows here taken at the altar.

Toleration, holding that every other man has the same right to his opinion and faith that we have to ours; and liberality, holding that as no human being can with certainty say, in the clash and conflict of hostile faiths and creeds, what is truth, or that he is surely in possession of it, so every one should feel that it is quite possible that another equally honest and sincere with himself, and yet holding the contrary opinion, may himself be in possession of the truth, and that whatever one firmly and conscientiously believes, is truth, to him - these are the mortal enemies of that fanaticism which persecutes for opinion's sake, and initiates crusades against whatever it, in its imaginary holiness, deems to be contrary to the law of God or verity of dogma. And education, instruction, and enlightenment are the most certain means by which fanaticism and intolerance can be rendered powerless.

No true Mason scoffs at honest convictions and an ardent zeal in the cause of what one believes to be truth and justice. But he does absolutely deny the right of any man to assume the prerogative of Deity, and condemn another's faith and opinions as deserving to be punished because heretical. Nor does he approve the course of those who endanger the peace and quiet of great nations, and the best interest of their own race by indulging in a chimerical and visionary philanthropy - a luxury which chiefly consists in drawing their robes around them to avoid contact with their fellows, and proclaiming themselves holier than they. For he knows that such follies are often more calamitous than the ambition of kings; and that intolerance and bigotry have been infinitely greater curses to mankind than ignorance and error. Better any error than persecution! Better any opinion than the thumb-screw, the rack, and the stake! And he knows also how unspeakably absurd it is, for a creature to whom himself and everything around him are mysteries, to torture and slay others, because they cannot think as he does in regard to the profoundest of those mysteries, to understand which is utterly beyond the comprehension of either the persecutor or the persecuted.

Masonry is not a religion. He who makes of it a religious belief, falsifies and denaturalizes it. The Brahmin, the Jew, the Mahometan, the Catholic, the Protestant, each professing his peculiar religion, sanctioned by the laws, by time, and by climate, must needs retain it, and cannot have two religions; for the social and sacred laws adapted to the usages, manners, and prejudices of particular countries, are the work of men.

But Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions. All that ever existed have had a basis of truth; and all have overlaid that truth with errors. The primitive truths taught by the Redeemer were sooner corrupted, and intermingled and alloyed with fictions than when taught to the first of our race. Masonry is the universal morality which is suitable to the inhabitants of every clime, to the man of every creed. It has taught no doctrines, except those truths that tend directly to the well-being of man; and those who have attempted to direct it toward useless vengeance, political ends, and Jesuitism, have merely perverted it to purposes foreign to its pure spirit and real nature.

Mankind outgrows the sacrifices and the mythologies of the childhood of the world. Yet it is easy for human indolence to linger near these helps, and refuse to pass further on. So the unadventurous Nomad in the Tartarian wild keeps his flock in the same close-cropped circle where they first learned to browse, while the progressive man roves ever forth "to fresh fields and pastures new." The latter is the true Mason; and the best and indeed the only good Mason is he who with the power of business does the work of life; the upright mechanic, merchant, or farmer, the man with the power of thought, of justice, or of love, he whose whole life is one great act of performance of Masonic duty. The natural case of the strength of a strong man or the wisdom of a wise one, is to do the work of a strong man or a wise one. The natural work of Masonry is practical life; the use of all the faculties in their proper spheres, and for their natural function. Love of Truth, justice, and generosity as attributes of God, must appear in a life marked by these qualities; that is the only effectual ordinance of Masonry. A profession of one's convictions, joining the Order, assuming the obligations, assisting at the ceremonies, are of the same value in science as in Masonry; the natural form of Masonry is goodness, morality, living a true, just, affectionate, self-faithful life, from the motive of a good man. It is loyal obedience to God's law.

The good Mason does the good thing which comes in his way, and because it comes in his way; from a love of duty, and not merely because a law, enacted by man or God, commands his will to do it. He is true to his mind, his conscience, heart, and soul, and feels small temptation to do to others what he would not wish to receive from them. He will deny himself for the sake of his brother near at hand. His desire attracts in the line of his duty, both being in conjunction. Not in vain does the poor or the oppressed look up to him. You find such men in all Christian sects, Protestant and Catholic, in all the great religious parties of the civilized world, among Buddhists, Mahometans, and Jews. They are kind fathers, generous citizens, unimpeachable in their business, beautiful in their daily lives. You see their Masonry in their work and in their play. It appears in all the forms of their activity, individual, domestic, social, ecclesiastical, or political. True Masonry within must be morality without. It must become eminent morality, which is philanthropy. The true Mason loves not only his kindred and his country, but all mankind; not only the good, but also the evil, among his brethren. He has more goodness than the channels of his daily life will hold. It runs over the banks, to water and to feed a thousand thirsty plants. Not content with the duty that lies along his track, he goes out to seek it; not only willing, he has a salient longing to do good, to spread his truth, his justice, his generosity, his Masonry over all the world. His daily life is a profession of his Masonry, published in perpetual good-will to men. He can not be a persecutor. Not more naturally does the beaver build or the mocking-bird sing his own wild, gushing melody, than the true Mason lives in this beautiful outward life. So from the perennial spring swells forth the stream, to quicken the meadow with new access of green, and perfect beauty bursting into bloom. Thus Masonry does the work it was meant to do. The Mason does

not sigh and weep, and make grimaces. He lives right on. If his life is, as whose is not, marked with errors, and with sins, he ploughs over the barren spot with his remorse, sows with new seed, and the old desert blossoms like a rose. He is not confined to set forms of thought, of action, or of feeling. He accepts what his mind regards as true, what his conscience decides is right, what his heart deems generous and noble; and all else he puts far from him. Though the ancient and the honorable of the Earth bid him bow down to them, his stubborn knees bend only at the bidding of his manly soul. His Masonry is his freedom before God, not his bondage unto men. His mind acts after the universal law of the intellect, his conscience according to the universal moral law, his affections and his soul after the universal law of each, and so he is strong with the strength of God, in this four-fold way communicating with Him.

The old theologies, the philosophies of religion of ancient times, will not suffice us now. The duties of life are to be done; we are to do them, consciously obedient to the law of God, not atheistically, loving only our selfish gain. There are sins of trade to be corrected. Everywhere morality and philanthropy are needed. There are errors to be made way with, and their place supplied with new truths, radiant with the glories of Heaven. There are great wrongs and evils, in Church and State, in domestic, social, and public life, to be righted and outgrown. Masonry cannot in our age forsake the broad way of life. She must journey on in the open street, appear in the crowded square, and teach men by her deeds, her life more eloquent than any lips.

This Degree is chiefly devoted to TOLERATION; and it inculcates in the strongest manner that great leading idea of the Ancient Art, that a belief in the one True God, and a moral and virtuous life, constitute the only religious requisites needed to enable a man to be a Mason.

Masonry has ever the most vivid remembrance of the terrible and artificial torments that were used to put down new forms of religion or extinguish the old. It sees with the eye of memory the ruthless extermination of all the people of all sexes and ages, because it was their misfortune not to know the God of the Hebrews, or to worship Him under the wrong name, by the savage troops of Moses and Joshua. It sees the thumb-screws and the racks, the whip, the gallows, and the stake, the victims of Diocletian and Alva, the miserable Covenanters, the Non-Conformists, Servetus burned, and the unoffending Quaker hung. It sees Cranmer hold his arm, now no longer erring, in the flame until the hand drops off in the consuming heat. It sees the persecutions of Peter and Paul, the martyrdom of Stephen, the trials of Ignatius, Polycarp, Justin, and Irenæus; and then in turn the sufferings of the wretched Pagans under the Christian Emperors, as of the Papists in Ireland and under Elizabeth and the bloated Henry. The Roman Virgin naked before the hungry lions; young Margaret Graham tied to a stake at low-water mark, and there left to drown, singing hymns to God until the savage waters broke over her head; and all that in all ages have suffered by hunger and nakedness, peril and prison, the rack, the stake, and the sword, - it sees them all, and shudders at the long roll of human atrocities. And it sees also the oppression still practised in the name of religion - men shot in a Christian jail in Christian Italy for reading the Christian Bible; in almost every Christian State, laws forbidding freedom of speech on matters relating to Christianity; and the gallows reaching its arm over the pulpit.

The fires of Moloch in Syria, the harsh mutilations in the name of Astarte, Cybele, Jehovah; the barbarities of imperial Pagan Torturers; the still grosser torments which Roman-Gothic Christians in Italy and Spain heaped on their brother-men; the fiendish cruelties to which Switzerland, France, the Netherlands, England, Scotland, Ireland, America, have been witnesses, are none too powerful to warn man of the unspeakable evils which follow from mistakes and errors in the matter of religion, and especially from

investing the God of Love with the cruel and vindictive passions of erring humanity, and making blood to have a sweet savor in his nostrils, and groans of agony to be delicious to his ears.

Man never had the right to usurp the unexercised prerogative of God, and condemn and punish another for his belief. Born in a Protestant land, we are of that faith. If we had opened our eyes to the light under the shadows of St. Peter's at Rome, we should have been devout Catholics; born in the Jewish quarter of Aleppo, we should have contemned Christ as an imposter; in Constantinople, we should have cried "Allah il Allah, God is great and Mahomet is his prophet!" Birth, place, and education give us our faith. Few believe in any religion because they have examined the evidences of its authenticity, and made up a formal judgment, upon weighing the testimony. Not one man in ten thousand knows anything about the proofs of his faith. We believe what we are taught; and those are most fanatical who know least of the evidences on which their creed is based. Facts and testimony are not, except in very rare instances, the ground-work of faith. It is an imperative law of God's Economy, unyielding and inflexible as Himself, that man shall accept without question the belief of those among whom he is born and reared; the faith so made a part of his nature resists all evidence to the contrary; and he will disbelieve even the evidence of his own senses, rather than yield up the religious belief which has grown up in him, flesh of his flesh and bone of his bone. What is truth to me is not truth to another. The same arguments and evidences that convince one mind make no impression on another. This difference is in men at their birth. No man is entitled positively to assert that he is right, where other men, equally intelligent and equally wellinformed, hold directly the opposite opinion. Each thinks it impossible for the other 'to be sincere, and each, as to that, is equally in error. "What is truth?" was a profound question, the most suggestive one ever put to man. Many beliefs of former and present times seem incomprehensible. They startle us with a new glimpse into the human soul, that mysterious thing more mysterious the more we note its workings. Here is a man superior to myself in intellect and learning; and yet he sincerely believes what seems to me too absurd to merit confutation; and I cannot conceive, and sincerely do not believe, that he is both sane and honest.

And yet he is both. His reason is as perfect as mine, and he is as honest as I. The fancies of a lunatic are realities, to him. Our dreams are realities while they last; and, in the Past, no more unreal than what we have acted in our waking hours. No man can say that he hath as sure possession of the truth as of a chattel. When men entertain opinions diametrically opposed to each other, and each is honest, who shall decide which hath the Truth; and how can either say with certainty that he hath it? We know not what is the truth. That we ourselves believe and feel absolutely certain that our own belief is true, is in reality not the slightest proof of the fact, seem it never so certain and incapable of doubt to us. No man is responsible for the rightness of his faith; but only for the uprightness of it.

Therefore no man hath or ever had a right to persecute another for his belief; for there cannot be two antagonistic rights; and if one can persecute another, because he himself is satisfied that the belief of that other is erroneous, the other has, for the same reason, equally as certain a right to persecute him.

The truth comes to us tinged and colored with our prejudices and our preconceptions, which are as old as ourselves, and strong with a divine force. It comes to us as the image of a rod comes to us through the water, bent and distorted. An argument sinks into and convinces the mind of one man, while from that of another it rebounds like a ball of ivory dropped on marble. It is no merit in a man to have a particular faith, excellent and sound and philosophic as it may be, when he imbibed it with his mother's milk. It is no more a merit than his prejudices and his passions.

The sincere Moslem has as much right to persecute us, as we to

persecute him; and therefore Masonry wisely requires no more than a belief in One Great All-Powerful Deity, the Father and Preserver of the Universe. Therefore it is she teaches her votaries that toleration is one of the chief duties of every good Mason, a component part of that charity without which we are mere hollow images of true Masons, mere sounding brass and tinkling cymbals.

No evil hath so afflicted the world as intolerance of religious opinion. The human beings it has slain in various ways, if once and together brought to life, would make a nation of people; left to live and increase, would have doubled the population of the civilized portion of the globe; among which civilized portion it chiefly is that religious wars are waged.

The treasure and the human labor

thus lost would have made the earth a garden, in which, but for his evil passions, man might now be as happy as in Eden.

No man truly obeys the Masonic law who merely tolerates those whose religious opinions are opposed to his own. Every man's opinions are his own private property, and the rights of all men to maintain each his own are perfectly equal. Merely to tolerate, to bear with an opposing opinion, is to assume it to be heretical; and assert the right to persecute, if we would; and claim our toleration of it as a merit. The Mason's creed goes further than that. No man, it holds, has any right in any way to, interfere with the religious belief of another. It holds that each man is absolutely sovereign as to his own belief, and that belief is a matter absolutely foreign to all who do not entertain the same belief; and that, if there were any right of persecution at all, it would in all cases be a mutual right; because one party has the same right as the other to sit as judge in his own case; and God is the only magistrate that can rightfully decide between them. To that great judge, Masonry refers the matter; and opening wide its portals, it invites to enter there and live in peace and harmony, the Protestant, the Catholic, the Jew, the Moslem; every man who will lead a truly virtuous and moral life, love his brethren, minister to the sick and distressed, and believe in the ONE, All Powerful, All-Wise, everywhere - Present GOD, Architect, Creator, and Preserver of all things, by whose universal law of Harmony ever rolls on this universe, the great, vast, infinite circle of successive Death and Life:- to whose INEFFABLE NAME let all true Masons pay profoundest homage! for whose thousand blessings poured upon us, let us feel the sincerest gratitude, now, henceforth, and forever! We may well be tolerant of each other's creed; for in every faith there are excellent moral precepts. Far in the South of Asia, Zoroaster taught this doctrine: "On commencing a journey, the Faithful should turn his thoughts toward Ormuzd, and confess him, in the purity of his heart, to be King of the World; he should love him, do him homage, and serve him. He must be upright and charitable, despise the pleasures of the body, and avoid pride and haughtiness, and vice in all its forms, and especially falsehood, one of the basest sins of which man can be guilty. He must forget injuries and not avenge himself. He must honor the memory of his parents and relatives. At night, before retiring to sleep, he should rigorously examine his conscience, and repent of the faults which weakness or ill-fortune had caused him to commit." He was required to pray for strength to persevere in the Good, and to obtain forgiveness for his errors. It was his duty to confess his faults to a Magus, or to a layman renowned for his virtues, or to the Sun. Fasting and maceration were prohibited; and, on the contrary, it was his duty suitably to nourish the body and to maintain its vigor, that his soul might be strong to resist the Genius of Darkness; that he might more attentively read the Divine Word, and have more courage to perform noble deeds.

And in the North of Europe the Druids taught devotion to friends, indulgence for reciprocal wrongs, love of deserved praise, prudence, humanity, hospitality, respect for old age, disregard of the future, temperance, contempt of death, and a chivalrous deference to woman.

Listen to these maxims from the Hava Maal, or Sublime Book of Odin:
"If thou hast a friend, visit him often; the path will grow over with grass, and the trees soon cover it, if thou dost not constantly walk upon it. He is a faithful friend, who, having but two loaves, gives his friend one. Be never first to break with thy friend; sorrow wrings the heart of him who has no one save himself with whom to take counsel. There is no virtuous man who has not some vice, no bad man who has not some virtue. Happy he who obtains the praise and good-will of men; for all that depends on the will of another is hazardous and uncertain. Riches flit away in the twinkling of an eye; they are the most inconstant of friends; flocks and herds perish, parents die, friends are not immortal, thou thyself diest; I know but one thing that doth not die, the judgment that is passed upon the dead. Be humane toward those whom thou meetest on the road. If the guest that cometh to thy house is a - cold, give him fire; the man who has journeyed over the mountains needs food and dry garments. Mock not at the aged; for words full of sense come often from the wrinkles of age. Be moderately wise, and not over-prudent. Let no one seek to know his destiny, if he would sleep tranquilly. There is no malady more cruel than to be discontented with our lot. The glutton eats his own death; and the wise man laughs at the fool's greediness. Nothing is more injurious to the young than excessive drinking; the more one drinks the more he loses his reason; the bird of forgetfulness sings before those who intoxicate themselves, and wiles away their souls. Man devoid of sense believes he will live always if he avoids war; but, if the lances spare him, old age will give him no quarter. Better live well than live long. When a man lights a fire in his house, death comes before it goes out."

And thus said the Indian books: "Honor thy father and mother. Never forget the benefits thou hast received. Learn while thou art young. Be submissive to the laws of thy country. . Seek the company of virtuous men. Speak not of God but with respect. Live on good terms with thy fellow-citizens. Remain in thy proper place. Speak ill of no one. Mock at the bodily infirmities of none. Pursue not unrelentingly a conquered enemy. Strive to acquire a good reputation. Take counsel with wise men. The more one learns, the more he acquires the faculty of learning, Knowledge is the most permanent wealth. As well be dumb as ignorant. The true use of knowledge is to distinguish good from evil. Be not a subject of shame to thy parents. What one learns in youth endures like the engraving upon a rock. He is wise who knows himself. Let thy books be thy best friends. When thou attainest an hundred years, cease to learn. Wisdom is solidly planted, even on the shifting ocean. Deceive no one, not even thine enemy. Wisdom is a treasure that everywhere commands its value. Speak mildly, even to the poor. It is sweeter to forgive than to take vengeance. Gaming and quarrels lead to misery. There is no true merit without the practice of virtue. To honor our mother is the most fitting homage we can pay the Divinity. There is no tranquil sleep without a clear conscience. He badly understands his interest who breaks his word."

Twenty-four centuries ago these were the Chinese Ethics:

"The Philosopher [Confucius] said, 'SAN! my doctrine is simple, and easy to be understood.' THSENG-TSEU replied, 'that is certain.' The Philosopher having gone out, the disciples asked what their master had meant to say. THSENG--TSEU responded, 'The doctrine of our Master consists solely in being upright of heart, and loving our neighbor as we love ourself.'"

About a century later, the Hebrew law said, "If any man hate his neighbor ... then shall ye do unto him, as he had thought to do unto his brother . . . Better is a neighbor that is near, than a brother afar off ... Thou shalt love thy neighbor as thyself."

In the same fifth century before Christ, SOCRATES the Grecian said, "Thou shalt love thy neighbor as thyself."

Three generations earlier, ZOROASTER had said to the Persians: "Offer up thy grateful prayers to the Lord, the most just and pure Ormuzd, the supreme and adorable God, who thus declared to his Prophet Zerdusht: 'Hold it not meet to do unto others what thou wouldst not desire done unto thyself; do that unto the people, which, when done to thyself, is not disagreeable unto thee.'"

The same doctrine had been long taught in the schools of Babylon, Alexandria, and Jerusalem. A Pagan declared to the Pharisee HILLEL that he was ready to embrace the Jewish religion, if he could make known to him in a few words a summary of the whole law of Moses. "That which thou likest not done to thyself," said Hillel, "do it not unto thy neighbor. Therein is all the law: the rest is nothing but the commentary upon it."

"Nothing is more natural," said CONFUCIUS, "nothing more simple, than the principles of that morality which I endeavor, by salutary maxims, to inculcate in you . . . It is humanity; which is to say, that universal charity among all of our species, without distinction. It is uprightness ; that is, that rectitude of spirit and of heart, which make; one seek for truth in everything, and desire it, without deceiving one's self or others. It is, finally, sincerity or good faith; which is to say, that frankness, that openness of heart, tempered by self-reliance, which excludes all feints and all disguising, as much in speech as in action."

To diffuse useful information, to further intellectual refinement, sure forerunner of moral improvement, to hasten the coming of the great day, when the dawn of general knowledge shalt chase away the lazy, lingering mists of ignorance and error, even from the base of the great social pyramid, is indeed a high calling, in which the most splendid talents and consummate virtue may well press onward, eager to bear a part. From the Masonic ranks ought to go forth those whose genius and not their ancestry ennoble them, to open to all ranks the temple of science, and by their own example to make the humblest men emulous to climb steps no longer inaccessible, and enter the unfolded gates burning in the sun.

The highest intellectual cultivation is perfectly compatible with the daily cares and toils of working-men. A keen relish for the most sublime truths of science belongs alike to every class of Mankind. And, as philosophy was taught in the sacred groves of Athens, and under the Portico, and in the old Temples of Egypt and India, so in our Lodges ought Knowledge to be dispensed, the Sciences taught, and the Lectures become like the teachings of Socrates and Plato, of Agassiz and Cousin. Real knowledge never permitted either turbulence or unbelief; but its progress is the forerunner of liberality and enlightened toleration. Whoso dreads these may well tremble; for he may be well assured that their day is at length come, and must put to speedy flight the evil spirits of tyranny and persecution, which haunted the long night now gone down the sky. And it is to be hoped that the time will soon arrive, when, as men will no longer suffer themselves to be led blindfolded in ignorance, so will they no more yield to the vile principle of judging and treating their fellowcreatures, not according to the intrinsic merit of their actions, but according to the accidental and involuntary coincidence of their opinions. Whenever we come to treat with entire respect those who conscientiously differ from ourselves, the only practical effect of a difference will be, to make us enlighten the ignorance on one side or the other, from which it springs, by instructing them, if it be theirs; ourselves, if it be our own; to the end that the only kind of unanimity may be produced which is desirable among rational beings, - the agreement proceeding from full conviction after the freest discussion.

The Elu of Fifteen ought therefore to take the lead of his fellow-citizen, not in frivolous amusements, not in the degrading pursuits of the ambitious vulgar; but in the truly noble task of enlightening the mass of his countrymen, and of leaving his own name encircled, not with barbaric splendor, or attached to courtly gewgaws, but illustrated by the honors

most worthy of our rational nature; coupled with the diffusion of knowledge, and gratefully pronounced by a few, at least, whom his wise beneficence has rescued from ignorance and vice.

We say to him, in the words of the great Roman: "Men in no respect so nearly approach to the Deity, as when they confer benefits on men. To serve and do good to as many as possible, - there is nothing greater in your fortune than that you should be able, and nothing finer in your nature, than that you should be desirous to do this." This is the true mark for the aim of every man and Mason who either prizes the enjoyment of pure happiness, or sets a right value upon a high and unsullied renown. And if the benefactors of mankind, when they rest from their noble labors, shall be permitted to enjoy hereafter, as an appropriate reward of their virtue, the privilege of looking down upon the blessings with which their exertions and charities, and perhaps their toils and sufferings have clothed the scene of their former existence, it will not, in a state of exalted purity and wisdom, be the founders of mighty dynasties, the conquerors of new empires, the Cæsars, Alexanders, and Tamerlanes; nor the mere Kings and Counsellors, Presidents and Senators, who have lived for their party chiefly, and for their country only incidentally, often sacrificing to their own aggrandizement or that of their faction the good of their fellow-creatures; - it will not be they who will be gratified by contemplating the monuments of their inglorious fame; but those will enjoy that delight and march in that triumph, who can trace the remote effects of their enlightened benevolence in the improved condition of their species, and exult in the reflection, that the change which they at last, perhaps after many years, survey, with eyes that age and sorrow can make dim no more, - of Knowledge become Power, - Virtue sharing that Empire, - Superstition dethroned, and Tyranny exiled, is, if even only in some small and very slight degree, yet still in some degree, the fruit, precious if costly, and though late repaid yet long enduring, of their own self-denial and strenuous exertion, of their own mite of charity and aid to education wisely bestowed, and of the hardships and hazards which they encountered here below.

Masonry requires of its Initiates and votaries nothing that is impracticable. It does not demand that they should undertake to climb to those lofty and sublime peaks of a theoretical and imaginary unpractical virtue, high and cold and remote as the eternal snows that wrap the shoulders of Chimborazo, and at least as inaccessible as they. It asks that alone to be done which is easy to be done. It overtasks no one's strength, and asks no one to go beyond his means and capacities. It does not expect one whose business or profession yields him little more than the wants of himself and his family require, and whose time is necessarily occupied by his daily vocations, to abandon or neglect the business by which he and his children live, and devote himself and his means to the diffusion of knowledge among men. It does not expect him to publish books for the people, or to lecture, to the ruin of his private affairs, or to found academies and colleges, build up libraries, and entitle himself to statues.

But it does require and expect every man of us to do something, within and according to his means; and there is no Mason who cannot do some thing, if not alone, then by combination and association.

If a Lodge cannot aid in founding a school or an academy it can still do something. It can educate one boy or girl, at least, the child of some poor or departed brother. And it should never be forgotten, that in the poorest unregarded child that seems abandoned to ignorance and vice may slumber the virtues of a Socrates, the intellect of a Bacon or a Bossuet, the genius of a Shakespeare, the capacity to benefit mankind of a Washington; and that in rescuing him from the mire in which he is plunged, and giving him the means of education and development, the Lodge that does it may be the direct and immediate means of conferring

upon the world as great a boon as that given it by John Faust the boy of Mentz; may perpetuate the liberties of a country and change the destinies of nations, and write a new chapter in the history of the world.

For we never know the importance of the act we do. The daughter of Pharaoh little thought what she was doing for the human race, and the vast unimaginable consequences that depended on her charitable act, when she drew the little child of a Hebrew woman from among the rushes that grew along the bank of the Nile, and determined to rear it as if it were her own.

How often has an act of charity, costing the doer little, given to the world a great painter, a great musician, a great inventor! How often has such an act developed the ragged boy into the benefactor of his race! On what small and apparently unimportant circumstances have turned and hinged, the fates of the world's great conquerors. There is no law that limits the returns that shall be reaped from a single good deed. The widow's mite may not only be as acceptable to God, but may produce as great results as the rich man's costly offering. The poorest boy, helped by benevolence, may come to lead armies, to control senates, to decide on peace and war, to dictate to cabinets; and his magnificent thoughts and noble words may be law many years hereafter to millions of men yet unborn.

But the opportunity to effect a great good does not often occur to any one. It is worse than folly for one to lie idle and inert, and expect the accident to befall him, by which his influences shall live forever. He can expect that to happen, only in consequence of one or many or all of a long series of acts. He can expect to benefit the world only as men attain other results; by continuance, by persistence, by a steady and uniform habit of laboring for the enlightenment of the world, to the extent of his means and capacity. For it is, in all instances, by steady labor, by giving enough of application to our work, and having enough of time for the doing of it, by regular pains-taking, and the plying of constant assiduities, and not by any process of legerdemain, that we secure the strength and the staple of real excellence. It was thus that Demosthenes, clause after clause, and sentence after sentence, elaborated to the uttermost his immortal orations. It was thus that Newton pioneered his way, by the steps of an ascending geometry, to the mechanism of the Heavens, and Le Verrier added a planet to our Solar System.

It is a most erroneous opinion that those who have left the most stupendous monuments of intellect behind them, were not differently exercised from the rest of the species, but only differently gifted; that they signalized themselves only by their talent, and hardly ever by their industry; for it is in truth the most strenuous application of those commonplace faculties which are diffused among all, that they are indebted for the glories which now encircle their remembrance and their name.

We must not imagine it to be a vulgarizing of genius, that it should be lighted up in any other way than by a direct inspiration from Heaven nor overlook the steadfastness of purpose, the devotion to some single but great object, the unweariedness of labor that is given, not in convulsive and preternatural throes, but by little and little as the strength of the mind may bear it; the accumulation of many small efforts, instead of a few grand and gigantic, but perhaps irregular movements, on the part of energies that are marvellous; by which former alone the great results are brought out that write their enduring records on the face of the earth and in the history of nations and of man.

We must not overlook these elements, to which genius owes the best and proudest of her achievements; nor imagine that qualities so generally possessed as patience and pains-taking, and resolute industry, have no share in upholding a distinction so illustrious as that of the benefactor of his kind.

We must not forget that great results are most ordinarily produced by an

aggregate of many contributions and exertions; as it is the invisible particles of vapor, each separate and distinct from the other, that, rising from the oceans and their bays and gulfs, from lakes and rivers, and wide morasses and overflowed plains, float away as clouds, and distill upon the earth in dews, and fall in showers and rain and snows upon the broad plains and rude mountains, and make the great navigable streams that are the arteries along which flows the life-blood of a country.

And so Masonry can do much, if each Mason be content to do his share, and if their united efforts are directed by wise counsels to a common purpose. "It is for God and for Omnipotency to do mighty things in a moment; but by degrees to grow to greatness is the course that He hath left for man."

If Masonry will but be true to her mission, and Masons to their promises and obligations - if, re-entering vigorously upon a career of beneficence, she and they will but pursue it earnestly and unfalteringly, remembering that our contributions to the cause of charity and education then deserve the greatest credit when it costs us something, the curtailing of a comfort or the relinquishment of a luxury, to make them - if we will but give aid to what were once Masonry's great schemes for human improvement, not fitfully and spasmodically, but regularly and incessantly, as the vapors rise and the springs run, and as the sun rises and the stars come up into the heavens, then we may be sure that great results will be attained and a great work done. And then it will most surely be seen that Masonry is not effete or impotent, nor degenerated nor drooping to a fatal decay.

XI. SUBLIME ELECT OF THE TWELVE

OR

PRINCE AMETH.

[Elu of the Twelve.]

The duties of a Prince Ameth are, to be earnest, true, reliable, and sincere; to protect the people against illegal impositions and exactions; to contend for their political rights, and to see, as far as he may or can, that those bear the burdens who reap the benefits of the Government.

You are to be true unto all men.

You are to be frank and sincere in all things.

You are to be earnest in doing whatever it is your duty to do.

And no man must repent that he has relied upon your resolve, your profession, or your word.

The great distinguishing characteristic of a Mason is sympathy with his kind. He recognizes in the human race one great family, all connected with himself by those invisible links, and that mighty net-work of circumstance, forged and woven by God.

Feeling that sympathy, it is his first Masonic duty to serve his fellow-man.

At his first entrance into the Order, he ceases to be isolated, and becomes one of a great brotherhood, assuming now duties toward every Mason that lives, as every Mason at the same moment assumes them toward him.

Nor are those duties on his part confined to Masons alone. He assumes many in regard to his country, and especially toward the great, suffering masses of the common people; for they too are his brethren, and God hears them, inarticulate as the moanings of their misery are. By all proper

means, of persuasion and influence, and otherwise, if the occasion and emergency require, he is bound to defend them against oppression, and tyrannical and illegal exactions.

He labors equally to defend and to improve the people. He does not flatter them to mislead them, nor fawn upon them to rule them, nor conceal his opinions to humor them, nor tell them that they can never err, and that their voice is the voice of God. He knows that the safety of every free government, and its continuance and perpetuity depend upon the virtue and intelligence of the common people; and that, unless their liberty is of such a kind as arms can neither procure nor take away; unless it is the fruit of manly courage, of justice, temperance, and generous virtue - unless, being such, it has taken deep root in the minds and hearts of the people at large, there will not long be wanting those who will snatch from them by treachery what they have acquired by arms or institutions.

He knows that if, after being released from the toils of war, the people neglect the arts of peace; if their peace and liberty be a state of warfare; if war be their only virtue, and the summit of their praise, they will soon find peace the most adverse to their interests. It will be only a more distressing war; and that which they imagined liberty will be the worst of slavery. For, unless by the means of knowledge and morality, not frothy and loquacious, but genuine, unadulterated, and sincere, they clear the horizon of the mind from those mists of error and passion which arise from ignorance and vice, they will always have those who will bend their necks to the yoke as if they were brutes; who, notwithstanding all their triumphs, will put them up to the highest bidder, as if they were mere booty made in war; and find an exuberant source of wealth and power, in the people's ignorance, prejudice, and passions.

The people that does not subjugate the propensity of the wealthy to avarice, ambition, and sensuality, expel luxury from them and their families, keep down pauperism, diffuse knowledge among the poor, and labor to raise the abject from the mire of vice and low indulgence, and to keep the industrious from starving in sight of luxurious festivals, will find that it has cherished, in that avarice, ambition, sensuality, selfishness, and luxury of the one class, and that degradation, misery, drunkenness, ignorance, and brutalization of the other, more stubborn and intractable despots at home than it ever encountered in the field; and even its very bowels will be continually teeming with the intolerable progeny of tyrants. These are the first enemies to be subdued; this constitutes the campaign of Peace; these are triumphs, difficult indeed, but bloodless; and far more honorable than those trophies which are purchased only by slaughter and rapine; and if not victors in this service, it is in vain to have been victorious over the despotic enemy in the field.

For if any people thinks that it is a grander; a more beneficial, or a wiser policy, to invent subtle expedients by stamps and imposts, for increasing the revenue and draining the life-blood of an impoverished people; to multiply its naval and military force; to rival in craft the ambassadors of foreign states; to plot the swallowing up of foreign territory; to make crafty treaties and alliances; to rule prostrate states and abject provinces by fear and force; than to administer unpolluted justice to the people, to relieve the condition and raise the estate of the toiling masses, redress the injured and succor the distressed and conciliate the discontented, and speedily restore to every one his own; then that people is involved in a cloud of error, and will too late perceive, when the illusion of these mighty benefits has vanished, that in neglecting these, which it thought inferior considerations, it has only been precipitating its own ruin and despair.

Unfortunately, every age presents its own special problem, most difficult and often impossible to solve; and that which this age offers, and forces upon the consideration of all thinking men, is this - how, in a populous and wealthy country, blessed with free institutions and a constitutional government, are the great masses of the manual-labor class to be

enabled to have steady work at fair wages, to be kept from starvation, and their children from vice and debauchery, and to be furnished with that degree, not of mere reading and writing, but of knowledge, that shall fit them intelligently to do the duties and exercise the privileges of freemen; even to be intrusted with the dangerous right of suffrage?

For though we do not know why God, being infinitely merciful as well as wise, has so ordered it, it seems to be unquestionably his law, that even in civilized and Christian countries, the large mass of the population shall be fortunate, if, during their whole life, from infancy to old age, in health and sickness, they have enough of the commonest and coarsest food to keep themselves and their children from the continual gnawing of hunger - enough of the commonest and coarsest clothing to protect themselves and their little ones from indecent exposure and the bitter cold; and if they have over their heads the rudest shelter.

And He seems to have enacted this law - which no human community has yet found the means to abrogate - that when a country becomes populous, capital shall concentrate in the hands of a limited number of persons, and labor become more and more at its mercy, until mere manual labor, that of the weaver and ironworker, and other artisans, eventually ceases to be worth more than a bare subsistence, and often, in great cities and vast extents of country not even that, and goes or crawls about in rags, begging, and starving for want of work.

While every ox and horse can find work, and is worth being fed, it is not always so with man. To be employed, to have a chance to work at anything like fair wages, becomes the great engrossing object of a man's life. The capitalist can live without employing the laborer, and discharges him whenever that labor ceases to be profitable. At the moment when the weather is most inclement, provisions dearest, and rents highest, he turns him off to starve. If the day-laborer is taken sick, his wages stop. When old, he has no pension to retire upon. His children cannot be sent to school; for before their bones are hardened they must get to work lest they starve. The man, strong and able-bodied, works for a shilling or two a day, and the woman shivering over her little pan of coals, when the mercury drops far below zero, after her hungry children have wailed themselves to sleep, sews by the dim light of her lonely candle, for a bare pittance, selling her life to him who bargained only for the work of her needle.

Fathers and mothers slay their children, to have the burial-fees, that with the price of one child's life they may continue life in those that survive. Little girls with bare feet sweep the street-crossings, when the winter wind pinches them, and beg piteously for pennies of those who wear warm furs. Children grow up in squalid misery and brutal ignorance; want compels virgin and wife to prostitute themselves; women starve and freeze, and lean up against the walls of workhouses, like bundles of foul rags, all night long, and night after night, when the cold rain falls, and there chances to be no room for them within; and hundreds of families are crowded into a single building, rife with horrors and teeming with foul air and pestilence; where men, women and children huddle together in their filth; all ages and all colors sleeping indiscriminately together; while, in a great, free, Republican State, in the full vigor of its youth and strength, one person in every seventeen is a pauper receiving charity.

How to deal with this apparently inevitable evil and mortal disease is by far the most important of all social problems. What is to be done with pauperism and over-supply of labor? How is the life of any country to last, when brutality and drunken semi-barbarism vote, and hold offices in their gift, and by fit representatives of themselves control a government? How, if not wisdom and authority, but turbulence and low vice are to exalt to senatorships miscreants reeking with the odors and pollution of the hell, the prize-ring, the brothel, and the stock-exchange, where gambling is legalized and rascality is laudable?

Masonry will do all in its power, by direct exertion and cooperation, to improve and inform as well as to protect the people; to better their physical condition, relieve their miseries, supply their wants, and minister to their necessities. Let every Mason in this good work do all that may be in his power.

For it is true now, as it always was and always will be, that to be free is the same thing as to be pious, to be wise, to be temperate and just, to be frugal and abstinent, and to be magnanimous and brave; and to be the opposite of all these is the same as to be a slave. And it usually happens, by the appointment, and, as it were, retributive justice of the Deity, that that people which cannot govern themselves, and moderate their passions, but crouch under the slavery of their lusts and vices, are delivered up to the sway of those whom they abhor, and made to submit to an involuntary servitude.

And it is also sanctioned by the dictates of justice and by the constitution of Nature, that he who, from the imbecility or derangement of his intellect, is incapable of governing himself, should, like a minor, be committed to the government of another.

Above all things let us never forget that mankind constitutes one great brotherhood; all born to encounter suffering and sorrow, and therefore bound to sympathize with each other.

For no tower of Pride was ever yet high enough to lift its possessor above the trials and fears and frailties of humanity. No human hand ever built the wall, nor ever shall, that will keep out

affliction, pain, and infirmity. Sickness and sorrow, trouble and death, are dispensations that level everything. They know none, high nor low. The chief wants of life, the great and grave necessities of the human soul, give exemption to none. They make all poor, all weak. They put supplication in the mouth of every human being, as truly as in that of the meanest beggar.

But the principle of misery is not an evil principle. We err, and the consequences teach us wisdom. All elements, all the laws of things around us, minister to this end; and through the paths of painful error and mistake, it is the design of Providence to lead us to truth and happiness. If erring only taught us to err; if mistakes confirmed us in imprudence; if the miseries caused by vicious indulgence had a natural tendency to make us more abject slaves of vice, then suffering would be wholly evil. But, on the contrary, all tends and is designed to produce amendment and improvement. Suffering is the discipline of virtue; of that which is infinitely better than happiness, and yet embraces in itself all essential happiness. It nourishes, invigorates, and perfects it. Virtue is the prize of the severely-contested race and hard-fought battle; and it is worth all the fatigue and wounds of the conflict. Man should go forth with a brave and strong heart, to battle with calamity. He is to master it, and not let it become his master. He is not to forsake the post of trial and of peril; but to stand firmly in his lot, until the great word of Providence shall bid him fly, or bid him sink. With resolution and courage the Mason is to do the work which it is appointed for him to do, looking through the dark cloud of human calamity, to the end that rises high and bright before him. The lot of sorrow is great and sublime. None suffer forever, nor for nought, nor without purpose. It is the ordinance of God's wisdom, and of His Infinite Love, to procure for us infinite happiness and glory.

Virtue is the truest liberty; nor is he free who stoops to passions; nor he in bondage who serves a noble master. Examples are the best and most lasting lectures; virtue the best example. He that hath done good deeds and set good precedents, in sincerity, is happy. Time shall not outlive his worth. He lives truly after death, whose good deeds are his pillars of remembrance; and no day but adds some grains to his heap of glory. Good works are seeds, that after sowing return us a continual harvest; and the memory of noble actions is more enduring than monuments of marble.

Life is a school. The world is neither prison nor penitentiary, nor a palace

of ease, nor an amphitheatre for games and spectacles; but a place of instruction, and discipline. Life is given for moral and spiritual training; and the entire course of the great school of life is an education for virtue, happiness, and a future existence. The periods of Life are its terms; all human conditions, its forms; all human employments, its lessons. Families are the primary departments of this moral education; the various circles of society, its advanced stages; Kingdoms and Republics, its universities. Riches and Poverty, Gayeties and Sorrows, Marriages and Funerals, the ties of life bound or broken, fit and fortunate, or untoward and painful, are all lessons. Events are not blindly and carelessly flung together.

Providence does not school one man, and screen another from the fiery trial of its lessons. It has neither rich favorites nor poor victims. One event happeneth to all. One end and one design concern and urge all men.

The prosperous man has been at school. Perhaps he has thought that it was a great thing, and he a great personage; but he has been merely a pupil. He thought, perhaps, that he was Master, and had nothing to do, but to direct and command; but there was ever a Master above him, the Master of Life. He looks not at our splendid state, or our many pretensions, nor at the aids and appliances of our learning; but at our learning itself. He puts the poor and the rich upon the same form; and knows no difference between them, but their progress.

If from prosperity we have learned moderation, temperance, candor, modesty, gratitude to God, and generosity to man, then we are entitled to be honored and rewarded. If we have learned selfishness, selfindulgence, wrong-doing, and vice, to forget and overlook our less fortunate brother, and to scoff at the providence of God, then we are unworthy and dishonored, though we have been nursed in affluence, or taken our degrees from the lineage of an hundred noble descents; as truly so, in the eye of Heaven, and of all right-thinking men, as though we lay, victims of beggary and disease, in the hospital, by the hedge, or on the dung-hill. The most ordinary human equity looks not at the school, but at the scholar; and the equity of Heaven will not look beneath that mark.

The poor man also is at school. Let him take care that he learn, rather than complain. Let him hold to his integrity, his candor, and his kindness of heart. Let him beware of envy, and of bondage, and keep his self-respect. The body's toil is nothing. Let him beware of the mind's drudgery and degradation. While he betters his condition if he can, let him be more anxious to better his soul. Let him be willing, while poor, and even if always poor, to learn poverty's great lessons, fortitude, cheerfulness, contentment, and implicit confidence in God's Providence. With these, and patience, calmness, self-command, disinterestedness, and affectionate kindness, the humble dwelling may be hallowed, and made more dear and noble than the loftiest palace. Let him, above all things, see that he lose not his independence. Let him not cast himself, a creature poorer than the poor, an indolent, helpless, despised beggar, oft the kindness of others. Every man should choose to have God for his Master, rather than man; and escape not from this school, either by dishonesty or alms-taking, lest he fall into that state, worse than disgrace, where he can have no respect for himself.

The ties of Society teach us to love one another. That is a miserable society, where the absence of affectionate kindness is sought to be supplied by punctilious decorum, graceful urbanity, and polished insincerity; where ambition, jealousy, and distrust rule, in place of simplicity, confidence, and kindness.

So, too, the social state teaches modesty and gentleness; and from neglect, and notice unworthily bestowed on others, and injustice, and the world's failure to appreciate us, we learn patience and quietness, to be superior to society's opinion, not cynical and bitter, but gentle, candid, and affectionate still.

Death is the great Teacher, stern, cold, inexorable, irresistible; whom the

collected might of the world cannot stay or ward off. The breath, that parting from the lips of King or beggar, scarcely stirs the hushed air, cannot be bought, or brought back for a moment, with the wealth of Empires. What a lesson is this, teaching our frailty and feebleness, and an Infinite Power beyond us! It is a fearful lesson, that never becomes familiar. It walks through the earth in dread mystery, and lays its hands upon all. It is a universal lesson, that is read everywhere and by all men. Its message comes every year and every day. The past years are crowded with its sad and solemn mementoes; and death's finger traces its handwriting upon the walls of every human habitation.

It teaches us Duty; to act our part well; to fulfill the work assigned us. When one is dying, and after he is dead, there is but one question: Has he lived well? There is no evil in death but that which life makes.

There are hard lessons in the school of God's Providence; and yet the school of life is carefully adjusted, in all its arrangements and tasks, to man's powers and passions. There is no extravagance in its teachings; nor is anything done for 'the sake of present effect. The whole course of human life is a conflict with difficulties; and, if rightly conducted, a progress in improvement. It is never too late for man to learn. Not part only, but the whole, of life is a school. There never comes a time, even amidst the decays of age, when it is fit to lay aside the eagerness of acquisition, or the cheerfulness of endeavor. Man walks, all through the course of life, in patience and strife, and sometimes in darkness; for, from patience is to come perfection; from strife, triumph is to issue; from the cloud of darkness the lightning is to flash that shall open the way to eternity.

Let the Mason be faithful in the school of life, and to all its lessons! Let him not learn nothing, nor care not whether he learns or not. Let not the years pass over him, witnesses of only his sloth and indifference; or see him zealous to acquire everything but virtue. Nor let him labor only for himself; nor forget that the humblest man that lives is his brother, and hath a claim on his sympathies and kind offices; and that beneath the rough garments which labor wears may beat hearts as noble as throb under the stars of princes.

God, who counts by souls, not stations,
Loves and pities you and me;
For to Him all vain distinctions
Are as pebbles on the sea.

Nor are the other duties inculcated in this Degree of less importance. Truth, a Mason is early told, is a Divine attribute and the foundation of every virtue; and frankness, reliability, sincerity, straightforwardness, plain-dealing, are but different modes in which Truth develops itself. The dead, the absent, the innocent, and those that trust him, no Mason will deceive willingly. To all these he owes a nobler justice, in that they are the most certain trials of human Equity. Only the most abandoned of men, said Cicero, will deceive him, who would have remained uninjured if he had not trusted. All the noble deeds that have beat their marches through succeeding ages have proceeded from men of truth and genuine courage. The man who is always true is both virtuous and wise; and thus possesses the greatest guards of safety: for the law has not power to strike the virtuous; nor can fortune subvert the wise.

The bases of Masonry being morality and virtue, it is by studying one and practising the other, that the conduct of a Mason becomes irreproachable. The good of Humanity being its principal object, disinterestedness is one of the first virtues that it requires of its members; for that is the source of justice and beneficence.

To pity the misfortunes of others; to be humble, but without meanness; to be proud, but without arrogance; to abjure every sentiment of hatred and revenge; to show himself magnanimous and liberal, without ostentation and without profusion; to be the enemy of vice; to pay homage to wisdom and

virtue; to respect innocence; to be constant and patient in adversity, and modest in prosperity; to avoid every irregularity that stains the soul and distempers the body - it is by following these precepts that a Mason will become a good citizen, a faithful husband, a tender father, an obedient son, and a true brother; will honor friendship, and fulfill with ardor the duties which virtue and the social relations impose upon him.

It is because Masonry imposes upon us these duties that it is properly and significantly styled work; and he who imagines that he becomes a Mason by merely taking the first two or three Degrees, and that he may, having leisurely stepped upon that small elevation, thenceforward worthily wear the honors of Masonry, without labor or exertion, or self-denial or sacrifice, and that there is nothing to be done in Masonry, is strangely deceived.

Is it true that nothing remains to be done in Masonry?

Does one Brother no longer proceed by law against another Brother of his Lodge, in regard to matters that could be easily settled within the Masonic family circle?

Has the duel, that hideous heritage of barbarism, interdicted among Brethren by our fundamental laws, and denounced by the municipal code, yet disappeared from the soil we inhabit? Do Masons of high rank religiously refrain from it; or do they not,

bowing to a corrupt public opinion, submit to its arbitrament, despite the scandal which it occasions to the Order, and in violation of the feeble restraint of their oath?

Do Masons no longer form uncharitable opinions of their Brethren, enter harsh judgments against them, and judge themselves by one rule and their Brethren by another?

Has Masonry any well-regulated system of charity? Has it done that which it should have done for the cause of education? Where are its schools, its academies, its colleges, its hospitals, and infirmaries?

Are political controversies now conducted with no violence and bitterness?

Do Masons refrain from defaming and denouncing their Brethren who differ with them in religious or political opinions?

What grand social problems or useful projects engage our attention at our communications? Where in our Lodges are lectures habitually delivered for the real instruction of the Brethren? Do not our sessions pass in the discussion of minor matters of business, the settlement of points of order and questions of mere administration, and the admission and advancement of Candidates, whom after their admission we take no pains to instruct?

In what Lodge are our ceremonies explained and elucidated; corrupted as they are by time, until their true features can scarcely be distinguished; and where are those great primitive truths of revelation taught, which Masonry has preserved to the world?

We have high dignities and sounding titles. Do their possessors qualify themselves to enlighten the world in respect to the aims and objects of Masonry? Descendants of those Initiates who governed empires, does your influence enter into practical life and operate efficiently in behalf of wellregulated and constitutional liberty?

Your debates should be but friendly conversations. You need concord, union, and peace. Why then do you retain among you men who excite rivalries and jealousies; why permit great and violent controversy and ambitious pretensions? Now do your own words and acts agree? If your Masonry is a nullity, how can you exercise any influence on others?

Continually you praise each other, and utter elaborate and high wrought eulogies upon the Order. Everywhere you assume that you are what you should be, and nowhere do you look upon yourselves as you are. Is it true that all our actions are so many acts of homage to virtue? Explore the recesses of your hearts; let us examine ourselves with an impartial eye, and make answer to our own questioning! Can we bear to ourselves the consoling testimony that we always rigidly perform our duties; that we even half perform them?

Let us away with this odious self-flattery! Let us be men, if we cannot be sages! The laws of Masonry, above others excellent, cannot wholly change men's natures. They enlighten them, they point out the true way; but they can lead them in it, only by repressing the fire of their passions, and subjugating their selfishness. Alas, these conquer, and Masonry is forgotten!

After praising each other all our lives, there are always excellent Brethren, who, over our coffins, shower unlimited eulogies. Every one of us who dies, however useless his life, has been a model of all the virtues, a very child of the celestial light. In Egypt, among our old Masters, where Masonry was more cultivated than vanity, no one could gain admittance to the sacred asylum of the tomb until he had passed under the most solemn judgment. A grave tribunal sat in judgment upon all, even the kings. They said to the dead, "Whoever thou art, give account to thy country of thy actions! What hast thou done with thy time and life? The law interrogates thee, thy country hears thee, Truth sits in judgment on thee!" Princes came there to be judged, escorted only by their virtues and their vices. A public accuser recounted the history of the dead man's life, and threw the blaze of the torch of truth on all his actions. If it were adjudged that he had led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honors of sepulture. What a lesson the old Masonry taught to the sons of the people!

Is it true that Masonry is effete; that the acacia, withered, affords no shade; that Masonry no longer marches in the advance-guard of Truth? No. Is freedom yet universal? Have ignorance and prejudice disappeared from the earth? Are there no longer enmities among men? Do cupidity and falsehood no longer exist? Do toleration and harmony prevail among religious and political sects? There are works yet left for Masonry to accomplish, greater than the twelve labors of Hercules: to advance ever resolutely and steadily; to enlighten the minds of the people, to reconstruct society, to reform the laws, and to improve the public morals. The eternity in front of it is as infinite as the one behind. And Masonry cannot cease to labor in the cause of social progress, without ceasing to be true to itself, Masonry.

XII. GRAND MASTER ARCHITECT.

[Master Architect.]

THE great duties that are inculcated by the lessons taught by the working instruments of a Grand Master Architect, demanding so much of us, and taking for granted the capacity to perform them faithfully and fully, bring us at once to reflect upon the dignity of human nature, and the vast powers and capacities of the human soul; and to that theme we invite your attention in this Degree. Let us begin to rise from earth toward the Stars. Evermore the human soul struggles toward the light, toward God, and the Infinite. It is especially so in its afflictions. Words go but a little way into the depths of sorrow. The thoughts that writhe there in silence, that go into the stillness of Infinitude and Eternity, have no emblems. Thoughts enough come there, such as no tongue ever uttered. They do not so much want human sympathy, as higher help. There is a loneliness in deep sorrow which the Deity alone can relieve. Alone, the mind wrestles with the great problem of calamity, and seeks the solution from the Infinite Providence of

Heaven, and thus is led directly to God.

There are many things in us of which we are not distinctly conscious. To waken that slumbering consciousness into life, and so to lead the soul up to the Light, is one office of every great ministration to human nature, whether its vehicle be the pen, the pencil, or the tongue. We are unconscious of the intensity and awfulness of the life within us. Health and sickness, joy and sorrow, success and disappointment, life and death, love and loss, are familiar words upon our lips; and we do not know to what depths they point within us.

We seem never to know what any thing means or is worth until we have lost it. Many an organ, nerve, and fibre in our bodily frame performs its silent part for years, and we are quite unconscious of its value. It is not until it is injured that we discover that value, and find how essential it was to our happiness and comfort. We never know the full significance of the words "property," "ease," and "health;" the wealth of meaning in the fond epithets, "parent," "child," "beloved," and "friend," until the thing or the person is taken away; until, in place of the bright, visible being, comes the awful and desolate shadow, where nothing is: where we stretch out our hands in vain, and strain our eyes upon dark and dismal vacuity. Yet, in that vacuity, we do not lose the object that we loved. It becomes only the more real to us. Our blessings not only brighten when they depart, but are fixed in enduring reality; and love and friendship receive their everlasting seal under the cold impress of death.

A dim consciousness of infinite mystery and grandeur lies beneath all the commonplace of life. There is an awfulness and a majesty around us, in all our little worldliness. The rude peasant from the Apennines, asleep at the foot of a pillar in a majestic Roman church, seems not to hear or see, but to, dream only of the herd he feeds or the ground he tills in the mountains. But the choral symphonies fall softly upon his ear, and the gilded arches are dimly seen through his half-slumbering eyelids.

So the soul, however given up to the occupations of daily life, cannot quite lose the sense of where it is, and of what is above it and around it. The scene of its actual engagements may be small; the path of its steps, beaten and familiar; the objects it handles, easily spanned, and quite worn out with daily uses. So it may be, and amidst such things that we all live.

So we live our little life; but Heaven is above us and all around and close to us; and Eternity is before us and behind us; and suns and stars are silent witnesses and watchers over us. We are enfolded by Infinity. Infinite Powers and Infinite spaces lie all around us. The dread arch of Mystery spreads over us, and no voice ever pierced it. Eternity is enthroned amid Heaven's myriad starry heights; and no utterance or word ever came from those far-off and silent spaces. Above, is that awful majesty; around us, everywhere, it stretches off into infinity; and beneath it is this little struggle of life, this poor day's conflict, this busy ant-hill of Time.

But from that ant-hill, not only the talk of the streets, the sounds of music and revelling, the stir and tread of a multitude, the shout of joy and the shriek of agony go up into the silent and all-surrounding Infinitude; but also, amidst the stir and noise of visible life, from the inmost bosom of the visible man, there goes up an imploring call, a beseeching cry, an asking, unuttered, and unutterable, for revelation, wailingly and in almost speechless agony praying the dread arch of mystery to break, and the stars that roll above the waves of mortal trouble, to speak; the enthroned majesty of those awful heights to find a voice; the mysterious and reserved heavens to come near; and all to tell us what they alone know; to give us information of the loved and lost; to make known to us what we are, and whither we are going.

Man is encompassed with a dome of incomprehensible wonders. In him and about him is that which should fill his life with majesty and sacredness. Something of sublimity and sanctity has thus flashed down from heaven into the heart of every one that lives. There is no being so

base and abandoned but hath some traits of that sacredness left upon him; something, so much perhaps in discordance with his general repute, that he hides it from all around him; some sanctuary in his soul, where no one may enter; some sacred inclosure, where the memory of a child is, or the image of a venerated parent, or the remembrance of a pure love, or the echo of some word of kindness once spoken to him; an echo that will never die away.

Life is no negative, or superficial or worldly existence. Our steps are evermore haunted with thoughts, far beyond their own range, which some have regarded as the reminiscences of a preexistent state. So it is with us all, in the beaten and worn track of this worldly pilgrimage. There is more here, than the world we live in. It is not all of life to live. An unseen and infinite presence is here; a sense of something greater than we possess; a seeking, through all the void wastes of life, for a good beyond it; a crying out of the heart for interpretation; a memory of the dead, touching continually some vibrating thread in this great tissue of mystery.

We all not only have better intimations, but are capable of better things than we know. The pressure of some great emergency would develop in us powers, beyond the worldly bias of our spirits; and Heaven so deals with us, from time to time, as to call forth those better things. There is hardly a family in the world so selfish, but that, if one in it were doomed to die - one, to be selected by the others, - it would be utterly impossible for its members, parents and children, to choose out that victim; but that each would say, "I will die; but I cannot choose." And in how many, if that dire extremity had come, would not one and another step forth, freed from the vile meshes of ordinary selfishness, and say, like the Roman father and son, "Let the blow fall on me!" There are greater and better things in us all, than the world takes account of, or than we take note of; if we would but find them out. And it is one part of our Masonic culture to find these traits of power and sublime devotion, to revive these faded impressions of generosity and self-sacrifice, the almost squandered bequests of God's love and kindness to our souls; and to induce us to yield ourselves to their guidance and control.

Upon all conditions of men presses down one impartial law. To all situations, to all fortunes, high or low, the mind gives their character. They are, in effect, not what they are in themselves, but what they are to the feeling of their possessors. The King may be mean, degraded, miserable; the slave of ambition, fear, voluptuousness, and every low passion. The Peasant may be the real Monarch, the moral master of his fate, a free and lofty being, more than a Prince in happiness, more than a King in honor. Man is no bubble upon the sea of his fortunes, helpless and irresponsible upon the tide of events. Out of the same circumstances, different men bring totally different results. The same difficulty, distress, poverty, or misfortune, that breaks down one man, builds up another and makes him strong. It is the very attribute and glory of a man, that he can bend the circumstances of his condition to the intellectual and moral purposes of his nature, and it is the power and mastery of his will that chiefly distinguish him from the brute.

The faculty of moral will, developed in the child, is a new element of his nature. It is a new power brought upon the scene, and a ruling power, delegated from Heaven. Never was a human being sunk so low that he had not, by God's gift, the power to rise, Because God commands him to rise, it is certain that he can rise.

Every man has the power, and should use it, to make all situations, trials, and temptations instruments to promote his virtue and happiness; and is so far from being the creature of circumstances, that he creates and controls them, making them to be all that they are, of evil or of good, to him as a moral being.

Life is what we make it, and the world is what we make it. The eyes of the cheerful and of the melancholy man are fixed upon the same creation; but

very different are the aspects which it bears to them. To the one, it is all beauty and gladness; the waves of ocean roll in light, and the mountains are covered with day. Life, to him, flashes, rejoicing, upon every flower and every tree that trembles in the breeze. There is more to him, everywhere, than the eye sees; a presence of profound joy on hill and valley, and bright, dancing water. The other idly or mournfully gazes at the same scene, and everything wears a dull, dim, and sickly aspect. The murmuring of the brooks is a discord to him, the great roar of the sea has an angry and threatening emphasis, the solemn music of the pines sings the requiem of his departed happiness; the cheerful light shines garishly upon his eyes and offends him. The great train of the seasons passes before him like a funeral procession; and he sighs, and turns impatiently away. The eye makes that which it looks upon; the ear makes its own melodies and discords; the world without reflects the world within.

Let the Mason never forget that life and the world are what we make them by our social character; by our adaptation, or want of adaptation to the social conditions, relationships, and pursuits of the world. To the selfish, the cold, and the insensible, to the haughty and presuming, to the proud, who demand more than they are likely to receive, to the jealous, ever afraid they shall not receive enough, to those who are unreasonably sensitive about the good or ill opinions of others, to all violators of the social laws, the rude, the violent, the dishonest, and the sensual, - to all these, the social condition, from its very nature, will present annoyances, disappointments, and pains, appropriate to their several characters. The benevolent affections will not revolve around selfishness; the cold-hearted must expect to meet coldness; the proud, haughtiness; the passionate, anger; and the violent, rudeness. Those who forget the rights of others, must not be surprised if their own are forgotten; and those who stoop to the lowest embraces of sense must not wonder, if others are not concerned to find their prostrate honor, and lift it up to the remembrance and respect of the world.

To the gentle, many will be gentle; to the kind, many will be kind. A good man will find that there is goodness in the world; an honest man will find that there is honesty in the world; and a man of principle will find principle and integrity in the minds of others.

There are no blessings which the mind may not convert into the bitterest of evils; and no trials which it may not transform into the noblest and divinest blessings. There are no temptations from which assailed virtue may not gain strength, instead of falling before them, vanquished and subdued. It is true that temptations have a great power, and virtue often falls; but the might of these temptations lies not in themselves, but in the feebleness of our own virtue, and the weakness of our own hearts. We rely too much on the strength of our ramparts and bastions, and allow the enemy to make his approaches, by trench and parallel, at his leisure. The offer of dishonest gain and guilty pleasure makes the honest man more honest, and the pure man more pure. They raise his virtue to the height of towering indignation. The fair occasion, the safe opportunity, the tempting chance become the defeat and disgrace of the tempter. The honest and upright man does not wait until temptation has made its approaches and mounted its batteries on the last parallel.

But to the impure, the dishonest, the false-hearted, the corrupt, and the sensual, occasions come every day, and in every scene, and through every avenue of thought and imagination. He is prepared to capitulate before the first approach is commenced; and sends out the white flag when the enemy's advance comes in sight of his walls. He makes occasions; or, if opportunities come not, evil thoughts come, and he throws wide open the gates of his heart and welcomes those bad visitors, and entertains them with a lavish hospitality.

The business of the world absorbs, corrupts, and degrades one mind, while in another it feeds and nurses the noblest independence, integrity,

and generosity. Pleasure is a poison to some, and a healthful refreshment to others. To one, the world is a great harmony, like a noble strain of music with infinite modulations; to another, it is a huge factory, the clash and clang of whose machinery jars upon his ears and frets him to madness. Life is substantially

the same thing to all who partake of its lot. Yet some rise to virtue and glory; while others, undergoing the same discipline, and enjoying the same privileges, sink to shame and perdition.

Thorough, faithful, and honest endeavor to improve, is always successful, and the highest happiness. To sigh sentimentally over human misfortune, is fit only for the mind's childhood; and the mind's misery is chiefly its own fault; appointed, under the good Providence of God, as the punisher and corrector of its fault. In the long run, the mind will be happy, just in proportion to its fidelity and wisdom. When it is miserable, it has planted the thorns in its own path; it grasps them, and cries out in loud complaint; and that complaint is but the louder confession that the thorns which grew there, it planted.

A certain kind and degree of spirituality enter into the largest part of even the most ordinary life. You can carry on no business, without some faith in man. You cannot even dig in the ground, without a reliance on the unseen result. You cannot think or reason or even step, without confiding in the inward, spiritual principles of your nature. All the affections and bonds, and hopes and interests of life centre in the spiritual; and you know that if that central bond were broken, the world would rush to chaos.

Believe that there is a God; that He is our father; that He has a paternal interest in our welfare and improvement; that He has given us powers, by means of which we may escape from sin and ruin; that He has destined us to a future life of endless progress toward perfection and a knowledge of Himself - believe this, as every Mason should, and you can live calmly, endure patiently, labor resolutely, deny yourselves cheerfully, hope steadfastly, and be conquerors in the great struggle of life. Take away any one of these principles, and what remains for us? Say that there is no God; or no way opened for hope and reformation and triumph, no heaven to come, no rest for the weary, no home in the bosom of God for the afflicted and disconsolate soul; or that God is but an ugly blind Chance that stabs in the dark; or a somewhat that is, when attempted to be defined, a nowhat, emotionless, passionless, the Supreme Apathy to which all things, good and evil, are alike indifferent; or a jealous God who revengefully visits the sins of the fathers on the children, and when the fathers have eaten

sour grapes, sets the children's teeth on edge; an arbitrary supreme Will, that has made it right to be virtuous, and wrong to lie and steal, because IT pleased to make it so rather than otherwise, retaining the power to reverse the law; or a fickle, vacillating, inconstant Deity, or a cruel, bloodthirsty, savage Hebrew or Puritanic one; and we are but the sport of chance and the victims of despair; hapless wanderers upon the face of a desolate, forsaken, or accursed and hated earth; surrounded by darkness, struggling with obstacles, toiling for barren results and empty purposes, distracted with doubts, and misled by false gleams of light; wanderers with no way, no prospect, no home; doomed and deserted mariners on a dark and stormy sea, without compass or course, to whom no stars appear; tossing helmless upon the weltering, angry waves, with no blessed haven in the distance whose guiding-star invites us to its welcome rest.

The religious faith thus taught by Masonry is indispensable to the attainment of the great ends of life; and must therefore have been designed to be a part of it. We are made for this faith; and there must be something, somewhere, for us to believe in. We cannot grow healthfully, nor live happily, without it. It is therefore true. If we could cut off from any soul all the principles taught by Masonry, the faith in a God, in immortality, in virtue, in essential rectitude, that soul would sink into sin, misery,

darkness, and ruin. If we could cut off all sense of these truths, the man would sink at once to the grade of the animal.

No man can suffer and be patient, can struggle and conquer, can improve and be happy, otherwise than as the swine are, without conscience, without hope, without a reliance on a just, wise, and beneficent God. We must, of necessity, embrace the great truths taught by Masonry, and live by them, to live happily. "I put my trust in God," is the protest of Masonry against the belief in a cruel, angry, and revengeful God, to be feared and not revered by His creatures.

Society, in its great relations, is as much the creation of Heaven as is the system of the Universe. If that bond of gravitation that holds all worlds and systems together, were suddenly severed, the universe would fly into wild and boundless chaos. And if we were to sever all the moral bonds that hold society together; if we could cut off from it every conviction of Truth and Integrity, of an authority above it, and of a conscience within it, it would immediately rush to disorder and frightful anarchy and ruin.

The religion we teach is therefore as really a principle of things, and as certain and true, as gravitation.

Faith in moral principles, in virtue, and in God, is as necessary for the guidance of a man, as instinct is for the guidance of an animal. And therefore this faith, as a principle of man's nature, has a mission as truly authentic in God's Providence, as the principle of instinct. The pleasures of the soul, too, must depend on certain principles. They must recognize a soul, its properties and responsibilities, a conscience, and the sense of an authority above us; and these are the principles of faith. No man can suffer and be patient, can struggle and conquer, can improve and be happy, without conscience, without hope, without a reliance on a just, wise, and beneficent God. We must of necessity embrace the great truths taught by Masonry, and live by them, to live happily. Everything in the universe has fixed and certain laws and principles for its action;- the star in its orbit, the animal in its activity, the physical man in his functions. And he has likewise fixed and certain laws and principles as a spiritual being. His soul does not die for want of aliment or guidance. For the rational soul there is ample provision. From the lofty pine, rocked in the darkening tempest, the cry of the young raven is heard; and it would be most strange if there were no answer for the cry and call of the soul, tortured by want and sorrow and agony. The total rejection of all moral and religious belief would strike out a principle from human nature, as essential to it as gravitation to the stars, instinct to animal life, the circulation of the blood to the human body.

God has ordained that life shall be a social state. We are members of a civil community. The life of that community depends upon its moral condition. Public spirit, intelligence, uprightness, temperance, kindness, domestic purity, will make it a happy community, and give it prosperity and continuance. Wide-spread selfishness, dishonesty, intemperance, libertinism, corruption, and crime, will make it miserable, and bring about dissolution and speedy ruin. A whole people lives one life; one mighty heart heaves in its bosom; it is one great pulse of existence that throbs there. One stream of life flows there, with ten thousand intermingled branches and channels, through all the homes of human love. One sound as of many waters, a rapturous jubilee or a mournful sighing, comes up from the congregated dwellings of a whole nation.

The Public is no vague abstraction; nor should that which is done against that Public, against public interest, law, or virtue, press but lightly on the conscience. It is but a vast expansion of individual life; an ocean of tears, an atmosphere of sighs, or a great whole of joy and gladness. It suffers with the suffering of millions; it rejoices with the joy of millions. What a vast crime does he commit, - private man or public man, agent or contractor, legislator or magistrate, secretary or president,-who dares, with indignity and wrong, to strike the bosom of the Public Welfare, to encourage

venality and corruption, and shameful sale of the elective franchise, or of office; to sow dissension, and to weaken the bonds of amity that bind a Nation together! What a huge iniquity, he who, with vices like the daggers of a parricide, dares to pierce that mighty heart, in which the ocean of existence is flowing!

What an unequalled interest lies in the virtue of every one whom we love! In his virtue, nowhere but in his virtue, is garnered up the incomparable treasure. What care we for brother or friend, compared with what we care for his honor, his fidelity, his reputation, his kindness? How venerable is the rectitude of a parent! How sacred his reputation! No blight that can fall upon a child, is like a parent's dishonor. Heathen or Christian, every parent would have his child do well; and pours out upon him all the fullness of parental love, in the one desire that he may do well; that he may be worthy of his cares, and his freely bestowed pains; that he may walk in the way of honor and happiness. In that way he cannot walk one step without virtue. Such is life, in its relationships. A thousand ties embrace it, like the fine nerves of a delicate organization; like the strings of an instrument capable of sweet melodies, but easily put out of tune or broken, by rudeness, anger, and selfish indulgence.

If life could, by any process, be made insensible to pain and pleasure; if the human heart were hard as adamant, then avarice, ambition, and sensuality might channel out their paths in it, and make it their beaten way; and none would wonder or protest. If we could be patient under the load of a mere worldly life; if we could bear that burden as the beasts bear it; then, like beasts, we might bend all our thoughts to the earth; and no call from the great Heavens above us would startle us from our plodding and earthly course.

But we are not insensible brutes, who can refuse the call of reason and conscience. The soul is capable of remorse. When the great dispensations of life press down upon us, we weep, and suffer and sorrow. And sorrow and agony desire other companionships than worldliness and irreligion. We are not willing to bear those burdens of the heart, fear, anxiety, disappointment, and trouble, without any object or use. We are not willing to suffer, to be sick and afflicted, to have our days and months lost to comfort and joy, and overshadowed with calamity and grief, without advantage or compensation; to barter away the dearest treasures, the very sufferings, of the heart; to sell the life-blood from failing frame and fading cheek, our tears of bitterness and groans of anguish, for nothing. Human nature, frail, feeling, sensitive, and sorrowing, cannot bear to suffer for nought.

Everywhere, human life is a great and solemn dispensation. Man, suffering, enjoying, loving, hating, hoping, and fearing, chained to the earth and yet exploring the far recesses of the universe, has the power to commune with God and His angels. Around this great action of existence the curtains of Time are drawn; but there are openings through them which give us glimpses of eternity. God looks down upon this scene of human probation. The wise and the good in all ages have interposed for it with their teachings and their blood. Everything that exists around us, every movement in nature every counsel of Providence, every interposition of God, centres upon one point - the fidelity of man. And even if the ghosts of the departed and remembered could come at midnight through the barred doors of our dwellings, and the shrouded dead should glide through the aisles of our churches and sit in our Masonic Temples, their teachings would be no more eloquent and impressive than the Great realities of life; than those memories of misspent years, those ghosts of departed opportunities, that, pointing to our conscience and eternity cry continually in our ears, "Work while the day lasts! for the night of death cometh, in which no man can work."

There are no tokens of public mourning for the calamity of the soul. Men weep when the body dies; and when it is borne to its last rest, they follow

it with sad and mournful procession. But for the dying soul there is no open lamentation; for the lost soul there are no obsequies.

And yet the mind and soul of man have a value which nothing else has. They are worth a care which nothing else is worth; and to the single, solitary individual, they ought to possess an interest which nothing else possesses. The stored treasures of the heart, the unfathomable mines that are in the soul to be wrought, the broad and boundless realms of Thought, the freighted argosy of man's hopes and best affections, are brighter than gold and dearer than treasure.

And yet the mind is in reality little known or considered. It is all which man permanently is, his inward being, his divine energy, his immortal thought, his boundless capacity, his infinite aspiration; and nevertheless, few value it for what it is worth. Few see a brother-mind in others, through the rags with which poverty has clothed it, beneath the crushing burdens of life, amidst the close pressure of worldly troubles, wants and sorrows. Few acknowledge and cheer it in that humble blot, and feel that the nobility of earth, and the commencing glory of Heaven are there.

Men do not feel the worth of their own souls. They are proud of their mental powers; but the intrinsic, inner, infinite worth of their own minds they do not perceive. The poor man, admitted to a palace, feels, lofty and immortal being as he is, like a mere ordinary thing amid the splendors that surround him. He sees the carriage of wealth roll by him, and forgets the intrinsic and eternal dignity of his own mind in a poor and degrading envy, and feels as an humbler creature, because others are above him, not in mind, but in mensuration. Men respect themselves, according as they are more wealthy, higher in rank or office, loftier in the world's opinion, able to command more votes, more the favorites of the people or of Power.

The difference among men is not so much in their nature and intrinsic power, as in the faculty of communication. Some have the capacity of uttering and embodying in words their thoughts. All men, more or less, feel those thoughts. The glory of genius and the rapture of virtue, when rightly revealed, are diffused and shared among unnumbered minds. When eloquence and poetry speak; when those glorious arts, statuary, painting, and music, take audible or visible shape; when patriotism, charity, and virtue

virtue speak with a thrilling potency, the hearts of thousands glow with a kindred joy and ecstasy. If it were not so, there would be no eloquence; for eloquence is that to which other hearts respond; it is the faculty and power of making other hearts respond. No one is so low or degraded, as not sometimes to be touched with the beauty of goodness. No heart is made of materials so common, or even base, as not sometimes to respond, through every chord of it, to the call of honor, patriotism, generosity, and virtue. The poor African Slave will die for the master. or mistress, or in defence of the children, whom he loves. The poor, lost, scorned, abandoned, outcast woman will, without expectation of reward nurse those who are dying on every hand, utter strangers to her, with a contagious and horrid pestilence. The pickpocket will scale burning walls to rescue child or woman, unknown to him, from the ravenous flames.

Most glorious is this capacity! A power to commune with God and His Angels; a reflection of the Uncreated Light; a mirror that can collect and concentrate upon itself all the moral splendors of the Universe. It is the soul alone that gives any value to the things of this world. and it is only by raising the soul to its just elevation above all other things, that we can look rightly upon the purposes of this earth. No sceptre nor throne, nor structure of ages, nor broad empire, can compare with the wonders and grandeurs of a single thought. That alone, of all things that have been made, comprehends the Maker of all. That alone is the key which unlocks all the treasures of the Universe; the power that reigns over Space, Time, and Eternity. That, under God, is the Sovereign Dispenser to man of all

the blessings and glories that lie within the compass of possession, or the range of possibility. Virtue, Heaven, and Immortality exist not, nor ever will exist for us except as they exist and will exist, in the perception, feeling, and thought of the glorious mind.

My Brother, in the hope that you have listened to and understood the Instruction and Lecture of this Degree, and that you feel the dignity of your own nature and the vast capacities of your own soul for good or evil, I proceed briefly to communicate to you the remaining instruction of this Degree.

The Hebrew word, in the old Hebrew and Samaritan character, suspended in the East, over the five columns, is ADONAI, one of the names of God, usually translated Lord; and which the Hebrews, in reading, always substitute for the True Name, which is for them ineffable.

The five columns, in the five different orders of architecture, are emblematical to us of the five principal divisions of the Ancient and Accepted Scottish Rite:

1. - The Tuscan, of the three blue Degrees, or the primitive Masonry.
2. - The Doric, of the ineffable Degrees, from the, fourth to the fourteenth, inclusive.
3. - The Ionic, of the fifteenth and sixteenth, or second temple Degrees.
4. - The Corinthian, of the seventeenth and eighteenth Degrees, or those of the new law.
5. - The Composite, of the philosophical and chivalric Degrees intermingled, from the nineteenth to the thirty-second, inclusive.

The North Star, always fixed and immutable for us, represents the point in the centre of the circle, or the Deity in the centre of the Universe. It is the especial symbol of duty and of faith. To it, and the seven that continually revolve around it, mystical meanings are attached, which you will learn hereafter, if you should be permitted to advance, when you are made acquainted with the philosophical doctrines of the Hebrews.

The Morning Star, rising in the East, Jupiter, called by the Hebrews Tsadōc or Tsydyk, Just, is an emblem to us of the ever approaching dawn of perfection and Masonic light.

The three great lights of the Lodge are symbols to us of the Power, Wisdom, and Beneficence of the Deity. They are also symbols of the first three Sephiroth, or Emanations of the Deity, according to the Kabbalah, Kether, the omnipotent divine will; Chochmah, the divine intellectual power to generate thought, and Binah, the divine intellectual capacity to produce it - the two latter, usually translated Wisdom and Understanding, being the active and the passive, the positive and the negative, which we do not yet endeavor to explain to you. They are the columns Jachin and Boaz, that stand at the entrance to the Masonic Temple. In another aspect of this Degree, the Chief of the Architects [, Rab Banaim,] symbolizes the constitutional executive head and chief of a free government; and the Degree teaches us that no free government can long endure, when the people cease

to select for their magistrates the best and the wisest of their statesmen; when, passing these by, they permit factions or sordid interests to select for them the small, the low, the ignoble, and the obscure, and into such hands commit the country's destinies. There is, after all, a "divine right" to govern; and it is vested in the ablest, wisest, best, of every nation.

"Counsel is mine, and sound wisdom: I am understanding: I am power: by me kings do reign, and princes decree justice; by me princes rule, and nobles, even all the magistrates of the earth."

For the present, my Brother, let this suffice. We welcome you among us, to this peaceful retreat of virtue, to a participation in our privileges, to a share in our joys and our sorrows.

XIII. ROYAL ARCH OF SOLOMON.

WHETHER the legend and history of this Degree are historically true, or but an allegory, containing in itself a deeper truth and a profounder meaning, we shall not now debate. If it be but a legendary myth, you must find out for yourself what it means. It is certain that the word which the Hebrews are not now permitted to pronounce was in common use by Abraham, Lot, Isaac, Jacob, Laban, Rebecca, and even among tribes foreign to the Hebrews, before the time of Moses; and that it recurs a hundred times in the lyrical effusions of David and other Hebrew poets. We know that for many centuries the Hebrews have been forbidden to pronounce the Sacred Name; that wherever it occurs, they have for ages read the word Adonai instead; and that under it, when the masoretic points, which represent the vowels, came to be used, they placed those which belonged to the latter word. The possession of the true pronunciation was deemed to confer on him who had it extraordinary and supernatural powers; and the Word itself, worn upon the person, was regarded as an amulet, a protection against personal danger, sickness, and evil spirits. We know that all this was a vain superstition, natural to a rude people, necessarily disappearing as the intellect of man became enlightened; and wholly unworthy of a Mason.

It is noticeable that this notion of the sanctity of the Divine Name or Creative Word was common to all the ancient nations. The Sacred Word HOM was supposed by the ancient Persians (who were among the earliest emigrants from Northern India) to be pregnant with a mysterious power; and they taught that by its utterance the world was created. In India it was forbidden to pronounce the word AUM or OM, the Sacred Name of the One Deity, manifested as Brahma, Vishna, and Seeva.

These superstitious notions in regard to the efficacy of the Word, and the prohibition against pronouncing it, could, being errors, have formed no part of the pure primitive religion, or of the esoteric doctrine taught by Moses, and the full knowledge of which was confined to the Initiates; unless the whole was but an ingenious invention for the concealment of some other Name or truth, the interpretation and meaning whereof was made known only to the select few. If so, the common notions in regard to the Word grew up in the minds of the people, like other errors and fables among all the ancient nations, out of original truths and symbols and allegories misunderstood. So it has always been that allegories, intended as vehicles of truth, to be understood by the sages, have become or bred errors, by being literally accepted.

It is true, that before the masoretic points were invented (which was after the beginning of the Christian era), the pronunciation of a word in the Hebrew language could not be known from the characters in which it was written. It was, therefore, possible for that of the name of the Deity to have been forgotten and lost. It is certain that its true pronunciation is not that represented by the word Jehovah; and therefore that that is not the true name of Deity, nor the Ineffable Word.

The ancient symbols and allegories always had more than one interpretation. They always had a double meaning, and sometimes more than two, one serving as the envelope of the other. Thus the pronunciation of the word was a symbol; and that pronunciation and the word itself were lost, when the knowledge of the true nature and attributes of God faded out of the minds of the Jewish people. That is one interpretation - true, but

not the inner and profoundest one.

Men were figuratively said to forget the name of God, when they lost that knowledge, and worshipped the heathen deities, and burned incense to them on the high places, and passed their children through the fire to Moloch.

Thus the attempts of the ancient Israelites and of the Initiates to ascertain the True Name of the Deity, and its pronounciation, and the loss of the True Word, are an allegory, in which are represented the general ignorance of the true nature and attributes of God, the proneness of the people of Judah and Israel to worship other deities, and the low and erroneous and dishonoring notions of the Grand Architect of the Universe, which all shared except a few favored persons; for even Solomon built altars and sacrificed to Astarat, the goddess of the Tsidumm, and Malcüm, the Aamünite god, and built high places for Kamüs, the Moabite deity, and Malec the god of the Beni-Aamün. The true nature of God was unknown to them, like His name; and they worshipped the calves of Jeroboam, as in the desert they did that made for them by Aarün.

The mass of the Hebrews did not believe in the existence of one only God until a late period in their history. Their early and popular ideas of the Deity were singularly low and unworthy. Even while Moses was receiving the law upon Mount Sinai, they forced Aarün to make them an image of the Egyptian god Apis, and fell down and adored it. They were ever ready to return to the worship of the gods of the Mitzraim; and soon after the death of Joshua they became devout worshippers of the false gods of all the surrounding nations. "Ye have borne," Amos, the prophet, said to them, speaking of their forty years' journeying in the desert, under Moses, "the tabernacle of your Malec and Kaiün your idols, the star of your god, which ye made to yourselves."

Among them, as among other nations, the conceptions of God formed by individuals varied according to their intellectual and spiritual capacities; poor and imperfect, and investing God with the commonest and coarsest attributes of humanity, among the ignorant and coarse; pure and lofty among the virtuous and richly gifted. These conceptions gradually improved and became purified and ennobled, as the nation advanced in civilization - being lowest in the historical books, amended in the prophetic writings, and reaching their highest elevation among the poets.

Among all the ancient nations there was one faith and one idea of Deity for the enlightened, intelligent, and educated, and another for the common people. To this rule the Hebrews were no exception. Yehovah, to the mass of the people, was like the gods of the nations around them, except that he was the peculiar God, first of the family of Abraham, of that of Isaac, and of that of Jacob, and afterward the National God; and, as they believed, more powerful than the other gods of the same nature worshipped

by their neighbors - "Who among the Baalim is like unto thee, O Yehovah?" - expressed their whole creed.

The Deity of the early Hebrews talked to Adam and Eve in the garden of delight, as he walked in it in the cool of the day; he conversed with Kayin; he sat and ate with Abraham in his tent; that patriarch required a visible token, before he would believe in his positive promise; he permitted Abraham to expostulate with him, and to induce him to change his first determination in regard to Sodom; he wrestled with Jacob; he showed Moses his person, though not his face; he dictated the minutest police regulations and the dimensions of the tabernacle and its furniture, to the Israelites; he insisted on and delighted in sacrifices and burnt-offerings; he was angry, jealous, and revengeful, as well as wavering and irresolute; he allowed Moses to reason him out of his fixed resolution utterly to destroy his people; he commanded the performance of the most shocking and hideous acts of cruelty and barbarity. He hardened the heart of Pharaoh;

he repented of the evil that he had said he would do unto the people of Nineveh; and he did it not, to the disgust and anger of Jonah.

Such were the popular notions of the Deity; and either the priests had none better, or took little trouble to correct these notions; or the popular intellect was not enough enlarged to enable them to entertain any higher conceptions of the Almighty.

But such were not the ideas of the intellectual and enlightened few among the Hebrews. It is certain that they possessed a knowledge of the true nature and attributes of God; as the same class of men did among the other nations - Zoroaster, Menu, Confucius, Socrates, and Plato. But their doctrines on this subject were esoteric; they did not communicate them to the people at large, but only to a favored few; and as they were communicated in Egypt and India, in Persia and Phoenicia, in Greece and Samothrace, in the greater mysteries, to the Initiates.

The communication of this knowledge and other secrets, some of which are perhaps lost, constituted, under other names, what we now call Masonry, or Free or Frank-Masonry. That knowledge was, in one sense, the Lost Word, which was made known to the Grand Elect, Perfect, and Sublime Masons. It would be folly to pretend that the forms of Masonry were the same in those ages as they are now. The present name of the Order, and its titles, and the names of the Degrees now in use, were not then known.

Even Blue Masonry cannot trace back its authentic history, with its present Degrees, further than the year 1700, if so far. But, by whatever name it was known in this or the other country, Masonry existed as it now exists, the same in spirit and at heart, not only when Solomon builded the temple, but centuries before - before even the first colonies emigrated into Southern India, Persia, and Egypt, from the cradle of the human race.

The Supreme, Self-existent, Eternal, All-wise, All-powerful, Infinitely Good, Pitying, Beneficent, and Merciful Creator and Preserver of the Universe was the same, by whatever name he was called, to the intellectual and enlightened men of all nations. The name was nothing, if not a symbol and representative hieroglyph of his nature and attributes. The name AL represented his remoteness above men, his inaccessibility; BAL and BALA, his might; ALOHIM, his various potencies; IHUH, existence and the generation of things. None of his names, among the Orientals, were the symbols of a divinely infinite love and tenderness, and all-embracing mercy. As MOLOCH or MALEK he was but an omnipotent monarch, a tremendous and irresponsible Will; as ADONAI, only an arbitrary LORD and Master; as AL Shadaï, potent and a DESTROYER.

To communicate true and correct ideas in respect of the Deity was one chief object of the mysteries. In them, Khürüm the King, and Khürüm the Master, obtained their knowledge of him and his attributes; and in them that knowledge was taught to Moses and Pythagoras.

Wherefore nothing forbids you to consider the whole legend of this Degree, like that of the Master's, an allegory, representing the perpetuation of the knowledge of the True God in the sanctuaries of initiation. By the subterranean vaults you may understand the places of initiation, which in the ancient ceremonies were generally under ground.

The Temple of Solomon presented a symbolic image of the Universe; and resembled, in its arrangements and furniture, all the temples of the ancient nations that practised the mysteries. The system of numbers was intimately connected with their religions and worship, and has come down to us in Masonry; though the esoteric meaning with which the numbers used by us are pregnant is unknown to the vast majority of those who use them. Those numbers were especially employed that had a reference to the Deity, represented his attributes, or figured in the frame-work of the world, in time and space, and formed more or less the bases of that frame-work. These were universally regarded as sacred, being the expression of order and intelligence, the utterances of Divinity

Himself.

The Holy of Holies of the Temple formed a cube; in which, drawn on a plane surface, there are $4 + 3 + 2 = 9$ lines visible, and three sides or faces. It corresponded with the number four, by which the ancients presented Nature, it being the number of substances or corporeal forms, and of the elements, the cardinal points and seasons, and the secondary colors. The number three everywhere represented the Supreme Being. Hence the name of the Deity, engraven upon the triangular plate, and that sunken into the cube of agate, taught the ancient Mason, and teaches us, that the true knowledge of God, of His nature and His attributes is written by Him upon the leaves of the great Book of Universal Nature, and may be read there by all who are endowed with the requisite amount of intellect and intelligence. This knowledge of God, so written there, and of which Masonry has in all ages been the interpreter, is the Master Mason's Word. Within the Temple, all the arrangements were mystically and symbolically connected with the same system. The vault or ceiling, starred like the firmament, was supported by twelve columns, representing the twelve months of the year. The border that ran around the columns represented the zodiac, and one of the twelve celestial signs was appropriated to each column. The brazen sea was supported by twelve oxen, three looking to each cardinal point of the compass.

And so in our day every Masonic Lodge represents the Universe. Each extends, we are told, from the rising to the setting sun, from the South to the North, from the surface of the Earth to the Heavens, and from the same to the centre of the globe. In it are represented the sun, moon, and stars; three great torches in the East, West, and South, forming a triangle, give it light: and, like the Delta or Triangle suspended in the East, and inclosing the Ineffable Name, indicate, by the mathematical equality of the angles and sides, the beautiful and harmonious proportions which govern in the aggregate and details of the Universe; while those sides and angles represent, by their number, three, the Trinity of Power, Wisdom, and Harmony, which presided at the building of this marvellous work. These three great lights also represent the great mystery of the three principles, of creation, dissolution or destruction, and reproduction or regeneration, consecrated by all creeds in their numerous Trinities.

The luminous pedestal, lighted by the perpetual flame within, is a symbol of that light of Reason, given by God to man, by which he is enabled to read in the Book of Nature the record of the thought, the revelation of the attributes of the Deity.

The three Masters, Adoniram, Joabert, and Stolkin, are types of the True Mason, who seeks for knowledge from pure motives, and that he may be the better enabled to serve and benefit his fellow-men; while the discontented and presumptuous Masters who were buried in the ruins of the arches represent those who strive to acquire it for unholy purposes, to gain power over their fellows, to gratify their pride, their vanity, or their ambition.

The Lion that guarded the Ark and held in his mouth the key wherewith to open it, figuratively represents Solomon, the Lion of the Tribe of Judah, who preserved and communicated the key to the true knowledge of God, of His laws, and of the profound mysteries of the moral and physical Universe.

ENOCH [Khanōc], we are told, walked with God three hundred years, after reaching the age of sixty-five - "walked with God, and he was no more, for God had taken him." His name signified in the Hebrew, INITIATE or INITIATOR. The legend of the columns, of granite and brass or bronze, erected by him, is probably symbolical. That of bronze, which survived the flood, is supposed to symbolize the mysteries, of which Masonry is the legitimate successor - from the earliest times the custodian and depository of the great philosophical and religious truths, unknown to the world at large, and handed down from age to age by an unbroken current of tradition, embodied in symbols, emblems, and allegories.

The legend of this Degree is thus, partially, interpreted. It is of little importance whether it is in anywise historical. For its value consists in the lessons which it inculcates, and the duties which it prescribes to those who receive it. The parables and allegories of the Scriptures are not less valuable than history. Nay, they are more so, because ancient history is little instructive, and truths are concealed in and symbolized by the legend and the myth.

There are profounder meanings concealed in the symbols of this Degree, connected with the philosophical system of the Hebrew Kabalists, which you will learn hereafter, if you should be so fortunate as to advance. They are unfolded in the higher Degrees. The lion [Arai, Araiah, which also means the altar] still holds in his mouth the key of the enigma of the sphynx.

But there is one application of this Degree, that you are now entitled to know; and which, remembering that Khürüm, the Master, is the symbol of human freedom, you would probably discover for yourself.

It is not enough for a people to gain its liberty. It must secure it. It must not intrust it to the keeping, or hold it at the pleasure, of any one man. The keystone of the Royal Arch of the great Temple of Liberty is a fundamental law, charter, or constitution; the expression of the fixed habits of thought of the people, embodied in a written instrument, or the result of the slow accretions and the consolidation of centuries; the same in war as in peace; that cannot be hastily changed, nor be violated with impunity, but is sacred, like the Ark of the Covenant of God, which none could touch and live.

A permanent constitution, rooted in the affections, expressing the will and judgment, and built upon the instincts and settled habits of thought of the people, with an independent judiciary, an elective legislature of two branches, an executive responsible to the people, and the right of trial by jury, will guarantee the liberties of a people, if it be virtuous and temperate, without luxury, and without the lust of conquest and dominion, and the follies of visionary theories of impossible perfection.

Masonry teaches its Initiates that the pursuits and occupations of this life, its activity, care, and ingenuity, the predestined developments of the nature given us by God, tend to promote His great design, in making the world; and are not at war with the great purpose of life. It teaches that everything is beautiful in its time, in its place, in its appointed office; that everything which man is put to do, if rightly and faithfully done, naturally helps to work out his salvation; that if he obeys the genuine principles of his calling, he will be a good man: and that it is only by neglect and nonperformance of the task set for him by Heaven, by wandering into idle dissipation, or by violating their beneficent and lofty spirit, that he becomes a bad man. The appointed action of life is the great training of Providence; and if man yields himself

to it, he will need neither churches nor ordinances, except for the expression of his religious homage and gratitude.

For there is a religion of toil. It is not all drudgery, a mere stretching of the limbs and straining of the sinews to tasks. It has a meaning and an intent. A living heart pours life-blood into the toiling arm; and warm affections inspire and mingle with man's labors. They are the home affections. Labor toils a-field, or plies its task in cities, or urges the keels of commerce over wide oceans; but home is its centre; and thither it ever goes with its earnings, with the means of support and comfort for others; offerings sacred to the thought of every true man, as a sacrifice at a golden shrine. Many faults there are amidst the toils of life; many harsh and hasty words are uttered; but still the toils go on, weary and hard and exasperating as they often are. For in that home is age or sickness, or helpless infancy, or gentle childhood, or feeble woman, that must not want. If man had no other than mere selfish impulses, the scene of labor which we behold around us would not exist.

The advocate who fairly and honestly presents his case, with feeling of true self-respect, honor, and conscience, to help the tribunal on towards the right conclusion, with a conviction that God's justice reigns there, is acting a religious part, leading that day religious life; or else right and justice are no part of religion. Whether, during all that day, he has once appealed, in form or in terms, to his conscience, or not; whether he has once spoken of religion and God, or not; if there has been the inward purpose, the conscious intent and desire, that sacred justice should triumph, he has that day led a good and religious life, and made most a essential contribution to that religion of life and of society, the cause of equity between man and man, and of truth and right action in the world. Books, to be of religious tendency in the Masonic sense, need not be books of sermons, of pious exercises, or of prayers. Whatever inculcates pure, noble, and patriotic sentiments, or touches the heart with the beauty of virtue, and the excellence of an upright life, accords with the religion of Masonry, and is the Gospel of literature and art. That Gospel is preached from many a book and painting, from many a poem and fiction, and review and newspaper; and it is a painful error and miserable narrowness, not to recognize these wide-spread agencies of Heaven's providing; not to see and welcome these many-handed coadjutors, to the great and good cause. The oracles of God do not speak from the pulpit alone.

There is also a religion of society. In business, there is much more than sale, exchange, price, payment; for there is the sacred faith of man in man. When we repose perfect confidence in the integrity of another; when we feel that he will not swerve from the right, frank, straightforward, conscientious course, for any temptation; his integrity and conscientiousness are the image of God to us; and when we believe in it, it is as great and generous an act, as when we believe in the rectitude of the Deity.

In gay assemblies for amusement, the good affections of life gush and mingle. If they did not, these gathering-places would be as dreary and repulsive as the caves and dens of outlaws and robbers. When friends meet, and hands are warmly pressed, and the eye kindles and the countenance is suffused with gladness, there is a religion between their hearts; and each loves and worships the True and Good that is in the other. It is not policy, or self-interest, or selfishness that spreads such a charm around that meeting, but the halo of bright and beautiful affection. The same splendor of kindly liking, and affectionate regard, shines like the soft overarching sky, over all the world; over all places where men meet, and walk or toil together; not over lovers' bowers and marriage-altars alone, not over the homes of purity and tenderness alone; but over all tilled fields, and busy workshops, and dusty highways, and paved streets. There is not a worn stone upon the sidewalks, but has been the altar of such offerings of mutual kindness; nor a wooden pillar or iron railing against which hearts beating with affection have not leaned. How many soever other elements there are in the stream of life flowing through these channels, that is surely here and everywhere; honest, heartfelt, disinterested, inexpressible affection.

Every Masonic Lodge is a temple of religion; and its teachings are instruction in religion. For here are inculcated disinterestedness, affection, toleration, devotedness, patriotism, truth, a generous sympathy with those who suffer and mourn, pity for the fallen, mercy for the erring, relief for those in want, Faith, Hope, and Charity. Here we meet as brethren, to learn to know and love each other. Here we greet each other gladly, are lenient to each other's faults, regardful of each other's feelings, ready to relieve

each other's wants. This is the true religion revealed to the ancient patriarchs; which Masonry has taught for many centuries, and which it will continue to teach as long as time endures. If unworthy passions, or selfish, bitter, or revengeful feelings, contempt, dislike, hatred, enter here,

they are intruders and not welcome, strangers uninvited, and not guests. Certainly there are many evils and bad passions, and much hate and contempt and unkindness everywhere in the world. We cannot refuse to see the evil -that is in life. But all is not evil. We still see God in the world. There is good amidst the evil. The hand of mercy leads wealth to the hovels of poverty and sorrow. Truth and simplicity live amid many wiles and sophistries. There are good hearts underneath gay robes, and under tattered garments also.

Love clasps the hand of love, amid all the envyings and distractions of showy competition; fidelity, pity, and sympathy hold the long night-watch by the bedside of the suffering neighbor, amidst the surrounding poverty and squalid misery. Devoted men go from city to city to nurse those smitten down by the terrible pestilence that renews at intervals its mysterious marches. Women well-born and delicately nurtured nursed the wounded soldiers in hospitals, before it became fashionable to do so; and even poor lost women, whom God alone loves and pities, tend the plaguestricken with a patient and generous heroism. Masonry and its kindred Orders teach men to love each other, feed the hungry, clothe the naked, comfort the sick, and bury the friendless dead. Everywhere God finds and blesses the kindly office, the pitying thought, and the loving heart.

There is an element of good in all men's lawful pursuits and a divine spirit breathing in all their lawful affections. The ground on which they tread is holy ground. There is a natural religion of life, answering, with however many a broken tone, to the religion of nature. There is a beauty and glory in Humanity., in man, answering, with however many a mingling shade, to the loveliness of soft landscapes and swelling hills, and the wondrous Men may be virtuous, self-improving, and religious in their employments. Precisely for that, those employments were made. All their social relations, friendship, love, the ties of family, were made to be holy. They may be religious, not by a kind of protest

and resistance against their several vocations; but by conformity to their true spirit. Those vocations do not exclude religion; but demand it, for their own perfection. They may be religious laborers, whether in field or factory; religious physicians, lawyers, sculptors, poets, painters, and musicians. They may be religious in all the toils and in all the amusements of life.

Their life may be a religion; the broad earth its altar; its incense the very breath of life; its fires ever kindled by the brightness of Heaven.

Bound up with our poor, frail life, is the mighty thought that spurns the narrow span of all visible existence. Ever the soul reaches outward, and asks for freedom. It looks forth from the narrow and grated windows of sense, upon the wide immeasurable creation; it knows that around it and beyond it lie outstretched the infinite and everlasting paths.

Everything within us and without us ought to stir our minds to admiration and wonder. We are a mystery encompassed with mysteries. The connection of mind with matter is a mystery; the wonderful telegraphic communication between the brain and every part of the body, the power and action of the will. Every familiar step is more than a story in a land of enchantment. The power of movement is as mysterious as the power of thought. Memory, and dreams that are the indistinct echoes of dead memories are alike inexplicable. Universal harmony springs from infinite complication. The momentum of every step we take in our dwelling contributes in part to the order of the Universe. We are connected by ties of thought, and even of matter and its forces, with the whole boundless Universe and all the past and coming generations of men.

The humblest object beneath our eye as completely defies our scrutiny as the economy of the most distant star. Every leaf and every blade of grass holds within itself secrets which no human penetration will ever fathom. No man can tell what is its principle of life. No man can know what his power of secretion is. Both are inscrutable mysteries. Wherever we place our hand we lay it upon the locked bosom of mystery. Step where we will, we

tread upon wonders. The sea-sands, the clods of the field, the water-worn pebbles on the hills, the rude masses of rock, are traced over and over, in every direction, with a handwriting older and more significant and sublime than all the ancient ruins, and all the overthrown and buried cities that past generations

have left upon the earth; for it is the handwriting of the Almighty.

A Mason's great business with life is to read the book of its teaching; to find that life is not the doing of drudgeries, but the hearing of oracles. The old mythology is but a leaf in that book; for it peopled the world with spiritual natures; and science, many-leaved, still spreads before us the same tale of wonder.

We shall be just as happy hereafter, as we are pure and upright, and no more, just as happy as our character prepares us to be, and no more. Our moral, like our mental character, is not formed in a moment; it is the habit of our minds; the result of many thoughts and feelings and efforts, bound together by many natural and strong ties. The great law of Retribution is, that all coming experience is to be affected by every present feeling; every future moment of being must answer for every present moment; one moment, sacrificed to vice, or lost to improvement, is forever sacrificed and lost; an hour's delay to enter the right path, is to put us back so far, in the everlasting pursuit of happiness; and every sin, even of the best men, is to be thus answered for, if not according to the full measure of its ill-desert, yet according to a rule of unbending rectitude and impartiality.

The law of retribution presses upon every man, whether he thinks of it or not. It pursues him through all the courses of life, with a step that never falters nor tires, and with an eye that never sleeps. If it were not so, God's government would not be impartial; there would be no discrimination; no moral dominion; no light shed upon the mysteries of Providence.

Whatsoever a man soweth, that, and not something else, shall he reap.

That which we are doing, good or evil, grave or gay, that which we do today and shall do to-morrow; each thought, each feeling, each action, each event; every passing hour, every breathing moment; all are contributing to form the character according to which we are to be judged. Every particle of influence that goes to form that aggregate, - our character, - will, in that future scrutiny, be sifted out from the mass; and, particle by particle, with ages perhaps intervening, fall a distinct contribution to the sum of our joys or woes. Thus every idle word and idle hour will give answer in the judgment.

Let us take care, therefore, what we sow. An evil temptation comes upon us; the opportunity of unrighteous gain, or of unhallowed indulgence, either in the sphere of business or pleasure, of society or solitude. We yield; and plant a seed of bitterness and sorrow. To-morrow it will threaten discovery. Agitated and alarmed, we cover the sin, and bury it deep in falsehood and hypocrisy. In the bosom where it lies concealed, in the fertile soil of kindred vices, that sin dies not, but thrives and grows; and other and still other germs of evil gather around the accursed root; until, from that single seed of corruption, there springs up in the soul all that is horrible in habitual lying, knavery, or vice. Loathingly, often, we take each downward step; but a frightful power urges us onward; and the hell of debt, disease, ignominy, or remorse gathers its shadows around. Our steps even on earth; and are yet but the beginnings of sorrows. The evil deed may be done in a single moment; but conscience never dies, memory never sleeps; guilt never can become innocence; and remorse can never whisper peace.

Beware, thou who art tempted to evil! Beware what thou layest up for the future! Beware what thou layest up in the archives of eternity! Wrong not thy neighbor! lest the thought of him thou injurest, and who suffers by thy act, be to thee a pang which years will not deprive of its bitterness! Break not into the house of innocence, to rifle it of its treasure; lest when many years have passed over thee, the moan of its distress may not have died

away from thine ear! Build not the desolate throne of ambition in thy heart; nor be busy with devices, and circumventings, and selfish schemings; lest desolation and loneliness be on thy path, as it stretches into the long futurity! Live not a useless, an impious, or an injurious life! for bound up with that life is the immutable principle of an endless retribution, and elements of God's creating, which will never spend their force, but continue ever to unfold with the ages of eternity. Be not deceived! God has formed thy nature, thus to answer to the future. His law can never be abrogated, nor His justice eluded; and forever and ever it will be true, that "Whatsoever a man soweth, that also he shall reap."

XIV. GRAND ELECT, PERFECT, AND SUBLIME MASON.

[Perfect Elu.]

It is for each individual Mason to discover the secret of Masonry, by reflection upon its symbols and a wise consideration and analysis of what is said and done in the work. Masonry does not inculcate her truths. She states them, once and briefly; or hints them, perhaps, darkly; or interposes a cloud between them and eyes that would be dazzled by them. "Seek, and ye shall find," knowledge and the truth.

The practical object of Masonry is the physical and moral amelioration and the intellectual and spiritual improvement of individuals and society. Neither can be effected, except by the dissemination of truth. It is falsehood in doctrines and fallacy in principles, to which most of the miseries of men and the misfortunes of nations are owing. Public opinion is rarely right on any point; and there are and always will be important truths to be substituted in that opinion in the place of many errors and absurd and injurious prejudices. There are few truths that public opinion has not at some time hated and persecuted as heresies; and few errors that have not at some time seemed to it truths radiant from the immediate presence of God. There are moral maladies, also, of man and society, the treatment of which requires not only boldness, but also, and more, prudence and discretion; since they are more the fruit of false and pernicious doctrines, moral, political, and religious, than of vicious inclinations.

Much of the Masonic secret manifests itself, without speech revealing it to him who even partially comprehends all the Degrees in proportion as he receives them; and particularly to those who advance to the highest Degrees of the Ancient and Accepted Scottish Rite. That Rite raises a corner of the veil, even in the Degree of Apprentice; for it there declares that Masonry is a worship.

Masonry labors to improve the social order by enlightening men's minds, warming their hearts with the love of the good, inspiring them with the great principle of human fraternity, and requiring of its disciples that their language and actions shall conform to that principle, that they shall enlighten each other, con-

trol their passions, abhor vice, and pity the vicious man as one afflicted with a deplorable malady.

It is the universal, eternal, immutable religion, such as God planted it in the heart of universal humanity. No creed has ever been long-lived that was not built on this foundation. It is the base, and they are the superstructure. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "Is not this the fast that I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ?" The ministers of this religion are all Masons who comprehend it and are devoted to it; its sacrifices to God are good works, the sacrifices of the base and disorderly passions, the offering up of self-interest on the altar of humanity, and perpetual efforts to attain to all the moral perfection of which man is capable.

To make honor and duty the steady beacon-lights that shall guide your life-vessel over the stormy seas of time; to do that which it is right to do, not because it will insure you success, or bring with it a reward, or gain the applause of men, or be "the best policy," more prudent or more advisable; but because it is right, and therefore ought to be done; to war incessantly against error, intolerance, ignorance, and vice, and yet to pity those who err, to be tolerant even of intolerance, to teach the ignorant, and to labor to reclaim the vicious, are some of the duties of a Mason. A good Mason is one that can look upon death, and see its face with the same countenance with which he hears its story; that can endure all the labors of his life with his soul supporting his body, that can equally despise riches when he hath them and when he hath them not; that is, not sadder if they are in his neighbor's exchequer, nor more lifted up if they shine around about his own walls; one that is not moved with good fortune coming to him, nor going from him; that can look upon another man's lands with equanimity and pleasure, as if they were his own; and yet look upon his own, and use them too, just as if they were another man's; that neither spends his goods prodigally and foolishly, nor yet keeps them avariciously and like a miser; that weighs not benefits by weight and number, but by the mind and circumstances of him who confers them; that never thinks his charity expensive, if a worthy person be the receiver; that does nothing for opinion's sake, but everything for conscience, being as careful of his thoughts as of his acting in markets and theatres, and in as much awe of himself as of a whole assembly; that is, bountiful and cheerful to his friends, and charitable and apt to forgive his enemies; that loves his country, consults its honor, and obeys its laws, and desires and endeavors nothing more than that he may do his duty and honor God. And such a Mason may reckon his life to be the life of a man, and compute his months, not by the course of the sun, but by the zodiac and circle of his virtues.

The whole world is but one republic, of which each nation is a family, and every individual a child. Masonry, not in anywise derogating from the differing duties which the diversity of states requires, tends to create a new people, which, composed of men of many nations and tongues, shall all be bound together by the bonds of science, morality, and virtue.

Essentially philanthropic, philosophical, and progressive, it has for the basis of its dogma a firm belief in the existence of God and his providence, and of the immortality of the soul; for its object, the dissemination of moral, political, philosophical, and

religious truth, and the practice of all the virtues. In every age, its device has been, "Liberty, Equality, Fraternity," with constitutional government, law, order, discipline, and subordination to legitimate authority--government and not anarchy. But it is neither a political party nor a religious sect. It braces all parties and all sects, to form from among them all a vast fraternal association. It recognizes the dignity of human nature, and man's right to such freedom as he is fitted for; and it knows nothing that should place one man below another, except ignorance, debasement, and crime, and the necessity of subordination to lawful will and authority.

It is philanthropic; for it recognizes the great truth that all men are of the same origin, have common interests, and should co-operate together to the same end.

Therefore it teaches its members to love one another, to give to each other mutual assistance and support in all the circumstances of life, to share each other's pains and sorrows, as well as their joys and pleasures; to guard the reputations, respect the opinions, and be perfectly tolerant of the errors, of each other, in matters of faith and beliefs.

It is philosophical because it teaches the great Truths concerning the nature and existence of one Supreme Deity, and the existence and immortality of the soul. It revives the Academy of Plato and the wise teachings of Socrates. It reiterates the maxims of Pythagoras, Confucius, and Zoroaster, and reverentially enforces the sublime lessons of Him who died upon the Cross. The ancients thought that universal humanity acted under the influence of two opposing Principles, the Good and the Evil: of which the Good urged men toward Truth, Independence, and Devotedness and the Evil toward Falsehood, Servility, and Selfishness. Masonry represents the Good Principle and constantly wars against the evil one. It is the Hercules, the Osiris, the Apollo, the Mithras, and the Ormuzd, at everlasting and deadly feud with the demons of ignorance, brutality, baseness, falsehood, slavishness of soul, intolerance, superstition, tyranny, meanness, the insolence of wealth, and bigotry.

When despotism and superstition, twin-powers of evil and darkness, reigned everywhere and seemed invincible and immortal, it invented, to avoid persecution, the mysteries, that is to say, the allegory, the symbol, and the emblem, and transmitted its doctrines by the secret mode of initiation. Now, retaining its ancient symbols, and in part its ancient ceremonies, it displays in every civilized country its banner, on which in letters of living light its great principles are written; and it smiles at the puny efforts of kings and popes to crush it out by excommunication and interdiction.

Man's views in regard to God, will contain only so much positive truth as the human mind is capable of receiving; whether that truth is attained by the exercise of reason, or communicated by revelation. It must necessarily be both limited and alloyed, to bring it within the competence of finite human intelligence. Being finite, we can form no correct or adequate idea of the Infinite; being material, we can form no clear conception of the Spiritual. We do believe in and know the infinity of Space and Time, and the spirituality of the Soul; but the idea of that infinity and spirituality eludes us. Even Omnipotence cannot infuse infinite conceptions into finite minds; nor can God, without first entirely changing the conditions of our being, pour a complete and full knowledge of His own nature and attributes into the narrow capacity of a human soul. Human intelligence could not grasp

it, nor human language express it. The visible is, necessarily, the measure of the invisible.

The consciousness of the individual reveals itself alone. His knowledge cannot pass beyond the limits of his own being. His conceptions of other things and other beings are only his conceptions. They are not those things or beings themselves. The living principle of a living Universe must be INFINITE; while all our ideas and conceptions are finite, and applicable only to finite beings. The Deity is thus not an object of knowledge, but of faith; not to be approached by the understanding, but by the moral sense; not to be conceived, but to be felt. All attempts to embrace the Infinite in the conception of the Finite are, and must be only accommodations to the frailty of man. Shrouded from human comprehension in an obscurity from which a chastened imagination is awed back, and Thought retreats in conscious weakness, the Divine Nature is a theme on which man is little entitled to dogmatize. Here the philosophic Intellect becomes most painfully aware of its own insufficiency.

And yet it is here that man most dogmatizes, classifies and describes God's attributes, makes out his map of God's nature, and his inventory of God's qualities, feelings, impulses, and passions; and then hangs and burns his brother, who, as dogmatically as he, makes out a different map and inventory. The common understanding has no humility. Its God is an incarnate Divinity. Imperfection imposes its own limitations on the Illimitable, and clothes the Inconceivable Spirit of the Universe in forms that come within the grasp of the senses and the intellect, and are derived from that infinite and imperfect nature which is but God's creation.

We are all of us, though not all equally, mistaken. The cherished dogmas of each of us are not, as we fondly suppose, the pure truth of God; but simply our own special form of error, our guesses at truth, the refracted and fragmentary rays of light that have fallen upon our own minds. Our little systems have their day, and cease to be; they are but broken lights of God; and He is more than they. Perfect truth is not attainable anywhere. We style this Degree that of Perfection; and yet what it teaches is imperfect and defective. Yet we are not to relax in the pursuit of truth, nor contentedly acquiesce in error. It is our duty always to press forward in the search; for though absolute truth is unattainable, yet the amount of error in our views is capable of progressive and perpetual diminution; and thus Masonry is a continual struggle toward the light.

All errors are not equally innocuous. That which is most injurious is to entertain unworthy conceptions of the nature and attributes of God; and it is this that Masonry symbolizes by ignorance of the True Word. The true word of a Mason is, not the entire, perfect, absolute truth in regard to God; but the highest and noblest conception of Him that our minds are capable of forming; and this word is Ineffable, because one man cannot communicate to another his own conception of Deity; since every man's conception of God must be proportioned to his mental cultivation and intellectual powers, and moral excellence. God is, as man conceives Him, the reflected image of man himself.

For every man's conception of God must vary with his mental cultivation and mental powers. If any one contents himself with any lower image than his intellect is capable of grasping, then he contents himself with that which is false to him, as well as false in fact. If lower than he can reach, he must needs feel it to be false. And if we, of the nineteenth century after Christ, adopt the con-

ceptions of the nineteenth century before Him; if our conceptions of God are those of the ignorant, narrow-minded, and vindictive Israelite; then we think worse of God, and have a lower, meaner, and more limited view of His nature, than the faculties which He has bestowed are capable of grasping. The highest view we can form is nearest to the truth. If we acquiesce in any lower one, we acquiesce in an untruth. We feel that it is an affront and an indignity to Him, to conceive of Him as cruel, short-sighted, capricious, and unjust; as a jealous, an angry, a vindictive Being. When we examine our conceptions of His character, if we can conceive of a loftier, nobler, higher, more beneficent, glorious, and magnificent character, then this latter is to us the true conception of Deity; for nothing can be imagined more excellent than He. Religion, to obtain currency and influence with the great mass of mankind, must needs be alloyed with such an amount of error as to place it far below the standard attainable by the higher human capacities. A religion as pure as the loftiest and most cultivated human reason could discern, would not be comprehended by, or effective over, the less educated portion of mankind. What is Truth to the philosopher, would not be Truth, nor have the effect of Truth, to the peasant. The religion of the many must necessarily be more incorrect than that of the refined and reflective few, not so much in its essence as in its forms, not so much in the spiritual idea which lies latent at the bottom of it, as in the symbols and dogmas in which that idea is embodied. The truest religion would, in many points, not be comprehended by the ignorant, nor consolatory to them, nor guiding and supporting for them. The doctrines of the Bible are often not clothed in the language of strict truth, but in that which was fittest to convey to a rude and ignorant people the practical essentials of the doctrine. A perfectly pure faith, free from all extraneous admixtures, a system of noble theism and lofty morality, would find too little preparation for it in the common mind and heart, to admit of prompt reception by the masses of mankind; and Truth might not have reached us, if it had not borrowed the wings of Error. The Mason regards God as a Moral Governor, as well as an Original Creator; as a God at hand, and not merely one afar off in the distance of infinite space, and in the remoteness of Past or Future Eternity. He conceives of Him as taking a watchful and presiding interest in the affairs of the world, and as influencing the hearts and actions of men.

To him, God is the great Source of the World of Life and Matter; and man, with his wonderful corporeal and mental frame, His direct work. He believes that God has made men with different intellectual capacities, and enabled some, by superior intellectual power, to see and originate truths which are hidden from the mass of men. He believes that when it is His will that mankind should make some great step forward, or achieve some pregnant discovery, He calls into being some intellect of more than ordinary magnitude and power, to give birth to new ideas, and grander conceptions of the Truths vital to Humanity.

We hold that God has so ordered matters in this beautiful and harmonious, but mysteriously-governed Universe, that one great mind after another will arise, from time to time, as such are needed, to reveal to men the truths that are wanted, and the amount of truth than can be borne. He so arranges, that nature and the course of events shall send men into the world, endowed with that higher mental and moral organization, in which grand truths, and sublime gleams of spiritual light will spontaneously and inevitably arise. These speak to men by inspiration.

Whatever Hiram really was, he is the type, perhaps an imaginary type, to us, of humanity in its highest phase; an exemplar of what man may and should become, in the course of ages, in his progress toward the realization of his destiny; an individual gifted with a glorious intellect, a noble soul, a fine organization, and a perfectly balanced moral being; an earnest of what humanity may be, and what we believe it will hereafter be in God's good time; the possibility of the race made real.

The Mason believes that God has arranged this glorious but perplexing world with a purpose, and on a plan. He holds that every man sent upon this earth, and especially every man of superior capacity, has a duty to perform, a mission to fulfill, a baptism to be baptized with; that every great and good man possesses some portion of God's truth, which he must proclaim to the world, and which must bear fruit in his own bosom. In a true and simple sense, he believes all the pure, wise, and intellectual to be inspired, and to be so for the instruction, advancement, and elevation of mankind. That kind of inspiration, like God's omnipresence, is not limited to the few writers claimed by Jews, Christians, or Moslems, but is co-extensive with the race. It is the consequence of a faithful use of our faculties. Each man is its subject, God is its source, and Truth its only test. It differs in degrees, as the intellectual endowments, the moral wealth of the soul, and the degree of cultivation of those endowments and faculties differ. It is limited to no sect, age, or nation. It is wide as the world and common as God. It was not given to a few men, in the infancy of mankind, to monopolize inspiration, and bar God out of the soul. We are not born in the dotage and decay of the world. The stars are beautiful as in their prime; the most ancient Heavens are fresh and strong. God is still everywhere in nature. Wherever a heart beats with love, wherever Faith and Reason utter their oracles, there is God, as formerly in the hearts of seers and prophets. No soil on earth is so holy as the good man's heart; nothing is so full of God. This inspiration is not given to the learned alone, not alone to the great and wise, but to every faithful child of God. Certain as the open eye drinks in the light, do the pure in heart see God; and he who lives truly, feels Him as a presence within the soul. The conscience is the very voice of Deity. Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above all the Baalim, must needs leave it to each of its Initiates to look for the foundation of his faith and hope to the written scriptures of his own religion. For itself it finds those truths definite enough, which are written by the finger of God upon the heart of man and on the pages of the book of nature. Views of religion and duty, wrought out by the meditations of the studious, confirmed by the allegiance of the good and wise, stamped as sterling by the response they find in every uncorrupted mind, commend themselves to Masons of every creed, and may well be accepted by all.

The Mason does not pretend to dogmatic certainty, nor vainly imagine such certainty attainable. He considers that if there were no written revelation, he could safely rest the hopes that animate him and the principles that guide him, on the deductions of reason and the convictions of instinct and consciousness. He can find a sure foundation for his religious belief, in these deductions of the intellect and convictions of the heart. For reason proves to him the existence and attributes of God; and those spiritual instincts which he feels are the voice of God in his soul, infuse

into his mind a sense of his relation to God, a conviction of the beneficence of his Creator and Preserver, and a hope of future existence; and his reason and conscience alike unerringly point to virtue as the highest good, and the destined aim and purpose of man's life.

He studies the wonders of the Heavens, the frame-work and revolutions of the Earth, the mysterious beauties and adaptations of animal existence, the moral and material constitution of the human creature, so fearfully and wonderfully made; and is satisfied that God IS; and that a Wise and Good Being is the author of the starry Heavens above him, and of the moral world within him; and his mind finds an adequate foundation for its hopes, its worship, its principles of action, in the far-stretching Universe, in the glorious firmament, in the deep, full soul, bursting with unutterable thoughts.

These are truths which every reflecting mind will unhesitatingly receive, as not to be surpassed, nor capable of improvement; and fitted, if obeyed, to make earth indeed a Paradise, and man only a little lower than the angels. The worthlessness of ceremonial observances, and the necessity of active virtue; the enforcement of purity of heart as the security for purity of life, and of the government of the thoughts, as the originators and forerunners of action; universal philanthropy, requiring us to love all men, and to do unto others that and that only which we should think it right, just, and generous for them to do unto us; forgiveness of injuries; the necessity of self-sacrifice in the discharge of duty; humility; genuine sincerity, and being that which we seem to be; all these sublime precepts need no miracle, no voice from the clouds, to recommend them to our allegiance, or to assure us of their divine origin. They command obedience by virtue of their inherent rectitude and beauty; and have been, and are, and will be the law in every age and every country of the world. God revealed them to man in the beginning.

To the Mason, God is our Father in Heaven, to be Whose especial children is the sufficient reward of the peacemakers, to see Whose face the highest hope of the pure in heart; Who is ever at hand to strengthen His true worshippers; to Whom our most fervent love is due, our most humble and patient submission; Whose most acceptable worship is a pure and pitying heart and a beneficent life; in Whose constant presence we live and act, to Whose merciful disposal we are resigned by that death which, we hope and believe, is but the entrance to a better life; and Whose wise decrees forbid a man to lap his soul in an elysium of mere indolent content.

As to our feelings toward Him and our conduct toward man, Masonry teaches little about which men can differ, and little from which they can dissent. He is our Father; and we are all brethren. This much lies open to the most ignorant and busy, as fully as to those who have most leisure and are most learned. This needs no Priest to teach it, and no authority to indorse it; and if every man did that only which is consistent with it, it would exile barbarity, cruelty, intolerance, uncharitableness, perfidy, treachery, revenge, selfishness, and all their kindred vices and bad passions beyond the confines of the world.

The true Mason, sincerely holding that a Supreme God created and governs this world, believes also that He governs it by laws, which, though wise, just, and beneficent, are yet steady, unwavering, inexorable. He believes that his agonies and sorrows are ordained for his chastening, his strengthening, his elaboration and development; because they are the necessary results of the opera-

tion of laws, the best that could be devised for the happiness and purification of the species, and to give occasion and opportunity for the practice of all the virtues, from the homeliest and most common, to the noblest and most sublime; or perhaps not even that, but the best adapted to work out the vast, awful, glorious, eternal designs of the Great Spirit of the Universe. He believes that the ordained operations of nature, which have brought misery to him, have, from the very unswerving tranquility of their career, showered blessings and sunshine upon many another path; that the unrelenting chariot of Time, which has crushed or maimed him in its allotted course, is pressing onward to the accomplishment of those serene and mighty purposes, to have contributed to which, even as a victim, is an honor and a recompense. He takes this view of Time and Nature and God, and yet bears his lot without murmur or distrust; because it is a portion of a system, the best possible, because ordained by God. He does not believe that God loses sight of him, while superintending the march of the great harmonies of the Universe; nor that it was not foreseen, when the Universe was created, its laws enacted, and the long succession of its operations pre-ordained, that in the great march of those events, he would suffer pain and undergo calamity. He believes that his individual good entered into God's consideration, as well as the great cardinal results to which the course of all things is tending.

Thus believing, he has attained an eminence in virtue, the highest, amid passive excellence, which humanity can reach. He finds his reward and his support in the reflection that he is an unreluctant and self-sacrificing co-operator with the Creator of the Universe; and in the noble consciousness of being worthy and capable of so sublime a conception, yet so sad a destiny. He is then truly entitled to be called a Grand Elect, Perfect, and Sublime Mason. He is content to fall early in the battle, if his body may but form a stepping-stone for the future conquests of humanity.

It cannot be that God, Who, we are certain, is perfectly good, can choose us to suffer pain, unless either we are ourselves to receive from it an antidote to what is evil in ourselves, or else as such pain is a necessary part in the scheme of the Universe, which as a whole is good. In either case, the Mason receives it with submission. He would not suffer unless it was ordered so. Whatever his creed, if he believes that God is, and that He cares for His creatures, he cannot doubt that; nor that it would not have been so ordered, unless it was either better for himself, or for some other persons, or for some things. To complain and lament is to murmur against God's will, and worse than unbelief.

The Mason, whose mind is cast in a nobler mould than those of the ignorant and unreflecting, and is instinct with a diviner life,--who loves truth more than rest, and the peace of Heaven rather than the peace of Eden,--to whom a loftier being brings severer cares,--who knows that man does not live by pleasure or content alone, but by the presence of the power of God,--must cast behind him the hope of any other repose or tranquillity, than that which is the last reward of long agonies of thought; he must relinquish all prospect of any Heaven save that of which trouble is the avenue and portal; he must gird up his loins, and trim his lamp, for a work that must be done, and must not be negligently done. If he does not like to live in the furnished lodgings of tradition, he must build his own house, his own system of faith and thought, for himself.

The hope of success, and not the hope of reward, should be our stimulating and sustaining power. Our object, and not ourselves,

should be our inspiring thought. Selfishness is a sin, when temporary, and for time. Spun out to eternity, it does not become celestial prudence. We should toil and die, not for Heaven or Bliss, but for Duty.

In the more frequent cases, where we have to join our efforts to those of thousands of others, to contribute to the carrying forward of a great cause; merely to till the ground or sow the seed for a very distant harvest, or to prepare the way for the future advent of some great amendment; the amount which each one contributes to the achievement of ultimate success, the portion of the price which justice should assign to each as his especial production, can never be accurately ascertained. Perhaps few of those who have ever labored, in the patience of secrecy and silence, to bring about some political or social change, which they felt convinced would ultimately prove of vast service to humanity, lived to see the change effected, or the anticipated good flow from it. Fewer still of them were able to pronounce what appreciable weight their several efforts contributed to the achievement of the change desired. Many will doubt, whether, in truth, these exertions have any influence whatever; and, discouraged, cease all active effort.

Not to be thus discouraged, the Mason must labor to elevate and purify his motives, as well as sedulously cherish the conviction, assuredly a true one, that in this world there is no such thing as effort thrown away; that in all labor there is profit; that all sincere exertion, in a righteous and unselfish cause, is necessarily followed, in spite of all appearance to the contrary, by an appropriate and proportionate success; that no bread cast upon the waters can be wholly lost; that no seed planted in the ground can fail to quicken in due time and measure; and that, however we may, in moments of despondency, be apt to doubt, not only whether our cause will triumph, but whether, if it does, we shall have contributed to its triumph,--there is One, Who has not only seen every exertion we have made, but Who can assign the exact degree in which each soldier has assisted to gain the great victory over social evil. No good work is done wholly in vain.

The Grand Elect, Perfect, and Sublime Mason will in nowise deserve that honorable title, if he has not that strength, that will, that self-sustaining energy; that Faith, that feeds upon no earthly hope, nor ever thinks of victory, but, content in its own consummation, combats, because it ought to combat, rejoicing fights, and still rejoicing falls.

The Augean Stables of the World, the accumulated uncleanness and misery of centuries, require a mighty river to cleanse them thoroughly away; every drop we contribute aids to swell that river and augment its force, in a degree appreciable by God, though not by man; and he whose zeal is deep and earnest, will not be over-anxious that his individual drops should be distinguishable amid the mighty mass of cleansing and fertilizing waters; far less that, for the sake of distinction, it should flow in ineffective singleness away.

The true Mason will not be careful that his name should be inscribed upon the mite which he casts into the treasury of God. It suffices him to know that if he has labored, with purity of purpose, in any good cause, he must have contributed to its success; that the degree in which he has contributed is a matter of infinitely small concern; and still more, that the consciousness of having so contributed, however obscurely and unnoticed, is his sufficient, even if it be his sole, reward. Let every Grand Elect,

Perfect, and Sublime Mason cherish this faith. It is a duty. It is the brilliant and never-dying light that shines within and through the symbolic pedestal of alabaster, on which reposes the perfect cube of agate, symbol of duty, inscribed with the divine name of God. He who industriously sows and reaps is a good laborer, and worthy of his hire. But he who sows that which shall be reaped by others, by those who will know not of and care not for the sower, is a laborer of a nobler order, and, worthy of a more excellent reward.

The Mason does not exhort others to an ascetic undervaluing of this life, as an insignificant and unworthy portion of existence; for that demands feelings which are unnatural, and which, therefore, if attained, must be morbid, and if merely professed, insincere; and teaches us to look rather to a future life for the compensation of social evils, than to this life for their cure; and so does injury to the cause of virtue and to that of social progress. Life is real, and is earnest, and it is full of duties to be performed. It is the beginning of our immortality. Those only who feel a deep interest and affection for this world will work resolutely for its amelioration; those whose affections are transferred to Heaven, easily acquiesce in the miseries of earth, deeming them hopeless, befitting, and ordained; and console themselves with the idea of the amends which are one day to be theirs. It is a sad truth, that those most decidedly given to spiritual contemplation, and to making religion rule in their hearts, are often most apathetic toward all improvement of this world's systems, and in many cases virtual conservatives of evil, and hostile to political and social reform, as diverting men's energies from eternity.

The Mason does not war with his own instincts, macerate the body into weakness and disorder, and disparage what he sees to be beautiful, knows to be wonderful, and feels to be unspeakably dear and fascinating. He does not put aside the nature which God has given him, to struggle after one which He has not bestowed. He knows that man is sent into the world, not a spiritual, but a composite being, made up of body and mind, the body having, as is fit and needful in a material world, its full, rightful, and allotted share. His life is guided by a full recognition of this fact. He does not deny it in bold words, and admit it in weaknesses and inevitable failings. He believes that his spirituality will come in the next stage of his being, when he puts on the spiritual body; that his body will be dropped at death; and that, until then, God meant it to be commanded and controlled, but not neglected, despised, or ignored by the soul, under pain of heavy consequences.

Yet the Mason is not indifferent as to the fate of the soul, after its present life, as to its continued and eternal being, and the character of the scenes in which that being will be fully developed.

These are to him topics of the proudest interest, and the most ennobling and refining contemplation. They occupy much of his leisure; and as he becomes familiar with the sorrows and calamities of this life, as his hopes are disappointed and his visions of happiness here fade away; when life has wearied him in its race of hours; when he is harassed and toil-worn, and the burden of his years weighs heavy on him, the balance of attraction gradually inclines in favor of another life; and he clings to his lofty speculations with a tenacity of interest which needs no injunction, and will listen to no prohibition. They are the consoling privilege of the aspiring, the wayworn, the weary, and the bereaved.

To him the contemplation of the Future lets in light upon the

Present, and develops the higher portions of his nature. He endeavors rightly to adjust the respective claims of Heaven and earth upon his time and thought, so as to give the proper proportions thereof to performing the duties and entering into the interests of this world, and to preparation for a better; to the cultivation and purification of his own character, and to the public service of his fellow-men.

The Mason does not dogmatize, but entertaining and uttering his own convictions, he leaves every one else free to do the same; and only hopes that the time will come, even if after the lapse of ages, when all men shall form one great family of brethren, and one law alone, the law of love, shall govern God's whole Universe.

Believe as you may, my brother; if the Universe is not, to you, without a God, and if man is not like the beast that perishes, but hath an immortal soul, we welcome you among us, to wear, as we wear, with humility, and conscious of your demerits and shortcomings, the title of Grand Elect, Perfect, and Sublime Mason. It is not without a secret meaning, that twelve was the number of the Apostles of Christ, and seventy-two that of his Disciples: that John addressed his rebukes and menaces to the Seven churches, the number of the Archangels and the Planets. At Babylon were the Seven Stages of Bersippa, a pyramid of Seven stories, and at Ecbatana Seven concentric inclosures, each of a different color. Thebes also had Seven gates, and the same number is repeated again and again in the account of the flood. The Sephiroth, or Emanations, ten in number, three in one class, and seven in the other, repeat the mystic numbers of Pythagoras. Seven Amschaspands or planetary spirits were invoked with Ormuzd: Seven inferior Rishis of Hindustan were saved with the head of their family in an ark: and Seven ancient personages alone returned with the British just man, Hu, from the dale of the grievous waters. There were Seven Heliadae, whose father Helias, or the Sun, once crossed the sea in a golden cup; Seven Titans, children of the older Titan, Kronos or Saturn; Seven Corybantes; and Seven Cabiri, sons of Sydyk; Seven primeval Celestial spirits of the Japanese, and Seven Karlesters who escaped from the deluge and began to be the parents of a new race, on the summit of Mount Albordi. Seven Cyclopes, also, built the walls of Tirys.

Celus, as quoted by Origen, tells us that the Persians represented by symbols the two-fold motion of the stars, fixed and planetary, and the passage of the Soul through their successive spheres. They erected in their holy caves, in which the mystic rites of the Mithriac Initiations were practised, what he denominates a high ladder, on the Seven steps of which were Seven gates or portals, according to the number of the Seven principal heavenly bodies. Through these the aspirants passed, until they reached the summit of the whole; and this passage was styled a transmigration through the spheres.

Jacob saw in his dream a ladder planted or set on the earth, and its top reaching to Heaven, and the Malaki Alohim ascending and descending on it, and above it stood IHUH, declaring Himself to be Ihuh-Alhi Abraham. The word translated ladder, is Salam, from Salal, raised, elevated, reared up, exalted, piled up into a heap, Aggeravit. Salalah, means a heap, rampart, or other accumulation of earth or stone, artificially made; and Salaa or Salo, is a rock or cliff or boulder, and the name of the city of Petra. There is no ancient Hebrew word to designate a pyramid.

The symbolic mountain Meru was ascended by Seven steps or stages; and all the pyramids and artificial tumuli and hillocks thrown up in flat countries were imitations of this fabulous and mystic mountain, for purposes of worship. These were the "High Places" so often mentioned in the Hebrew books, on which the idolaters sacrificed to foreign gods.

The pyramids were sometimes square, and sometimes round. The sacred Babylonian tower [Magdol], dedicated to the great Father Bal, was an artificial hill, of pyramidal shape, and Seven stages, built of brick, and each stage of a different color, representing the Seven planetary spheres by the appropriate color of each planet. Meru itself was said to be a single mountain, terminating in three peaks, and thus a symbol of the Trimurti. The great Pagoda at Tanjore was of six stories, surmounted by a temple as the seventh, and on this three spires or towers. An ancient pagoda at Deogur was surmounted by a tower, sustaining the mystic egg and a trident. Herodotus tells us that the Temple of Bal at Babylon was a tower composed of Seven towers, resting on an eighth that served as basis, and successively diminishing in size from the bottom to the top; and Strabo tells us it was a pyramid.

Faber thinks that the Mithriac ladder was really a pyramid with Seven stages, each provided with a narrow door or aperture, through each of which doors the aspirant passed, to reach the summit, and then descended through similar doors on the opposite side of the pyramid; the ascent and descent of the Soul being thus represented.

Each Mithriac cave and all the most ancient temples were tended to symbolize the Universe, which itself was habitually called the Temple and habitation of Deity. Every temple was the world in miniature; and so the whole world was one grand temple. The most ancient temples were roofless; and therefore the Persians, Celts, and Scythians strongly disliked artificial covered edifices. Cicero says that Xerxes burned the Grecian temples, on the express ground that the whole world was the Magnificent Temple and Habitation of the Supreme Deity. Macrobius says that the entire Universe was judiciously deemed by many the Temple of God. Plato pronounced the real Temple of the Deity to be the world; and Heraclitus declared that the Universe, variegated with animals and plants and stars was the only genuine Temple of the Divinity.

How completely the Temple of Solomon was symbolic, is manifest, not only from the continual reproduction in it of the sacred numbers and of astrological symbols in the historical descriptions of it; but also, and yet more, from the details of the imaginary reconstructed edifice, seen by Ezekiel in his vision. The Apocalypse completes the demonstration, and shows the kabalistic meanings of the whole. The Symbola Architectonica are found on the most ancient edifices; and these mathematical figures and instruments, adopted by the Templars, and identical with those on the gnostic seals and abraxae, connect their dogma with the Chaldaic, Syriac, and Egyptian Oriental philosophy. The secret Pythagorean doctrines of numbers were preserved by the monks of Thibet, by the Hierophants of Egypt and Eleusis, at Jerusalem, and in the circular Chapters of the Druids; and they are especially consecrated in that mysterious book, the Apocalypse of Saint John.

All temples were surrounded by pillars, recording the number of the constellations, the signs of the zodiac, or the cycles of the

planets; and each one was a microcosm or symbol of the Universe, having for roof or ceiling the starred vault of Heaven.

All temples were originally open at the top, having for roof the sky. Twelve pillars described the belt of the zodiac. Whatever the number of the pillars, they were mystical everywhere. At Abury, the Druidic temple reproduced all the cycles by its columns. Around the temples of Chilminar in Persia, of Baalbec, and of Tukhti Schlomoh in Tartary, on the frontier of China, stood forty pillars. On each side of the temple at Paestum were fourteen, recording the Egyptian cycle of the dark and light sides of the moon, as described by Plutarch; the whole thirty-eight that surrounded them recording the two meteoric cycles so often found in the Druidic temples.

The theatre built by Scaurus, in Greece, was surrounded by 360 columns; the Temple at Mecca, and that at Iona in Scotland, by 360 stones.



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry , prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



**15° - Knight of the East, 16° - Prince of Jerusalem
17° - Knight of the East and West, 18° - Knight Rose Croix .**

XV. KNIGHT OF THE EAST OR OF THE SWORD

[Knight of the East, of the Sword, or of the Eagle.]

This Degree, like all others in Masonry, is symbolical. Based upon historical truth and authentic tradition, it is still an allegory. The leading lesson of this Degree is Fidelity to obligation, and Constancy and Perseverance under difficulties and discouragement.

Masonry is engaged in her crusade,--against ignorance, intolerance, fanaticism, superstition, uncharitableness, and error. She does not sail with the trade-winds, upon a smooth sea, with a steady free breeze, fair for a welcoming harbor; but meets and must overcome many opposing currents, baffling winds, and dead calms.

The chief obstacles to her success are the apathy and faithlessness of her own selfish children, and the supine indifference of the world. In the roar and crush and hurry of life and business, and the tumult and uproar of politics, the quiet voice of Masonry is unheard and unheeded. The first lesson which one learns, who engages in any great work of reform or beneficence, is, that men are essentially careless, lukewarm, and indifferent as to everything that does not concern their own personal and immediate welfare. It is to single men, and not to the united efforts of many, that all the great works of man, struggling toward perfection, are owing. The enthusiast, who imagines that he can inspire with his own enthusiasm the multitude that eddies around him, or even the few who have associated themselves with him as co-workers, is grievously mistaken; and most often the conviction of his own mistake is followed by discouragement and disgust. To do all, to pay all, and to suffer all, and then, when despite all obstacles and hindrances, success is accomplished, and a great work done, to see those who opposed or looked coldly on it, claim and reap all the praise and reward, is the common and almost universal lot of the benefactor of his kind.

He who endeavors to serve, to benefit, and improve the world, is like a swimmer, who struggles against a rapid current, in a river lashed into angry waves by the winds. Often they roar over his

head, often they beat him back and baffle him. Most men yield to the stress of the current, and float with it to the shore, or are swept over the rapids; and only here and there the stout, strong heart and vigorous arms struggle on toward ultimate success. It is the motionless and stationary that most frets and impedes the current of progress; the solid rock or stupid dead tree, rested firmly on the bottom, and around which the river whirls and eddies: the Masons that doubt and hesitate and are discouraged; that disbelieve in the capability of man to improve; that are not disposed to toil and labor for the interest and well-being of general humanity; that expect others to do all, even of that which they do not oppose or ridicule; while they sit, applauding and doing nothing, or perhaps prognosticating failure.

There were many such at the rebuilding of the Temple. There were prophets of evil and misfortune--the lukewarm and the indifferent and the apathetic; those who stood by and sneered; and those who thought they did God service enough if they now and then faintly applauded. There were ravens croaking ill omen, and murmurers who preached the folly and futility of the attempt. The world is made up of such; and they were as abundant then as they are now.

But gloomy and discouraging as was the prospect, with lukewarmness within and bitter opposition without, our ancient brethren persevered. Let us leave them engaged in the good work, and whenever to us, as to them, success is uncertain, remote, and contingent, let us still remember that the only question for us to ask, as true men and Masons, is, what does duty require; and not what will be the result and our reward if we do our duty. Work on, the Sword in one hand, and the Trowel in the other!

Masonry teaches that God is a Paternal Being, and has an interest in his creatures, such as is expressed in the title Father; an interest unknown to all the systems of Paganism, untaught in all the theories of philosophy; an interest not only in the glorious beings of other spheres, the Sons of Light, the dwellers in Heavenly worlds, but in us, poor, ignorant, and unworthy; that He has pity for the erring, pardon for the guilty, love for the pure, knowledge for the humble, and promises of immortal life for those who trust in and obey Him.

Without a belief in Him, life is miserable, the world is dark, the Universe disrobed of its splendors, the intellectual tie to nature broken, the charm of existence dissolved, the great hope of being lost; and the mind, like a star struck from its sphere, wanders through the infinite desert of its conceptions, without attraction, tendency, destiny, or end.

Masonry teaches, that, of all the events and actions, that take place in the universe of worlds and the eternal succession of ages, there is not one, even the minutest, which God did not forever foresee with all the distinctness of immediate vision, combining all, so that man's free will should be His instrument, like all the other forces of nature.

It teaches that the soul of man is formed by Him for a purpose; that, built up in its proportions, and fashioned in every part, by infinite skill, an emanation from His spirit, its nature, necessity, and design are virtue. It is so formed, so moulded, so fashioned, so exactly balanced, so exquisitely proportioned in every part, that sin introduced into it is misery; that vicious thoughts fall upon it like drops of poison; and guilty desires, breathing on its delicate fibres, make plague-spots there, deadly as those of pestilence upon the body. It is made for virtue, and not for vice; for purity, as its end, rest, and happiness. Not more vainly would we attempt to make the mountain sink to the level of the valley, the waves of the angry sea turn back from its shores and cease to thunder upon the beach, the stars to halt in their swift courses, than to change any one law of our own nature. And one of those laws, uttered by God's voice, and speaking through every nerve and fibre, every force and element, of the moral constitution He has given us, is that we must be upright and virtuous; that if tempted we must resist; that we must govern our unruly passions, and hold in hand our sensual appetites. And this is not the dictate of an arbitrary will, nor of some stern and impracticable law; but it is part of the great firm law of harmony that binds the Universe together: not the mere enactment of arbitrary will; but the dictate of Infinite Wisdom.

We know that God is good, and that what He does is right. This known, the works of creation, the changes of life, the destinies of eternity, are all spread before us, as the dispensations and counsels of infinite love. This known, we then know that the love of God is working to issues, like itself, beyond all thought and imagination good and glorious; and that the only reason why we do not understand it, is that it is too glorious for us to understand. God's love takes care for all, and nothing is neglected. It watches over all, provides for all, makes wise adaptations for all; for age, for infancy, for maturity, for childhood; in every scene of this or another world; for want, weakness, joy, sorrow, and even for sin. All is good and well and right; and shall be so forever. Through the eternal ages the light of God's beneficence shall shine hereafter, disclosing all, consummating all, rewarding all that deserve reward. Then we shall see, what now we can only believe. The cloud will be lifted up, the gate of mystery be passed, and the full light shine forever; the light of which that of the Lodge is a symbol. Then that which caused us trial shall yield us triumph; and that which made our heart ache shall fill us with gladness; and we shall then feel that there, as here, the only true happiness is to learn, to advance, and to improve; which could not happen unless we had commenced with error, ignorance, and imperfection. We must pass through the darkness, to reach the light.

XVI. PRINCE OF JERUSALEM.

We no longer expect to rebuild the Temple at Jerusalem. To us it has become but a symbol. To us the whole world is God's Temple, as is every upright heart. To establish all over the world the New Law and Reign of Love, Peace, Charity, and Toleration, is to build that Temple, most acceptable to God, in erecting which Masonry is now engaged. No longer needing to repair to Jerusalem to worship, nor to offer up sacrifices and shed blood to propitiate the Deity, man may make the woods and mountains his Churches and Temples, and worship God with a devout gratitude, and with works of charity and beneficence to his fellow-men. Wherever the humble and contrite heart silently offers up its adoration, under the overarching trees, in the open, level meadows, on the hill-side, in the glen, or in the city's swarming streets; there is God's House and the New Jerusalem.

The Princes of Jerusalem no longer sit as magistrates to judge between the people; nor is their number limited to five. But their duties still remain substantially the same, and their insignia and symbols retain their old significance. Justice and Equity are still their characteristics. To reconcile disputes and heal dissensions, to restore amity and peace, to soothe dislikes and soften, prejudices, are their peculiar duties; and they know that the peacemakers are blessed.

Their emblems have been already explained. They are part of language of Masonry; the same now as it was when Moses learned it from the Egyptian Hierophants. .

Still we observe the spirit of the Divine law, as thus enunciated to our ancient brethren, when the Temple was rebuilt, and the book of the law again opened:

"Execute true judgment; and show mercy and compassion every man to his brother. Oppress not the widow nor the fatherless, the stranger nor the poor; and let none of you imagine evil against his brother in his heart. Speak ye every man the truth to his neighbor; execute the judgment of Truth and Peace in your gates; and love no false oath; for all these I hate, saith the Lord.

"Let those who have power rule in righteousness, and Princes in judgment. And let him that is a judge be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. Then the vile person shall no more be called liberal; nor the churl bountiful; and the work of justice shall be peace; and the effect of justice, quiet and security; and wisdom and knowledge shall be the stability of the times. Walk ye righteously and speak

uprightly; despise the gains of oppression, shake from your hands the contamination of bribes; stop not your ears against the cries of the oppressed, nor shut your eyes that you may not see the crimes of the great; and you shall dwell on high, and your place of defence be like munitions of rocks."

Forget not these precepts of the old Law; and especially do not forget, as you advance, that every Mason, however humble, is your brother, and the laboring man your peer! Remember always that all Masonry is work, and that the trowel is an emblem of the Degrees in this Council. Labor, when rightly understood, is both noble and ennobling, and intended to develop man's moral and spiritual nature, and not to be deemed a disgrace or a misfortune. Everything around us is, in its bearings and influences, moral.

The serene and bright morning, when we recover our conscious existence from the embraces of sleep; when, from that image of Death God calls us to a new life, and again gives us existence, and His mercies visit us in every bright ray and glad thought, and call for gratitude and content; the silence of that early dawn, the hushed silence, as it were, of expectation; the holy eventide, its cooling breeze, its lengthening shadows, its falling shades, its still and sober hour; the sultry noontide and the stern and solemn midnight; and Spring-time, and chastening Autumn; and Summer, that unbars our gates, and carries us forth amidst the ever-renewed wonders of the world; and Winter, that gathers us around the evening hearth :--all these, as they pass, touch by turns the springs of the spiritual life in us, and are conducting that life to good or evil. The idle watch-hand often points to something within us; and the shadow of the gnomon on the dial often falls upon the conscience.

A life of labor is not a state of inferiority or degradation. The Almighty has not cast man's lot beneath the quiet shades, and amid glad groves and lovely hills, with no task to perform; with nothing to do but to rise up and eat, and to lie down and rest. He has ordained that Work shall be done, in all the dwellings of life, in every productive field, in every busy city, and on every wave of every ocean. And this He has done, because it has pleased Him to give man a nature destined to higher ends than indolent repose and irresponsible profitless indulgence; and because, for developing the energies of such a nature, work was the necessary and proper element. We might as well ask why He could not make two and two be six, as why He could not develop these energies without the instrumentality of work. They are equally impossibilities.

This Masonry teaches, as a great Truth; a great moral landmark, that ought to guide the course of all mankind. It teaches its toiling children that the scene of their daily life is all spiritual, that the very implements of their toil, the fabrics they weave, the merchandise they barter, are designed for spiritual ends; that so believing, their daily lot may be to them a sphere for the noblest improvement. That which we do in our intervals of relaxation,

our church-going, and our book-reading, are especially designed to prepare our minds for the action of Life. We are to hear and read and meditate, that we may act well; and the action of Life is itself the great field for spiritual improvement. There is no task of industry or business, in field or forest, on the wharf or the ship's deck, in the office or the exchange, but has spiritual ends. There is no care or cross of our daily labor, but was especially ordained to nurture in us patience, calmness, resolution, perseverance, gentleness, disinterestedness, magnanimity. Nor is there any tool or implement of toil, but is a part of the great spiritual instrumentality.

All the relations of life, those of parent, child, brother, sister, friend, associate, lover and beloved, husband, wife, are moral, throughout every living tie and thrilling nerve that bind them together. They cannot subsist a day nor an hour without putting the mind to a trial of its truth, fidelity, forbearance, and disinterestedness.

A great city is one extended scene of moral action. There is blow struck in it but has a purpose, ultimately good or bad, and therefore moral. There is no action performed, but has a motive; and motives are the special jurisdiction of morality. Equipages, houses, and furniture are symbols of what is moral, and they in a thousand ways minister to right or wrong feeling. Everything that belongs to us, ministering to our comfort or luxury, awakens in us emotions of pride or gratitude, of selfishness or vanity; thoughts of self-indulgence, or merciful remembrances of the needy and the destitute.

Everything acts upon and influences us. God's great law of sympathy and harmony is potent and inflexible as His law of gravitation. A sentence embodying a noble thought stirs our blood; a noise made by a child frets and exasperates us, and influences our actions.

A world of spiritual objects, influences, and relations lies around us all. We all vaguely deem it to be so; but he only lives a charmed life, like that of genius and poetic inspiration, who communes with the spiritual scene around him, hears the voice of the spirit in every sound, sees its signs in every passing form of things, and feels its impulse in all action, passion, and being. Very near to us lies the mines of wisdom; unsuspected they lie all around us. There is a secret in the simplest things, a wonder in the plainest, a charm in the dullest.

We are all naturally seekers of wonders. We travel far to see the majesty of old ruins, the venerable forms of the hoary mountains, great water-falls, and galleries of art. And yet the world-wonder is all around us; the wonder of setting suns, and evening stars, of the magic spring-time, the blossoming of the trees, the strange transformations of the moth; the wonder of the Infinite Divinity and of His boundless revelation. There is no splendor beyond that which sets its morning throne in the golden East; no, dome sublime as that of Heaven; no beauty so fair as that of the

verdant, blossoming earth; no place, however invested with the sanctities of old time, like that home which is hushed and folded within the embrace of the humblest wall and roof.

And all these are but the symbols of things far greater and higher. All is but the clothing of the spirit. In this vesture of time is wrapped the immortal nature: in this show of circumstance and form stands revealed the stupendous reality. Let man but be, as he is, a living soul, communing with himself and with God, and his vision becomes eternity; his abode, infinity; his home, the bosom of all-embracing love.

The great problem of Humanity is wrought out in the humblest abodes; no more than this is done in the highest. A human heart throbs beneath the beggar's gabardine; and that and no more stirs with its beating the Prince's mantle. The beauty of Love, the charm of Friendship, the sacredness of Sorrow, the heroism of Patience, the noble Self-sacrifice, these and their like, alone, make life to be life indeed, and are its grandeur and its power. They are the priceless treasures and glory of humanity; and they are not things of condition. All places and all scenes are alike clothed with the grandeur and charm of virtues such as these.

The million occasions will come to us all, in the ordinary paths of our life, in our homes, and by our firesides, wherein we may act as nobly, as if, all our life long, we led armies, sat in senates, or visited beds of sickness and pain. Varying every hour, the million occasions will come in which we may restrain our passions, subdue our hearts to gentleness and patience, resign our own interest for another's advantage, speak words of kindness and wisdom, raise the fallen, cheer the fainting and sick in spirit, and soften and assuage the weariness and bitterness of their mortal lot. To every Mason there will be opportunity enough for these. They cannot be written on his tomb; but they will be written deep in the hearts of men, of friends, of children, of kindred all around him, in the book of the great account, and, in their eternal influences, on the great pages of the Universe.

To such a destiny, at least, my Brethren, let us all aspire ! These laws of Masonry let us all strive to obey! And so may our hearts become true temples of the Living God! And may He encourage our zeal, sustain our hopes, and assure us of success!

XVII. KNIGHT OF THE EAST AND WEST.

This is the first of the Philosophical Degrees of the Ancient

and Accepted Scottish Rite; and the beginning of a course of instruction which will fully unveil to you the heart and inner mysteries of Masonry. Do not despair because you have often seemed on the point of attaining the inmost light, and have as often been disappointed. In all time, truth has been hidden under symbols, and often under a succession of allegories: where veil after veil had to be penetrated before the true Light was reached, and the essential truth stood revealed. The Human Light is but an imperfect reflection of a ray of the Infinite and Divine.

We are about to approach those ancient Religions which once ruled the minds of men, and whose ruins encumber the plains of the great Past, as the broken columns of Palmyra and Tadmor lie bleaching on the sands of the desert. They rise before us, those old, strange, mysterious creeds and faiths, shrouded in the mists of antiquity, and stalk dimly and undefined along the line which divides Time from Eternity; and forms of strange, wild, startling beauty mingled in the vast throngs of figures with shapes monstrous, grotesque, and hideous.

The religion taught by Moses, which, like the laws of Egypt, enuciated the principle of exclusion, borrowed, at every period of its existence, from all the creeds with which it came in contact. While, by the studies of the learned and wise, it enriched itself with the most admirable principles of the religions of Egypt and Asia, it was changed, in the wanderings of the People, by everything that was most impure or seductive in the pagan manners and superstitions. It was one thing in the times of Moses and Aaron, another in those of David and Solomon, and still another in those of Daniel and Philo.

At the time when John the Baptist made his appearance in the desert, near the shores of the Dead Sea, all the old philosophical and religious systems were approximating toward each other. A general lassitude inclined the minds of all toward the quietude of that amalgamation of doctrines for which the expeditions of Alexander and the more peaceful occurrences that followed, with the establishment in Asia and Africa of many Grecian dynasties and a great number of Grecian colonies, had prepared the way. After the intermingling of different nations, which resulted from the wars of Alexander in three-quarters of the globe, the doctrines of Greece, of Egypt, of Persia, and of India, met and intermingled everywhere. All the barriers that had formerly kept the nations apart, were thrown down; and while the People of the West readily connected their faith with those of the East, those of the Orient hastened to learn the traditions of Rome and the legends of Athens. While the Philosophers of Greece, all (except the disciples of Epicurus) more or less Platonists, seized eargerly upon the beliefs and doctrines of the East,--the Jews and Egyptians, before then the most exclusive of all peoples, yielded to that eclecticism which prevailed among their masters, the Greeks and Romans. Under the same influences of toleration, even those who embraced Christianity, mingled together the old and the new, Chris-

tianity and Philosophy, the Apostolic teachings and the traditions of Mythology The man of intellect, devotee of one system, rarely displaces it with another in all its purity. The people take such a creed as is offered them. Accordingly, the distinction between the esoteric and the exoteric doctrine, immemorial in other creeds, easily gained a foothold among many of the Christians; and it was held by a vast number, even during the preaching of Paul, that the writings of the Apostles were incomplete; that they contained only the germs of another doctrine, which must receive from the hands of philosophy, not only the systematic arrangement which was wanting, but all the development which lay concealed therein. The writings of the Apostles, they said, in addressing themselves to mankind in general, enunciated only the articles of the vulgar faith; but transmitted the mysteries of knowledge to superior minds, to the Elect,--mysteries handed down from generation to generation in esoteric traditions; and to this science of the mysteries they gave the name of Gnosis.

The Gnostics derived their leading doctrines and ideas from Plato and Philo, the Zend-avesta and the Kabalah, and the Sacred books of India and Egypt; and thus introduced into the bosom of Christianity the cosmological and theosophical speculations, which had formed the larger portion of the ancient religions of the Orient, joined to those of the Egyptian, Greek, and Jewish doctrines, which the Neo-Platonists had equally adopted in the Occident.

Emanation from the Deity of all spiritual beings, progressive degeneration of these beings from emanation to emanation, redemption and return of all to the purity of the Creator; and, after the re-establishment of the primitive harmony of all, a fortunate and truly divine condition of all, in the bosom of God; such were the fundamental teachings of Gnosticism. The genius of the Orient, with its contemplations, irradiations, and intuitions, dictated its doctrines. Its language corresponded to its origin. Full of imagery, it had all the magnificence, the inconsistencies, and the mobility of the figurative style.

Behold, it said, the light, which emanates from an immense centre of Light, that spreads everywhere its benevolent rays; so do the spirits of Light emanate from the Divine Light. Behold, all the springs which nourish, embellish, fertilize, and purify the Earth; they emanate from one and the same ocean; so from the bosom of the Divinity emanate so many streams, which form and fill the universe of intelligences. Behold numbers, which all emanate from one primitive number, all resemble it, all are composed of its essence, and still vary infinitely; and utterances, decomposable into so many syllables and elements, all contained in the primitive Word, and still infinitely various; so the world of Intelligences emanated from a Primary Intelligence, and they all resemble it, and yet display an infinite variety of existences. It revived and combined the old doctrines of the Orient and the Occident; and it found in many passages of the Gospels and the

Pastoral letters, a warrant for doing so. Christ himself spoke in parables and allegories, John borrowed the enigmatical language of the Platonists, and Paul often indulged in incomprehensible rhapsodies, the meaning of which could have been clear to the Initiates alone.

It is admitted that the cradle of Gnosticism is probably to be looked for in Syria, and even in Palestine. Most of its expounders wrote in that corrupted form of the Greek used by the Hellenistic Jews, and in the Septuagint and the New Testament; and there is a striking analogy between their doctrines and those of the Judaeo-Egyptian Philo, of Alexandria; itself the seat of three schools, at once philosophic and religious--the Greek, the Egyptian, and the Jewish.

Pythagoras and Plato, the most mystical of the Grecian Philosophers (the latter heir to the doctrines of the former), and who had travelled, the latter in Egypt, and the former in Phoenicia, India, and Persia, also taught the esoteric doctrine and the distinction between the initiated and the profane. The dominant doctrines of Platonism were found in Gnosticism. Emanation of Intelligences from the bosom of the Deity; the going astray in error and the sufferings of spirits, so long as they are remote from God, and imprisoned in matter; vain and long-continued efforts to arrive at the knowledge of the Truth, and re-enter into their primitive union with the Supreme Being; alliance of a pure and divine soul with an irrational soul, the seat of evil desires; angels or demons who dwell in and govern the planets, having but an imperfect knowledge of the ideas that presided at the creation; regeneration of all beings by their return to the kosmos noetos, the world of Intelligences, and its Chief, the Supreme Being; sole possible mode of re-establishing that primitive harmony of the creation, of which the music of the spheres of Pythagoras was the image; these were the analogies of the two systems; and we discover in them some of the ideas that form a part of Masonry; in which, in the present mutilated condition of the symbolic Degrees, they are disguised and overlaid with fiction and absurdity, or present themselves as casual hints that are passed by wholly unnoticed.

The distinction between the esoteric and exoteric doctrines (a distinction purely Masonic), was always and from the very earliest times preserved among the Greeks. It remounted to the fabulous times of Orpheus; and the mysteries of Theosophy were found in all their traditions and myths. And after the time of Alexander, they resorted for instruction, dogmas, and mysteries, to all the schools, to those of Egypt and Asia, as well as those of Ancient Thrace, Sicily, Etruria, and Attica.

The Jewish-Greek School of Alexandria is known only by two of its Chiefs, Aristobulus and Philo, both Jews of Alexandria in Egypt. Belonging to Asia by its origin, to Egypt by its residence, to Greece by its language and studies, it strove to show that all truths embedded in the philosophies of other countries were trans-

planted thither from Palestine. Aristobulus declared that all the facts and details of the Jewish Scriptures were so many allegories, concealing the most profound meanings, and that Plato had borrowed from them all his finest ideas. Philo, who lived a century after him, following the same theory, endeavored to show that the Hebrew writings, by their system of allegories, were the true source of all religious and philosophical doctrines. According to him, the literal meaning is for the vulgar alone. Whoever has meditated on philosophy, purified himself by virtue, and raised himself by contemplation, to God and the intellectual world, and received their inspiration, pierces the gross envelope of the letter, discovers a wholly different order of things, and is initiated into mysteries, of which the elementary or literal instruction offers but an imperfect image. A historical fact, a figure, a word, a letter, a number, a rite, a custom, the parable or vision of a prophet, veils the most profound truths; and he who has the key of science will interpret all according to the light he possesses.

Again we see the symbolism of Masonry, and the search of the Candidate for light. "Let men of narrow minds withdraw," he says, "with closed ears. We transmit the divine mysteries to those who have received the sacred initiation, to those who practise true piety and who are not enslaved by the empty trappings of words or the preconceived opinions of the pagans."

To Philo, the Supreme Being was the Primitive Light, or the Archetype of Light, Source whence the rays emanate that illuminate Souls. He was also the Soul of the Universe, and as such acted in all its parts. He Himself fills and limits His whole Being. His Powers and Virtues fill and penetrate all. These Powers (dunamis) are Spirits distinct from God, the "Ideas" of Plato personified. He is without beginning, and lives in the prototype of Time (aion).

His image is THE WORD, a form more brilliant than fire; that not being the pure light. This LOGOS dwells in God; for the Supreme Being makes to Himself within His Intelligence the types or ideas of everything that is to become reality in this World. The LOGOS is the vehicle by which God acts on the Universe, and may be compared to the speech of man.

The LOGOS being the World of Ideas, by means whereof God has created visible things, He is the most ancient God, in comparison with the World, which is the youngest production. The LOGOS, Chief of Intelligence, of which He is the general representative, is named Archangel, type and representative of all spirits, even those of mortals. He is also styled the man-type and primitive man, Adam Kadmon.

God only is Wise. The wisdom of man is but the reflection and image of that of God. He is the Father, and His WISDOM the mother of creation: for He united Himself with WISDOM (Sophia), and communicated to it the germ of creation, and it brought forth the material world. He created the ideal world only, and caused the material world to be made real after its type,

by His LOGOS, which is His speech, and at the same time the Idea of Ideas, the Intellectual World. The Intellectual City was but the Thought of the Architect, who meditated the creation, according to that plan of the Material City.

The Word is not only the Creator, but occupies the place of the Supreme Being. Through Him all the Powers and Attributes of God act. On the other side, as first representative of the Human Family, He is the Protector of men and their Shepherd.

God gives to man the Soul or Intelligence, which exists before the body, and which he unites with the body. The reasoning Principle comes from God through the Word, and communes with God and with the Word; but there is also in man an irrational Principle, that of the inclinations and passions which produce disorder, emanating from inferior spirits who fill the air as ministers of God. The body, taken from the Earth, and the irrational Principle that animates it concurrently with the rational Principle, are hated by God, while the rational soul which He has given it, is, as it were, captive in this prison, this coffin, that encompasses it. The present condition of man is not his primitive condition, when he was the image of the Logos. He has fallen from his first estate. But he may raise himself again, by following the directions of WISDOM and of the Angels which God has commissioned to aid him in freeing himself from the bonds of the body, and combating Evil, the existence whereof God has permitted, to furnish him the means of exercising his liberty. The souls that are purified, not by the Law but by light, rise to the Heavenly regions, to enjoy there a perfect felicity.

Those that persevere in evil go from body to body, the seats of passions and evil desires. The familiar lineaments of these doctrines will be recognized by all who read the Epistles of St. Paul, who wrote after Philo, the latter living till the reign of Caligula, and being the contemporary of Christ.

And the Mason is familiar with these doctrines of Philo: that the Supreme Being is a centre of Light whose rays or emanations pervade the Universe; for that is the Light for which all Masonic journeys are a search, and of which the sun and moon in our Lodges are only emblems: that Light and Darkness, chief enemies from the beginning of Time, dispute with each other the empire of the world; which we symbolize by the candidate wandering in darkness and being brought to light: that the world was created, not by the Supreme Being, but by a secondary agent, who is but His WORD, and by types which are but his ideas, aided by an INTELLIGENCE, or WISDOM, which gives one of His Attributes; in which we see the occult meaning of the necessity of recovering "the Word"; and of our two columns of STRENGTH and WISDOM, which are also the two parallel lines that bound the circle representing the Universe: that the visible world is the image of the invisible world; that the essence of the Human Soul is the image of God, and it existed before the body; that the object of its terrestrial life is to disengage itself of its body or its

sepulchre; and that it will ascend to the Heavenly regions whenever it shall be purified; in which we see the meaning, now almost forgotten in our Lodges, of the mode of preparation of the candidate for apprenticeship, and his tests and purifications in the first Degree, according to the Ancient and Accepted Scottish Rite.

Philo incorporated in his eclecticism neither Egyptian nor Oriental elements. But there were other Jewish Teachers in Alexandria who did both. The Jews of Egypt were slightly jealous of, and a little hostile to, those of Palestine, particularly after the erection of the sanctuary at Leontopolis by the High-Priest Onias; and therefore they admired and magnified those sages, who, like Jeremiah, had resided in Egypt. "The wisdom of Solomon" was written at Alexandria, and, in the time of St. Jerome, was attributed to Philo; but it contains principles at variance with his.

It personifies Wisdom, and draws between its children and the Profane, the same line of demarcation that Egypt had long before taught to the Jews. That distinction existed at the beginning of the Mosaic creed. Moshah himself was an Initiate in the mysteries of Egypt, as he was compelled to be, as the adopted son of the daughter of Pharaoh, Thouoris, daughter of Sesostri-Ramses; who, as her tomb and monuments show, was, in the right of her infant husband, Regent of Lower Egypt or the Delta at the time of the Hebrew Prophet's birth, reigning at Heliopolis. She was also, as the reliefs on her tomb show, a Priestess of HATHOR and NEITH, the two great primeval goddesses. As her adopted son, living in her Palace and presence forty years, and during that time scarcely acquainted with his brethren the Jews, the law of Egypt compelled his initiation: and we find in many of his enactments the intention of preserving, between the common people and the Initiates, the line of separation which he found in Egypt. Moshah and Aharun his brother, the whole series of High-Priests, the Council of the 70 Elders, Salomoh and the entire succession of Prophets, were in possession of a higher science; and of that science Masonry is, at least, the lineal descendant. It was familiarly known as THE KNOWLEDGE OF THE WORD.

AMUN, at first the God of Lower Egypt only, where Moshah was reared (a word that in Hebrew means Truth), was the Supreme God. He was styled "the Celestial Lord, who sheds Light on hidden things." He was the source of that divine life, of which the crux ansata is the symbol; and the source of all power. He united all the attributes that the Ancient Oriental Theosophy assigned to the Supreme Being. He was the Pleroma, or "Fullness of things," for He comprehended in Himself everything; and the LIGHT; for he was the Sun-God. He was unchangeable in the midst of everything phenomenal in his worlds. He created nothing; but everything emanated from Him; and of Him all the other Gods were but manifestations.

The Ram was His living symbol; which you see reproduced in this Degree, lying on the book with seven seals on the tracing-board. He caused the creation of the world by the Primitive

Thought (Ennoia), or Spirit (Pneuma), that issued from him by means of his Voice or the WORD; and which Thought or Spirit was personified as the Goddess NEITH. She, too, was a divinity of Light, and mother of the Sun; and the Feast of Lamps was celebrated in her honor at Sais. The Creative Power, another manifestation of Deity, proceeding to the creation conceived of in her, the Divine Intelligence, produced with its Word the Universe, symbolized by an egg issuing from the mouth of KNEPH; from which egg came PHTHA, image of the Supreme Intelligence as realized in the world, and the type of that manifested in man; the principal agent, also, of Nature, or the creative and productive Fire. PHRE or RS, the Sun, or Celestial Light, whose symbol was the point within a circle, was the son of PHTHA; and TIPHE, his wife, or the celestial firmament, with the seven celestial bodies, animated by spirits of genii that govern them, was represented on many of the monuments, clad in blue or yellow, her garments sprinkled with stars, and accompanied by the sun, moon, and five planets; and she was the type of Wisdom, and they of the Seven Planetary Spirits of the Gnostics, that with her presided over and governed the sublunary world.

In this Degree, unknown for a hundred years to those who have practised it, these emblems reproduced refer to these old doctrines. The lamb, the yellow hangings strewn with stars, the seven columns, candlesticks, and seals all recall them to us.

The Lion was the symbol of ATHOM-RE, the Great God of Upper Egypt; the Hawk, of RA or PHRE; the Eagle, of MENDES; the Bull, of APIS; and three of these are seen under the platform on which our altar stands.

The first HERMES was the INTELLIGENCE, or WORD of God. Moved with compassion for a race living without law, and wishing to teach them that they sprang from His bosom, and to point out to them the way that they should go (the books which the first Hermes, the same with Enoch, had written on the mysteries of divine science, in the sacred characters, being unknown to those who lived after the flood), God sent to man OSIRIS and ISIS, accompanied by THOTH, the incarnation or terrestrial repetition of the first Hermes; who taught men the arts, science, and the ceremonies of religion; and then ascended to Heaven or the Moon. OSIRIS was the Principle of Good. TYPHON, like AHRIMAN, was the principle and source of all that is evil in the moral and physical order. Like the Satan of Gnosticism, he was confounded with Matter.

From Egypt or Persia the new Platonists borrowed the idea, and the Gnostics received it from them, that man, in his terrestrial career, is successively under the influence of the Moon, of Mercury, of Venus, of the Sun, of Mars, of Jupiter, and of Saturn, until he finally reaches the Elysian Fields; an idea again symbolized in the Seven Seals.

The Jews of Syria and Judea were the direct precursors of Gnosticism; and in their doctrines were ample oriental elements.

These Jews had had with the Orient, at two different periods, intimate relations, familiarizing them with the doctrines of Asia, and especially of Chaldea and Persia;--their forced residence in Central Asia under the Assyrians and Persians; and their voluntary dispersion over the whole East, when subjects of the Seleucidae and the Romans. Living near two-thirds of a century, and many of them long afterward, in Mesopotamia, the cradle of their race; speaking the same language, and their children reared with those of the Chaldeans, Assyrians, Medes, and Persians, and receiving from them their names (as the case of Danayal, who was called Baeltasatsar, proves), they necessarily adopted many of the doctrines of their conquerors. Their descendants, as Azra and Nahamaiah show us, hardly desired to leave Persia, when they were allowed to do so. They had a special jurisdiction, and governors and judges taken from their own people; many of them held high office, and their children were educated with those of the highest nobles. Danayal was the friend and minister of the King, and the Chief of the College of the Magi at Babylon; if we may believe the book which bears his name, and trust to the incidents related in its highly figurative and imaginative style. Mordecai, too, occupied a high station, no less than that of Prime Minister, and Esther or Astar, his cousin, was the Monarch's wife.

The Magi of Babylon were expounders of figurative writings, interpreters of nature, and of dreams,--astronomers and divines; and from their influences arose among the Jews, after their rescue from captivity, a number of sects, and a new exposition, the mystical interpretation, with all its wild fancies and infinite caprices. The Aions of the Gnostics, the Ideas of Plato, the Angels of the Jews, and the Demons of the Greeks, all correspond to the Ferouers of Zoroaster.

A great number of Jewish families remained permanently in their new country; and one of the most celebrated of their schools was at Babylon. They were soon familiarized with the doctrine of Zoroaster, which itself was more ancient than Kuros. From the system of the Zend-Avesta they borrowed, and subsequently gave large development to, everything that could be reconciled with their own faith; and these additions to the old doctrine were soon spread, by the constant intercourse of commerce, into Syria and Palestine.

In the Zend-Avesta, God is Illimitable Time. No origin can be assigned to Him: He is so entirely enveloped in His glory, His nature and attributes are so inaccessible to human Intelligence, that He can be only the object of a silent Veneration. Creation took place by emanation from Him. The first emanation was the primitive Light, and from that the King of Light, ORMUZD. By the "WORD," Ormuzd created the world pure. He is its preserver and Judge; a Being Holy and Heavenly; Intelligence and Knowledge; the First-born of Time without limits; and invested with all the Powers of the Supreme Being.

Still he is, strictly speaking, the Fourth Being. He had a

Ferouer, a pre-existing Soul (in the language of Plato, a type or ideal); and it is said of Him, that He existed from the beginning, in the primitive Light. But, that Light being but an element, and His Ferouer a type, he is, in ordinary language, the First-born of ZEROUANE-AKHERE. Behold again "THE WORD" of Masonry; the Man, on the Tracing-Board of this Degree; the LIGHT toward which all Masons travel.

He created after his own image, six Genii called Amshaspands, who surround his Throne, are his organs of communication with inferior spirits and men, transmit to Him their prayers, solicit for them His favors, and serve them as models of purity and perfection. Thus we have the Demiourgos of Gnosticism, and the six Genii that assist him. These are the Hebrew Archangels of the Planets.

The names of these Amshaspands are Bahman, Ardibehest, Schariver, Sapandomad, Khordad, and Amerdad.

The fourth, the Holy SAPANDOMAD, created the first man and woman.

Then ORMUZD created 28 Iseds, of whom MITHERAS is the chief. They watch, with Ormuzd and the Amshaspands, over the happiness, purity, and preservation of the world, which is under their government; and they are also models for mankind and interpreters of men's prayers. With Mithras and Ormuzd, they make a pleroma (or complete number) of 30, corresponding to the thirty Aions of the Gnostics, and to the ogdoade, dodecade, and decade of the Egyptians. Mithras was the Sun-God, invoked with, and soon confounded with him, becoming the object of a special worship, and eclipsing Ormuzd himself.

The third order of pure spirits is more numerous. They are the Ferouers, the THOUGHTS of Ormuzd, or the IDEAS which he conceived before proceeding to the creation of things. They too are superior to men. They protect them during their life on earth; they will purify them from evil at their resurrection. They are their tutelary genii, from the fall to the complete regeneration. AHRIMAN, second-born of the Primitive Light, emanated from it, pure like ORMUZD; but, proud and ambitious, yielded to jealousy of the First-born. For his hatred and pride, the Eternal condemned him to dwell, for 12,000 years, in that part of space where no ray of light reaches; the black empire of darkness. In that period the struggle between Light and Darkness, Good and Evil will be terminated.

AHRIMAN scorned to submit, and took the field against ORMUZD. To the good spirits created by his Brother, he opposed an innumerable army of Evil Ones. To the seven Amshaspands he opposed seven Archdevs, attached to the seven Planets; to the Izeds and Ferouers an equal number of Devs, which brought upon the world all moral and physical evils. Hence Poverty, Maladies, Impurity, Envy, Chagrin, Drunkenness, Falsehood, Calumny, and their horrible array.

The image of Ahriman was the Dragon, confounded by the

Jews with Satan and the Serpent-Tempter. After a reign of 3000 years, Ormuzd had created the Material World, in six periods, calling successively into existence the Light, Water, Earth, plants, animals, and Man. But Ahriman concurred in creating the earth and water; for darkness was already an element, and Ormuzd could not exclude its Master. So also the two concurred in producing Man. Ormuzd produced, by his Will and Word, a Being that was the type and source of universal life for everything that exists under Heaven. He placed in man a pure principle, or Life, proceeding from the Supreme Being. But Ahriman destroyed that pure principle, in the form wherewith it was clothed; and when Ormuzd had made, of its recovered and purified essence, the first man and woman, Ahriman seduced and tempted them with wine and fruits; the woman yielding first.

Often, during the three latter periods of 3000 years each, Ahriman and Darkness are, and are to be, triumphant. But the pure souls are assisted by the Good Spirits; the Triumph of Good is decreed by the Supreme Being, and the period of that triumph will infallibly arrive. When the world shall be most afflicted with the evils poured out upon it by the spirits of perdition, three Prophets will come to bring relief to mortals. SOSIOSCH, the principal of the Three, will regenerate the earth, and restore to it its primitive beauty, strength, and purity. He will judge the good and the wicked. After the universal resurrection of the good, he will conduct them to a home of everlasting happiness. Ahriman, his evil demons, and all wicked men, will also be purified in a torrent of melted metal. The law of Ormuzd will reign everywhere; all men will be happy; all, enjoying unalterable bliss, will sing with Sosiosch the praises of the Supreme Being.

These doctrines, the details of which were sparingly borrowed by the Pharisaic Jews, were much more fully adopted by the Gnostics; who taught the restoration of all things, their return to their original pure condition, the happiness of those to be saved, and their admission to the feast of Heavenly Wisdom.

The doctrines of Zoroaster came originally from Bactria, an Indian Province of Persia. Naturally, therefore, it would include Hindu or Buddhist elements, as it did. The fundamental idea of Buddhism was, matter subjugating the intelligence, and intelligence freeing itself from that slavery. Perhaps something came to Gnosticism from China. "Before the chaos which preceded the birth of Heaven and Earth," says Lao-Tseu, "a single Being existed, immense and silent, immovable and ever active--the mother of the Universe. I know not its name: but I designate it by the word Reason. Man has his type and model in the Earth; Earth in Heaven; Heaven in Reason; and Reason in Itself."

Here again are the Ferouers, the Ideas, the Aions--the REASON or INTELLIGENCE, SILENCE, WORD, and WISDOM of the Gnostics.

The dominant system among the Jews after their captivity was that of the Pharoschim or Pharisees. Whether their name was

derived from that of the Parsees, or followers of Zoroaster, or from some other source, it is certain that they had borrowed much of their doctrine from the Persians. Like them they claimed to have the exclusive and mysterious knowledge, unknown to the mass. Like them they taught that a constant war was waged between the Empire of Good and that of Evil. Like them they attributed the sin and fall of man to the demons and their chief; and like them they admitted a special protection of the righteous by inferior beings, agents of Jehovah. All their doctrines on these subjects were at bottom those of the Holy Books; but singularly developed and the Orient was evidently the source from which those developments came.

They styled themselves Interpreters; a name indicating their claim to the exclusive possession of the true meaning of the Holy Writings, by virtue of the oral tradition which Moses had received on Mount Sinai, and which successive generations of Initiates had transmitted, as they claimed, unaltered, unto them. Their very costume, their belief in the influences of the stars, and in the immortality and transmigration of souls, their system of angels and their astronomy, were all foreign.

Sadduceeism arose merely from an opposition essentially Jewish, to these foreign teachings, and that mixture of doctrines, adopted by the Pharisees, and which constituted the popular creed.

We come at last to the Essenes and Therapeuts, with whom this Degree is particularly concerned. That intermingling of oriental and occidental rites, of Persian and Pythagorean opinions, which we have pointed out in the doctrines of Philo, is unmistakable in the creeds of these two sects.

They were less distinguished by metaphysical speculations than by simple meditations and moral practices. But the latter always partook of the Zoroastrian principle, that it was necessary to free the soul from the trammels and influences of matter; which led to a system of abstinence and maceration entirely opposed to the ancient Hebraic ideas, favorable as they were to physical pleasures. In general, the life and manners of these mystical associations, as Philo and Josephus describe them, and particularly their prayers at sunrise, seem the image of what the Zend-Avesta prescribes to the faithful adorer or Ormuzd; and some of their observances cannot otherwise be explained.

The Therapeuts resided in Egypt, in the neighborhood of Alexandria; and the Essenes in Palestine, in the vicinity of the Dead Sea. But there was nevertheless a striking coincidence in their ideas, readily explained by attributing it to a foreign influence.

The Jews of Egypt, under the influence of the School of Alexandria, endeavored in general to make their doctrines harmonize with the traditions of Greece; and thence came, in the doctrines of the Therapeuts, as stated by Philo, the many analogies between the Pythagorean and Orphic ideas, on one side, and those of Judaism on the other: while the Jews of Palestine, having less communication with Greece, or contemning its teachings, rather im-

bibed the Oriental doctrines, which they drank in at the source and with which their relations with Persia made them familiar. This attachment was particularly shown in the Kabalah, which belonged rather to Palestine than to Egypt, though extensively known in the latter; and furnished the Gnostics with some of their most striking theories.

It is a significant fact, that while Christ spoke often of the Pharisees and Sadducees, He never once mentioned the Essenes, between whose doctrines and His there was so great a resemblance, and, in many points, so perfect an identity. Indeed, they are not named, nor even distinctly alluded to, anywhere in the New Testament.

John, the son of a Priest who ministered in the Temple at Jerusalem, and whose mother was of the family of Aharun, was in the deserts until the day of his showing unto Israel. He drank neither wine nor strong drink. Clad in hair-cloth, and with a girdle of leather, and feeding upon such food as the desert afforded, he preached, in the country about Jordan, the baptism of repentance, for the remission of sins; that is, the necessity of repentance proven by reformation. He taught the people charity and liberality; the publicans, justice, equity, and fair dealing; the soldiery peace, truth, and contentment; to do violence to none, accuse none falsely, and be content with their pay. He inculcated necessity of a virtuous life, and the folly of trusting to their descent from Abraham.

He denounced both Pharisees and Sadducees as a generation of vipers threatened with the anger of God. He baptized those who confessed their sins. He preached in the desert; and therefore in the country where the Essenes lived, professing the same doctrines. He was imprisoned before Christ began to preach. Matthew mentions him without preface or explanation; as if, apparently, his history was too well known to need any. "In those days," he says, "came John the Baptist, preaching in the wilderness of Judea." His disciples frequently fasted; for we find them with the Pharisees coming to Jesus to inquire why His Disciples did not fast as often as they; and He did not denounce them, as His habit was to denounce the Pharisees; but answered them kindly and gently.

From his prison, John sent two of his disciples to inquire of Christ: "Art thou he that is to come, or do we look for another?" Christ referred them to his miracles as an answer; and declared to the people that John was a prophet, and more than a prophet, and that no greater man had ever been born; but that the humblest Christian was his superior. He declared him to be Elias, who was to come.

John had denounced to Herod his marriage with his brother's wife as unlawful; and for this he was imprisoned, and finally executed to gratify her. His disciples buried him; and Herod and others thought he had risen from the dead and appeared again in the person of Christ. The people all regarded John as a prophet;

and Christ silenced the Priests and Elders by asking them whether he was inspired. They feared to excite the anger of the people by saying that he was not. Christ declared that he came "in the way of righteousness"; and that the lower classes believed him, though the Priests and Pharisees did not.

Thus John, who was often consulted by Herod, and to whom that monarch showed great deference and was often governed by his advice; whose doctrine prevailed very extensively among the people and the publicans, taught some creed older than Christianity. That is plain: and it is equally plain, that the very large body of the Jews that adopted his doctrines, were neither Pharisees nor Sadducees, but the humble, common people. They must, therefore, have been Essenes. It is plain, too, that Christ applied for baptism as a sacred rite, well known and long practiced. It was becoming to him, he said, to fulfill all righteousness.

In the 18th chapter of the Acts of the Apostles we read thus:

"And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and, being fervent in spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John; and he began to speak boldly in the synagogue; whom, when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."

Translating this from the symbolic and figurative language into the true ordinary sense of the Greek text, it reads thus: "And a certain Jew, named Apollos, an Alexandrian by birth, an eloquent man, and of extensive learning, came to Ephesus. He had learned in the mysteries the true doctrine in regard to God; and, being a zealous enthusiast, he spoke and taught diligently the truths in regard to the Deity, having received no other baptism than that of John." He knew nothing in regard to Christianity; for he had resided in Alexandria, and had just then come to Ephesus; being, probably, a disciple of Philo, and a Therapeut.

"That, in all times," says St. Augustine, "is the Christian religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which it is the name; for the thing itself, which is now called the Christian religion, really was known to the Ancients, nor was wanting at any time from the beginning of the human race, until the time when Christ came in the flesh; from whence the true religion, which had previously existed, began to be called Christian; and this in our days is the Christian religion, not as having been wanting in former times, but as having, in later times, received this name." The disciples were first called "Christians," at Antioch, when Barnabas and Paul began to preach there.

The Wandering or Itinerant Jews or Exorcists, who assumed to employ the Sacred Name in exorcising evil spirits, were no doubt Therapeutae or Essenes.

"And it it came to pass," we read in the 19th chapter of the Acts, verses 1 to 4, "that while Apollos was at Corinth, Paul, having passed through the upper parts of Asia Minor, came to Ephesus; and finding certain disciples, he said to them, 'Have ye received the Holy Ghost since ye became Believers ?' And they said unto him, 'We have not so much as heard that there is any Holy Ghost.' And he said to them, 'In what, then, were you baptized ?' And they said 'In John's baptism.' Then said Paul, 'John indeed baptized with the baptism of repentance, saying to the people that they should believe in Him who was to come after him, that is, in Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus."

This faith, taught by John, and so nearly Christianity, could have been nothing but the doctrine of the Essenes; and there can be no doubt that John belonged to that sect. The place where he preached, his macerations and frugal diet, the doctrines he taught, all prove it conclusively. There was no other sect to which he could have belonged; certainly none so numerous as his, except the Essenes.

We find, from the two letters written by Paul to the brethren at Corinth, that City of Luxury and Corruption, that there were contentions among them. Rival sects had already, about the 57th year of our era, reared their banners there, as followers, some of Paul, some of Apollos, and some of Cephas. Some of them denied the resurrection. Paul urged them to adhere to the doctrines taught by himself, and had sent Timothy to them to bring them afresh to their recollection.

According to Paul, Christ was to come again. He was to put an end to all other Principalities and Powers, and finally to Death, and then be Himself once more merged in God; who should then be all in all.

The forms and ceremonies of the Essenes were symbolical. They had, according to Philo the Jew, four Degrees; the members being divided into two Orders, the Practici and Therapeutici; the latter being the contemplative and medical Brethren; and the former the active, practical, business men. They were Jews by birth; and had a greater affection for each other than the members of any other sect. Their brotherly love was intense. They fulfilled the Christian law, "Love one another." They despised riches. No one was to be found among them, having more than another. The possessions of one were intermingled with those of the others; so that they all had but one patrimony, and were brethren. Their piety toward God was extraordinary. Before sunrise they never spake a word about profane matters; but put up certain prayers which they had received from their forefathers. At dawn of day, and before it was light, their prayers and hymns ascended to Heaven. They were eminently faithful and true, and the Ministers of Peace. They had mysterious ceremonies, and initiations into their mysteries; and the Candidate promised that he would ever practise fidelity to all men, and especially to those

in authority, "because no one obtains the government without God's assistance."

Whatever they said, was firmer than an oath; but they avoided swearing, and esteemed it worse than perjury. They were simple in their diet and mode of living, bore torture with fortitude, and despised death. They cultivated the science of medicine and were very skillful. They deemed it a good omen to dress in white robes. They had their own courts, and passed righteous judgments. They kept the Sabbath more rigorously than the Jews.

Their chief towns were Engaddi, near the Dead Sea, and Hebron. Engaddi was about 30 miles southeast from Jerusalem, and Hebron about 20 miles south of that city. Josephus and Eusebius speak of them as an ancient sect; and they were no doubt the first among the Jews to embrace Christianity: with whose faith and doctrine their own tenets had so many points of resemblance, and were indeed in a great measure the same. Pliny regarded them as a very ancient people.

In their devotions they turned toward the rising sun; as the Jews generally did toward the Temple. But they were no idolaters; for they observed the law of Moses with scrupulous fidelity. They held all things in common, and despised riches, their wants being supplied by the administration of Curators or Stewards. The Tetractys, composed of round dots instead of jods, was revered among them. This being a Pythagorean symbol, evidently shows their connection with the school of Pythagoras; but their peculiar tenets more resemble those of Confucius and Zoroaster; and probably were adopted while they were prisoners in Persia; which explains their turning toward the Sun in prayer.

Their demeanor was sober and chaste. They submitted to the superintendence of governors whom they appointed over themselves. The whole of their time was spent in labor, meditation, and prayer; and they were most sedulously attentive to every call of justice and humanity, and every moral duty. They believed in the unity of God. They supposed the souls of men to have fallen, by a disastrous fate, from the regions of purity and light, into the bodies which they occupy; during their continuance in which they considered them confined as in a prison. Therefore they did not believe in the resurrection of the body; but in that of the soul only. They believed in a future state of rewards and punishments; and they disregarded the ceremonies or external forms enjoined in the law of Moses to be observed in the worship of God; holding that the words of that lawgiver were to be understood in a mysterious and recondite sense, and not according to their literal meaning. They offered no sacrifices, except at home; and by meditation they endeavored, as far as possible, to isolate the soul from the body, and carry it back to God.

Eusebius broadly admits "that the ancient Therapeutae were Christians; and that their ancient writings were our Gospels and Epistles."

The ESSENES were of the Eclectic Sect of Philosophers, and

held PLATo in the highest esteem; they believed that true philosophy, the greatest and most salutary gift of God to mortals, was scattered, in various portions, through all the different Sects; and that it was, consequently, the duty of every wise man to gather it from the several quarters where it lay dispersed, and to employ it, thus reunited, in destroying the dominion of impiety and vice.

The great festivals of the Solstices were observed in a distinguished manner by the Essenes; as would naturally be supposed, from the fact that they revered the Sun, not as a god, but as a symbol of light and fire; the fountain of which, the Orientals supposed God to be. They lived in continence and abstinence, and had establishments similar to the monasteries of the early Christians.

The writings of the Essenes were full of mysticism, parables, enigmas, and allegories. They believed in the esoteric and exoteric meanings of the Scriptures; and, as we have already said, they had a warrant for that in the Scriptures themselves. They found it in the Old Testament, as the Gnostics found it in the New.

The Christian writers, and even Christ himself, recognized it as a truth, that all Scripture had an inner and an outer meaning. Thus we find it said as follows, in one of the Gospels:

"Unto you it is given to know the mystery of the Kingdom of God; but unto men that are without, all these things are done in parables; that seeing, they may see and not perceive, and hearing they may hear and not understand And the disciples came and said unto him, 'Why speakest Thou the truth in parables ?'-- He answered and said unto them, 'Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.'"

Paul, in the 4th chapter of his Epistle to the Galatians, speaking of the simplest facts of the Old Testament, asserts that they are an allegory. In the 3d chapter of the second letter to the Corinthians, he declares himself a minister of the New Testament, appointed by God; "Not of the letter, but of the spirit; for the letter killeth." Origen and St. Gregory held that the Gospels were not to be taken in their literal sense; and Athanasius admonishes us that "Should we understand sacred writ according to the letter, we should fall into the most enormous blasphemies." Eusebius said, "Those who preside over the Holy Scriptures, philosophize over them, and expound their literal sense by allegory."

The sources of our knowledge of the Kabalistic doctrines, are the books of Jezirah and Sohar, the former drawn up in the second century, and the latter a little later; but containing materials much older than themselves. In their most characteristic elements, they go back to the time of the exile. In them, as in the teachings of Zoroaster, everything that exists emanated from a source of infinite LiGHT. Before everything, existed THE ANCIENT OF DAYS, the KING OF LIGHT; a title often given to the

Creator in the Zend-Avesta and the code of the Sabaeans. With the idea so expressed is connected the pantheism of India.

KING OF LIGHT, THE ANCIENT, is ALL THAT IS. He is not only the real cause of all Existences; he is Infinite (AINSOPH). He is HIMSELF: there is nothing in Him that We can call Thou.

In the Indian doctrine, not only is the Supreme Being the real cause of all, but he is the only real Existence: all the rest is illusion. In the Kabalah, as in the Persian and Gnostic doctrines, He is the Supreme Being unknown to all, the "Unknown Father." The world is his revelation, and subsists only in Him. His attributes are reproduced there, with different modifications, and in different degrees, so that the Universe is His Holy Splendor: it is but His Mantle; but it must be revered in silence. All beings have emanated from the Supreme Being: The nearer a being is to Him, the more perfect it is; the more remote in the scale, the less its purity.

A ray of Light, shot from the Deity, is the cause and principle of all that exists. It is at once Father and Mother of All, in the sublimest sense. It penetrates everything; and without it nothing can exist an instant. From this double FORCE, designated by the two parts of the word I.ù. H.ù. U.ù. H.ù. emanated the FIRST-BORN of God, the Universal Form, in which are contained all beings; the Persian and Platonic Archetype of things, united with the Infinite by the primitive ray of Light.

This First-Born is the Creative Agent, Conservator, and animating Principle of the Universe. It is THE LIGHT OF LIGHT. It possesses the three Primitive Forces of the Divinity, LIGHT, SPIRIT and LIFE. As it has received

what it gives, Light and Life, it is equally considered as the generative and conceptive Principle, the Primitive Man, ADAM KADMON. As such, it has revealed itself in ten emanations or Sephiroth, which are not ten different beings, nor even beings at all; but sources of life, vessels of Omnipotence, and types of Creation. They are Sovereignty or Will, Wisdom, Intelligence, Benignity, Severity, Beauty, Victory, Glory, Permanency, and Empire. These are attributes of God; and this idea, that God reveals Himself by His attributes, and that the human mind cannot perceive or discern God Himself, in his works, but only his mode of manifesting Himself, is a profound Truth. We know of the Invisible only what the Visible reveals.

Wisdom was called NOUS and LOGOS, INTELLIGENCE or the WORD. Intelligence, source of the oil of anointing, responds to the Holy Ghost of the Christian Faith.

Beauty is represented by green and yellow. Victory is YAH-OVAH-TSABAOTH, the column on the right hand, the column Jachin: Glory is the column Boaz, on the left hand. And thus our symbols appear again in the Kabalah. And again the LIGHT, the object of our labors, appears as the creative power of Deity. The circle, also, was the special symbol of the first Sephirah, Kether, or the Crown.

We do not further follow the Kabbalah in its four Worlds of Spirits, Aziluth, Briah, Yezirah, and Asiah, or of emanation, creation, formation, and fabrication, one inferior to and one emerging from the other, the superior always enveloping the inferior; its doctrine that, in all that exists, there is nothing purely material; that all comes from God, and in all He proceeds by irradiation; that everything subsists by the Divine ray that penetrates creation; and all is united by the Spirit of God, which is the life of life; so that all is God; the Existences that inhabit the four worlds, inferior to each other in proportion to their distance from the Great King of Light: the contest between the good and evil Angels and Principles, to endure until the Eternal Himself comes to end it and re-establish the primitive harmony; the four distinct parts of the Soul of Man; and the migrations of impure souls, until they are sufficiently purified to share with the Spirits of Light the contemplation of the Supreme Being whose Splendor fills the Universe.

The WORD was also found in the Phoenician Creed. As in all those of Asia, a WORD of God, written in starry characters, by the planetary Divinities, and communicated by the Demi-Gods, as a profound mystery, to the higher classes of the human race, to be communicated by them to mankind, created the world. The faith of the Phoenicians was an emanation from that ancient worship of the Stars, which in the creed of Zoroaster alone, is connected with a faith in one God. Light and Fire are the most important agents in the Phoenician faith. There is a race of children of the Light. They adored the Heaven with its Lights, deeming it the Supreme God.

Everything emanates from a Single Principle, and a Primitive Love, which is the Moving Power of All and governs all. Light, by its union with Spirit, whereof it is but the vehicle or symbol, is the Life of everything, and penetrates everything. It should therefore be respected and honored everywhere; for everywhere it governs and controls.

The Chaldaic and Jerusalem Paraphrasts endeavored to render the phrase, DEBAR-YAHOVAH, the Word of God, a personalty, wherever they met with it. The phrase, "And God created man," is, in the Jerusalem Targum, "And the Word of IHUH created man."

So, in xxviii. Gen. 20,21, where Jacob says: "If God (IHIH ALHIM) will be with me... then shall IHUH be my ALHIM; UHIH IHUH LI LALHIM; and this stone shall be God's House (IHIH BITH ALHIM):

Onkelos paraphrases it, "If the word of IHUH will be my help then the word of IHUH shall be my God."

So, in iii. Gen. 8, for "The Voice of the Lord God" (IHUH ALHIM), we have, "The Voice of the Word of IHUH."

In ix. Wisdom, 1, "O God of my Fathers and Lord of Mercy! who has made all things with thy word."

And in xviii. Wisdom, 15, "Thine Almighty Word leap-

ed down from Heaven."

Philo speaks of the Word as being the same with God. So in several places he calls it the Second Divinity; the Image of God: the Divine Word that made all things: substitute, of God; and the like.

Thus when John commenced to preach, had been for ages agitated, by the Priests and Philosophers of the East and West, the great questions concerning the eternity or creation of matter: immediate or intermediate creation of the Universe by the Supreme God; the origin, object, and final extinction of evil; the relations between the intellectual and material worlds, and between God and man; and the creation, fall, redemption, and restoration to his first estate, of man.

The Jewish doctrine, differing in this from all the other Oriental creeds, and even from the Alohayistic legend with which the book of Genesis commences, attributed the creation to the immediate action of the Supreme Being. The Theosophists of the other Eastern Peoples interposed more than one intermediary between God and the world. To place between them but a single Being, to suppose for the production of the world but a single intermediary, was, in their eyes, to lower the Supreme Majesty. The interval between God, who is perfect Purity, and matter, which is base and foul, was too great for them to clear it at a single step. Even in the Occident, neither Plato nor Philo could thus impoverish the Intellectual World.

Thus, Cerinthus of Ephesus, with most of the Gnostics, Philo, the Kabbalah, the Zend-Avesta, the Puranas, and all the Orient, deemed the distance and antipathy between the Supreme Being and the material world too great, to attribute to the former the creation of the latter. Below, and emanating from, or created by, the Ancient of Days, the Central Light, the Beginning, or First Principle, one, two, or more Principles, Existences, or Intellectual Beings were imagined, to some one or more of whom (without any immediate creative act on the part of the Great Immovable, Silent Deity), the immediate creation of the material and mental universe was due.

We have already spoken of many of the speculations on this point. To some, the world was created by the LOGOS or WORD, first manifestation of, or emanation from, the Deity. To others, the beginning of creation was by the emanation of a ray of Light, creating the principle of Light and Life. The Primitive THOUGHT, creating the inferior Deities, a succession of INTELLIGENCES, the Iynges of Zoroaster, his Amshaspands, Izeds, and Ferouers, the Ideas of Plato, the Aions of the Gnostics, the Angels of the Jews, the Nous, the Demiourgos, the DIVINE REASON, the Powers or Forces of Philo, and the Alohayim, Forces or Superior Gods of the ancient legend with which Genesis begins, - to these and other intermediaries the creation was owing. No restraints were laid on the Fancy and the Imagination. The veriest Abstractions became Existences and Realities. The attributes of

God, personified, became Powers, Spirits, Intelligences. God was the Light of Light, Divine Fire, the Abstract Intellectuality, the Root or Germ of the Universe. Simon Magus, founder of the Gnostic faith, and many of the early Judaizing Christians, admitted that the manifestations of the Supreme Being, as FATHER, or JEHOVAH, SON or CHRIST, and HOLY SPIRIT, were only so many different modes of Existence, or Forces of the same God. To others they were, as were the multitude of Subordinate Intelligences, real and distinct beings.

The Oriental imagination revelled in the creation of these Inferior Intelligences, Powers of Good and Evil, and Angels. We have spoken of those imagined by the Persians and the Kabalists. In the Talmud, every star, every country, every town, and almost every tongue has a Prince of Heaven as its Protector. JEHUEL, is the guardian of fire, and MICHAEL of water. Seven spirits assist each; those of fire being Seraphiel, Gabriel, Nitriel, Tammael, Tchimschiel, Hadarniel, and Sarniel. These seven are represented by the square columns of this Degree, while the columns JACHIN and BOAZ represent the angels of fire and water. But the columns are not representatives of these alone.

To Basilides, God was without name, uncreated, at first containing and concealing in Himself the Plenitude of His Perfections; and when these are by Him displayed and manifested, there result as many particular Existences, all analogous to Him, and still and always Him. To the Essenes and the Gnostics, the East and the West both devised this faith; that the Ideas, Conceptions, or Manifestations of the Deity were so many Creations, so many Beings, all God, nothing without Him, but more than what we now understand by the word ideas. They emanated from and were again merged in God. They had a kind of middle existence between our modern ideas, and the intelligences or ideas, elevated to the rank of genii, of the Oriental mythology.

These personified attributes of Deity, in the theory of Basilides, were the First-born, Nous or Mind: from

it emanates Logos, or THE WORD from it :

Phronesis, Intellect :from it Sophia, Wisdom :from it

Dunamis, Power: and from it Dikaiosune,

Righteousness: to which latter the Jews gave the name of Eirene, Peace, or Calm, the essential characteristics of Divinity, and harmonious effect of all His perfections. The whole number of successive emanations was 365, expressed by the Gnostics, in Greek letters, by the mystic word Abraxas; designating God as manifested, or the aggregate of his manifestations; but not the Supreme and Secret God Himself. These three hundred and sixty-five Intelligences compose altogether the Fullness or Plenitude of the Divine Emanations.

With the Ophites, a sect of the Gnostics, there were seven inferior spirits (inferior to Ialdabaoth, the Demiourgos or Actual Creator : Michael, Suriel, Raphael, Gabriel, Thauthabaoth, Erataoth, and Athaniel, the genii of the stars called the Bull; the Dog, the

Lion, the Bear, the Serpent, the Eagle, and the Ass that formerly figured in the constellation Cancer, and symbolized respectively by those animals; as Ialdabaoth, Iao, Adonai, Eloï, Orai, and As-taphai were the genii of Saturn, the Moon, the Sun, Jupiter, Venus, and Mercury.

The WORD appears in all these creeds. It is the Ormuzd of Zoroaster, the Ainsoph of the Kabalah, the Nous of Platonism and Philonism, and the Sophia or Demiourgos of the Gnostics. And all these creeds, while admitting these different manifestations of the Supreme Being, held that His identity was immutable and permanent. That was Plato's distinction between the Being always the same and the perpetual flow of things incessantly changing, the Genesis.

The belief in dualism in some shape, was universal. Those who held that everything emanated from God, aspired to God, and re-entered into God, believed that, among those emanations were two adverse Principles, of Light and Darkness, Good and Evil. This prevailed in Central Asia and in Syria; while in Egypt it assumed the form of Greek speculation. In the former, a second Intellectual Principle was admitted, active in its Empire of Darkness, audacious against the Empire of Light. So the Persians and Sabæans understood it. In Egypt, this second Principle was Matter, as the word was used by the Platonic School, with its sad attributes, Vacuity, Darkness, and Death. In their theory, matter could be animated only by the low communication of a principle of divine life. It resists the influences that would spiritualize it. That resisting Power is Satan, the rebellious Matter, Matter that does not partake of God.

To many there were two Principles; the Unknown Father, or Supreme and Eternal God, living in the centre of the Light, happy in the perfect purity of His being; the other, eternal Matter, that inert, shapeless, darksome mass, which they considered as the source of all evils, the mother and dwelling-place of Satan. To Philo and the Platonists, there was a Soul of the world, creating visible things, and active in them, as agent of the Supreme Intelligence; realizing therein the ideas communicated to Him by that Intelligence, and which sometimes excel His conceptions, but which He executes without comprehending them.

The Apocalypse or Revelations, by whomever written, belongs to the Orient and to extreme antiquity. It reproduces what is far older than itself. It paints, with the strongest colors that the Oriental genius ever employed, the closing scenes of the great struggle of Light, and Truth, and Good, against Darkness, Error, and Evil; personified in that between the New Religion on one side, and Paganism and Judaism on the other. It is a particular application of the ancient myth of Ormuzd and his Genii against Ahri-man and his Devs; and it celebrates the final triumph of Truth against the combined powers of men and demons. The ideas and imagery are borrowed from every quarter; and allusions are found in it to the doctrines of all ages. We are continually reminded

of the Zend-Avesta, the Jewish Codes, Philo, and the Gnosis. The Seven Spirits surrounding the Throne of the Eternal, at the opening of the Grand Drama, and acting so important a part throughout, everywhere the first instruments of the Divine Will and Vengeance, are the Seven Amshaspands of Parsism; as the Twenty-four Ancients, offering to the Supreme Being the first supplications and the first homage, remind us of the Mysterious Chiefs of Judaism, foreshadow the Eons of Gnosticism, and reproduce the twenty-four Good Spirits created by Ormuzd and inclosed in an egg.

The Christ of the Apocalypse, First-born of Creation and of the Resurrection is invested with the characteristics of the Ormuzd and Sosiosch of the Zend-Avesta, the Ainsoph of the Kabalah and the Carpistes of the Gnostics. The idea that the true Initiates and Faithful become Kings and Priests, is at once Persian, Jewish, Christian, and Gnostic. And the definition of the Supreme Being, that He is at once Alpha and Omega, the beginning and the end--He that was, and is, and is to come, i.e., Time illimitable, is Zoroaster's definition of Zerouane-Akherene.

The depths of Satan which no man can measure; his triumph for a time by fraud and violence; his being chained by an angel; his reprobation and his precipitation into a sea of metal; his names of the Serpent and the Dragon; the whole conflict of the Good Spirits or celestial armies against the bad; are so many ideas and designations found alike in the Zend-Avesta, the Kabalah, and the Gnosis.

We even find in the Apocalypse that singular Persian idea, which regards some of the lower animals as so many Devs or vehicles of Devs.

The guardianship of the earth by a good angel, the renewing of the earth and heavens, and the final triumph of pure and holy men, are the same victory of Good over Evil, for which the whole Orient looked.

The gold, and white raiments of the twenty-four Elders are, as in the Persian faith, the signs of a lofty perfection and divine purity.

Thus the Human mind labored and struggled and tortured itself for ages, to explain to itself what it felt, without confessing it, to be inexplicable. A vast crowd of indistinct abstractions, hovering in the imagination, a train of words embodying no tangible meaning, an inextricable labyrinth of subtleties, was the result.

But one grand idea ever emerged and stood prominent and unchangeable over the weltering chaos of confusion. God is great, and good, and wise. Evil and pain and sorrow are temporary, and for wise and beneficent purposes. They must be consistent with God's goodness, purity, and infinite perfection; and there must be a mode of explaining them, if we could but find it out; as, in all ways we will endeavor to do. Ultimately, Good will prevail, and Evil be overthrown. God, alone can do this, and He will

do it, by an Emanation from Himself, assuming the Human form and redeeming the world.

Behold the object, the end, the result, of the great speculations and logomachies of antiquity; the ultimate annihilation of evil, and restoration of Man to his first estate, by a Redeemer, a Masayah, a Christos, the incarnate Word, Reason, or Power of Deity. This Redeemer is the Word or Logos, the Ormuzd of Zoroaster, the Ainsoph of the Kabalah, the Nous of Platonism and Philonism; He that was in the Beginning with God, and was God, and by Whom everything was made. That He was looked for by all the People of the East is abundantly shown by the Gospel of John and the Letters of Paul; wherein scarcely anything seemed necessary to be said in proof that such a Redeemer was to come; but all the energies of the writers are devoted to showing that Jesus was that Christos whom all the nations were expecting; the "Word," the Masayah, the Anointed or Consecrated One.

In this Degree the great contest between good and evil, in anticipation of the appearance and advent of the Word or Redeemer is symbolized; and the mysterious esoteric teachings of the Essenes and the Cabalists. Of the practices of the former we gain but glimpses in the ancient writers; but we know that, as their doctrines were taught by John the Baptist, they greatly resembled those of greater purity and more nearly perfect, taught by Jesus; and that not only Palestine was full of John's disciples, so that the Priests and Pharisees did not dare to deny John's inspiration; but his doctrine had extended to Asia Minor, and had made converts in luxurious Ephesus, as it also had in Alexandria in Egypt; and that they readily embraced the Christian faith, of which they had before not even heard.

These old controversies have died away, and the old faiths have faded into oblivion. But Masonry still survives, vigorous and strong, as when philosophy was taught in the schools of Alexandria and under the Portico; teaching the same old truths as the Essenes taught by the shores of the Dead Sea, and as John the Baptist preached in the Desert; truths imperishable as the Deity, and undeniable as Light. Those truths were gathered by the Essenes from the doctrines of the Orient and the Occident, from the Zend-Avesta and the Vedas, from Plato and Pythagoras, from India, Persia, Phoenicia, and Syria, from Greece and Egypt, and from the Holy Books of the Jews. Hence we are called Knights of the East and West, because their doctrines came from both. And these doctrines, the wheat sifted from the chaff, the Truth separated from Error, Masonry has garnered up in her heart of hearts, and through the fires of persecution, and the storms of calamity, has brought them and delivered them unto us. That God is One, immutable, unchangeable, infinitely just and good; that Light will finally overcome Darkness,--Good conquer Evil, and Truth be victor over Error ;--these, rejecting all the wild and useless speculations of the Zend-Avesta, the Kabalah, the Gnostics, and the Schools, are the religion and Philosophy of Masonry.

Those speculations and fancies it is useful to study; that knowing in what worthless and unfruitful investigations the mind may engage, you may the more value and appreciate the plain, simple, sublime, universally-acknowledged truths, which have in all ages been the Light by which Masons have been guided on their way; the Wisdom and Strength that like imperishable columns have sustained and will continue to sustain its glorious and magnificent Temple.

XVIII. KNIGHT ROSE CROIX.

[Prince Rose Croix.]

Each of us makes such applications to his own faith and creed, of the symbols and ceremonies of this Degree, as seems to him proper. With these special interpretations we have here nothing to do. Like the legend of the Master Khurum, in which some see figured the condemnation and sufferings of Christ; others those of the unfortunate Grand Master of the Templars; others those of the first Charles, King of England; and others still the annual descent of the Sun at the winter Solstice to the regions of darkness, the basis of many an ancient legend; so the ceremonies of this Degree receive different explanations; each interpreting them for himself, and being offended at the interpretation of no other.

In no other way could Masonry possess its character of Universality; that character which has ever been peculiar to it from its origin; and which enables two Kings, worshippers of different Deities, to sit together as Masters, while the walls of the first temple arose; and the men of Gebal, bowing down to the Phoenician Gods, to work by the side of the Hebrews to whom those Gods were abomination; and to sit with them in the same Lodge as brethren.

You have already learned that these ceremonies have one general significance, to every one, of every faith, who believes in God, and the soul's immortality.

The primitive men met in no Temples made with human hands.

"God," said Sthe existence of a single uncreated

God, in whose bosom everything grows, is developed and transformed. The worship of this God reposed upon the obedience of all the beings He created. His feasts were those of the Solstices. The doctrines of Buddha pervaded India, China, and Japan. The Priests of Brahma, professing a dark and bloody creed, brutalized

by Superstition, united together against Buddhism, and with the aid of Despotism, exterminated its followers. But their blood fertilized the new doctrine first falling themselves, and plunged in misery and darkness,

tempted man to his fall, and brought sin into the world. All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome, and the Supreme Deity reconciled to His creatures. The belief was general, that He was to be born of a Virgin, and suffer a painful death. The Indians called him Chrishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhouvanai; the Egyptians, Har-Oeri; Plato, Love; and the Scandinavians, Balder.

Chrishna, the Hindoo Redeemer, was cradled and educated among Shepherds. A Tyrant, at the time of his birth, ordered all male children to be slain. He performed miracles, say his legends, even raising the dead. He washed the feet of the Brahmins, and was meek and lowly of spirit. He was born of a Virgin; descended to Hell, rose again, ascended to Heaven, charged his disciples to teach his doctrines, and gave them the gift of miracles.

The first Masonic Legislator whose memory is preserved to us by history, was Buddha, who, about a thousand years before the Christian era, reformed the religion of Manous. He called to the Priesthood all men, without distinction of caste, who felt themselves inspired by God to instruct men. Those who so associated themselves formed a Society of Prophets under the name of Samaneans. They recognized the existence of a single uncreated God, in whose bosom everything grows, is developed and transformed. The worship of this God reposed upon the obedience of all the beings He created. His feasts were those of the Solstices. The doctrines of Buddha pervaded India, China, and Japan. The Priests of Brahma, professing a dark and bloody creed, brutalized by Superstition, united together against Buddhism, and with the aid of Despotism, exterminated its followers. But their blood fertilized the new doctrine, which produced a new Society under the name of Gymnosophists; and a large number, fleeing to Ireland, planted their doctrines there, and there erected the round towers, some of which still stand, solid and unshaken as at first, visible monuments of the remotest ages.

The Phoenician Cosmogony, like all others in Asia, was the Word of God, written in astral characters, by the planetary Divinities, and communicated by the Demi-gods, as a profound mystery, to the brighter intelligences of Humanity, to be propagated by them among men. Their doctrines resembled the Ancient Sabeism, and being the faith of Hiram the King and his namesake the Artist, are of interest to all Masons. With them, the First Principle was half material, half spiritual, a dark air, animated and impregnated by the spirit; and a disordered chaos, covered with

thick darkness. From this came the Word, and thence creation and generation; and thence a race of men, children of light, who adored Heaven and its Stars as the Supreme Being; and whose different gods were but incarnations of the Sun, the Moon, the Stars, and the Ether. Chrysor was the great igneous power of Nature, and Baal and Malakarth representations of the Sun and Moon, the latter word, in Hebrew, meaning Queen.

Man had fallen, but not by the tempting of the serpent. For, with the Phoenicians, the serpent was deemed to partake of the Divine Nature, and was sacred, as he was in Egypt. He was deemed to be immortal, unless slain by violence, becoming young again in his old age, by entering into and consuming himself. Hence the Serpent in a circle, holding his tail in his mouth, was an emblem of eternity. With the head of a hawk he was of a Divine Nature, and a symbol of the sun. Hence one Sect of the Gnostics took him for their good genius, and hence the brazen serpent reared by Moses in the Desert, on which the Israelites looked and lived.

"Before the chaos, that preceded the birth of Heaven and Earth," said the Chinese Lao-Tseu, "a single Being existed, immense and silent, immutable and always acting; the mother of the Universe. I know not the name of that Being, but I designate it by the word Reason. Man has his model in the earth, the earth in Heaven, Heaven in Reason, and Reason in itself."

"I am," says Isis, "Nature; parent of all things, the sovereign of the Elements, the primitive progeny of Time, the most exalted of the Deities, the first of the Heavenly Gods and Goddesses, the Queen of the Shades, the uniform countenance; who dispose with my rod the numerous lights of Heaven, the salubrious breezes of the sea, and the mournful silence of the dead; whose single Divinity the whole world venerates in many forms, with various rites and by many names. The Egyptians, skilled in ancient lore, worship me with proper ceremonies, and call me by my true name, Isis the Queen."

The Hindu Vedas thus define the Deity:

"He who surpasses speech, and through whose power speech is expressed, know thou that He is Brahma; and not these perishable things that man adores.

"He whom Intelligence cannot comprehend, and He alone, say the sages, through whose Power the nature of Intelligence can be understood, know thou that He is Brahma; and not these perishable things that man adores.

"He who cannot be seen by the organ of sight, and through whose power the organ of seeing sees, know thou that He is Brahma; and not these perishable things that man adores.

"He who cannot be heard by the organ of hearing, and through whose power the organ of hearing hears, know thou that He is Brahma; and not these perishable things that man adores.

"He who cannot be perceived by the organ of smelling, and through whose power the organ of smelling smells, know thou that

He is Brahma; and not these perishable things that man adores." "When God resolved to create the human race," said Arius, "He made a Being that He called The WORD, The Son, Wisdom, to the end that this Being might give existence to men." This WORD is the Ormuzd of Zoroaster, the Ainsoph of the Kabalah, the Nous of Plato and Philo, the Wisdom or Demiourgos of the Gnostics.

That is the True Word, the knowledge of which our ancient brethren sought as the priceless reward of their labors on the Holy Temple: the Word of Life, the Divine Reason, "in whom was Life, and that Life the Light of men"; "which long shone in darkness, and the darkness comprehended it not;" the Infinite Reason that is the Soul of Nature, immortal, of which the Word of this Degree reminds us; and to believe wherein and revere it, is the peculiar duty of every Mason.

"In the beginning," says the extract from some older work, with which John commences his Gospel, "was the Word, and the Word was near to God, and the Word was God. All things were made by Him, and without Him was not anything made that was made. In Him was Life, and the life was the Light of man; and the light shineth in darkness, and the darkness did not contain it." It is an old tradition that this passage was from an older work. And Philostorgius and Nicephorus state, that when the Emperor Julian undertook to rebuild the Temple, a stone was taken up, that covered the mouth of a deep square cave, into which one of the laborers, being let down by a rope, found in the centre of the floor a cubical pillar, on which lay a roll or book, wrapped in a fine linen cloth, in which, in capital letters, was the foregoing passage.

However this may have been, it is plain that John's Gospel is a polemic against the Gnostics; and, stating at the outset the current doctrine in regard to the creation by the Word, he then addresses himself to show and urge that this Word was Jesus Christ.

And the first sentence, fully rendered into our language, would read thus: "When the process of emanation, of creation or evolution of existences inferior to the Supreme God began, the Word came into existence and was: and this word was near to God; i.e. the immediate or first emanation from God: and it was God Himself, developed or manifested in that particular mode, and in action. And by that Word everything that is was created." - And thus Tertullian says that God made the World out of nothing, by means of His Word, Wisdom, or Power.

To Philo the Jew, as to the Gnostics, the Supreme Being was the Primitive Light, or Archetype of Light, - Source whence the rays emanate that illuminate Souls. He is the Soul of the World, and as such acts everywhere. He himself fills and bounds his whole existence, and his forces fill and penetrate everything. His Image is the WORD [LOGOS], a form more brilliant than fire, which is not pure light. This WORD dwells in God; for it is within His Intelligence that the Supreme Being frames for Himself the

Types of Ideas of all that is to assume reality in the Universe. The WORD is the Vehicle by which God acts on the Universe; the World of Ideas by means whereof God has created visible things; the more Ancient God, as compared with the Material World; Chief and General Representative of all Intelligences; the Archangel and representative of all spirits, even those of Mortals; the type of Man; the primitive man himself. These ideas are borrowed from Plato. And this Word is not only the Creator ["by Him was everything made that was made"], but acts in the place of God and through him act all the Powers and Attributes of God. And also, as first representative of the human race, he is the protector of Men and their Shepherd, the "Ben H'Adam," or Son of Man.

The actual condition of Man is not his primitive condition, that in which he was the image of the Word. His unruly passions have caused him to fall from his original lofty estate. But he may rise again, by following the teachings of Heavenly Wisdom, and the Angels whom God commissions to aid him in escaping from the entanglements of the body; and by fighting bravely against Evil, the existence of which God has allowed solely to furnish him with the means of exercising his free will.

The Supreme Being of the Egyptians was Amun, a secret and concealed God, the Unknown Father of the Gnostics, the Source of Divine Life, and of all force, the Plenitude of all, comprehending all things in Himself, the original Light. He creates nothing; but everything emanates from Him: and all other Gods are but his manifestations. From Him, by the utterance of a Word, emanated Neith, the Divine Mother of all things, the Primitive THOUGHT, the FORCE that puts everything in movement, the SPIRIT everywhere extended, the Deity of Light and Mother of the Sun.

Of this Supreme Being, Osiris was the image, Source of all Good in the moral and physical world, and constant foe of Typhon, the Genius of Evil, the Satan of Gnosticism, brute matter, deemed to be always at feud with the spirit that flowed from the Deity; and over whom Har-Oeri, the Redeemer, Son of Isis and Osiris, is finally to prevail.

In the Zend-Avesta of the Persians the Supreme Being is Time without limit, ZERUANE AKHEREENE.--No origin could be assigned to Him; for He was enveloped in His own Glory, and His Nature and Attributes were so inaccessible to human Intelligence, that He was but the object of a silent veneration. The commencement of Creation was by emanation from Him. The first emanation was the Primitive Light, and from this Light emerged Ormuzd, the King of Light, who, by the WORD, created the World in its purity, is its Preserver and Judge, a Holy and Sacred Being, Intelligence and Knowledge, Himself Time without limit, and wielding all the powers of the Supreme Being.

In this Persian faith, as taught many centuries before our era, and embodied in the Zend-Avesta, there was in man a pure Prin-

ciple, proceeding from the Supreme Being, produced by the Will and Word of Ormuzd. To that was united an impure principle, proceeding from a foreign influence, that of Ahriman, the Dragon, or principle of Evil. Tempted by Ahriman, the first man and woman had fallen; and for twelve thousand years there was to be war between Ormuzd and the Good Spirits created by him, and Ahriman and the Evil ones whom he had called into existence. But pure souls are assisted by the Good Spirits, the Triumph of the Good Principle is determined upon in the decrees of the Supreme Being, and the period of that triumph will infallibly arrive. At the moment when the earth shall be most afflicted with the evils brought upon it by the Spirits of perdition, three Prophets will appear to bring assistance to mortals. Sosiosch, Chief of the Three, will regenerate the world, and restore to it its primitive Beauty, Strength, and Purity. He will judge the good and the wicked. After the universal resurrection of the Good, the pure Spirits will conduct them to an abode of eternal happiness. Ahriman, his evil Demons, and all the world, will be purified in a torrent of liquid burning metal. The Law of Ormuzd will rule everywhere: all men will be happy: all, enjoying an unalterable bliss, will unite with Sosiosch in singing the praises of the Supreme Being.

These doctrines, with some modifications, were adopted by the Kabalists and afterward by the Gnostics.

Apollonius of Tyana says: "We shall render the most appropriate worship to the Deity, when to that God whom we call the First, who is One, and separate from all, and after whom we recognize the others, we present no offerings whatever, kindle to Him no fire, dedicate to Him no sensible thing; for he needs nothing, even of all that natures more exalted than ours could give. The earth produces no plant, the air nourishes no animal, there is in short nothing, which would not be impure in his sight. In addressing ourselves to Him, we must use only the higher word, that, I mean, which is not expressed by the mouth,--the silent inner word of the spirit From the most Glorious of all Beings, we must seek for blessings, by that which is most glorious in ourselves; and that is the spirit, which needs no organ."

Strabo says: "This one Supreme Essence is that which embraces us all, the water and the land, that which we call the Heavens, the World, the Nature of things. This Highest Being should be worshipped, without any visible image, in sacred groves. In such retreats the devout should lay themselves down to sleep, and expect signs from God in dreams."

Aristotle says: "It has been handed down in a mythical form, from the earliest times to posterity, that there are Gods, and that The Divine compasses entire nature. All besides this has been added, after the mythical style, for the purpose of persuading the multitude, and for the interest of the laws and the advantage of the State. Thus men have given to the Gods human forms, and have even represented them under the figure of other beings, in

the train of which fictions followed many more of the same sort. But if, from all this, we separate the original principle, and consider it alone, namely, that the first Essences are Gods, we shall find that this has been divinely said; and since it is probable that philosophy and the arts have been several times, so far as that is possible, found and lost, such doctrines may have been preserved to our times as the remains of ancient wisdom."

Porphyry says: "By images addressed to sense, the ancients represented God and his powers--by the visible they typified the invisible for those who had learned to read, in these types, as in a book, a treatise on the Gods. We need not wonder if the ignorant consider the images to be nothing more than wood or stone; for just so, they who are ignorant of writing see nothing in monuments but stone, nothing in tablets but wood, and in books but a tissue of papyrus."

Apollonius of Tyana held, that birth and death are only in appearance; that which separates itself from the one substance (the one Divine essence), and is caught up by matter, seems to be born; that, again, which releases itself from the bonds of matter, and is reunited with the one Divine Essence, seems to die. There is, at most, an alteration between becoming visible and becoming invisible. In all there is, properly speaking, but the one essence, which alone acts and suffers, by becoming all things to all; the Eternal God, whom men wrong, when they deprive Him of what properly can be attributed to Him only, and transfer it to other names and persons.

The New Platonists substituted the idea of the Absolute, for the Supreme Essence itself;--as the first, simplest principle, anterior to all existence; of which nothing determinate can be predicated; to which no consciousness, no self-contemplation can be ascribed; inasmuch as to do so, would immediately imply a quality, a distinction of subject and object. This Supreme Entity can be known only by an intellectual intuition of the Spirit, transcending itself, and emancipating itself from its own limits.

This mere logical tendency, by means of which men thought to arrive at the conception of such an absolute, the ov, was united with a certain mysticism, which, by a transcendent state of feeling, communicated, as it were, to this abstraction what the mind would receive as a reality. The absorption of the Spirit into that superexistence, so as to be entirely identified with it, or such a revelation of the latter to the spirit raised above itself, was regarded as the highest end which the spiritual life could reach.

The New Platonists' idea of God, was that of One Simple Original Essence, exalted above a distinction between those who are in the proper sense Sons of God, having by means of contemplation raised themselves to the highest Being, or attained to a knowledge of Him, in His immediate self-manifestation, and those who know God only in his mediate revelation through his operation--such as He declares Himself in creation--in the revelation still veiled in

the letter of Scripture--those, in short, who attach themselves simply to the Logos, and consider this to be the Supreme God; who are; and after it has rid itself from all that pertains to sense--from all manifoldness. They are the mediators between man (amazed and stupefied by manifoldness) and the Supreme Unity.

Philo says: "He who disbelieves the miraculous, simply as the miraculous, neither knows God, nor has he ever sought after Him; for otherwise he would have understood, by looking at that truly great and awe-inspiring sight, the miracle of the Universe, that these miracles (in God's providential guidance of His people) are but child's play for the Divine Power. But the truly miraculous has become despised through familiarity. The universal, on the contrary, although in itself insignificant, yet, through our love of novelty, transports us with amazement."

In opposition to the anthropomorphism of the Jewish Scriptures, the Alexandrian Jews endeavored to purify the idea of God from all admixture of the Human. By the exclusion of every human passion, it was sublimated to a something devoid of all attributes, and wholly transcendental; and the mere Being, the Good, in and by itself, the Absolute of Platonism, was substituted for the personal Deity of the Old Testament. By soaring upward, beyond all created existence, the mind, disengaging itself from the Sensible, attains to the intellectual intuition of this Absolute Being; of whom, however, it can predicate nothing but existence, and sets aside all other determinations as not answering to the exalted nature of the Supreme Essence.

Thus Philo makes a distinction between those who are in the proper sense Sons of God, having by means of contemplation raised themselves to the highest Being, or attained to a knowledge of Him, in His immediate self-manifestation, and those who know God only in His mediate revelation through His operation--such as He declares Himself in creation--in the revelation still veiled in the letter of Scripture--those, in short, who attach themselves simply to the Logos, and consider this to be the Supreme God; who are the sons of the Logos, rather than of the True Being.

"God," says Pythagoras, "is neither the object of sense, nor subject to passion, but invisible, only intelligible, and supremely intelligent. In His body He is like the light, and in His soul He resembles truth. He is the universal spirit that pervades and diffuseth itself over all nature. All beings receive their life from Him. There is but one only God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the Universe; but being Himself all in all, He sees all the beings that fill His immensity; the only Principle, the Light of Heaven, the Father of all. He produces everything; He orders and disposes everything; He is the REASON, the LIFE, and the MOTION of all being."

"I am the LIGHT of the world; he that followeth Me shall not walk in DARKNESS, but shall have the LIGHT of LIFE." So said the Founder of the Christian Religion, as His words are reported

by John the Apostle.

God, say the sacred writings of the Jews, appeared to Moses in a FLAME OF FIRE, in the midst of a bush, which was not consumed. He descended upon Mount Sinai, as the smoke of a furnace; He went before the children of Israel, by day, in a pillar of cloud, and, by night, in a pillar of fire, to give them light. "Call you on the name of your Gods," said Elijah the Prophet to the Priests of Baal, "and I will call upon the name of ADONAI; and the God that answereth by fire, let him be God."

According to the Kabalah, as according to the doctrines of Zoroaster, everything that exists has emanated from a source of infinite light. Before all things, existed the Primitive Being, THE ANCIENT OF DAYS, the Ancient King of Light; a title the more remarkable, because it is frequently given to the Creator in the Zend-Avesta, and in the Code of the Sabeans, and occurs in the Jewish Scriptures.

The world was His Revelation, God revealed; and subsisted only in Him. His attributes were there reproduced with various modifications and in different degrees; so that the Universe was His Holy Splendor, His Mantle. He was to be adored in silence; and perfection consisted in a nearer approach to Him.

Before the creation of worlds, the PRIMITIVE LIGHT filled all space, so that there was no void. When the Supreme Being, existing in this Light, resolved to display His perfections, or manifest them in worlds, He withdrew within Himself, formed around Him a void space, and shot forth His first emanation, a ray of light; the cause and principle of everything that exists, uniting both the generative and conceptive power, which penetrates everything, and without which nothing could subsist for an instant.

Man fell, seduced by the Evil Spirits most remote from the Great King of Light; those of the fourth world of spirits, Asiah, whose chief was Belial. They wage incessant war against the pure Intelligences of the other worlds, who, like the Amshaspands, Izeds, and Ferouers of the Persians are the tutelary guardians of man. In the beginning, all was unison and harmony; full of the same divine light and perfect purity. The Seven Kings of Evil fell, and the Universe was troubled. Then the Creator took from the Seven Kings the principles of Good and of Light, and divided them among the four worlds of Spirits, giving to the first three the Pure Intelligences, united in love and harmony, while to the fourth were vouchsafed only some feeble glimmerings of light. When the strife between these and the good angels shall have continued the appointed time, and these Spirits enveloped in darkness shall long and in vain have endeavored to absorb the Divine light and life, then will the Eternal Himself come to correct them. He will deliver them from the gross envelopes of matter that hold them captive, will re-animate and strengthen the ray of light or spiritual nature which they have preserved, and re-establish throughout the Universe that primitive Harmony which was its bliss.

Marcion, the Gnostic, said, "The Soul of the True Christian, adopted as a child by the Supreme Being, to whom it has long been a stranger, receives from Him the Spirit and Divine life. It is led and confirmed, by this gift, in a pure and holy life, like that of God; and if it so completes its earthly career, in charity, chastity, and sanctity, it will one day be disengaged from its material envelope, as the ripe grain is detached from the straw, and as the young bird escapes from its shell. Like the angels, it will share in the bliss of the Good and Perfect Father, re-clothed in an aerial body or organ, and made like unto the Angels in Heaven." You see, my brother, what is the meaning of Masonic "Light." You see why the EAST of the Lodge, where the initial letter of the Name of the Deity overhangs the Master, is the place of Light. Light, as contradistinguished from darkness, is Good, as contradistinguished from Evil: and it is that Light, the true knowledge of Deity, the Eternal Good, for which Masons in all ages have sought. Still Masonry marches steadily onward toward that Light that shines in the great distance, the Light of that day when Evil, overcome and vanquished, shall fade away and disappear forever, and Life and Light be the one law of the Universe, and its eternal Harmony.

The Degree of Rose Croix teaches three things;--the unity, immutability and goodness of God; the immortality of the Soul; and the ultimate defeat and extinction of evil and wrong and sorrow, by a Redeemer or Messiah, yet to come, if he has not already appeared.

It replaces the three pillars of the old Temple, with three that have already been explained to you,--Faith [in God, mankind, and man's self], Hope [in the victory over evil, the advancement of Humanity, and a hereafter], and Charity [relieving the wants, and tolerant of the errors and faults of others]. To be trustful, to be hopeful, to be indulgent; these, in an age of selfishness, of ill opinion of human nature, of harsh and bitter judgment, are the most important Masonic Virtues, and the true supports of every Masonic Temple. And they are the old pillars of the Temple under different names. For he only is wise who judges others charitably; he only is strong who is hopeful; and there is no beauty like a firm faith in God, our fellows and ourself.

The second apartment, clothed in mourning, the columns of the Temple shattered and prostrate, and the brethren bowed down in the deepest dejection, represents the world under the tyranny of the Principle of Evil; where virtue is persecuted and vice rewarded; where the righteous starve for bread, and the wicked live sumptuously and dress in purple and fine linen; where insolent ignorance rules, and learning and genius serve; where King and Priest trample on liberty and the rights of conscience; where freedom hides in caves and mountains, and sycophancy and servility fawn and thrive; where the cry of the widow and the orphan starving for want of food, and shivering with cold, rises ever to Heaven, from a million miserable hovels; where men, willing to

labor, and starving, they and their children and the wives of their bosoms, beg plaintively for work, when the pampered capitalist stops his mills; where the law punishes her who, starving, steals a loaf, and lets the seducer go free; where the success of a party justifies murder, and violence and rapine go unpunished; and where he who with many years' cheating and grinding the faces of the poor grows rich, receives office and honor in life, and after death brave funeral and a splendid mausoleum:--this world, where, since its making, war has never ceased, nor man paused in the sad task of torturing and murdering his brother; and of which ambition, avarice, envy, hatred, lust, and the rest of Ahriman's and Typhon's army make a Pandemonium: this world, sunk in sin, reeking with baseness, clamorous with sorrow and misery. If any see in it also a type of the sorrow of the Craft for the death of Hiram, the grief of the Jews at the fall of Jerusalem, the misery of the Templars at the ruin of their order and the death of De Molay, or the world's agony and pangs of woe at the death of the Redeemer, it is the right of each to do so.

The third apartment represents the consequences of sin and vice, and the hell made of the human heart, by its fiery passions. If any see in it also a type of the Hades of the Greeks, the Gehenna of the Hebrews, the Tartarus of the Romans, or the Hell of the Christians, or only of the agonies of remorse and the tortures of an upbraiding conscience, it is the right of each to do so. The fourth apartment represents the Universe, freed from the insolent dominion and tyranny of the Principle of Evil, and brilliant with the true Light that flows from the Supreme Deity; when sin and wrong, and pain and sorrow, remorse and misery shall be no more forever; when the great plans of Infinite Eternal Wisdom shall be fully developed; and all God's creatures, seeing that all apparent evil and individual suffering and wrong were but the drops that went to swell the great river of infinite goodness, shall know that vast as is the power of Deity, His goodness and beneficence are infinite as His power. If any see in it a type of the peculiar mysteries of any faith or creed, or an allusion to any past occurrences, it is their right to do so. Let each apply its symbols as he pleases. To all of us they typify the universal rule of Masonry,-- of its three chief virtues, Faith, Hope and Charity; of brotherly love and universal benevolence. We labor here to no other end. These symbols need no other interpretation.

The obligations of our Ancient Brethren of the Rose Croix were to fulfill all the duties of friendship, cheerfulness, charity, peace, liberality, temperance and chastity: and scrupulously to avoid impurity, haughtiness, hatred, anger, and every other kind of vice. They took their philosophy from the old Theology of the Egyptians, as Moses and Solomon had done, and borrowed its hieroglyphics and the ciphers of the Hebrews. Their principal rules were to exercise the profession of medicine charitably and without fee, to advance the cause of virtue, enlarge the sciences, and induce men to live as in the primitive times of the world.

When this Degree had its origin, it is not important to inquire; nor with what different rites it has been practised in different countries and at various times. It is of very high antiquity. Its ceremonies differ with the degrees of latitude and longitude, and it receives variant interpretations. If we were to examine all the different ceremonials, their emblems, and their formulas, we should see that all that belongs to the primitive and essential elements of the order, is respected in every sanctuary. All alike practise virtue, that it may produce fruit. All labor, like us, for the extirpation of vice, the purification of man, the development of the arts and sciences, and the relief of humanity.

None admit an adept to their lofty philosophical knowledge, and mysterious sciences, until he has been purified at the altar of the symbolic Degrees. Of what importance are differences of opinion as to the age and genealogy of the Degree, or variance in the practice, ceremonial and liturgy, or the shade of color of the banner under which each tribe of Israel marched, if all revere 'the Holy Arch of the symbolic Degrees, first and unalterable source of Free-Masonry; if all revere our conservative principles, and are with us in the great purposes of our organization ?

If, anywhere, brethren of a particular religious belief have been excluded from this Degree, it merely shows how gravely the purposes and plan of Masonry may be misunderstood. For whenever the door of any Degree is closed against him who believes in one God and the soul's immortality, on account of the other tenets of his faith, that Degree is Masonry no longer. No Mason has the right to interpret the symbols of this Degree for another, or to refuse him its mysteries, if he will not take them with the explanation and commentary superadded.

Listen, my brother, to our explanation of the symbols of the Degree, and then give them such further interpretation as you think fit.

The Cross has been a sacred symbol from the earliest Antiquity. It is found upon all the enduring monuments of the world, in Egypt, in Assyria, in Hindostan, in Persia, and on the Buddhist towers of Ireland. Buddha was said to have died upon it. The Druids cut an oak into its shape and held it sacred, and built their temples in that form. Pointing to the four quarters of the world, it was the symbol of universal nature. It was on a cruciform tree, that Chrishna was said to have expired, pierced with arrows. It was revered in Mexico.

But its peculiar meaning in this Degree, is that given to it by the Ancient Egyptians. Tltoth or Phika is represented on the oldest monuments carrying in his hand the Crux Ansata, or Ankh, [a Tau cross, with a ring or circle over it]. He is so seen on the double tablet of Shufu and Nob Shufu, builders of the greatest of the Pyramids, at Wady Meghara, in the peninsula of Sinai. It was the hieroglyphic for life, and with a triangle prefixed meant life-giving. To us therefore it is the symbol of Life--of that life that emanated from the Deity, and of that Eternal Life for which

we all hope; through our faith in God's infinite goodness.

The ROSE was anciently sacred to Aurora and the Sun. It is a symbol of Dawn, of the resurrection of Light and the renewal of life, and therefore of the dawn of the first day, and more particularly of the resurrection: and the Cross and Rose together are therefore hieroglyphically to be read, the Dawn of Eternal Life which all Nations have hoped for by the advent of a Redeemer.

The Pelican feeding her young is an emblem of the large and bountiful beneficence of Nature, of the Redeemer of fallen man, and of that humanity and charity that ought to distinguish a Knight of this Degree.

The Eagle was the living Symbol of the Egyptian God Mendes or Menthra, whom Sesostri-Ramses made one with Amun-Re, the God of Thebes and Upper Egypt, and the representative of the Sun, the word RE meaning Sun or King.

The Compass surmounted with a crown signifies that notwithstanding the high rank attained in Masonry by a Knight of the Rose Croix, equity and impartiality are invariably to govern his conduct.

To the word INRI, inscribed on the Crux Ansata over the Master's Seat, many meanings have been assigned. The Christian Initiate reverentially sees in it the initials of the inscription upon the cross on which Christ suffered---Iesus Nazarenus Rex Iudaeorum. The sages of Antiquity connected it with one of the greatest secrets of Nature, that of universal regeneration. They interpreted it thus, Igne Natura renovatur integra; [entire nature is renovated by fire]: The Alchemical or Hermetic Masons framed for it this aphorism, Igne nitrum roris invenitur. And the Jesuits are charged with having applied to it this odious axiom, Justum necare reges impios. The four letters are the initials of the Hebrew words that represent the four elements--lammim, the seas or water; Nour, fire; Rouach, the air, and lebeschah, the dry earth. How we read it, I need not repeat to you.

The CROSS, X, was the Sign of the Creative Wisdom or Logos, the Son of God. Plato says, "He expressed him upon the Universe in the figure of the letter X. The next Power to the Supreme God was decussated or figured in the shape of a Cross on the Universe." Mithras signed his soldiers on the forehead with a Cross. X is the mark of 600, the mysterious cycle of the Incarnations.

We constantly see the Tau and the Resh united thus P . These

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two letters, in the old Samaritan, as found in Arius, stand, the first for 400, the second for 200=600. This is the Staff of Osiris, also, and his monogram, and was adopted by the Christians as a Sign. On a medal P of Constans is this inscription, "In hoc

X

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signo victor eris." An inscription in the Duomo at Milan reads, "X. et P. Christi. Nomina. Sancta. Tenei."

The Egyptians used as a Sign of their God Canopus, a T or a -I- indifferently. The Vaishnavas of India have also the same Sacred Tau, which they also mark with crosses, and with triangles. The vestments of the priests of Horus were covered with these crosses. So was the dress of the Lama of Thibet. The Sectarian marks of the Jains are similar. The distinctive badge of the Sect of Xac Jaonicus is the swastika. It is the Sign of Fo, identical with the Cross of Christ. On the ruins of Mandore, in India, among other mystic emblems, are the mystic triangle, and the interlaced triangle. This is also found on ancient coins and medals, excavated from the ruins of Oojein and other ancient cities of India.

You entered here amid gloom and into shadow, and are clad in the apparel of sorrow. Lament, with us, the sad condition of the Human race, in this vale of tears! the calamities of men and the agonies of nations! the darkness of the bewildered soul, oppressed by doubt and apprehension!

There is no human soul that is not sad at times. There is no thoughtful soul that does not at times despair. There is perhaps none, of all that think at all of anything beyond the needs and interests of the body, that is not at times startled and terrified by the awful questions which, feeling as though it were a guilty thing for doing so, it whispers to itself in its inmost depths. Some Demon seems to torture it with doubts, and to crush it with despair, asking whether, after all, it is certain that its convictions are true, and its faith well rounded: whether it is indeed sure that a God of Infinite Love and Beneficence rules the Universe, or only some great remorseless Fate and iron Necessity, hid in impenetrable gloom, and to which men and their sufferings and sorrows. their hopes and joys, their ambitions and deeds, are of no more interest or importance than the motes that dance in the sunshine; or a Being that amuses Himself with the incredible vanity and folly, the writings and contortions of the insignificant insects that compose Humanity, and idly imagine that they resemble the Omnipotent. "What are we," the Tempter asks, "but puppets in a show-box ? O Omnipotent destiny, pull our strings gently ! Dance us mercifully off our miserable little stage !"

"Is it not," the Demon whispers, "merely the inordinate vanity of man that causes him now to pretend to himself that he is like unto God in intellect, sympathies and passions, as it was that which, at the beginning, made him believe that he was, in his bodily shape and organs, the very image of the Deity ? Is not his God merely his own shadow, projected in gigantic outlines upon the clouds? Does he not create for himself a God out of himself, by merely adding indefinite extension to his own faculties, powers, and passions?"

"Who," the Voice that will not be always silent whispers, "has ever thoroughly satisfied himself with his own arguments in respect to his own nature ? Who ever demonstrated to himself, with

a conclusiveness that elevated the belief to certainty, that he was an immortal spirit, dwelling only temporarily in the house and envelope of the body, and to live on forever after that shall have decayed? Who ever has demonstrated or ever can demonstrate that the intellect of Man differs from that of the wiser animals, otherwise than in degree ? Who has ever done more than to utter nonsense and incoherencies in regard to the difference between the instincts of the dog and the reason of Man ? The horse, the dog, the elephant, are as conscious of their identity as we are. They think, dream, remember, argue with themselves, devise, plan, and reason. What is the intellect and intelligence of the man but the intellect of the animal in a higher degree or larger quantity ?" In the real explanation of a single thought of a dog, all metaphysics will be condensed.

And with still more terrible significance, the Voice asks, in what respect the masses of men, the vast swarms of the human race, have proven themselves either wiser or better than the animals in whose eyes a higher intelligence shines than in their dull, unintellectual orbs; in what respect they have proven themselves worthy of or suited for an immortal life. Would that be a prize of any value to the vast majority? Do they show, here upon earth, any capacity to improve, any fitness for a state of existence in which they could not crouch to power, like hounds dreading the lash, or tyrannize over defenceless weakness; in which they could not hate, and persecute, and torture, and exterminate; in which they could not trade, and speculate, and over-reach, and entrap the-unwary and cheat the confiding and gamble and thrive, and sniff with self-righteousness at the short-comings of others, and thank God that they were not like other men? What, to immense numbers of men, would be the value of a Heaven where they could not lie and libel, and ply base avocations for profitable returns ?

Sadly we look around us, and read the gloomy and dreary records of the old dead and rotten ages. More than eighteen centuries have staggered away into the spectral realm of the Past, since Christ, teaching the Religion of Love, was crucified, that it might become a Religion of Hate; and His Doctrines are not yet even nominally accepted as true by a fourth of mankind. Since His death, what incalculable swarms of human beings have lived and died in total unbelief of all that we deem essential to Salvation! What multitudinous myriads of souls, since the darkness of idolatrous superstition settled down, thick and impenetrable, upon the earth, have flocked up toward the eternal Throne of God, to receive His judgment ?

The Religion of Love proved to be, for seventeen long centuries, as much the Religion of Hate, and infinitely more the Religion of Persecution, than Mahometanism, its unconquerable rival. Heresies grew up before the Apostles died; and God hated the Nicolaitans, while John, at Patmos, proclaimed His coming wrath. Sects wrangled, and each, as it gained the power, persecuted the other, until the soil of the whole Christian world was watered

with the blood, and fattened on the flesh, and whitened with the bones, of martyrs, and human ingenuity was taxed to its utmost to invent new modes by which tortures and agonies could be prolonged and made more exquisite.

"By what right," whispers the Voice, "does this savage, merciless, persecuting animal, to which the sufferings and writhings of others of its wretched kind furnish the most pleasurable sensations, and the mass of which care only to eat, sleep, be clothed, and wallow in sensual pleasures, and the best of which wrangle, hate, envy, and, with few exceptions, regard their own interests alone, - with what right does it endeavor to delude itself into the conviction that it is not an animal, as the wolf, the hyena, and the tiger are but a somewhat nobler, a spirit destined to be immortal, a spark of the essential Light, Fire and Reason, which are God? What other immortality than one of selfishness could this creature enjoy? Of what other is it capable? Must not immortality commence here and is not life a part of it? How shall death change the base nature of the base soul? Why have not those other animals that only faintly imitate the wanton, savage, human cruelty and thirst for blood, the same right as man has, to expect a resurrection and an Eternity of existence, or a Heaven of Love?

The world improves. Man ceases to persecute,--when the persecuted become too numerous and strong, longer to submit to it. That source of pleasure closed, men exercise the ingenuities of their cruelty on the animals and other living things below them. To deprive other creatures of the life which God gave them, and this not only that we may eat their flesh for food, but out of mere savage wantonness, is the agreeable employment and amusement of man, who prides himself on being the Lord of Creation, and a little lower than the Angels. If he can no longer use the rack, the gibbet, the pincers, and the stake, he can hate, and slander, and delight in the thought that he will, hereafter, luxuriously enjoying the sensual beatitudes of Heaven, see with pleasure the writhing agonies of those justly damned for daring to hold opinions contrary to his own, upon subjects totally beyond the comprehension both of them and him.

Where the armies of the despots cease to slay and ravage, the armies of "Freedom" take their place, and, the black and white commingled, slaughter and burn and ravish. Each age re-enacts the crimes as well as the follies of its predecessors, and still war licenses outrage and turns fruitful lands into deserts, and God is thanked in the Churches for bloody hutcheries, and the remorseless devastators, even when swollen by plunder, are crowned with laurels and receive ovations.

Of the whole of mankind, not one in ten thousand has any aspirations beyond the daily needs of the gross animal life. In this age and in all others, all men except a few, in most countries, are born to be mere beasts of burden, co-laborers with the horse and the ox. Profoundly ignorant, even in "civilized" lands, they think and reason like the animals by the side of which they toil. For

them, God, Soul, Spirit, Immortality, are mere words, without any real meaning. The God of nineteen-twentieths of the Christian world is only Bel, Moloch, Zeus, or at best Osiris, Mithras, or Adonai, under another name, worshipped with the old Pagan ceremonies and ritualistic formulas. It is the Statue of Olympian Jove, worshipped as the Father, in the Christian Church that was a Pagan Temple; it is the Statue of Venus, become the Virgin Mary. For the most part, men do not in their hearts believe that God is either just or merciful. They fear and shrink from His lightnings and dread His wrath. For the most part, they only think they believe that there is another life, a judgment, and a punishment for sin. Yet they will none the less persecute as Infidels and Atheists those who do not believe what they themselves imagine they believe, and which yet they do not believe, because it is incomprehensible to them in their ignorance and want of intellect. To the vast majority of mankind, God is but the reflected image, in infinite space, of the earthly Tyrant on his Throne, only more powerful, more inscrutable, and more implacable. To curse Humanity, the Despot need only be, what the popular mind has, in every age, imagined God.

In the great cities, the lower strata of the populace are equally without faith and without hope. The others have, for the most part, a mere blind faith, imposed by education and circumstances, and not as productive of moral excellence or even common honesty as Mohammedanism. "Your property will be safe here," said the Moslem; "There are no Christians here." The philosophical and scientific world becomes daily more and more unbelieving. Faith and Reason are not opposites, in equilibrium; but antagonistic and hostile to each other; the result being the darkness and despair of scepticism, avowed, or half-veiled as rationalism. Over more than three-fourths of the habitable globe, humanity still kneels, like the camels, to take upon itself the burthens to be tamely borne for its tyrants. If a Republic occasionally rises like a Star, it hastens with all speed to set in blood. The kings need not make war upon it, to crush it out of their way. It is only necessary to let it alone, and it soon lays violent hands upon itself. And when a people long enslaved shake off its fetters, it may well be incredulously asked,

Shall the braggart shout
For some blind glimpse of Freedom, link itself,
Through madness, hated by the wise, to law,
System and Empire?

Everywhere in the world labor is, in some shape, the slave of capital; generally, a slave to be fed only so long as he can work; or, rather, only so long as his work is profitable to the owner of the human chattel. There are famines in Ireland, strikes and starvation in England, pauperism and tenement-dens in New York, misery, squalor, ignorance, destitution, the brutality of vice

and the insensibility to shame, of despairing beggary, in all the human cesspools and sewers everywhere. Here, a sewing-woman famishes and freezes; there, mothers murder their children, that those spared may live upon the bread purchased with the burial allowances of the dead starveling; and at the next door young girls prostitute themselves for food.

Moreover, the Voice says, this besotted race is not satisfied with seeing its multitudes swept away by the great epidemics whose causes are unknown, and of the justice or wisdom of which the human mind cannot conceive. It must also be ever at war. There has not been a moment since men divided into Tribes, when all the world was at peace. Always men have been engaged in murdering each other somewhere. Always the armies have lived by the toil of the husbandman, and war has exhausted the resources, wasted the energies, and ended the prosperity of Nations. Now it loads unborn posterity with crushing debt, mortgages all estates, and brings upon States the shame and infamy of dishonest repudiation.

At times, the baleful fires of war light up half a Continent at once; as when all the Thrones unite to compel a people to receive again a hated and detestable dynasty, or States deny States the right to dissolve an irksome union and create for themselves a separate government. Then again the flames flicker and die away, and the fire smoulders in its ashes, to break out again, after a time, with renewed and a more concentrated fury. At times, the storm, revolving, howls over small areas only; at times its lights are seen, like the old beacon-fires on the hills, belting the whole globe. No sea, but hears the roar of cannon; no river, but runs red with blood; no plain, but shakes, trampled by the hoofs of charging squadrons; no field, but is fertilized by the blood of the dead; and everywhere man slays, the vulture gorges, and the wolf howls in the ear of the dying soldier. No city is not tortured by shot and shell; and no people fail to enact the horrid blasphemy of thanking a God of Love for victories and carnage. Te Deums are still sung for the Eve of St. Bartholomew and the Sicilian Vespers. Man's ingenuity is racked, and all his inventive powers are tasked, to fabricate the infernal enginery of destruction, by which human bodies may be the more expeditiously and effectually crushed, shattered, torn, and mangled; and yet hypocritical Humanity, drunk with blood and drenched with gore, shrieks to Heaven at a single murder, perpetrated to gratify a revenge not more unchristian, or to satisfy a cupidity not more ignoble, than those which are the promptings of the Devil in the souls of Nations.

When we have fondly dreamed of Utopia and the Millennium, when we have begun almost to believe that man is not, after all, a tiger half tamed, and that the smell of blood will not wake the savage within him, we are of a sudden startled from the delusive dream, to find the thin mask of civilization rent in twain and thrown contemptuously away. We lie down to sleep, like the peas-

ant on the lava-slopes of Vesuvius. The mountain has been so long inert, that we believe its fires extinguished. Round us hang the clustering grapes, and the green leaves of the olive tremble in the soft night-air over us. Above us shine the peaceful, patient stars. The crash of a new eruption wakes us, the roar of the subterranean thunders, the stabs of the volcanic lightning into the shrouded bosom of the sky; and we see, aghast, the tortured Titan hurling up its fires among the pale stars, its great tree of smoke and cloud, the red torrents pouring down its sides. The roar and the shriekings of Civil War are all around us: the land is a pandemonium: man is again a Savage. The great armies roll along their hideous waves, and leave behind them smoking and depopulated deserts. The pillager is in every house, plucking even the morsel of bread from the lips of the starving child. Gray hairs are dabbled in blood, and innocent girlhood shrieks in vain to Lust for mercy. Laws, Courts, Constitutions, Christianity, Mercy, Pity, disappear. God seems to have abdicated, and Moloch to reign in His stead; while Press and Pulpit alike exult at universal murder, and urge the extermination of the Conquered, by the sword and the flaming torch; and to plunder and murder entitles the human beasts of prey to the thanks of Christian Senates.

Commercial greed deadens the nerves of sympathy of Nations, and makes them deaf to the demands of honor, the impulses of generosity, the appeals of those who suffer under injustice. Elsewhere, the universal pursuit of wealth dethrones God and pays divine honors to Mammon and Baalzebub. Selfishness rules supreme: to win wealth becomes the whole business of life. The villanies of legalized gaming and speculation become epidemic; treachery is but evidence of shrewdness; office becomes the prey of successful faction; the Country, like Actaeon, is torn by its own hounds, and the villains it has carefully educated to their trade, most greedily plunder it, when it is in extremis.

By what right, the Voice demands, does a creature always engaged in the work of mutual robbery and slaughter, and who makes his own interest his God, claim to be of a nature superior to the savage beasts of which he is the prototype?

Then the shadows of a horrible doubt fall upon the soul that would fain love, trust and believe; a darkness, of which this that surrounded you was a symbol. It doubts the truth of Revelation, its own spirituality, the very existence of a beneficent God. It asks itself if it is not idle to hope for any great progress of Humanity toward perfection, and whether, when it advances in one respect, it does not retrogress in some other, by way of compensation: whether advance in civilization is not increase of selfishness: whether freedom does not necessarily lead to license and anarchy: whether the destitution and debasement of the masses does not inevitably follow increase of population and commercial and manufacturing prosperity. It asks itself whether man is not the sport of blind, merciless Fate: whether all philosophies are not delusions, and all religions the fantastic creations of human

vanity and self-conceit; and above all, whether, when Reason is abandoned as a guide, the faith of Buddhist and Brahmin has not the same claims to sovereignty and implicit, unreasoning credence, as any other.

He asks himself whether it is not, after all, the evident and palpable injustices of this life, the success and prosperity of the Bad, the calamities, oppressions, and miseries of the Good, that are the bases of all beliefs in a future state of existence? Doubting man's capacity for indefinite progress here, he doubts the possibility of it anywhere; and if he does not doubt whether God exists, and is just and beneficent, he at least cannot silence the constantly recurring whisper, that the miseries and calamities of men, their lives and deaths, their pains and sorrows, their extermination by war and epidemics, are phenomena of no higher dignity, significance, and importance, in the eye of God, than what things of the same nature occur to other organisms of matter; and that the fish of the ancient seas, destroyed by myriads to make room for other species, the contorted shapes in which they are found as fossils testifying to their agonies; the coral insects, the animals and birds and vermin slain by man, have as much right as he to clamor at the injustice of the dispensations of God, and to demand an immortality of life in a new universe, as compensation for their pains and sufferings and untimely death in this world.

This is not a picture painted by the imagination. Many a thoughtful mind has so doubted and despaired. How many of us can say that our own faith is so well grounded and complete that we never hear those painful whisperings within the soul? Thrice blessed are they who never doubt, who ruminate in patient contentment like the kine, or doze under the opiate of a blind faith; on whose souls never rests that Awful Shadow which is the absence of the Divine Light.

To explain to themselves the existence of Evil and Suffering, the Ancient Persians imagined that there were two Principles or Deities in the Universe, the one of Good and the other of Evil, constantly in conflict with each other in struggle for the mastery, and alternately overcoming and overcome. Over both, for the SAGES, was the One Supreme; and for them Light was in the end to prevail over Darkness, the Good over the Evil, and even Ahri-man and his Demons to part with their wicked and vicious natures and share the universal Salvation. It did not occur to them that the existence of the Evil Principle, by the consent of the Omnipotent Supreme, presented the same difficulty, and left the existence of Evil as unexplained as before. The human mind is always content, if it can remove a difficulty a step further off. It cannot believe that the world rests on nothing, but is devoutly content when taught that it is borne on the back of an immense elephant, who himself stands on the back of a tortoise. Given the tortoise, Faith is always satisfied; and it has been a great source of happiness to multitudes that they could believe in a Devil who could relieve God of the odium of being the Author of Sin.

But not to all is Faith sufficient to overcome this great difficulty. They say, with the Suppliant, "Lord! I believe!"--but like him they are constrained to add, "Help Thou my unbelief!"--Reason must, for these, co-operate and coincide with Faith, or they remain still in the darkness of doubt,--most miserable of all conditions of the human mind.

Those only, who care for nothing beyond the interests and pursuits of this life, are uninterested in these great Problems. The animals, also, do not consider them. It is the characteristic of an immortal Soul, that it should seek to satisfy itself of its immortality, and to understand this great enigma, the Universe. If the Hottentot and the Papuan are not troubled and tortured by these doubts and speculations, they are not, for that, to be regarded as either wise or fortunate. The swine, also, are indifferent to the great riddles of the Universe, and are happy in being wholly unaware that it is the vast Revelation and Manifestation, in Time and Space, of a Single Thought of the Infinite God.

Exalt and magnify Faith as we will, and say that it begins where Reason ends, it must, after all, have a foundation, either in Reason, Analogy, the Consciousness, or human testimony. The worshipper of Brahma also has implicit Faith in what seems to us palpably false and absurd. His faith rests neither in Reason, Analogy, or the Consciousness, but on the testimony of his Spiritual teachers, and of the Holy Books. The Moslem also believes, on the positive testimony of the Prophet; and the Mormon also can say, "I believe this, because it is impossible." No faith, however absurd or degrading, has ever wanted these foundations, testimony, and the books. Miracles, proven by unimpeachable testimony have been used as a foundation for Faith, in every age; and the modern miracles are better authenticated, a hundred times, than the ancient ones.

So that, after all, Faith must flow out from some source within us, when the evidence of that which we are to believe is not presented to our senses, or it will in no case be the assurance of the truth of what is believed.

The Consciousness, or inhering and innate conviction, or the instinct divinely implanted, of the verity of things, is the highest possible evidence, if not the only real proof, of the verity of certain things, but only of truths of a limited class.

What we call the Reason, that is, our imperfect human reason, not only may, but assuredly will, lead us away from the Truth in regard to things invisible and especially those of the Infinite, if we determine to believe nothing but that which it can demonstrate or not to believe that which it can by its processes of logic prove to be contradictory, unreasonable, or absurd. Its tape-line cannot measure the arcs of Infinity. For example, to the Human reason, an Infinite Justice and an Infinite Mercy or Love, in the same Being, are inconsistent and impossible. One, it can demonstrate, necessarily excludes the other. So it can demonstrate that as the Creation had a beginning, it necessarily follows that an Eternity

had elapsed before the Deity began to create, during which He was inactive.

When we gaze, of a moonless clear night, on the Heavens glittering with stars, and know that each fixed star of all the myriads is a Sun, and each probably possessing its retinue of worlds, all peopled with living beings, we sensibly feel our own unimportance in the scale of Creation, and at once reflect that much of what has in different ages been religious faith, could never have been believed, if the nature, size, and distance of those Suns, and of our own Sun, Moon, and Planets, had been known to the Ancients as they are to us.

To them, all the lights of the firmament were created only to give light to the earth, as its lamps or candles hung above it. The earth was supposed to be the only inhabited portion of the Universe. The world and the Universe were synonymous terms. Of the immense size and distance of the heavenly bodies, men had no conception. The Sages had, in Chaldaea, Egypt, India, China, and in Persia, and therefore the sages always had, an esoteric creed, taught only in the mysteries and unknown to the vulgar. No Sage, in either country, or in Greece or Rome, believed the popular creed. To them the Gods and the Idols of the Gods were symbols, and symbols of great and mysterious truths.

The Vulgar imagined the attention of the Gods to be continually centred upon the earth and man. The Grecian Divinities inhabited Olympus, an insignificant mountain of the Earth. There was the Court of Zeus, to which Neptune came from the Sea, and Pluto and Persephone from the glooms of Tartarus in the unfathomable depths of the Earth's bosom. God came down from Heaven and on Sinai dictated laws for the Hebrews to His servant Moses. The Stars were the guardians of mortals whose fates and fortunes were to be read in their movements, conjunctions, and oppositions. The Moon was the Bride and Sister of the Sun, at the same distance above the Earth, and, like the Sun, made for the service of mankind alone.

If, with the great telescope of Lord Rosse, we examine the vast nebulae of Hercules, Orion, and Andromeda, and find them resolvable into Stars more numerous than the sands on the seashore; if we reflect that each of these Stars is a Sun, like and even many times larger than ours,--each, beyond a doubt, with its retinue of worlds swarming with life; --if we go further in imagination and endeavor to conceive of all the infinities of space, filled with similar suns and worlds, we seem at once to shrink into an incredible insignificance.

The Universe, which is the uttered Word of God, is infinite in extent. There is no empty space beyond creation on any side. The Universe, which is the Thought of God pronounced, never was not, since God never was inert; nor WAS, without thinking and creating. The forms of creation change, the suns and worlds live and die like the leaves and the insects, but the Universe itself is infinite and eternal, because God Is, Was, and Will forever Be,

and never did not think and create.

Reason is fain to admit that a Supreme Intelligence, infinitely powerful and wise, must have created this boundless Universe; but it also tells us that we are as unimportant in it as the zoophytes and entozoa, or as the invisible particles of animated life that float upon the air or swarm in the water-drop.

The foundations of our faith, resting upon the imagined interest of God in our race, an interest easily supposable when man believed himself the only intelligent created being, and therefore eminently worthy the especial care and watchful anxiety of a God who had only this earth to look after, and its house-keeping alone to superintend, and who was content to create, in all the infinite Universe, only one single being, possessing a soul, and not a mere animal, are rudely shaken as the Universe broadens and expands for us; and the darkness of doubt and distrust settles heavy upon Soul.

The modes in which it is ordinarily endeavored to satisfy our doubts, only increase them. To demonstrate the necessity for a cause of the creation, is equally to demonstrate the necessity of a cause for that cause. The argument from plan and design only removes the difficulty a step further off. We rest the world on the elephant, and the elephant on the tortoise, and the tortoise on ---nothing.

To tell us that the animals possess instinct only and that Reason belongs to us alone, in no way tends to satisfy us of the radical difference between us and them. For if the mental phenomena exhibited by animals that think, dream, remember, argue from cause to effect, plan, devise, combine, and communicate their thoughts to each other, so as to act rationally in concert,--if their love, hate, and revenge, can be conceived of as results of the organization of matter, like color and perfume, the resort to the hypothesis of an immaterial Soul to explain phenomena of the same kind, only more perfect, manifested by the human being, is supremely absurd. That organized matter can think or even feel, at all, is the great insoluble mystery. "Instinct" is but a word without a meaning, or else it means inspiration. It is either the animal itself, or God in the animal, that thinks, remembers, and reasons; and instinct, according to the common acceptation of the term, would be the greatest and most wonderful of mysteries,--no less a thing than the direct, immediate, and continual promptings of the Deity,--for the animals are not machines, or automata moved by springs, and the ape is but a dumb Australian.

Must we always remain in this darkness of uncertainty, of doubt? Is there no mode of escaping from the labyrinth except by means of a blind faith, which explains nothing, and in many creeds, ancient and modern, sets Reason at defiance, and leads to the belief either in a God without a Universe, a Universe without a God, or a Universe which is itself a God ?

We read in the Hebrew Chronicles that Schlomoh the wise King caused to be placed in front of the entrance to the Temple

two huge columns of bronze, one of which was called YAKAYIN and the other BAHAZ; and these words are rendered in our version Strength and Establishment. The Masonry of the Blue Lodges gives no explanation of these symbolic columns; nor do the Hebrew Books advise us that they were symbolic. If not so intended as symbols, they were subsequently understood to be such.

But as we are certain that everything within the Temple was symbolic, and that the whole structure was intended to represent the Universe, we may reasonably conclude that the columns of the portico also had a symbolic signification. It would be tedious to repeat all the interpretations which fancy or dullness has found for them.

The key to their true meaning is not undiscoverable. The perfect and eternal distinction of the two primitive terms of the creative syllogism, in order to attain to the demonstration of their harmony by the analogy of contraries, is the second grand principle of that occult philosophy veiled under the name "Kabalah," and indicated by all the sacred hieroglyphs of the Ancient Sanctuaries, and of the rites, so little understood by the mass of the Initiates, of the Ancient and Modern Free-Masonry.

The Sohar declares that everything in the Universe proceeds by the mystery of "the Balance," that is, of Equilibrium. Of the Sephiroth, or Divine Emanations, Wisdom and Understanding, Severity and Benignity, or Justice and Mercy, and Victory and Glory, constitute pairs.

Wisdom, or the Intellectual Generative Energy, and Understanding, or the Capacity to be impregnated by the Active Energy and produce intellection or thought, are represented symbolically in the Kabalah as male and female. So also are Justice and Mercy. Strength is the intellectual Energy or Activity; Establishment or Stability is the intellectual Capacity to produce, a Tpassivity. They are the POWER of generation and the CAPACITY of production. By WISDOM, it is said, God creates, and by UNDERSTANDING establishes. These are the two Columns of the Temple, contraries like the Man and Woman, like Reason and Faith, Omnipotence and Liberty, Infinite Justice and Infinite Mercy, Absolute Power or Strength to do even what is most unjust and unwise, and Absolute Wisdom that makes it impossible to do it; Right and Duty. They were the columns of the intellectual and moral world, the monumental hieroglyph of the antinomy necessary to the grand law of creation.

There must be for every Force a Resistance to support it, to every light a shadow, for every Royalty a Realm to govern, for every affirmative a negative.

For the Kabalists, Light represents the Active Principle, and Darkness or Shadow is analogous to the Passive Principle. Therefore it was that they made of the Sun and Moon emblems of the two Divine Sexes and the two creative forces; therefore, that they ascribed to woman the Temptation and the first sin, and then the

first labor, the maternal labor of the redemption, because it is from the bosom of the darkness itself that we see the Light born again. The Void attracts the Full; and so it is that the abyss of poverty and misery, the Seeming Evil, the seeming empty nothingness of life, the temporary rebellion of the creatures, eternally attracts the overflowing ocean of being, of riches, of pity, and of love. Christ completed the Atonement on the Cross by descending into Hell.

Justice and Mercy are contraries. If each be infinite, their co-existence seems impossible, and being equal, one cannot even annihilate the other and reign alone. The mysteries of the Divine Nature are beyond our finite comprehension; but so indeed are the mysteries of our own finite nature; and it is certain that in all nature harmony and movement are the result of the equilibrium of opposing or contrary forces.

The analogy of contraries gives the solution of the most interesting and most difficult problem of modern philosophy,--the definite and permanent accord of Reason and Faith, of Authority and Liberty of examination, of Science and Belief, of Perfection in God and Imperfection in Man. If science or knowledge is the Sun, Belief is the Man; it is a reflection of the day in the night. Faith is the veiled Isis, the Supplement of Reason, in the shadows which precede or follow Reason. It emanates from the Reason, but can never confound it nor be confounded with it. The encroachments of Reason upon Faith, or of Faith on Reason, are eclipses of the Sun or Moon; when they occur, they make useless both the Source of Light and its reflection, at once.

Science perishes by systems that are nothing but beliefs; and Faith succumbs to reasoning. For the two Columns of the Temple to uphold the edifice, they must remain separated and be parallel to each other. As soon as it is attempted by violence to bring them together, as Samson did, they are overturned, and the whole edifice falls upon the head of the rash blind man or the revolutionist whom personal or national resentments have in advance devoted to death.

Harmony is the result of an alternating preponderance of forces. Whenever this is wanting in government, government is a failure, because it is either Despotism or Anarchy. All theoretical governments, however plausible the theory, end in one or the other. Governments that are to endure are not made in the closet of Locke or Shaftesbury, or in a Congress or a Convention. In a Republic, forces that seem contraries, that indeed are contraries, alone give movement and life. The Spheres are held in their orbits and made to revolve harmoniously and unerringly, by the concurrence, which seems to be the opposition, of two contrary forces. If the centripetal force should overcome the centrifugal, the equilibrium of forces cease, the rush of the Spheres to the central Sun would annihilate the system. Instead of consolidation, the whole would be shattered into fragments.

Man is a free agent, though Omnipotence is above and all

around him. To be free to do good, he must be free to do evil. The Light necessitates the Shadow. A State is free like an individual in any government worthy of the name. The State is less potent than the Deity, and therefore the freedom of the individual citizen is consistent with its Sovereignty. These are opposites, but not antagonistic. So, in a union of States, the freedom of the states is consistent with the Supremacy of the Nation. When either obtains the permanent mastery over the other, and they cease to be in equilibrio, the encroachment continues with a velocity that is accelerated like that of a falling body, until the feebler is annihilated, and then, there being no resistance to support the stronger, it rushes into ruin.

So, when the equipoise of Reason and Faith, in the individual or the Nation, and the alternating preponderance cease, the result is, according as one or the other is permanent victor, Atheism or Superstition, disbelief or blind credulity; and the Priests either of Unfaith or of Faith become despotic.

"Whomsoever God loveth, him he chasteneth," is an expression that formulates a whole dogma. The trials of life are the blessings of life, to the individual or the Nation, if either has a Soul that is truly worthy of salvation. "Light and darkness," said ZOROASTER, "are the world's eternal ways." The Light and the Shadow are everywhere and always in proportion; the Light being the reason of being of the Shadow. It is by trials only, by the agonies of sorrow and the sharp discipline of adversities, that men and Nations attain initiation. The agonies of the garden of Gethsemane and those of the Cross on Calvary preceded the Resurrection and were the means of Redemption. It is with prosperity that God afflicts Humanity.

The Degree of Rose is devoted to and symbolizes the final triumph of truth over falsehood, of liberty over slavery, of light over darkness, of life over death, and of good over evil. The great truth it inculcates is, that notwithstanding the existence of Evil, God is infinitely wise, just, and good: that though the affairs of the world proceed by no rule of right and wrong known to us in the narrowness of our views, yet all is right, for it is the work of God; and all evils, all miseries, all misfortunes, are but as drops in the vast current that is sweeping onward, guided by Him, to a great and magnificent result: that, at the appointed time, He will redeem and regenerate the world, and the Principle, the Power, and the existence of Evil will then cease; that this will be brought about by such means and instruments as He chooses to employ; whether by the merits of a Redeemer that has already appeared, or a Messiah that is yet waited for, by an incarnation of Himself, or by an inspired prophet, it does not belong to us as Masons to decide. Let each judge and believe for himself.

In the mean time, we labor to hasten the coming of that day.

The morals of antiquity, of the law of Moses and of Christianity, are ours. We recognize every teacher of Morality, every Reformer, as a brother in this great work. The Eagle is to us the symbol

of Liberty, the Compasses of Equality, the Pelican of Humanity., and our order of Fraternity. Laboring for these, with Faith, Hope, and Charity as our armor, we will wait with patience for the final triumph of Good and the complete manifestation of the Word of God.

No one Mason has the right to measure for another, within the walls of a Masonic Temple, the degree of veneration which he shall feel for any Reformer, or the Founder of any Religion. We teach a belief in no particular creed, as we teach unbelief in none. Whatever higher attributes the Founder of the Christian Faith may, in our belief, have had or not have had, none can deny that He taught and practised a pure and elevated morality, even at the risk and to the ultimate loss of His life. He was not only the benefactor of a disinherited people, but a model for mankind. Devotedly He loved the children of Israel. To them He came, and to them alone He preached that Gospel which His disciples afterward carried among foreigners. He would fain have freed the chosen People from their spiritual bondage of ignorance and degradation. As a lover of all mankind, laying down His life for the emancipation of His Brethren, He should be to all, to Christian, to Jew, and to Mahometan, an object of gratitude and veneration. The Roman world felt the pangs of approaching dissolution. Paganism, its Temples shattered by Socrates and Cicero, had spoken its last word. The God of the Hebrews was unknown beyond the limits of Palestine. The old religions had failed to give happiness and peace to the world. The babbling and wrangling philosophers had confounded all men's ideas, until they doubted of everything and had faith in nothing: neither in God nor in his goodness and mercy, nor in the virtue of man, nor in themselves. Mankind was divided into two great classes,-- the master and the slave; the powerful and the abject, the high and the low, the tyrants and the mob; and even the former were satiated with the servility of the latter, sunken by lassitude and despair to the lowest depths of degradation.

When, lo, a voice, in the inconsiderable Roman Province of Judea proclaims a new Gospel--a new "God's Word," to crushed, suffering, bleeding humanity. Liberty of Thought, Equality of all men in the eye of God, universal Fraternity! a new doctrine, a new religion; the old Primitive Truth uttered once again!

Man is once more taught to look upward to his God. No longer to a God hid in impenetrable mystery, and infinitely remote from human sympathy, emerging only at intervals from the darkness to smite and crush humanity: but a God, good, kind, beneficent, and merciful; a Father, loving the creatures He has made, with a love immeasurable and exhaustless; Who feels for us, and sympathizes with us, and sends us pain and want and disaster only that they may serve to develop in us the virtues and excellences that befit us to live with Him hereafter.

Jesus of Nazareth, the "Son of man," is the expounder of the new Law of Love. He calls to Him the humble, the poor, the

Pariahs of the world. The first sentence that He pronounces blesses the world, and announces the new gospel: "Blessed are they that mourn for they shall be comforted." He pours the oil of consolation and peace upon every crushed and bleeding heart. Every sufferer is His proselyte. He shares their sorrows, and sympathizes with all their afflictions.

He raises up the sinner and the Samaritan woman, and teaches them to hope for forgiveness. He pardons the woman taken in adultery. He selects his disciples not among the Pharisees or the Philosophers, but among the low and humble, even of the fishermen of Galilee. He heals the sick and feeds the poor. He lives among the destitute and the friendless. "Suffer little children," He said, "to come unto me; for of such is the kingdom of Heaven ! Blessed are the humble-minded, for theirs is the kingdom of Heaven; the meek, for they shall inherit the Earth; the merciful, for they shall obtain mercy; the pure in heart, for they shall see God; the peace-makers, for they shall be called the children of God! First be reconciled to thy brother, and then come and offer thy gift at the altar. Give to him that asketh thee, and from him that would borrow of thee turn not away! Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you! All things whatsoever ye would that men should do to you, do ye also unto them; for this is the law and the Prophets! He that taketh not his cross, and followeth after Me, is not worthy of Me. A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another: by this shall all know that ye are My disciples. Greater love hath no man than this, that a man lay down his life for his friend."

The Gospel of Love He sealed with His life. The cruelty of the Jewish Priesthood, the ignorant ferocity of the mob, and the Roman indifference to barbarian blood, nailed Him to the cross, and He expired uttering blessings upon humanity.

Dying thus, He bequeathed His teachings to man as an inestimable inheritance. Perverted and corrupted, they have served as a basis for many creeds, and been even made the warrant for intolerance and persecution. We here teach them in their purity. They are our Masonry; for to them good men of all creeds can subscribe.

That God is good and merciful, and loves and sympathizes with the creatures He has made; that His finger is visible in all the movements of the moral, intellectual, and material universe; that we are His children, the objects of His paternal care and regard; that all men are our brothers, whose wants we are to supply, their errors to pardon, their opinions to tolerate, their injuries to forgive; that man has an immortal soul, a free will, a right to freedom of thought and action; that all men are equal in God's sight; that we best serve God by humility, meekness, gentleness, kindness, and the other virtues which the lowly can practise as well as the lofty; this is "the new Law," the "WORD," for which the

world had waited and pined so long; and every true Knight of the Rose + will revere the memory of Him who taught it, and look indulgently even on those who assign to Him a character far above his own conceptions or belief, even to the extent of deeming Him Divine.

Hear Philo, the Greek Jew. "The contemplative soul, unequally guided, sometimes toward abundance and sometimes toward barrenness, though ever advancing, is illuminated by the primitive ideas, the rays that emanate from the Divine Intelligence, whenever it ascends toward the Sublime Treasures. When, on the contrary, it descends, and is barren, it falls within the domain of those Intelligences that are termed Angels... for, when the soul is deprived of the light of God, which leads it to the knowledge of things, it no longer enjoys more than a feeble and secondary light, which gives it, not the understanding of things, but that of words only, as in this baser world. "

". . Let the narrow-souled withdraw, having their ears sealed up! We communicate the divine mysteries to those only who have received the sacred initiation, to those who practise true piety, and who are not enslaved by the empty pomp of words, or the doctrines of the pagans. . "

"... O, ye Initiates, ye whose ears are purified, receive this in your souls, as a mystery never to be lost! Reveal it to no Profane ! Keep and contain it within yourselves, as an incorruptible treasure, not like gold or silver, but more precious than everything besides; for it is the knowledge of the Great Cause, of Nature, and of that which is born of both. And if you meet an Initiate, besiege him with your prayers, that he conceal from you no new mysteries that he may know, and rest not until you have obtained them! For me, although I was initiated in the Great Mysteries by Moses, the Friend of God, yet, having seen Jeremiah, I recognized him not only as an Initiate, but as a Hierophant; and I follow his school."

We, like him, recognize all Initiates as our Brothers. We belong to no one creed or school. In all religions there is a basis of Truth; in all there is pure Morality. All that teach the cardinal tenets of Masonry we respect; all teachers and reformers of mankind we admire and revere.

Masonry also has her mission to perform. With her traditions reaching back to the earliest times, and her symbols dating further back than even the monumental history of Egypt extends, she invites all men of all religions to enlist under her banners and to war against evil, ignorance and wrong. You are now her knight, and to her service your sword is consecrated. May you prove a worthy soldier in a worthy cause!



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



19° - Pontiff

20° - Master of the Symbolic Lodge

21° - Noachite or Prussian Knight

22° - Knight of the Royal Axe or Prince of Libanus

23° - Chief of the Tabernacle

XIX. GRAND PONTIFF.

The true Mason labors for the benefit of those who are to come after him, and for the advancement and improvement of his race. That is a poor ambition which contents itself within the limits of a single life. All men who deserve to live, desire to survive their funerals, and to live afterward in the good that they have done mankind, rather than in the fading characters written in men's memories. Most men desire to leave some work behind them that may outlast their own day and brief generation. That is an instinctive impulse, given by God, and often found in the rudest human heart; the surest proof of the soul's immortality, and of the fundamental difference between man and the wisest brutes. To plant the trees that, after we are dead, shall shelter our children, is as natural as to love the shade of those our fathers planted. The rudest unlettered husbandman, painfully conscious of his own inferiority, the poorest widowed mother, giving her life-blood to those who pay only for the work of her needle, will toil and stint themselves to educate their child, that he may take a higher station in the world than they;--and of such are the world's greatest benefactors.

In his influences that survive him, man becomes immortal, before the general resurrection. The Spartan mother, who, giving her son his shield, said, "WITH IT, OR UPON IT!" afterward shared the government of Lacedaemon with the legislation of Lycurgus; for she too made a law, that lived after her; and she inspired the Spartan soldiery that afterward demolished the walls of Athens, and aided Alexander to conquer the Orient. The widow who gave Marion the fiery arrows to burn her own house, that it might no longer shelter the enemies of her infant country, the house where she had lain upon her husband's bosom, and where her children had been born, legislated more effectually for her State than Locke or Shaftesbury, or than many a Legislature has done, since that State won its freedom.

It was of slight importance to the Kings of Egypt and the

Monarchs of Assyria and Phcenicia, that the son of a Jewish woman, a foundling, adopted by the daughter of Sesostris Ramses, slew an Egyptian that oppressed a Hebrew slave, and fled into the desert, to remain there forty years. But Moses, who might otherwise have become Regent of Lower Egypt, known to us only by a tablet on a tomb or monument, became the deliverer of the Jews, and led them forth from Egypt to the frontiers of Palestine, and made for them a law, out of which grew the Christian faith; and so has shaped the destinies of the world. He and the old Roman lawyers, with Alfred of England, the Saxon Thanes and Norman Barons, the old judges and chancellors, and the makers of the canons, lost in the mists and shadows of the Past,--these are our legislators; and we obey the laws that they enacted.

Napoleon died upon the barren rock of his exile. His bones, borne to France by the son of a King, rest in the Hopital des Invalides, in the great city on the Seine. His Thoughts still govern France. He, and not the People, dethroned the Bourbon, and drove the last King of the House of Orleans into exile. He, in his coffin, and not the People, voted the crown to the Third Napoleon; and he, and not the Generals of France and England, led their united forces against the grim Northern Despotism.

Mahomet announced to the Arabian idolaters the new creed, "There is but one God, and Mahomet, like Moses and Christ, is His Apostle." For many years unaided, then with the help of his family and a few friends, then with many disciples, and last of all with an army, he taught and preached the Koran. The religion of the wild Arabian enthusiast converting the fiery Tribes of the Great Desert, spread over Asia, built up the Saracenic dynasties, conquered Persia and India, the Greek Empire, Northern Africa, and Spain, and dashed the surges of its fierce soldiery against the battlements of Northern Christendom. The law of Mahomet still governs a fourth of the human race; and Turk and Arab, Moor and Persian and Hindu, still obey the Prophet, and pray with their faces turned toward Mecca; and he, and not the living, rules and reigns in the fairest portions of the Orient.

Confucius still enacts the law for China; and the thoughts and ideas of Peter the Great govern Russia. Plato and the other great Sages of Antiquity still reign as the Kings of Philosophy, and have dominion over the human intellect. The great Statesmen of the past still preside in the Councils of Nations. Burke still lingers in the House of Commons; and Berryer's sonorous tones will long ring in the Legislative Chambers of France. The influences of Webster and Calhoun, conflicting, rent asunder the American States, and the doctrine of each is the law and the oracle speaking from the Holy of Holies for his own State and all consociated with it: a faith preached and proclaimed by each at the cannon's mouth and consecrated by rivers of blood.

It has been well said, that when Tamerlane had builded his pyramid of fifty thousand human skulls, and wheeled away with his vast armies from the gates of Damascus, to find new conquests,

and build other pyramids, a little boy was playing in the streets of Mentz, son of a poor artisan, whose apparent importance in the scale of beings was, compared With that of Tamerlane, as that of a grain of sand to the giant bulk of the earth; but Tamerlane and all his shaggy legions, that swept over the East like a hurricane, have passed away, and become shadows; while printing, the wonderful invention of John Faust, the boy of Mentz, has exerted a greater influence on man's destinies and overturned more thrones and dynasties than all the victories of all the blood-stained conquerors from Nimrod to Napoleon.

Long ages ago, the Temple built by Solomon and our Ancient Brethren sank into ruin, when the Assyrian Armies sacked Jerusalem. The Holy City is a mass of hovels cowering under the dominion of the Crescent; and the Holy Land is a desert. The Kings of Egypt and Assyria, who were contemporaries of Solomon, are forgotten, and their histories mere fables. The Ancient Orient is a shattered wreck, bleaching on the shores of Time. The Wolf and the Jackal howl among the ruins of Thebes and of Tyre, and the sculptured images of the Temples and Palaces of Babylon and Nineveh are dug from their ruins and carried into strange lands. But the quiet and peaceful Order, of which the Son of a poor Phcenician Widow was one of the Grand Masters, with the Kings of Israel and Tyre, has continued to increase in stature and influence, defying the angry waves of time and the storms of persecution. Age has not weakened its wide foundations, nor shattered its columns, nor marred the beauty of its harmonious proportions. Where rude barbarians, in the time of Solomon, peopled inhospitable howling wildernesses, in France and Britain, and in that New World, not known to Jew or Gentile, until the glories of the Orient had faded, that Order has builded new Temples, and teaches to its millions of Initiates those lessons of peace, good-will, and toleration, of reliance on God and confidence in man, which it learned when Hebrew and Giblemite worked side by side on the slopes of Lebanon, and the Servant of Jehovah and the Phoenician Worshipper of Bel sat with the humble artisan in Council at Jerusalem.

It is the Dead that govern. The Living only obey. And if the Soul sees, after death, what passes on this earth, and watches over the welfare of those it loves, then must its greatest happiness consist in seeing the current of its beneficent influences widening out from age to age, as rivulets widen into rivers, and aiding to shape the destinies of individuals, families, States, the World; and its bitterest punishment, in seeing its evil influences causing mischief and misery, and cursing and afflicting men, long after the frame it dwelt in has become dust, and when both name and memory are forgotten.

We know not who among the Dead control our destinies. The universal human race is linked and bound together by those influences and sympathies, which in the truest sense do make men's fates. Humanity is the unit, of which the man is but a fraction.

What other men in the Past have done, said, thought, makes the great iron network of circumstance that environs and controls us all. We take our faith on trust. We think and believe as the Old Lords of Thought command us; and Reason is powerless before Authority.

We would make or annul a particular contract; but the Thoughts of the dead Judges of England, living when their ashes have been cold for centuries, stand between us and that which we would do, and utterly forbid it. We would settle our estate in a particular way; but the prohibition of the English Parliament, its uttered Thought when the first or second Edward reigned, comes echoing down the long avenues of time, and tells us we shall not exercise the power of disposition as we wish. We would gain a particular advantage of another; and the thought of the old Roman lawyer who died before Justinian, or that of Rome's great orator Cicero, annihilates the act, or makes the intention ineffectual. This act, Moses forbids; that, Alfred. We would sell our land; but certain marks on a perishable paper tell us that our father or remote ancestor ordered otherwise; and the arm of the dead, emerging from the grave, with peremptory gesture prohibits the alienation. About to sin or err, the thought or wish of our dead mother, told us when we were children, by words that died upon the air in the utterance, and many a long year were forgotten, flashes on our memory, and holds us back with a power that is resistless.

Thus we obey the dead; and thus shall the living, when we are dead, for weal or woe, obey us. The Thoughts of the Past are the Laws of the Present and the Future. That which we say and do, if its effects last not beyond our lives, is unimportant. That which shall live when we are dead, as part of the great body of law enacted by the dead, is the only act worth doing, the only Thought worth speaking. The desire to do something that shall benefit the world, when neither praise nor obloquy will reach us where we sleep soundly in the grave, is the noblest ambition entertained by man.

It is the ambition of a true and genuine Mason. Knowing the slow processes by which the Deity brings about great results, he does not expect to reap as well as sow, in a single lifetime. It is the inflexible fate and noblest destiny, with rare exceptions, of the great and good, to work, and let others reap the harvest of their labors. He who does good, only to be repaid in kind, or in thanks and gratitude, or in reputation and the world's praise, is like him who loans his money, that he may, after certain months, receive it back with interest. To be repaid for eminent services with slander, obloquy, or ridicule, or at best with stupid indifference or cold ingratitude, as it is common, so it is no misfortune, except to those who lack the wit to see or sense to appreciate the service, or the nobility of soul to thank and reward with eulogy, the benefactor of his kind. His influences live, and the great Future will obey; whether it recognize or disown the lawgiver.

Miltiades was fortunate that he was exiled; and Aristides that he was ostracized, because men wearied of hearing him called "The Just." Not the Redeemer was unfortunate; but those only who repaid Him for the inestimable gift He offered them, and for a life passed in toiling for their good, by nailing Him upon the cross, as though He had been a slave or malefactor. The persecutor dies and rots, and Posterity utters his name with execration: but his victim's memory he has unintentionally made glorious and immortal.

If not for slander and persecution, the Mason who would benefit his race must look for apathy and cold indifference in those whose good he seeks, in those who ought to seek the good of others. Except when the sluggish depths of the Human Mind are broken up and tossed as with a storm, when at the appointed time a great Reformer comes, and a new Faith springs up and grows with supernatural energy, the progress of Truth is slower than the growth of oaks; and he who plants need not expect to gather. The Redeemer, at His death, had twelve disciples, and one betrayed and one deserted and denied Him. It is enough for us to know that the fruit will come in its due season. When, or who shall gather it, it does not in the least concern us to know. It is our business to plant the seed. It is God's right to give the fruit to whom He pleases; and if not to us, then is our action by so much the more noble.

To sow, that others may reap; to work and plant for those who are to occupy the earth when we are dead; to project our influences far into the future, and live beyond our time; to rule as the Kings of Thought, over men who are yet unborn; to bless with the glorious gifts of Truth and Light and Liberty those who will neither know the name of the giver, nor care in what grave his unregarded ashes repose, is the true office of a Mason and the proudest destiny of a man.

All the great and beneficent operations of Nature are produced by slow and often imperceptible degrees. The work of destruction and devastation only is violent and rapid. The Volcano and the Earthquake, the Tornado and the Avalanche, leap suddenly into full life and fearful energy, and smite with an unexpected blow. Vesuvius buried Pompeii and Herculaneum in a night; and Lisbon fell prostrate before God in a breath, when the earth rocked and shuddered; the Alpine village vanishes and is erased at one bound of the avalanche; and the ancient forests fall like grass before the mower, when the tornado leaps upon them. Pestilence slays its thousands in a day; and the storm in a night strews the sand with shattered navies.

The Gourd of the Prophet Jonah grew up, and was withered, in a night. But many years ago, before the Norman Conqueror stamped his mailed foot on the neck of prostrate Saxon England, some wandering barbarian, of the continent then unknown to the world, in mere idleness, with hand or foot, covered an acorn with a little earth, and passed on regardless, on his journey to the dim

Past. He died and was forgotten; but the acorn lay there still, the mighty force within it acting in the darkness. A tender shoot stole gently up; and fed by the light and air and frequent dews, put forth its little leaves, and lived, because the elk or buffalo chanced not to place his foot upon and crush it. The years marched onward, and the shoot became a sapling, and its green leaves went and came with Spring and Autumn. And still the years came and passed away again, and William, the Norman Bastard, parcelled England out among his Barons, and still the sapling grew, and the dews fed its leaves, and the birds builded their nests among its small limbs for many generations. And still the years came and went, and the Indian hunter slept in the shade of the sapling, and Richard Lion-Heart fought at Acre and Ascalon, and John's bold Barons wrested from him the Great Charter; and the sapling had become a tree; and still it grew, and thrust its great arms wider abroad, and lifted its head still higher toward the Heavens; strong-rooted, and defiant of the storms that roared and eddied through its branches; and when Columbus ploughed with his keels the unknown Western Atlantic, and Cortez and Pizarro bathed the cross in blood; and the Puritan, the Huguenot, the Cavalier, and the follower of Penn sought a refuge and a resting-place beyond the ocean, the Great Oak still stood, firm-rooted, vigorous, stately, haughtily domineering over all the forest, heedless of all the centuries that had hurried past since the wild Indian planted the little acorn in the forest ;--a stout and hale old tree, with wide circumference shading many a rood of ground; and fit to furnish timbers for a ship, to carry the thunders of the Great Republic's guns around the world. And yet, if one had sat and watched it every instant, from the moment when the feeble shoot first pushed its way to the light until the eagles built among its branches, he would never have seen the tree or sapling grow. Many long centuries ago, before the Chaldaean Shepherds watched the Stars, or Shufu built the Pyramids, one could have sailed in a seventy-four where now a thousand islands gem the surface of the Indian Ocean; and the deep-sea lead would nowhere have found any bottom. But below these waves were myriads upon myriads, beyond the power of Arithmetic to number, of minute existences, each a perfect living creature, made by the Almighty Creator, and fashioned by Him for the work it had to do. There they toiled beneath the waters, each doing its allotted work, and wholly ignorant of the result which God intended. They lived and died, incalculable in numbers and almost infinite in the succession of their generations, each adding his mite to the gigantic work that went on there under God's direction. Thus hath He chosen to create great Continents and Islands; and still the coral-insects live and work, as when they made the rocks that underlie the valley of the Ohio. Thus God hath chosen to create. Where now is firm land, once chafed and thundered the great primeval ocean. For ages upon ages the minute shields of infinite myriads of infusoria, and the

stony stems of encrinites sunk into its depths, and there, under the vast pressure of its waters, hardened into limestone. Raised slowly from the Profound by His hand, its quarries underlie the soil of all the continents, hundreds of feet in thickness; and we, of these remains of the countless dead, build tombs and palaces, as the Egyptians, whom we call ancient, built their pyramids. On all the broad lakes and oceans the Great Sun looks earnestly and lovingly, and the invisible vapors rise ever up to meet him. No eye but God's beholds them as they rise. There, in the upper atmosphere, they are condensed to mist, and gather into clouds, and float and swim around in the ambient air. They sail with its currents, and hover over the ocean, and roll in huge masses round the stony shoulders of great mountains. Condensed still more by change of temperature, they drop upon the thirsty earth in gentle showers, or pour upon it in heavy rains, or storm against its bosom at the angry Equinoctial. The shower, the rain, and the storm pass away, the clouds vanish, and the bright stars again shine clearly upon the glad earth. The rain-drops sink into the ground, and gather in subterranean reservoirs, and run in subterranean channels, and bubble up in springs and fountains; and from the mountain-sides and heads of valleys the silver threads of water begin their long journey to the ocean. Uniting, they widen into brooks and rivulets, then into streams and rivers; and, at last, a Nile, Ganges, a Danube, an Amazon, or a Mississippi rolls between its banks, mighty, majestic, and resistless, creating vast alluvial valleys to be the granaries of the world, ploughed by the thousand keels of commerce and serving as great highways, and as the impassable boundaries of rival nations; ever returning to the ocean the drops that rose from it in vapor, and descended in rain and snow and hail upon the level plains and lofty mountains; and causing him to recoil for many a mile before the long rush of their great tide.

So it is with the aggregate of Human endeavor. As the invisible particles of vapor combine and coalesce to form the mists and clouds that fall in rain on thirsty continents, and bless the great green forests and wide grassy prairies, the waving meadows and the fields by which men live; as the infinite myriads of drops that the glad earth drinks are gathered into springs and rivulets and rivers, to aid in levelling the mountains and elevating the plains, and to feed the large lakes and restless oceans; so all Human Thought, and Speech and Action, all that is done and said and thought and suffered upon the Earth combine together, and flow onward in one broad resistless current toward those great results to which they are determined by the will of God.

We build slowly and destroy swiftly. Our Ancient Brethren who built the Temples at Jerusalem, with many myriad blows felled, hewed, and squared the cedars, and quarried the stones, and carved the intricate ornaments, which were to be the Temples. Stone after stone, by the combined effort and long toil of Apprentice, Fellow-Craft, and Master, the walls arose; slowly the roof

was framed and fashioned; and many years elapsed before, at length, the Houses stood finished, all fit and ready for the Worship of God, gorgeous in the sunny splendors of the atmosphere of Palestine. So they were built. A single motion of the arm of a rude, barbarous Assyrian Spearman, or drunken Roman or Gothic Legionary of Titus, moved by a senseless impulse of the brutal will, flung in the blazing brand; and, with no further human agency, a few short hours sufficed to consume and melt each Temple to a smoking mass of black unsightly ruin. Be patient, therefore, my Brother, and wait!

The issues are with God: To do,
Of right belongs to us.

Therefore faint not, nor be weary in well-doing! Be not discouraged at men's apathy, nor disgusted with their follies, nor tired of their indifference! Care not for returns and results; but see only what there is to do, and do it, leaving the results to God! Soldier of the Cross! Sworn Knight of Justice, Truth, and Toleration! Good Knight and True! be patient and work!

The Apocalypse, that sublime Kabalistic and prophetic Summary of all the occult figures, divides its images into three Septenaries, after each of which there is silence in Heaven. There are Seven Seals to be opened, that is to say, Seven mysteries to know, and Seven difficulties to overcome, Seven trumpets to sound, and Seven cups to empty.

The Apocalypse is, to those who receive the nineteenth Degree, the Apotheosis of that Sublime Faith which aspires to God alone, and despises all the pomps and works of Lucifer. LUCIFER, the Light-bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the Light, and with its splendors intolerable blinds feeble, sensual or selfish Souls ? Doubt it not! for traditions are full of Divine Revelations and Inspirations: and Inspiration is not of one Age nor of one Creed. Plato and Philo, also, were inspired. The Apocalypse, indeed, is a book as obscure as the Sohar. It is written hieroglyphically with numbers and images; and the Apostle often appeals to the intelligence of the Initiated.

"Let him who hath knowledge, understand! let him who understands, calculate !" he often says, after an allegory or the mention of a number. Saint John, the favorite Apostle, and the Depositary of all the Secrets of the Saviour, therefore did not write to be understood by the multitude.

The Sephar Yezirah, the Sohar, and the Apocalypse are the completest embodiments of Occultism. They contain more meanings than words; their expressions are figurative as poetry and exact as numbers. The Apocalypse sums up, completes, and surpasses all the Science of Abraham and of Solomon. The visions of Ezekiel, by the river Chebar, and of the new Symbolic Temple, are equally mysterious expressions, veiled by figures of the enig-

matic dogmas of the Kabbalah, and their symbols are as little understood by the Commentators, as those of Free Masonry.

The Septenary is the Crown of the Numbers, because it unites the Triangle of the Idea to the Square of the Form.

The more the great Hierophants were at pains to conceal their absolute Science, the more they sought to add grandeur to and multiply its symbols. The huge pyramids, with their triangular sides of elevation and square bases, represented their Metaphysics, founded upon the knowledge of Nature. That knowledge of Nature had for its symbolic key the gigantic form of that huge Sphinx, which has hollowed its deep bed in the sand, while keeping watch at the feet of the Pyramids. The Seven grand monuments called the Wonders of the World, were the magnificent Commentaries on the Seven lines that composed the Pyramids, and on the Seven mystic gates of Thebes.

The Septenary philosophy of Initiation among the Ancients may be summed up thus:

Three Absolute Principles which are but One Principle: four elementary forms which are but one; all forming a Single Whole, compounded of the Idea and the Form.

The three Principles were these:

1ø. BEING IS BEING.

In Philosophy, identity of the Idea and of Being or Verity; in Religion, the first Principle, THE FATHER.

2ø. BEING IS REAL.

In Philosophy, identity of Knowing and of Being or Reality; in Religion, the LOGOS of Plato, the Demiourgos, the WORD.

3ø. BEING IS LOGIC.

In Philosophy, identity of the Reason and Reality; in Religion, Providence, the Divine Action that makes real the Good, that which in Christianity we call THE HOLY SPIRIT.

The union of all the Seven colors is the White, the analogous symbol of the GOOD: the absence of all is the Black, the analogous symbol of the EVIL. There are three primary colors, Red, Yellow, and Blue; and four secondary, Orange, Green, Indigo, and Violet; and all these God displays to man in the rainbow; and they have their analogies also in the moral and intellectual world. The same number, Seven, continually reappears in the Apocalypse, compounded of three and four; and these numbers relate to the last Seven of the Sephiroth, three answering to BENIGNITY or MERCY, SEVERITY or JUSTICE, and BEAUTY or HARMONY; and four to Netzach, Hod, Yesod, and Malakoth, VICTORY, GLORY, STABILITY, and DOMINATION. The same numbers also represent the first three Sephiroth, KETNER, KHOKMAH, and BAINAH, or Will, Wisdom, and Understanding, which, with DAATH or Intellection or Thought, are also four, DAATH not being regarded as a Sephirah, not as the Deity acting, or as a potency, energy, or attribute, but as the Divine Action.

The Sephiroth are commonly figured in the Kabbalah as constituting a human form, the ADAM, KADMON Or MACROCOSM. Thus

arranged, the universal law of Equipose is three times exemplified. From that of the Divine Intellectual, Active, Masculine ENERGY, and the Passive CAPACITY to produce Thought, the action of THINKING results. From that of BENIGNITY and SEVERITY, HARMONY flows; and from that of VICTORY or an Infinite overcoming, and GLORY, which, being Infinite, would seem to forbid the existence of obstacles or opposition, results STABILITY or PERMANENCE, which is the perfect DOMINION Of the Infinite WILL.

The last nine Sephiroth are included in, at the same time that they have flowed forth from, the first of all, KETHER, or the CROWN. Each also, in succession flowed from, and yet still remains included in, the one preceding it. The Will of God includes His Wisdom, and His Wisdom is His Will specially developed and acting. This Wisdom is the LOGOS that creates, mistaken and personified by Simon Magus and the succeeding Gnostics. By means of its utterance, the letter YOD, it creates the worlds, first in the Divine Intellect as an Idea, which invested with form became the fabricated World, the Universe of material reality. YOD and HE, two letters of the Ineffable Name of the Manifested Deity, represent the Male and the Female, the Active and the Passive in Equilibrium, and the VAV completes the Trinity and the Triliteral Name, the Divine Triangle, which with the repetition of the He becomes the Tetragrammaton.

Thus the ten Sephiroth contain all the Sacred Numbers, three, five, seven, and nine, and the perfect Number Ten, and correspond with the Tetractys of Pythagoras.

BEING IS BEING, Ahayah Asar Ahayah. This is the principle, the "BEGINNING."

In the Beginning was, that is to say, IS, WAS, and WILL BE, the WORD, that is to say, the REASON that Speaks.

The Word is the reason of belief, and in it also is the expression of the Faith which makes Science a living thing. The Word, is the Source of Logic. Jesus is the Word Incarnate. The accord of the Reason with Faith, of Knowledge with Belief, of Authority with Liberty, has become in modern times the veritable enigma of the Sphinx.

It is WISDOM that, in the Kabalistic Books of the Proverbs and Ecclesiasticus, is the Creative Agent of God. Elsewhere in the Hebrew writings it is Debar lahavah, the Word of God.

It is by His uttered Word that God reveals Himself to us; alone in the visible and invisible but intellectual creation, but in our convictions, consciousness, and instincts. Hence it is that certain beliefs are universal. The conviction of all men that God is good led to a belief in a Devil, the fallen Lucifer or Light-bearer, Shaitan the Adversary, Ahriman and Tuphon, as an attempt to explain the existence of Evil, and make it consistent with the Infinite Power, Wisdom, and Benevolence of God.

Nothing surpasses and nothing equals, as a Summary of all the doctrines of the Old World, those brief words engraven by

HERMES on a Stone, and known under the name of "The Tablet of Emerald:" the Unity of Being and the Unity of the Harmonies, ascending and descending, the progressive and proportional scale of the Word; the immutable law of the Equilibrium, and the proportioned progress of the universal analogies; the relation of the Idea to the Word, giving the measure of the relation between the Creator and the Created, the necessary mathematics of the Infinite, proved by the measures of a single corner of the Finite ;--all this is expressed by this single proposition of the Great Egyptian Hierophant:

"What is Superior is as that which is Inferior, and what is Below is as that which is Above, to form the Marvels of the Unity."

XX. GRAND MASTER OF ALL SYMBOLIC LODGES.

The true Mason is a practical Philosopher, who, under religious emblems, in all ages adopted by wisdom, builds upon plans traced by nature and reason the moral edifice of knowledge. He ought to find, in the symmetrical relation of all the parts of this rational edifice, the principle and rule of all his duties, the source of all his pleasures. He improves his moral nature, becomes a better man, and finds in the reunion of virtuous men, assembled with pure views, the means of multiplying his acts of beneficence. Masonry and Philosophy, without being one and the same thing, have the same object, and propose to themselves the same end, the worship of the Grand Architect of the Universe, acquaintance and familiarity with the wonders of nature, and the happiness of humanity attained by the constant practice of all the virtues.

As Grand Master of all Symbolic Lodges, it is your especial duty to aid in restoring Masonry to its primitive purity. You have become an instructor. Masonry long wandered in error. Instead of improving, it degenerated from its primitive simplicity, and retrograded toward a system, distorted by stupidity and ignorance, which, unable to construct a beautiful machine, made a complicated one. Less than two hundred years ago, its organization was simple, and altogether moral, its emblems, allegories, and ceremonies easy to be understood, and their purpose and object readily to be seen. It was then confined to a very small number of Degrees. Its constitutions were like those of a Society of Essenes, written in the first century of our era. There could be seen the primitive

Christianity, organized into Masonry, the school of Pythagoras without incongruities or absurdities; a Masonry simple and significant, in which it was not necessary to torture the mind to discover reasonable interpretations; a Masonry at once religious and philosophical, worthy of a good citizen and an enlightened philanthropist.

Innovators and inventors overturned that primitive simplicity.

Ignorance engaged in the work of making Degrees, and trifles and gewgaws and pretended mysteries, absurd or hideous, usurped the place of Masonic Truth. The picture of a horrid vengeance, the poniard and the bloody head, appeared in the peaceful Temple of Masonry, without sufficient explanation of their symbolic meaning. Oaths out of all proportion with their object, shocked the candidate, and then became ridiculous, and were wholly disregarded. Acolytes were exposed to tests, and compelled to perform acts, which, if real, would have been abominable; but being mere chimeras, were preposterous, and excited contempt and laughter only. Eight hundred Degrees of one kind and another were invented: Infidelity and even Jesuitry were taught under the mask of Masonry. The rituals even of the respectable Degrees, copied and mutilated by ignorant men, became nonsensical and trivial; and the words so corrupted that it has hitherto been found impossible to recover many of them at all. Candidates were made to degrade themselves, and to submit to insults not tolerable to a man of spirit and honor.

Hence it was that, practically, the largest portion of the Degrees claimed by the Ancient and Accepted Scottish Rite, and before it by the Rite of Perfection, fell into disuse, were merely communicated, and their rituals became jejune and insignificant. These Rites resembled those old palaces and baronial castles, the different parts of which, built at different periods remote from one another, upon plans and according to tastes that greatly varied, formed a discordant and incongruous whole. Judaism and chivalry, superstition and philosophy, philanthropy and insane hatred and longing for vengeance, a pure morality and unjust and illegal revenge, were found strangely mated and standing hand in hand within the Temples of Peace and Concord; and the whole system was one grotesque commingling of incongruous things, of contrasts and contradictions, of shocking and fantastic extravagances, of parts repugnant to good taste, and fine conceptions overlaid and disfigured by absurdities engendered by ignorance, fanaticism, and a senseless mysticism.

An empty and sterile pomp, impossible indeed to be carried out, and to which no meaning whatever was attached, with far-fetched explanations that were either so many stupid platitudes or themselves needed an interpreter; lofty titles, arbitrarily assumed, and to which the inventors had not condescended to attach any explanation that should acquit them of the folly of assuming temporal rank, power, and titles of nobility, made the world laugh, and the Initiate feel ashamed.

Some of these titles we retain; but they have with us meanings entirely consistent with that Spirit of Equality which is the foundation and peremptory law of its being of all Masonry. The Knight, with us, is he who devotes his hand, his heart, his brain, to the Science of Masonry, and professes himself the Sworn Soldier of Truth: the Prince is he who aims to be Chief [Principes], first, leader, among his equals, in virtue and good deeds: the Sovereign is he who, one of an order whose members are all Sovereigns, is Supreme only because the law and constitutions are so, which he administers, and by which he, like every other brother, is governed. The titles, Puissant, Potent, Wise, and Venerable, indicate that power of Virtue, Intelligence, and Wisdom, which those ought to strive to attain who are placed in high office by the suffrages of their brethren: and all our other titles and designations have an esoteric meaning, consistent with modesty and equality, and which those who receive them should fully understand. As Master of a Lodge it is your duty to instruct your Brethren that they are all so many constant lessons, teaching the lofty qualifications which are required of those who claim them, and not merely idle gewgaws worn in ridiculous imitation of the times when the Nobles and Priests were masters and the people slaves: and that, in all true Masonry, the Knight, the Pontiff, the Prince, and the Sovereign are but the first among their equals: and the cordon, the clothing, and the jewel but symbols and emblems of the virtues required of all good Masons.

The Mason kneels, no longer to present his petition for admittance or to receive the answer, no longer to a man as his superior, who is but his brother, but to his God; to whom he appeals for the rectitude of his intentions, and whose aid he asks to enable him to keep his vows. No one is degraded by bending his knee to God at the altar, or to receive the honor of Knighthood as Bayard and Du Guesclin knelt. To kneel for other purposes, Masonry does not require. God gave to man a head to be borne erect, a port upright and majestic. We assemble in our Temples to cherish and inculcate sentiments that conform to that loftiness of bearing which the just and upright man is entitled to maintain, and we do not require those who desire to be admitted among us, ignominiously to bow the head. We respect man, because we respect ourselves that he may conceive a lofty idea of his dignity as a human being free and independent. If modesty is a virtue, humility and obsequiousness to man are base: for there is a noble pride which is the most real and solid basis of virtue. Man should humble himself before the Infinite God; but not before his erring and imperfect brother.

As Master of a Lodge, you will therefore be exceedingly careful that no Candidate, in any Degree, be required to submit to any degradation whatever; as has been too much the custom in some of the Degrees: and take it as a certain and inflexible rule, to which there is no exception, that real Masonry requires of no man anything to which a Knight and Gentleman cannot honorably, and

without feeling outraged or humiliated submit.

The Supreme Council for the Southern Jurisdiction of the United States at length undertook the indispensable and long-delayed task of revising and reforming the work and rituals of the Thirty Degrees under its jurisdiction. Retaining the essentials of the Degrees and all the means by which the members recognize one another, it has sought out and developed the leading idea of each Degree, rejected the puerilities and absurdities with which many of them were disfigured, and made of them a connected system of moral, religious, and philosophical instruction. Sectarian of no creed, it has yet thought it not improper to use the old allegories, based on occurrences detailed in the Hebrew and Christian books, and drawn from the Ancient Mysteries of Egypt, Persia, Greece, India, the Druids and the Essenes, as vehicles to communicate the Great Masonic Truths; as it has used the legends of the Crusades, and the ceremonies of the orders of Knighthood.

It no longer inculcates a criminal and wicked vengeance. It has not allowed Masonry to play the assassin: to avenge the death either of Hiram, of Charles the 1st, or of Jaques De Molay and the Templars. The Ancient and Accepted Scottish Rite of Masonry has now become, what Masonry at first was meant to be, a Teacher of Great Truths, inspired by an upright and enlightened reason, a firm and constant wisdom, and an affectionate and liberal philanthropy.

It is no longer a system, over the composition and arrangement of the different parts of which, want of reflection, chance, ignorance, and perhaps motives still more ignoble presided; a system unsuited to our habits, our manners, our ideas, or the world-wide philanthropy and universal toleration of Masonry; or to bodies small in number, whose revenues should be devoted to the relief of the unfortunate, and not to empty show; no longer a heterogeneous aggregate of Degrees, shocking by its anachronisms and contradictions, powerless to disseminate light, information, and moral and philosophical ideas.

As Master, you will teach those who are under you, and to whom you will owe your office, that the decorations of many of the Degrees are to be dispensed with, whenever the expense would interfere with the duties of charity, relief, and benevolence; and to be indulged in only by wealthy bodies that will thereby do no wrong to those entitled to their assistance. The essentials of all the Degrees may be procured at slight expense; and it is at the option of every Brother to procure or not to procure, as he pleases, the dress, decorations, and jewels of any Degree other than the 14th, 18th, 30th, and 32d.

We teach the truth of none of the legends we recite. They are to us but parables and allegories, involving and enveloping Masonic instruction; and vehicles of useful and interesting information. They represent the different phases of the human mind, its efforts and struggles to comprehend nature, God, the government of the Universe, the permitted existence of sorrow

and evil. To teach us wisdom, and the folly of endeavoring to explain to ourselves that which we are not capable of understanding, we reproduce the speculations of the Philosophers, the Kabalists, the Mystagogues and the Gnostics. Every one being at liberty to apply our symbols and emblems as he thinks most consistent with truth and reason and with his own faith, we give them such an interpretation only as may be accepted by all. Our Degrees may be conferred in France or Turkey, at Pekin, Ispahan, Rome, or Geneva, in the city of Penn or in Catholic Louisiana, upon the subject of an absolute government or the citizen of a Free State, upon Sec-tarian or Theist. To honor the Deity, to regard all men as our Brethren, as children, equally dear to Him, of the Supreme Creator of the Universe, and to make himself useful to society and himself by his labor, are its teachings to its Initiates in all the Degrees. Preacher of Liberty, Fraternity, and Equality, it desires them to be attained by making men fit to receive them, and by the moral power of an intelligent and enlightened People. It lays no plots and conspiracies. It hatches no premature revolutions; it encourages no people to revolt against the constituted authorities; but recognizing the great truth that freedom follows fitness for freedom as the corollary follows the axiom, it strives to prepare men to govern themselves.

Where domestic slavery exists, it teaches the master humanity and the alleviation of the condition of his slave, and moderate correction and gentle discipline; as it teaches them to the master of the apprentice: and as it teaches to the employers of other men, in mines, manufactories, and workshops, consideration and humanity for those who depend upon their labor for their bread, and to whom want of employment is starvation, and overwork is fever, consumption, and death.

As Master of a Lodge, you are to inculcate these duties on your brethren. Teach the employed to be honest, punctual, and faithful as well as respectful and obedient to all proper orders: but also teach the employer that every man or woman who desires to work, has a right to have work to do; and that they, and those who from sickness or feebleness, loss of limb or of bodily vigor, old age or infancy, are not able to work, have a right to be fed, clothed, and sheltered from the inclement elements: that he commits an awful sin against Masonry and in the sight of God, if he closes his work-shops or factories, or ceases to work his mines, when they do not yield him what he regards as sufficient profit, and so dismisses his workmen and workwomen to starve; or when he reduces the wages of man or woman to so low a standard that they and their families cannot be clothed and fed and comfortably housed; or by overwork must give him their blood and life in exchange for the pittance of their wages: and that his duty as a Mason and Brother per-emptorily requires him to continue to employ those who else will be pinched with hunger and cold, or resort to theft and vice: and to pay them fair wages, though it may reduce or annul his profits or even eat into his capital; for God hath but loaned him his

wealth, and made him His almoner and agent to invest it. Except as mere symbols of the moral virtues and intellectual qualities, the tools and implements of Masonry belong exclusively to the first three Degrees. They also, however, serve to remind the Mason who has advanced further, that his new rank is based upon the humble labors of the symbolic Degrees, as they are improperly termed, inasmuch as all the Degrees are symbolic. Thus the Initiates are inspired with a just idea of Masonry, to-wit, that it is essentially WORK; both teaching and practising LABOR; and that it is altogether emblematic. Three kinds of work are necessary to the preservation and protection of man and society: manual labor, specially belonging to the three blue Degrees; labor in arms, symbolized by the Knightly or chivalric Degrees; and intellectual labor, belonging particularly to the Philosophical Degrees.

We have preserved and multiplied such emblems as have a true and profound meaning. We reject many of the old and senseless explanations. We have not reduced Masonry to a cold metaphysics that exiles everything belonging to the domain of the imagination. The ignorant, and those half-wise in reality, but over-wise in their own conceit, may assail our symbols with sarcasms; but they are nevertheless ingenious veils that cover the Truth, respected by all who know the means by which the heart of man is reached and his feelings enlisted. The Great Moralists often had recourse to allegories, in order to instruct men without repelling them. But we have been careful not to allow our emblems to be too obscure, so as to require far-fetched and forced interpretations. In our days, and in the enlightened land in which we live, we do not need to wrap ourselves in veils so strange and impenetrable, as to prevent or hinder instruction instead of furthering it; or to induce the suspicion that we have concealed meanings which we communicate only to the most reliable adepts, because they are contrary to good order or the well-being of society.

The Duties of the Class of Instructors, that is, the Masons of the Degrees from the 4th to the 8th, inclusive, are, particularly, to perfect the younger Masons in the words, signs and tokens and other work of the Degrees they have received; to explain to them the meaning of the different emblems, and to expound the moral instruction which they convey. And upon their report of proficiency alone can their pupils be allowed to advance and receive an increase of wages.

The Directors of the Work, or those of the 9th, 10th, and 11th Degrees are to report to the Chapters upon the regularity, activity and proper direction of the work of bodies in the lower Degrees, and what is needed to be enacted for their prosperity and usefulness. In the Symbolic Lodges, they are particularly charged to stimulate the zeal of the workmen, to induce them to engage in new labors and enterprises for the good of Masonry, their country and mankind, and to give them fraternal advice when they fall short of their duty; or, in cases that require it, to invoke against

them the rigor of Masonic law.

The Architects, or those of the 12th, 13th, and 14th, should be selected from none but Brothers well instructed in the preceding Degrees; zealous, and capable of discoursing upon that Masonry; illustrating it, and discussing the simple questions of moral philosophy. And one of them, at every communication, should be prepared with a lecture, communicating useful knowledge or giving good advice to the Brethren.

The Knights, of the 15th and 16th Degrees, wear the sword.

They are bound to prevent and repair, as far as may be in their power, all injustice, both in the world and in Masonry; to protect the weak and to bring oppressors to justice. Their works and lectures must be in this spirit. They should inquire whether Masonry fulfills, as far as it ought and can, its principal purpose, which is to succor the unfortunate. That it may do so, they should prepare propositions to be offered in the Blue Lodges calculated to attain that end, to put an end to abuses, and to prevent or correct negligence. Those in the Lodges who have attained the rank of Knights, are most fit to be appointed Almoners, and charged to ascertain and make known who need and are entitled to the charity of the Order.

In the higher Degrees those only should be received who have sufficient reading and information to discuss the great questions of philosophy. From them the Orators of the Lodges should be selected, as well as those of the Councils and Chapters. They are charged to suggest such measures as are necessary to make Masonry entirely faithful to the spirit of its institution, both as to its charitable purposes, and the diffusion of light and knowledge; such as are needed to correct abuses that have crept in, and offences against the rules and general spirit of the Order; and such as will tend to make it, as it was meant to be, the great Teacher of Mankind.

As Master of a Lodge, Council, or Chapter, it will be your duty to impress upon the minds of your Brethren these views of the general plan and separate parts of the Ancient and Accepted Scottish Rite; of its spirit and design; its harmony and regularity; of the duties of the officers and members; and of the particular lessons intended to be taught by each Degree.

Especially you are not to allow any assembly of the body over which you may preside, to close, without recalling to the minds of the Brethren the Masonic virtues and duties which are represented upon the Tracing Board of this Degree. That is an imperative duty. Forget not that, more than three thousand years ago, ZORASTER said: "Be good, be kind, be humane, and charitable; love your fellows; console the afflicted; pardon those who have done you wrong." Nor that more than two thousand three hundred years ago CONFUCIUS repeated, also quoting the language of those who had lived before himself: "Love thy neighbor as thyself: Do not to others what thou wouldst not wish should be done to thyself: Forgive injuries. Forgive your enemy, be reconciled to him,

give him assistance, invoke God in his behalf!"

Let not the morality of your Lodge be inferior to that of the Persian or the Chinese Philosopher.

Urge upon your Brethren the teaching and the unostentatious practice of the morality of the Lodge, without regard to times, places, religions, or peoples.

Urge them to love one another, to be devoted to one another, to be faithful to the country, the government, and the laws: for to serve the country is to pay a dear and sacred debt:

To respect all forms of worship, to tolerate all political and religious opinions; not to blame, and still less to condemn the religion of others: not to seek to make converts; but to be content if they have the religion of Socrates; a veneration for the Creator, the religion of good works, and grateful acknowledgment of God's blessings:

To fraternize with all men; to assist all who are unfortunate; and to cheerfully postpone their own interests to that of the Order: To make it the constant rule of their lives, to think well, to speak well, and to act well:

To place the sage above the soldier, the noble, or the prince: and take the wise and good as their models:

To see that their professions and practice, their teachings and conduct, do always agree:

To make this also their motto: Do that which thou oughtest to do; let the result be what it will.

Such, my Brother, are some of the duties of that office which you have sought to be qualified to exercise. May you perform them well; and in so doing gain honor for yourself, and advance the great cause of Masonry, Humanity, and Progress.

XXI. NOACHITE, OR PRUSSIAN KNIGHT.

You are especially charged in this Degree to be modest and humble, and not vain-glorious nor filled with self-conceit. Be not wiser in your own opinion than the Deity, nor find fault with His works, nor endeavor to improve upon what He has done. Be modest also in your intercourse with your fellows, and slow to entertain evil thoughts of them, and reluctant to ascribe to them evil intentions. A thousand presses, flooding the country with their evanescent leaves, are busily and incessantly engaged in maligning the motives and conduct of men and parties, and in

making one man think worse of another; while, alas, scarcely one is found that ever, even accidentally, labors to make man think better of his fellow.

Slander and calumny were never so insolently licentious in any country as they are this day in ours. The most retiring disposition, the most unobtrusive demeanor, is no shield against their poisoned arrows. The most eminent public service only makes their vituperation and invective more eager and more unscrupulous, when he who has done such service presents himself as a candidate for the people's suffrages.

The evil is wide-spread and universal. No man, no woman, no household, is sacred or safe from this new Inquisition. No act is so pure or so praiseworthy, that the unscrupulous vender of lies who lives by pandering to a corrupt and morbid public appetite will not proclaim it as a crime. No motive is so innocent or so laudable, that he will not hold it up as villainy. Journalism pries into the interior of private houses, gloats over the details of domestic tragedies of sin and shame, and deliberately invents and industriously circulates the most unmitigated and baseless falsehoods, to coin money for those who pursue it as a trade, or to effect a temporary result in the wars of faction.

We need not enlarge upon these evils. They are apparent to all and lamented over by all, and it is the duty of a Mason to do all in his power to lessen, if not to remove them. With the errors and even sins of other men, that do not personally affect us or ours, and need not our condemnation to be odious, we have nothing to do; and the journalist has no patent that makes him the Censor of Morals. There is no obligation resting on us to trumpet forth our disapproval of every wrongful or injudicious or improper act that every other man commits. One would be ashamed to stand on the street corners and retail them orally for pennies.

One ought, in truth, to write, or speak against no other one in this world. Each man in it has enough to do, to watch and keep guard over himself. Each of us is sick enough in this great Lazaretto: and journalism and polemical writing constantly remind us of a scene once witnessed in a little hospital; where it was horrible to hear how the patients mockingly reproached each other with their disorders and infirmities: how one, who was wasted by consumption, jeered at another who was bloated by dropsy: how one laughed at another's cancer of the face; and this one again at his neighbor's lock-jaw or squint; until at last the delirious fever-patient sprang out of his bed, and tore away the coverings from the wounded bodies of his companions, and nothing was to be seen but hideous misery and mutilation. Such is the revolting work in which journalism and political partisanship, and half the world outside of Masonry, are engaged.

Very generally, the censure bestowed upon men's acts, by those who have appointed and commissioned themselves Keepers of the Public Morals, is undeserved. Often it is not only undeserved, but praise is deserved instead of censure, and, when the latter

is not undeserved, it is always extravagant, and therefore unjust.

A Mason will wonder what spirit they are endowed withal, that can basely libel at a man, even, that is fallen. If they had any nobility of soul, they would with him condole his disasters, and drop some tears in pity of his folly and wretchedness: and if they were merely human and not brutal, Nature did grievous wrong to human bodies, to curse them with souls so cruel as to strive to add to a wretchedness already intolerable. When a Mason hears of any man that hath fallen into public disgrace, he should have a mind to commiserate his mishap, and not to make him more disconsolate. To envenom a name by libels, that already is openly tainted, is to add stripes with an iron rod to one that is flayed with whipping; and to every well-tempered mind will seem most inhuman and unmanly.

Even the man who does wrong and commits errors often has a quiet home, a fireside of his own, a gentle, loving wife and innocent children, who perhaps do not know of his past errors and lapses--past and long repented of; or if they do, they love him the better, because, being mortal, he hath erred, and being in the image of God, he hath repented. That every blow at this husband and father lacerates the pure and tender bosoms of that wife and those daughters, is a consideration that doth not stay the hand of the brutal journalist and partisan: but he strikes home at these shrinking, quivering, innocent, tender bosoms; and then goes out upon the great arteries of cities, where the current of life pulsates, and holds his head erect, and calls on his fellows to laud him and admire him, for the chivalric act he hath done, in striking his dagger through one heart into another tender and trusting one.

If you seek for high and strained carriages, you shall, for the most part, meet with them in low men. Arrogance is a weed that ever grows on a dunghill. It is from the rankness of that soil that she hath her height and spreadings. To be modest and unaffected with our superiors is duty; with our equals, courtesy; with our inferiors, nobleness. There is no arrogance so great as the proclaiming of other men's errors and faults, by those who understand nothing but the dregs of actions, and who make it their business to besmear deserving fames. Public reproof is like striking a deer in the herd: it not only wounds him, to the loss of blood, but betrays him to the hound, his enemy.

The occupation of the spy hath ever been held dishonorable, and it is none the less so, now that with rare exceptions editors and partisans have become perpetual spies upon the actions of other men. Their malice makes them nimble-eyed, apt to note a fault and publish it, and, with a strained construction, to deprave even those things in which the doer's intents were honest. Like the crocodile, they slime the way of others, to make them fall; and when that has happened, they feed their insulting envy on the life-blood of the prostrate. They set the vices of other men on

high, for the gaze of the world, and place their virtues underground, that none may note them. If they cannot wound upon proofs, they will do it upon likelihoods: and if not upon them, they manufacture lies, as God created the world, out of nothing; and so corrupt the fair tempter of men's reputations; knowing that the multitude will believe them, because affirmations are apter to win belief, than negatives to uncredit them; and that a lie travels faster than an eagle flies, while the contradiction limps after it at a snail's pace, and, halting, never overtakes it. Nay, it is contrary to the morality of journalism, to allow a lie to be contradicted in the place that spawned it. And even if that great favor is conceded, a slander once raised will scarce ever die, or fail of finding many that will allow it both a harbor and trust.

This is, beyond any other, the age of falsehood. Once, to be suspected of equivocation was enough to soil a gentleman's escutcheon; but now it has become a strange merit in a partisan or statesman, always and scrupulously to tell the truth. Lies are part of the regular ammunition of all campaigns and controversies, valued according as they are profitable and effective; and are stored up and have a market price, like saltpetre and sulphur; being even more deadly than they.

If men weighed the imperfections of humanity, they would breathe less condemnation. Ignorance gives disparagement a louder tongue than knowledge does. Wise men had rather know, than tell. Frequent dispraises are but the faults of uncharitable wit: and it is from where there is no judgment, that the heaviest judgment comes; for self-examination would make all judgments charitable. If we even do know vices in men, we can scarce show ourselves in a nobler virtue than in the charity of concealing them: if that be not a flattery persuading to continuance. And it is the basest office man can fall into, to make his tongue the defamer of the worthy man.

There is but one rule for the Mason in this matter. If there be virtues, and he is called upon to speak of him who owns them, let him tell them forth impartially. And if there be vices mixed with them, let him be content the world shall know them by some other tongue than his. For if the evil-doer deserve no pity, his wife, his parents, or his children, or other innocent persons who love him may; and the bravo's trade, practised by him who stabs the defenceless for a price paid by individual or party, is really no more respectable now than it was a hundred years ago, in Venice. Where we want experience, Charity bids us think the best, and leave what we know not to the Searcher of Hearts; for mistakes, suspicions, and envy often injure a clear fame; and there is least danger in a charitable construction.

And, finally, the Mason should be humble and modest toward the Grand Architect of the Universe, and not impugn His Wisdom, nor set up his own imperfect sense of Right against His Providence and dispensations, nor attempt too rashly to explore the Mysteries of God's Infinite Essence and inscrutable plans, and

of that Great Nature which we are not made capable to understand.

Let him steer far away from all those vain philosophies, which endeavor to account for all that is, without admitting that there is a God, separate and apart from the Universe which is his work: which erect Universal Nature into a God, and worship it alone: which annihilate Spirit, and believe no testimony except that of the bodily senses: which, by logical formulas and dextrous collocation of words, make the actual, living, guiding, and protecting God fade into the dim mistiness of a mere abstraction and unreality, itself a mere logical formula.

Nor let him have any alliance with those theorists who chide the delays of Providence and busy themselves to hasten the slow march which it has imposed upon events: who neglect the practical, to struggle after impossibilities: who are wiser than Heaven; know the aims and purposes of the Deity, and can see a short and more direct means of attaining them, than it pleases Him to employ: who would have no discords in the great harmony of the Universe of things; but equal distribution of property, no subjection of one man to the will of another, no compulsory labor, and still no starvation, nor destitution, nor pauperism.

Let him not spend his life, as they do, in building a new Tower of Babel; in attempting to change that which is fixed by an inflexible law of God's enactment: but let him, yielding to the Superior Wisdom of Providence, content to believe that the march of events is rightly ordered by an Infinite Wisdom, and leads, though we cannot see it, to a great and perfect result,--let him be satisfied to follow the path pointed out by that Providence, and to labor for the good of the human race in that mode in which God has chosen to enact that that good shall be effected: and above all, let him build no Tower of Babel, under the belief that by ascending he will mount so high that God will disappear or be superseded by a great monstrous aggregate of material forces, or mere glittering, logical formula; but, evermore, standing humbly and reverently upon the earth and looking with awe and confidence toward Heaven, let him be satisfied that there is a real God; a person, and not a formula; a Father and a protector, who loves, and sympathizes, and compassionates; and that the eternal ways by which He rules the world are infinitely wise, no matter how far they may be above the feeble comprehension and limited vision of man.

XXII. KNIGHT OF THE ROYAL AXE
OR

PRINCE OF LIBANUS.

SYMPATHY with the great laboring classes, respect for labor itself, and resolution to do some good work in our day and generation, these are the lessons of this Degree, and they are purely Masonic. Masonry has made a working-man and his associates the Heroes of her principal legend, and himself the companion of Kings. The idea is as simple and true as it is sublime. From first to last, Masonry is work. It venerates the Grand Architect of the Universe. It commemorates the building of a Temple. Its principal emblems are the working tools of Masons and Artisans. It preserves the name of the first worker in brass and iron as one of its pass-words. When the Brethren meet together, they are at labor. The Master is the overseer who sets the craft to work and gives them proper instruction. Masonry is the apotheosis of Work. It is the hands of brave, forgotten men that have made this great, populous, cultivated world a world for us. It is all work, and forgotten work. The real conquerors, creators, and eternal proprietors of every great and civilized land are all the heroic souls that ever were in it, each in his degree: all the men that ever felled a forest-tree or drained a marsh, or contrived a wise scheme, or did or said a true or valiant thing therein. Genuine work alone, done faithfully, is eternal, even as the Almighty Founder and World-builder Himself. All work is noble: a life of ease is not for any man, nor for any God. The Almighty Maker is not like one who, in old immemorial ages, having made his machine of a Universe, sits ever since, and sees it go. Out of that belief comes Atheism. The faith in an Invisible, unnamable, Directing Deity, present everywhere in all that we see, and work, and suffer, is the essence of all faith whatsoever.

The life of all Gods figures itself to us as a Sublime Earnestness, - of Infinite battle against Infinite labor. Our highest religion is named the Worship of Sorrow. For the Son of Man there is no noble crown, well-worn, or even ill-worn, but is a crown of thorns. Man's highest destiny is not to be happy, to love pleasant things and find them. His only true unhappiness should be that he cannot work, and get his destiny as a man fulfilled. The day passes swiftly over, our life passes swiftly over, and the night cometh, wherein no man can work. That nights once come, our happiness and unhappiness are vanished, and become as things that never were. But our work is not abolished, and has not vanished. It remains, or the want of it remains, for endless Times and Eternities.

Whatsoever of morality and intelligence ; what of patience, perseverance, faithfulness, of method, insight, ingenuity, energy; in a word, whatsoever of STRENGTH a man has in him, will lie written in the WORK he does. To work is to try himself against Nature and her unerring, everlasting laws : and they will return true verdict as to him. The noblest Epic is a mighty Empire slowly built together, a mighty series of heroic deeds, a mighty conquest over chaos. Deeds are greater than words. They have a life, mute, but undeniably ; and grow. They people the vacuity of Time, and make it green and worthy.

Labor is the truest emblem of God, the Architect and Eternal Maker; noble Labor, which is yet to be the King of this Earth, and sit on the highest Throne. Men without duties to do, are like trees planted on precipices ; from

the roots of which all the earth has crumbled. Nature owns no man who is not also a Martyr. She scorns the man who sits screened from all work, from want, danger, hardship, the victory over which is work ; and has all his work and battling done by other men; and yet there are men who pride themselves that they and theirs have done no work time out of mind. So neither have the swine. The chief of men is he who stands in the van of men, fronting the peril which frightens back all others, and if not vanquished would devour them. Hercules was worshipped for twelve labors. The Czar of Russia became a toiling shipwright, and worked with his axe in the docks of Saardam ; and something came of that. Cromwell worked, and Napoleon; and effected somewhat. There is a perennial nobleness and even sacredness in work. Be he never so benighted and forgetful of his high calling, there is always hope in a man who actually and earnestly works : in Idleness alone is there perpetual Despair. Man perfects himself by working. Jungles are cleared away. Fair seed-fields rise instead, and stately cities ; and withal, the man himself first ceases to be a foul unwholesome jungle and desert thereby. Even in the meanest sort of labor, the whole soul of man is composed into a kind of real harmony, the moment he begins to work. Doubt, Desire, Sorrow, Remorse, Indignation, and even Despair shrink murmuring far off into their caves, whenever the man bends himself resolutely against his task. Labor is life. From the inmost heart of the worker rises his God-given Force, the Sacred Celestial life essence, breathed into him by Almighty God ; and awakens him to all nobleness, as soon as work fitly begins. By it man learns Patience, Courage, Perseverance, Openness to light, readiness to own himself mistaken, resolution to do better and improve. Only by labor will man continually learn the virtues. There is no Religion in stagnation and inaction; but only in activity and exertion. There was the deepest truth in that saying of the old monks, "laborare est orare." "He prayeth best who liveth best all things both great and small;" and can man love except by working earnestly to benefit that being whom he loves?

"Work; and therein have well-being," is the oldest of Gospels; unpreached, inarticulate, but ineradicable, and enduring forever. To make Disorder, wherever found, an eternal enemy; to attack and subdue him, and make order of him, the subject not of Chaos, but of Intelligence and Divinity, and of ourselves ; to attack ignorance, stupidity and brute-mindedness, wherever found, to smite it wisely and unweariedly, to rest not while we live and it lives in the name of God, this is our duty as Masons; commanded us by the Highest God. Even He, with his unspoken voice, more awful than the thunders of Sinai, or the syllabled speech of the Hurricane, speaks to us. The Unborn Ages ; the old Graves, with their long-moldering dust speak to us. The deep Death-Kingdoms, the Stars in their never-resting course, all Space and all Time, silently and continually admonish us that we too must work where it is called to-day. Labor, wide as the Earth, has its summit in Heaven. To toil, whether with the sweat of the brow, or of the brain or heart, is worship,-the noblest thing yet discovered beneath the Stars. Let the weary cease to think that labor is a curse and doom pronounced by Deity. Without it there could be no true excellence in human nature. Without it, and pain, and sorrow, where would be the human virtues? Where Patience, Perseverance, Submission, Energy, Endurance, Fortitude, Bravery, Disinterestedness, Self-Sacrifice, the noblest excellencies of the Soul?

Let him who toils complain not, nor feel humiliated ! Let him. look up, and see his fellow-workmen there, in God's Eternity, they alone surviving there. Even in the weak human memory they long survive, as Saints, as Heroes, and as Gods : they alone survive, and people the unmeasured solitudes of Time. To the primeval man, whatsoever good came, descended on him (as in mere fact, it ever does) direct from God; whatsoever duty lay visible for him, this a Supreme God had prescribed. For the primeval man, in whom dwelt Thought, this Universe was all a Temple, life everywhere a Worship.

Duty is with us ever; and evermore forbids us to be idle. To work with the hands or brain, according to our requirements and our capacities, to do that which lies before us to do, is more honorable than rank and title. Ploughers, spinners and builders, inventors, and men of science, poets, advocates, and writers, all stand upon one common level, and form on grand, innumerable host, marching ever onward since the beginning of the world : each entitled to our sympathy and respect, each a man and our brother.

It was well to give the earth to man as a dark mass, whereon to labor. It was well to provide rude and uprightly materials in the ore-bed and the forest, for him to fashion into splendor and beauty. It was well, not because of that splendor and beauty ; but because the act creating them is better than the things themselves; because exertion is nobler than enjoyment; because the laborer is greater and more worthy of honor than the idler. Masonry stands up for the nobility of labor. It is Heaven's great ordinance for human improvement.. It has been broken down for ages ; and Masonry desires to build it up again. It has been broken down, because men toil only because they must, submitting to it as, in some sort, a degrading necessity; and desiring nothing so much on earth as to escape from it. They fulfill the great law of labor in the letter, but break it in the spirit: they fulfill it with the muscles, but break it with the mind.

Masonry teaches that every idler ought to hasten to some field of labor, manual or mental, as a chosen and coveted theatre of improvement ; but he is not impelled to do so, under the teachings of an imperfect civilization.

On the contrary, he sits down, folds his hands, and blesses and glorifies himself in his idleness. It is time that this opprobrium of toil were done away. To be ashamed of toil; of the dingy workshop and dusty labor-field; of the hard hand, stained with service more honorable than that of war; of the soiled and weather-stained garments, on which Mother Nature has stamped, midst sun and rain, midst fire and steam, her own heraldic honors; to be ashamed of these tokens and titles, and envious of the flaunting robes of imbecile idleness and vanity, is treason to Nature, impiety to Heaven, a breach of Heaven's great Ordinance. Toil,) of brain, heart, or hand, is the only true manhood and genuine nobility.

Labor is a more beneficent ministration than man's ignorance comprehends, or his complaining will admit. Even when its end is hidden from him, it is not mere blind drudgery, It is all a training, a discipline, a development of energies, a nurse of virtues, a school of improvement. From the poor boy who gathers a few sticks for his mother's hearth, to the strong man who fells the oak or guides the ship or the steam-car, every human toiler, with every weary step and every urgent task, is obeying a wisdom far above his own wisdom, and fulfilling a design far beyond his own design.

The great law of human industry is this : that industry, working either with

the hand or the mind, the application of our powers to some task, to the achievement of some result, lies at the foundation of all human improvement. We are not sent into the world like animals, to crop the spontaneous herbage of the field, and then to lie down in indolent repose: but we are sent to dig the soil and plough the sea; to do the business of cities and the world of manufactories. The world is the great and appointed school of industry. In an artificial state of society, mankind is divided into the idle and the laboring classes; but such was not the design of Providence.

Labor is man's great function, his peculiar distinction and his privilege.

From being an animal, that eats and drinks and sleeps only, to become a worker, and with the hand of ingenuity to pour his own thoughts into the moulds of Nature, fashioning them into forms of grace and fabrics of convenience, and converting them to purposes of improvement and happiness, is the greatest possible step in privilege.

The Earth and the Atmosphere are man's laboratory. With spade and plough, with mining-shafts and furnaces and forges, with fire and steam ; midst the noise and whirl of swift and bright machinery, and abroad in the silent fields, man was made to be ever working, ever experimenting. And while he and all his dwellings of care and toil are borne onward with the circling skies, and the splendour of Heaven are around him, and their infinite depths image and invite his thought, still in all the worlds of philosophy, in the universe of intellect, man must be a worker. He is nothing, he can be nothing, can achieve nothing, fulfill nothing, without working. Without it, he can gain neither lofty improvement nor tolerable happiness. The idle must hunt down the hours as their prey. To them Time is an enemy, clothed with armor; and they must kill him, or themselves die. It never yet did answer, and it never will answer for any man to do nothing, to be exempt from all care and effort to lounge, to walk, to ride, and to feast alone. No man can live in that way. God made a law against it : which no human power can annul, no human ingenuity evade.

The idea that a property is to be acquired in the course of ten or twenty years, which shall suffice for the rest of life; that by some prosperous traffic or grand speculation, all the labor of a whole life is to be accomplished in a brief portion of it; that by dexterous management, a large part of the term of human existence is to be exonerated from the cares of industry and self-denial, is founded upon a grave mistake, upon a misconception of the true nature and design of business, and of the conditions of human well being. The desire of accumulation for the sake of securing a life of ease and gratification, of escaping from exertion and self-denial, is wholly wrong, though very common.

It is better for the Mason to live while he lives, and enjoy life as it passes to live richer and die poorer. It is best of all for him to banish from the mind that empty dream of future indolence and indulgent ; to address himself to the business of life, as the school of his earthly education; to settle it with himself now that independence, if he gains it, is not to give him exemption from employment It is best for him to know, that, in order to be a happy man, he must always be a laborer, with the mind or the body, or with both: and that the reasonable exertion of his powers, bodily and mental, is not to be regarded as mere drudgery, but as a good discipline, a wise ordination, a training in this primary school of our being, for nobler endeavors, and spheres of higher activity hereafter

There are reasons why a Mason may lawfully and even earnestly desire a fortune. If he can fill some fine palace, itself a work of art, with the productions of lofty genius; if he can be the friend and helper of humble worth; if he can seek it out, where failing health or adverse fortune presses it hard, and soften or stay the bitter hours that are hastening it to madness or to the grave; if he can stand between the oppressor and his prey, and bid the fetter and the dungeon give up their victim ; if he can build up great institutions of learning, and academies of art ; if he can open fountains of knowledge for the people, and conduct its streams in the right channels; if he can do better for the poor thzn to bestow alms upon them-even to think of them, and devise plans for their elevation in knowledge and virtue, instead of forever opening the , old reservoirs and resources for their improvidence; if he has sufficient heart and soul to do all this, or part of it; if wealth would be ta him the handmaid of exertion; facilitating effort, and giving success to endeavor; then may he lawfully, and yet warily and modestly, desire it. But if it is to do nothing for him, but (o minister ease and indulgence, and to place his children in the same bad school, then there is no reason why he should desire it.

What is there glorious in the world, that is not the product of labor, either of the body or of the mind? What is history, but its record? What are the treasures of genius and art, but its work? What are cultivated fields, but its toil? The busy marts, the rising cities, the enriched empires of the world are but the great treasure-houses of labor. The pyramids of Egypt, the' castles and towers and temples of Europe, the buried cities of Italy and Mexico, the canals and railroads of Christendom, are but tracks, all round the world, of the mighty footsteps of labor. Without it antiquity would not have been. Without it, there would be no memory of the past, and no hope for the future.

Even utter indolence reposes on treasures that labor at some time gained and gathered. He that does nothing, and yet does not starve, has still his significance ; for he is a standing proof that somebody has at some time worked. But not to such does Masonry do honor. It honors the Worker, the Toiler; him who produces and not alone consumes; him who puts forth his hand to add to the treasury of human comforts, and not alone to take away. " It honors him who goes forth amid the struggling elements to fight his battle, and who shrinks not, with cowardly effeminacy, behind pillows of ease. It honors the strong muscle, and the manly nerve, and the resolute and brave heart, the sweating brow, and the toiling brain. It honors the great and beautiful offices of humanity, manhood's toil and woman's task; paternal industry and maternal watching and weariness ; wisdom teaching and patience learning; the brow of care that presides over the State, and many handed labor that toils in workshop, field, and study, beneath its mild and beneficent sway.

God has not made a world of rich men; but rather a world of poor men; or of men, at least, who must toil for a subsistence. That is, then, the best condition for man, and the grand sphere of human improvement., If the whole world could acquire wealth (and one man is as much entitled to it as another, when he is born) ; if the present generation could lay up a complete provision for the next, as some men desire to do for their children; the world would be destroyed at a single blow. All industry would cease with

the necessity for it; all improvement would stop with the demand for exertion; the dissipation of fortunes, the mischief of which are now countervailed by the healthful tone of society, would breed universal disease, and wreak out into universal license ; and the world would sink, rotten as Herod, into the grave of its own loathsome vices.

Almost all the noblest things that have been achieved in the world, have been achieved by poor men ; poor scholars, poor professional men, poor artisans and artists, poor philosophers, poets, and men of genius. A certain solidness and sobriety, a certain moderation and restraint, a certain pressure of circumstances, are good for man. His body was not made for luxuries. It sickens, sinks, and dies under them. His mind was not made for indulgence. It grows weak, effeminate, and dwarfish, under that condition. And he who pampers his body with luxuries and his mind with indulgence, bequeaths the consequences to the minds and bodies of his descendants, without the wealth which was their cause. For wealth, without a law of entail to help it, has always lacked the energy even to keep its own treasures. They drop from its imbecile hand. The third generation almost inevitably goes down the rolling wheel of fortune, and there learns the energy necessary to rise again, if it rises at all ; heir, as it is, to the bodily diseases, and mental weaknesses, and the soul's vices of its ancestors, and not heir to their wealth. And yet we are, almost all of us, anxious to put our children, or to insure that our grandchildren shall be put, on this road to indulgence, luxury, vice, degradation, and ruin ; this headship of hereditary disease, soul malady, and mental leprosy.

If wealth were employed in promoting mental culture at home and works of philanthropy abroad ; if it were multiplying studies of art, and building up institutions of learning around us; if it were in every way raising the intellectual character of the world, there could scarcely be too much of it. But if the utmost aim, effort, and ambition of wealth be, to procure rich furniture, and provide costly entertainments, and build luxurious houses, and minister to vanity, extravagance, and ostentation, there could scarcely be too little of it. To a certain extent it may laudably be the minister of elegancies and luxuries, and the servitor of hospitality and physical enjoyment: but just in proportion as its tendencies, divested of all higher aims and tastes, are running that way, they are running to peril and evil.

Nor does that peril attach to individuals and families alone. It stands, a fearful beacon, in the experience of Cities, Republics, and Empires. The lessons of past times, on this subject, are emphatic and solemn. The history of wealth has always been a history of corruption and downfall. the people never existed that could stand the trial. Boundless profusion is too little likely to spread for any people the theatre of manly energy, rigid self-denial, and lofty virtue. You do not look for the bone and sinew and strength of a country, its loftiest talents and virtues, its martyrs to patriotism or religion, its men to meet the days of peril and disaster, among the children of ease, indulgence, and luxury.

In the great march of the races of men over the earth, we have always seen opulence and luxury sinking before poverty and toil and hardy nurture. That is the law which has presided over the great professions of empire. Sidon and Tyre, whose merchants possessed the wealth of princes ; Babylon and Palmyra, the seats of Asiatic luxury ; Rome, laden with the spoils of a world,

overwhelmed by her own vices more than by the hosts of her enemies ; all these, and many more, are examples of the destroyive tendencies of immense and unnatural accumulation : and men must become more generous and benevolent, not

more selfish and effeminate, as they become more rich, or the history of modern wealth will follow in the sad train of all past examples. All men desire distinction, and feel the need of some ennobling object in life. Those persons are usually most happy and satisfied in their pursuits, who have the loftiest ends in view. Artists, mechanics, and inventors, all who seek to find principles or develop beauty in their work, seem most to enjoy it. The farmer who labors for the beautifying and scientific cultivation of his estate, is more happy in his labors than one who tills his own land for a mere subsistence. This is one of the signal testimonies which all human employments give to the high demands of our nature. To gather wealth never gives such satisfaction as to bring the humblest piece of machinery to perfection : at least, when wealth is sought for display and ostentation, or mere luxury, and ease, and pleasure ; and not for ends of philanthropy, the relief of kindred, or the payment of just debts, or as a means to attain some other great and noble object.

With the pursuits of multitudes is connected a painful conviction that they neither supply a sufficient object, nor confer any satisfactory honor. Why work, if the world is soon not to know that such a being ever existed ; and when one can perpetuate his name neither on canvas nor on marble, nor in books, nor by lofty eloquence, nor statesmanship ?

The answer is, that every man has a work to do in himself, greater and sublimed than any work of genius ; and works upon a nobler material than wood or marble-upon his own soul and intellect, and may so attain the highest nobleness and grandeur known on earth or in Heaven; may so be the greatest of artists, and of authors, and his life, which is far more than speech, may be eloquent.

The great author or artist only portrays what every man should be. He conceives, what we should do. He conceives, and represents moral beauty, magnanimity, fortitude, love, devotion, forgiveness, the soul's greatness. He portrays virtues, commended to our admiration and imitations. To embody these portraitures in our lives is fhe practical realization of those great ideals of art. The magnanimity of Heroes, celebrated on the historic or poetic page; the constancy and faith of Truth's martyrs ; the beauty of love and piety glowing on the canvas; the delineations of Truth and Right, that flash from the lips of the Eloquent, are, in their essence only that which every man may feel and practice in the daily walks of life. The work of virtue is nobler than any work of genius ; for it is a nobler thing to be a hero than to describe one to endure martyrdom than to paint it, to do right than to plead for it. Action is greater than writing. A good man is a nobler object of contemplation than a great author. There are but two things worth living for: to do what is worthy of being written; and to write what is worthy of being read; and the greater of these is the doing.

Every man has to do the noblest thing that any man can do or describe. There is a wide field for the courage, cheerfulness, energy, and dignity of human existence. Let therefore no Mason deem his life doomed to mediocrity or meanness, to vanity or unprofitable toil, or to any ends less than immortal. No

one can truly say that the grand prizes of life are for others, and he can do nothing. No matter how magnificent and noble an act the author can describe or the artist paint, it will be still nobler for you to go and do that which one describes, or be the model which the other draws.

The loftiest action that ever was described is not more magnatenuous than that which we may find occasion to do, in the daily walks of life; in temptation, in distress, in bereavement, in the solemn approach to death. In the great Providence of God, in the great ordinances of our being, there is opened to every man a sphere for the noblest action. It is not even in extraordinary situations, where all eyes are upon us, where all our energy is aroused, and all our vigilance is awake that the highest efforts of virtue are usually demanded of us ; but rather in silence and seclusion, amidst our occupations and our homes; in wearing sickness, that makes no complaint; in sorely-tried honesty, that asks no praise ; in simple disinterestedness, hiding the hand that resigns its advantage to another.

Masonry seeks to ennoble common life. Its work is to go down into the obscure and researched records of daily conduct and feeling; and to portray, not the ordinary virtue of an extraordinary life; but the more extraordinary virtue of ordinary life. What is done and borne in the shades of privacy, in the hard and beaten path of daily care and toil, full of recelebrated sacrifices; in the suffering, and sometimes insulted suffering, that wears to the world a cheerful brow ; in the long strife of the spirit, resisting pain, penury, and neglect, carried on in the inmost depths of the heart;-what is done, and borne, and wrought, and won there, is a higher glory, and shall inherit a brighter crown. On the volume of Masonic life one bright word is written from which on every side blazes an ineffable splendor. That word is DUTY. To aid in securing to all labor permanent employment and its just reward: to help to hasten the coming of that time when no one shall suffer from hunger or destitution, because, though willing and able to work, he can find no employment, or because he has been overtaken by sickness in the midst of his labor, are part of your duties as a Knight of the Royal Axe. And if we can succeed in making some small nook of God's creation a little more fruitful and cheerful, a little better and more worthy of Him,-or in making some one or two human hearts a little wiser, and more manful and hopeful and happy, we shall have done work, worthy of Masons, and acceptable to our Father in Heaven.

XXIII CHIEF OF THE TABERNACLE.

AMONG most of the Ancient Nations there was, in addition to their public worship, a private one styled the Mysteries ; to which those only were admitted who had been prepared by certain ceremonies called initiations.

The most widely disseminated of the ancient worships were those of Isis, Orpheus, Dionysus, Ceres and Mathias. Many barbarous nations received the knowledge of the Mysteries in honor of these divinities from the Egyptians, before they arrived in Greece; and even in the British Isles the Druids celebrated those of Dionysus, learned by them from the Egyptians.

The Mysteries of Eleusis, celebrated at Athens in honor of Ceres, swallowed up as it were, all the others. All the neighboring nations neglected their own, to celebrate those of Eleusis; and in a little while all Greece and Asia Minor were filled with the Initiates. They spread into the Roman Empire, and even beyond its limits, "those holy and august Eleusinian Mysteries," said Cicero, "in which the people of the remotest lands are initiated." Zosimus says that they embraced the whole human race ; and Aristides termed them the common temple of the whole world.

There were, in the Eleusinian feasts, two sorts of Mysteries, the great, and the little. The latter were a kind of preparation for the former ; and everybody was admitted to them. Ordinarily there was a novitiate of three, and sometimes of four years. Clement of Alexandria says that what was taught in the great Mysteries concerned the Universe, and was the completion and perfection of all instruction; wherein things were seen as they were, and nature and her works were made known. The ancients said that the Initiates would be more happy after death than other mortals ; and that, while the souls of the Profane on leaving their bodies, would be plunged in the mire, and remain buried in darkness, those of the Initiates would fly to the Fortunate Isles, the abode of the Gods.

Plato said that the object of the Mysteries was to re-establish the soul in its primitive purity, and in that state of perfection which it had lost. Epictetus said, "whatever is met with therein has been instituted by our Masters, for the instruction of man and the correction of morals."

Process held that initiation elevated the soul, from a material, sensual, and purely human life, to a communion and celestial intercourse with the Gods ; and that a variety of things, forms, and species were shown Initiates, representing the first generation of the Gods.

Purity of morals and elevation of soul were required of the, Initiates.

Candidates were required to be of spotless reputation and irreproachable virtue. Nero, after murdering his mother, did not dare to be present at the celebration of the Mysteries: and Antony presented himself to be initiated, as the most infallible mode of proving his innocence of the death of Avidius Cassius.

The Initiates were regarded as the only fortunate men. "It is upon us alone," says Aristophanes, "shineth the beneficent daystar. We alone receive pleasure from the influence of his rays; we, who are initiated, and who practice toward citizen and stranger every possible act of justice and piety." And it is therefore not surprising that, in time, initiation came to be considered as necessary as baptism afterward was to the Christians ; and that not to have been admitted to the Mysteries was held a dishonor.

"It seems to me," says the great orator, philosopher, and moralist, Cicero, "that Athens, among many excellent inventions, divine and very useful to the human family, has produced none comparable to the Mysteries, which for a wild and ferocious life have substituted humanity and urbanity of manners. 'It is with good reason they use the term

initiation; for it is through them that we in reality have learned the first principles of life; and they not only teach us to live in a manner more consoling and agreeable, but they soften the pains of death by the hope of a better life hereafter."

Where the Mysteries originated is not known. It is supposed that they came from India, by the way of Chaldaea, into Egypt, and thence were carried into Greece. Wherever they arose, they were practiced among all the ancient nations; and, as was usual, the Thracians, Cretins, and Athenians each claimed the honor of invention, and each insisted that they had borrowed nothing from any other people.

In Egypt and the East, all religions even in its most poetical forms, was more or less a mystery; and the chief reason why, in Greece, a distinct name and office were assigned to the Mysteries, was because the superficial popular theology left a want unsatisfied, which religion in a wider sense alone could supply. They were practical acknowledgments of the insufficiency of the popular religion to satisfy the deeper thoughts and aspirations of the mind. The vagueness of symbolism might perhaps reach what a more palpable and conventional creed could not. The former, be its indefiniteness, acknowledged the abstruseness of its subject; it treated a mysterious subject myopically; it endeavored to illustrate what it could not explain; to excite an appropriate feeling, if it could not develop an adequate idea; and shade the image a mere subordinate conveyance for the conception, which itself never became too obvious or familiar.

The instruction now conveyed by books and letters was of old conveyed by symbols; and the priest had to invent or to perpetuate a display of rites and exhibitions, which were not only more attractive to the eye than words, but often to the mind more suggestive and ~pregnant with meaning.

Afterward, the institution became rather moral and political, than religious. The civil magistrates shaped the ceremonies to political ends in Egypt; the sages who carried them from that country to Asia, Greece; and the North of Europe, were all kings or legislators. The chief magistrate presided at those of Eleusis, represented by an officer styled King; and the Priest played but a subordinate part.

The Powers revered in the Mysteries were all in reality Natured Gods; none of whom could be consistently addressed as mere heroes, because their nature was confessedly super-heroic. The Mysteries, only in fact a more solemn expression of the religion of the ancient poetry, taught that doctrine of the Theocracia or Divine Oneness, which even poetry does not entirely conceal. They were not in any open hostility with the popular religion, but only a more solemn exhibition of its symbols; or rather a part of itself in a more impressive form. The essence of all Mysteries, as of all polytheism, consists in this, that the conception of an inapproachable Being, single, eternal, and unchanging, and that of a God of Nature, whose manifold power is immediately revealed to the senses in the incessant round of movement, life, and death, fell asunder in the treatment, and were separately symbolized. They offered a perpetual problem to excite curiosity, and contributed to satisfy the all-pervading religious sentiment, which if it obtain no nourishment

among the scruple and intelligible, finds compensating excitement in a reverential contemplation of the obscure.

Nature is as free from dogmatism as from tyranny; and the earliest instructors of mankind not only adopted her lessons, but as far as possible adhered to her method of imparting them. They attempted to reach the understanding through the eye ; and the greater part of all religious teaching was conveyed through this ancient and most impressive mode of "exhibition" or demonstration. The Mysteries were a sacred drama, exhibiting some legend significant of Nature's change, of the visible Universe in which the divinity is revealed, and whose import was in many respects as open to the Pagan, as to the Christian. Beyond the current traditions or sacred recitals of the temple, few explanations were given to the spectators, who were left, as in the school of nature, to make inferences for themselves.

The method of indirect suggestion, by allegory or symbol, is a more efficacious instrument of instruction than plain didactic "language ; since we are habitually indifferent to that which is acquired without effort : "The initiated are few, though many bear the thyrsus." And it would have been impossible to provide a lesson suited to every degree of cultivation and capacity, unless it were one framed after Nature's example, or rather a representation of Nature herself, employing her universal symbolism instead of technicalities of language, inviting endless research, yet rewarding the humblest inquirer, and disclosing its secrets to every one in proportion to his preparatory training and power to comprehend them.

Even if destitute of any formal or official enunciation of those important truths, which even in a cultivated age it was often found inexpedient to assert except under a veil of allegory, and which moreover lose their dignity and value in proportion as they are learned mechanically as dogmas, the shows of the Mysteries certainly contained suggestions if not lessons, which in the opinion not of one competent witness only, but if many, were adapted to elevate the character of the spectators, enabling them to augur something of the purposes of existence, as well as of the means of employing it, to live better and to die happier.

Unlike the religion of books or creeds, these mystic shows performances were not the reading of a lecture, but the opening of a problem, implying neither exemption from research, nor hostility to philosophy : for, on the contrary, philosophy is the great Mystagogue or Arch-Expounder of symbolism : though the interpretations by the Grecian Philosophy of the old myths and symbols were in many instances as ill-founded, as in others they are correct.

No better means could be devised to rouse a dormant intellect than those impressive exhibitions, which addressed it through the imagination: which, instead of condemning it to a prescribed routine of creed, invited it to seek, compare, and judge. The alteration from symbol to dogma is as fatal to beauty of expression, as that from faith to dogma is to truth and wholesomeness of thought

The first philosophy often reverted to the natural mode of teaching;

and Socrates, in particular, is said to have eschewed dogmas, endeavoring, like the Mysteries, rather to awaken and develop in the minds of his hearers the ideas with which they were already endowed or pregnant, than to fill them with ready-made adventitious opinions. So Masonry still follows the ancient manner of teaching. Her symbols are the instruction she gives ; and the lectures are but often partial and insufficient one-sided endeavors to interpret those symbols. He who would become an accomplished Mason must not be content merely to hear or even to understand the lectures, but must, aided by them, and they having as it were marked out the way for him, study, interpret, and develop the symbols for himself.

The earliest speculation endeavored to express far more than it could distinctly comprehend ; and the vague impressions of the mind found in the mysterious analogies of phenomena their most apt and energetic representations. The Mysteries, like the symbols of Masonry, were but an image of the eloquent analogies of Nature; both those and these revealing no new secret to such as were or are unprepared, or incapable of interpreting their significance.

Everywhere in the old Mysteries, and in all the symbolisms and ceremonial of the Hierophant was found the same mythical personage, who, like Hermes, or Zoroaster, unites Human Attributes with Divine, and is himself the God whose worship he introduced, teaching rude men the commencements of civilization through the influence of song, and connecting with the symbol of his death, emblematic of that of Nature, the most essential consolations of religion.

The Mysteries embraced the three great doctrines of Ancient Theosophy. They treated of God, Man, and Nature. Dionysus, whose Mysteries Orpheus is said to have founded, was the God of Nature, or of the moisture which is the life of Nature, who prepares in darkness the return of life and vegetation, or who is himself the Light and Change evolving their varieties. He was theologically one with Hermes, Prometheus, and Poseidon. In the Aegean Islands he is Butes, Dardanus, Himeros, or Imbros. In Crete he appears as Iasius or Zeus, whose worship remaining unveiled by the usual forms of mystery, betrayed to profane curiosity the symbols, which, if irreverently contemplated, were sure to be misunderstood. In Asia he is the long-stoed Bassareus coalescing with the Sabazius of the Phrygian Corybantes : the same with the mystic Iacchus, nursling or son of Ceres, and with the dismembered Zagreus, son of Persephone.

In symbolical forms the Mysteries exhibited THE ONE, of which THE MANIFOLD is an infinite illustration, containing a moral lesson, calculated to guide the soul through life, and to cheer it in death. The story of Dionysus was profoundly significant. He was not only creator of the world, but guardian, liberator, and Savior of the soul. God of the many-colored mantle, he was the resulting manifestation personified, the all in the many, the varied year, life passing into innumerable forms. The spiritual regeneration of man was typified in the Mysteries by the second birth of Dionysus as offspring of the Highest ; and the agents and symbols of that regeneration were the elements that affected Nature's periodical purification-the air, indicated by the mystic fan or

winnow ; the fire, signified by the torch ; and the baptismal water, for water is not only cleanser of all things, but the genesis or source of all.

Those notions, clothed in ritual, suggested the soul's, reformation and training, the moral purity formally proclaimed at Eleusis. He only was invited to approach, who was "of clean hands and ingenuous speech, free from all pollution, and with a clear

conscience." -"Happy the man," say the initiated in Euripides and Aristophanes, "who purifies his life, and who reverently consecrates his soul in the thirsts of the God. Let him take heed to his lips that he utter no profane word; let him be just and kind to the stranger, and to his neighbor; let him give way to no vicious excess, lest he make dull and heavy the organs of the spirit. Far from the mystic dance of the thirsts be the impure, the evil speaker, the seditious citizen, the selfish hunter after gain, the traitor ; all those, in short, whose practices are more akin to the riot of Titans than to the regulated life of the Orphici, or the Curetan order of the Priests of Idaean Zeus."

The votary, elevated beyond the sphere of his ordinary faculties, and unable to account for the agitation which overpowered him, seemed to become divine. in proportion as he ceased to be human; to be a demon or god. Already, in imagination, the initiated were numbered among the beatified. They alone enjoyed the true life, the Sun's true lustre, while they hymned their God beneath the mystic groves of a mimic Elysium, and were really renovated or regenerated under the genial influence of their dances.

"They whom Proserpine guides in her mysteries," it was said, "who imbibed her instruction and spiritual nourishment, rest from their labors and know strife no more. Happy they who witness and comprehend these sacred ceremonies ! They are made to know the meaning of the riddle of existence by observing its aim and termination as appointed by Zeus ; they partake a benefit more valuable and enduring than the grain bestowed by wares ; for they are exalted in the scale of intellectual existence, and obtain sweet hopes to console them at their death."

No doubt the ceremonies of initiation were originally few and simple.

As the great truths of the primitive revelation faded out of the memories of the masses of the People, and wickedness became rife upon the earth, it became necessary to discriminate, to require longer probation and satisfactory tests of the candidates, and by spreading around what at first were rather schools of instruction than mysteries, the veil of secrecy, and the pomp of ceremony, to heighten the opinion of their value and importance.

Whatever pictures later and especially Christian writers may draw of the Mysteries, they must, not only originally, but for many ages, have continued pure; and the doctrines of natural religion and morals there taught, have been of the highest importance; because both the most virtuous as well as the most learned and philosophic of the ancients speak of them in the loftiest terms. That they ultimately became degraded from their high estate, and corrupted, we know.

The rites of initiation became progressively more complicated. Signs and tokens were invented by which the Children of Light could with

facility make themselves known to each other. Different Degrees were invented, as the number of Initiates enlarged, in order that there might be in the inner apartment of the Temple a favored few, to whom alone the more valuable secrets were entrusted, and who could wield effectually the influence and power of the Order. Originally the Mysteries were meant to be the beginning of a new life of reason and virtue. The initiated or esoteric companions were taught the doctrine of the One Supreme God, the theory of death and eternity, the hidden mysteries of Nature, the prospect of the ultimate restoration of the soul to that state of perfection from which it had fallen, its immortality, and the states of reward and punishment after death. The uninitiated were deemed Profane, unworthy of public employment or private confidence, sometimes prescribed as Atheists, and certain of everlasting punishment beyond the grave.

All persons were initiated into the lesser Mysteries; but few attained the greater, in which the true spirit of them, and most of their secret doctrines were hidden. The veil of secrecy was impenetrable, sealed by oaths and penalties the most tremendous and appalling. It was by initiation only, that a knowledge of the Hieroglyphics could be obtained, with which the walls, columns, and ceilings of the Temples were decorated, and which, believed to have been communicated to the Priests by revelation from the celestial deities, the youth of all ranks were laudably ambitious of deciphering.

The ceremonies were performed at dead of night, generally in apartments under-ground, but sometimes in the centre of a vast pyramid, with every appliance that could alarm and excite the candidate. Innumerable ceremonies, wild and romantic, dreadful and appalling, had by degrees been added to the few expressive symbols of primitive observances, under which there were instances in which the terrified aspirant actually expired with fear. The pyramids were probably used for the purposes of initiation,

as were caverns, pagodas, and labyrinths; for the ceremonies required many apartments and cells, long passages and wells. In Egypt a principal place for the Mysteries was the island of Philae on the Nile, where a magnificent Temple of Osiris stood, and his relics were said to be preserved.

With their natural proclivities, the Priesthood, that select and exclusive class, in Egypt, India, Phoenicia, Judea and Greece, as well as in Britain and Rome, and wherever else the Mysteries were known, made use of them to build wider and higher the fabric of their own power. The purity of no religion continues long. Rank and dignities succeed to the primitive simplicity. Unprincipled, vain, insolent, corrupt, and venal men put on God's livery to serve the Devil withal; and luxury, vice, intolerance, and pride depose frugality, virtue, gentleness, and humility, and change the altar where they should be servants, to a throne on which they reign.

But the Kings, Philosophers, and Statesmen, the wise and great and good who were admitted to the Mysteries, long postponed their ultimate self-destruction, and restrained the natural tendencies of the Priesthood. And accordingly Zosimus thought that the neglect of the

Mysteries after Diocletian abdicated, was the chief cause of the decline of the Roman Empire ; and in the year 364, the Proconsul of Greece would not close the Mysteries, notwithstanding a law of the Emperor Valentinian, lest the people should be driven to desperation, if prevented from performing them; upon which, as they believed, the welfare of mankind wholly depended. They were practiced in Athens until the 8th century in Greece and Rome for several centuries after Christ; and in Wales and Scotland down to the 12th century.

The inhabitants of India originally practiced the Patriarchal religion. Even the later worship of Vishnu was cheerful and social ; accompanied with the festive song, the sprightly dance, and the resounding cymbal, with libations of milk and honey, garlands, and perfumes from aromatic woods and gums. There perhaps the Mysteries commenced; and in them, under allegories, were taught the primitive truths. We cannot, within the limits of this lecture, detail the ceremonies of initiation; and shall use general language, except where something from those old Mysteries still remains in Masonry.

The Initiate was invested with a cord of three threads, so twined as to make three times three, and called zennar. Hence comes our cable-tow. It was an emblem of their tri-une Deity, the remembrance of whom we also preserve in the three chief officers of our Lodges, presiding in the three quarters of that Universe which our Lodges represent; in our three greater and three lesser lights, our three movable and three immovable jewels, and the three pillars that support our Lodges.

The Indian Mysteries were celebrated in subterranean cavern's and grottos hewn in the solid rock; and the Initiates adored the Deity, symbolized by the solar fire. The candidate, long wandering in darkness, truly wanted Light, and the worship taught him was the worship of God, the Source of Light. The vast Temple of Elephants, perhaps the oldest in the world, hewn out of the rock, and 135 feet square, was used for initiations ; as were the still vaster caverns of Salsette, with their 300 apartments.

The periods of initiation were regulated by the increase and decrease of the moon. The Mysteries were divided into four steps or Degrees. The candidate might receive the first at eight years of age, when he was invested with the zennar. Each Degree dispensed something of perfection. "Let the wretched man," says the Hitopadesa, "practice virtue, whenever he enjoys one of the three or four religious Degrees ; let him be even-minded with all created things, and that disposition will be the source of virtue."

After various ceremonies, chiefly relating to the unity and trinity of the Godhead, the candidate was clothed in a linen garment without a seam, and remained under the care of a Brahmin until he was twenty years of age, constantly studying and practising the most rigid virtue. Then he underwent the severest probation for the second Degree, in which he was sanctified by the sign of the cross, which, pointing to the four quarters of the compass, was honored as a striking symbol of the Universe by many nations of antiquity, and was imitated by the Indians in the shape of their temples. Then he was admitted to the Holy Cavern,

blazing with light, where, in costly robes, sat, in the East, West, and South, the three chief Hierophants, representing the Indian tri-une Deity. The ceremonies there commenced with an anthem to the Great God of Nature; and then followed this apostrophe : "O mighty primal Creator! Eternal God of Gods! The World's Mansion! Thou art the Incorruptible Being, distinct from all things transient! Thou art before all Gods, the Ancient Absolute Existence, and the Supreme Supporter of the Universe! Thou art the Supreme Mansion; and by Thee, O Infinite Form, the Universe was spread abroad."

The candidate, thus taught the first great primitive truth, was called upon to make a formal declaration, that he would be tractable and obedient to his superiors; that he would keep his body pure ;. govern his tongue, and observe a passive obedience in receiving the doctrines and traditions of the Order ; and the firmest secrecy in maintaining inviolable its hidden and abstruse mysteries. Then he was sprinkled with water (whence our baptism) ;' certain words, now unknown, were whispered in his ear; and he was divested of his shoes, and made to go three times around the cavern. Hence our three circuits ; hence we were neither barefoot nor shod: and the words were the Pass-words of that Indian Degree.

The Gymnosophist Priests came from the banks of the Euphrates into Ethiopia, and brought with them their sciences and their doctrines. Their principal College was at Meroe, and their Mysteries were celebrated in the Temple of Amun, renowned for his oracle. Ethiopia was then a powerful State, which preceded Egypt in civilization, and had a theocratic government. Above the King was the Priest, who could put him to death in the name of the Deity. Egypt was then composed of the Thebaid only. Middle Egypt and the Delta were a gulf of the Mediterranean. The Nile by degrees formed an immense marsh, which, afterward drained by the labor of man, formed Lower Egypt; and was for many centuries governed by the Ethiopian Sacerdotal Caste, of Arabic origin ; afterward displaced by a dynasty of warriors. The magnificent ruins of Axiom, with its obelisks and hieroglyphics, temples, vast tombs and pyramids, around ancient Meroe, are far older than the pyramids near Memphis.

The Priests, taught by Hermosa embodied in books the occult and hermetic sciences, with their own discoveries and the revelations of the Sibyls. They studied particularly the most abstract sciences, discovered the famous geometrical theorems which Pythagoras afterward learned from them, calculated eclipses, and regulated, nineteen centuries before Caesar, the Julian year. They descended to practical investigations as to the necessities of life, and made known their discoveries to the people ; they cultivated the fine arts, and inspired the people with that enthusiasm which produced the avenues of Thebes, the Labyrinth, the Temples of Karnac, Denderah, Edfou, and Philae, the monolithic obelisks, and the great Lake Morris, the fertilizer of the country.

The wisdom of the Egyptian Initiates, the high sciences and lofty morality which they taught, and their immense knowledge, excited the emulation of the most eminent men, whatever their rank and fortune ; and

led them, despite the complicated and terrible trials to be undergone, to seek admission into the Mysteries of Osiris and Isis.

From Egypt, the Mysteries went to Phoenicia, and were celebrated at Tyre. Osiris changed his name, and become Adoni or Dionysos, still the representative of the Sun ; and afterward these Mysteries were introduced successively into Assyria, Babylon, Persia, Greece, Sicily, and Italy. In Greece and Sicily, Osiris took the name of Bacchus, and Isis that of Ceres, Cybele, Rhea and Venus.

Bar Hebraeus says : "Enoch was the first who invented books and different sorts of writing. The ancient Greeks declare that Enoch is the same as Mercury Trismegistus [Hermes], and that he taught the sons of men the art of building cities, and enacted some admirable laws... He discovered the knowledge of the Zodiac, and the course of the Planets ; and he pointed out to the sons of men, that they should worship God, that they should fast, that they should pray, that they should give aims, votive offerings, and tenths. He reprobated abominable foods and drunkenness, and appointed festivals for sacrifices to the Sun, at each of the 'Zodiacal Signs.'"

Manetho extracted his history from certain pillars which he discovered in Egypt, whereon inscriptions had been made by Thoth, or the first Mercury [or Hermes], in the sacred letters and dialect: but which were after the flood translated from that dialect into the Greek tongue, and laid up in the private recesses of the Egyptian Temples. These pillars were found in subterranean caverns, near Thebes and beyond the Nile, not far from the sounding statue of Memnon, in a place called Syringes ; which are described to be certain winding apartments underground ; made, it is said, by those who were skilled in ancient rites; who foreseeing the coming of the deluge, and fearing lest memory of their ceremonies should be obliterated, built and contrived vaults, dug with vast labor, in several places.

From the bosom of Egypt sprang a man of consummate wisdom, initiated in the secret knowledge of India, of Persia, and of Ethiopia, named Thoth or Phtha by his compatriots, Taaut by the Phoenicians, Hermes Trismegistus by the Greeks, and Adris by the Rabbins. Nature seemed to have chosen him for her favorite, and to have lavished on him all the qualities necessary to enable him to study her and to know her thoroughly. The Deity had, so to say, infused into him the sciences and the arts, in order that' he might instruct the whole world.

He invented many things necessary for the uses of life, and gave them suitable names ; he taught men how to write down their thoughts and arrange their speech; he instituted the ceremonies to be observed in the worship of each of the Gods; he observed the course of the stars; he invented music, the different bodily exercises, arithmetic, medicine, the art of working in metals, the lyre with three strings ; he regulated the three tones of the voice, the sharp, taken from autumn, the grave from winter, and the middle from spring, there being then but three seasons. It was he who taught the Greeks the mode of interpreting terms and things, whence they gave him the name of `Ee??? [Hermes], which signifies Interpreter.

In Egypt he instituted hieroglyphics: he selected a certain number of

persons whom he judged fitted to be the depositaries of his secrets, of such only as were capable of attaining the throne and the first offices in the Mysteries; he united them in a body, created them Priests of the Living God, instructed them in the sciences and arts, and explained to them the symbols by which they were veiled. Egypt, 1500 years before the time of Moses, revered in the Mysteries One SUPREME GOD, called the ONLY UNCREATED. Under Him it paid homage to seven principal deities, it is to Hermes, who lived at that period, that we must distribute the concealment or veiling [velation] of the Indian worship, which Moses unveiled or revealed, changing nothing of the laws of Hermes, except the plurality of his mystic Gods.

The Egyptian Priests related that Hermes, dying, said : "Hitherto I have lived an exile from my true country: now I return thither. Do not weep for me : I return to that celestial country whither each goes in his turn, There is God. This life is but a death." This is precisely the creed of the old Buddhists of Samaneans, who believed that from time to time God sent Buddha's on earth, to reform men, to wean them from their vices, and lead them back into the paths of virtue. Among the sciences taught by Hermes, there were secrets which he communicated to the Initiates only upon condition that they should bind themselves, by a terrible oath, never to divulge them, except to those who, after long trial, should be found worthy to succeed them. The Kings even prohibited the revelation of them on pain of death. This secret was styled the Sacerdotal Art, and included alchemy, astrology, magnum [magic], the science of spirits, etc. He gave them the key to the Hieroglyphics of all these secret sciences, which were regarded as sacred, and kept concealed in the most secret places of the Temple. The great secrecy observed by the initiated Priests, for many years, and the lofty sciences which they professed, caused them to be honored and respected throughout all Egypt, which was regarded by other nations as the college, the sanctuary, of the sciences and arts. The mystery which surrounded them strongly excited curiosity. Orpheus metamorphosed himself, so to say, into an Egyptian. He was initiated into Theology and Physics. And he so completely made the ideas and seasonings of his teachers his own, that his Hymns rather bespeak an Egyptian Priest than a Grecian Poet : and he was the first who carried into Greece the Egyptian fables.

Pythagoras, ever thirsty for learning, consented even to be circumcised, in order to become one of the Initiates: and the occult sciences were revealed to him in the innermost part of the sanctuary. The Initiates in a particular science, having been instructed by fables, enigmas, allegories, and hieroglyphics, wrote mysteriously whenever in their works they touched the subject of the Mysteries, and continued to conceal science under a veil of fictions. When the destruction by Cambyses of many cities, and the ruin of nearly all Egypt, in the year 528 before our era, dispersed most of the Priests into Greece and elsewhere, they bore with them their sciences, which they continued to teach enigmatically, that is to say, ever enveloped in the obscurities of fables and hieroglyphics ; to the end that' the vulgar herd, seeing, might see nothing and hearing, might comprehend nothing. All the

writers drew from this source: but these Mysteries, concealed under so many unexplained envelopes, ended in giving birth to a swarm of absurdities, which, from Greece, spread over the whole earth. In the Grecian Mysteries, as established by Pythagoras, there were three Degrees. A preparation of five years' abstinence and silence was required. If the candidate was found to be passionate or intemperate, contentious, or ambitious of worldly honors and distinctions, he was rejected.

In his lectures, Pythagoras taught the mathematics, as a medium whereby to prove the existence of God from observation and by means of reason ; grammar, rhetoric, and logic, to cultivate and improve that reason, arithmetic, because he conceived that the ultimate benefit of man consisted in the science of numbers, and geometry, music, and astronomy, because he conceived that man is indebted to them for a knowledge of what is really good and useful.

He taught the true method of obtaining a knowledge of the Divine laws of purifying the soul from its imperfections, of searching for truth, and of practicing virtue; thus imitating the perfections of God. He thought his system vain, if it did not contribute to expel vice and introduce virtue into the mind. He taught that the two most excellent things were, to speak the truth, and to render benefits to one another. particularly he inculcated Silence, Temperance, Fortitude, Prudence, and Justice. He taught' the immortality of the soul, the Omnipotence of God, and the necessity of personal holiness to qualify a man for admission into the Society of the Gods.

Thus we owe the particular mode of instruction in the Degree of Fellow-Craft to Pythagoras ; and that Degree is but an imperfect reproduction of his lectures. From him, too, we have many of our explanations of the symbols. He arranged his assemblies due East and West, because he held that Motion began in the East and proceeded to the West. Our Lodges are said to be due East and West, because the Master represents the rising Sun, and of course must be in the East. The pyramids, too, were built precisely by the four cardinal points. And our expression. that our Lodges extend upward to the Heavens, comes from the Persian and Druidic custom of having to their Temples no roofs but the sky.

Plato developed and spiritualized. the philosophy of Pythagoras Even Eusebius the Christian admits, that he reached to the vestibule of Truth, and stood upon its threshold. The Druidical ceremonies undoubtedly came from India; and the Druids were originally Buddhists. The word Druid, like the word Magi, signifies wise or learned men ; and they were at once philosophers, magistrates, and ,divines.

There was a surprising uniformity in the Temples, Priests, doctrines, and worship of the Persian Magi and British Druids. The Gods of Britain were the same as the Cabiri of Samothrace. Osiris and Isis appeared in their Mysteries, under the names of Hu and Ceridwen; and like those of the primitive Persians, their Temples were enclosures of huge unhewn stones, some of which still remain, and are regarded by the common people with fear and veneration. They were generally either circular or oval. Some were in the shape of a circle to which a vast serpent was

attached. The circle was an Eastern symbol of the Universe, governed by an Omnipotent Deity whose center is everywhere, and his circumference nowhere : and the egg was an universal symbol of the world. Some of the Temples were winged, and some in the shape of a cross; the winged ones referring to Kneph, the winged Serpent-Deity of Egypt ; whence the name of Navestock, where one of them stood. Temples in the shape of a cross were also found in Ireland and Scotland. The length of one of these vast structures, in the shape of a serpent, was nearly three miles..

The grand periods for initiation into the Druidical Mysteries, were quarterly; at the equinoxes and solstices. In the remote times when they originated, these were the times corresponding with the 13th of February, 1st of May, 19th of August, and 1st of November. The time of annual celebration was May-Eve, and the ceremonial preparations commences at midnight, on the 29th of April. When the initiations were over, on May-Eve, fires were kindled on all the cairns and cromlechs in the island, which burned all night to introduce the sports of May-day. The festival was in honor of the Sun. The initiations were performed at midnight ; and there were three Degrees.

The Gothic Mysteries were carried Northward from the East, by Odin ; who, being a great warrior, modeled and varied them to suit his purposes and the genius of his people. He placed over their celebration twelve Hierophants, who were alike Priests, Counselors of State, and Judges from whose decision there was no appeal. He held the numbers three and nine in peculiar veneration, and was probably himself the Indian Buddha. Every thrice-three months, thrice-three victims were sacrificed to the try-une God. The Goths had three great festivals; the most magnificent of which commenced at the winter solstice, and was celebrated in honor of Thor, the Prince of the Power of the Air. That being the longest night in the year, and throne after which the Sun comes Northward, it was commemorative of the Creation ; and they termed it mother-night, as the one in which the creation of the world and light from the primitive darkness took place. This was the Yule, Jitil, or Yeof feast, which afterward became Christmas. At this feast the initiations were celebrated. Thor was the Sun, the Egyptian Osiris and Kneph, the Physician Bel or Baal. The initiations were had in huge-intricate caverns, terminating, as all the Mithriac caverns did, in a spacious vault, where the candidate was brought to light.

Joseph was undoubtedly initiated. After he had interpreted Pharaoh's dream, that Monarch made him his Prime Minister, let him ride in his second chariot, while they proclaimed before him, ABR SCHI (*An Egyptian word, meaning, "Bow down.") and set him over the land of Egypt. In addition to this, the King gave him a new name, Tsapanat-Paanakh, and married him to Asanat, daughter of Potai Paring, a Priest of An or Hieropolis, where was the Temple of Athom-Re, the Great God of Egypt; thus completely naturalizing him. He could not have contracted this marriage, nor have exercised that high dignity, without being first initiated in the Mysteries. When his Brethren came to Egypt the second time, the Egyptians of his court could not eat with them, as that would have been abomination, though they ate with Joseph; who was therefore regarded not as a foreigner, but as one of themselves: and when he sent

and brought his brethren back, and charged them with taking his cup, he said, "Know ye not that a man like me practices divination?" thus assuming the Egyptian of high rank initiated into the Mysteries, sad as such conversant with the occult sciences.

So also must Moses have been initiated for he was not only brought up in the court of the King, as the adopted son of the Kingly daughter, until he was forty years of age ; but he was instructed in all the learning of the Egyptians, and married after ward the daughter of Yethru, a Priest of An likewise. Strobo and Diodorus both assert that he was himself a Priest of Heliopolis. Before he went into the Desert, there were intimate relations between him and the Priesthood ; and he had successfully commanded, Josephus informs us, an army sent by the King against the Ethiopians. Simplicius asserts that Moses received from the Egyptians, in the Mysteries, the doctrines which he taught to the Hebrews: and Clement of Alexandria and Philo say that he was a Theologian and Prophet, and interpreter of the Sacred Laws. Manetho, cited by Josephus, says he was a Priest of Heliopolis, and that his true and original (Egyptian) name was Asersaph or Osarsiph.

And in the institution of the Hebrew Priesthood, in the powers and privileges, as well as the immunities and sanctity which he conferred upon them, he closely imitated the Egyptian institutions ; making public the worship of that Deity whom the Egyptian Initiates worshipped in private ; and strenuously endeavoring to keep the people from relapsing into their old mixture of Chaldaic and Egyptian superstition and idol-worship, as they were ever ready and inclined to do ; even Aharun, upon their first clamorous discontent, restoring the worship of Apis; as an image of which Egyptian God he made the golden calf.

The Egyptian Priests taught in their great Mysteries, that there was one God, Supreme and inapproachable, who had conceived the Universe by His Intelligence, before He created it by His Power and Will. They were no Materialists nor Pantheists ; but taught that Matter was not eternal or co-existent with the great First Cause, but created by Him.

The early Christians, taught by the founder of their Religion, but in greater perfection, those primitive truths that from the Egyptians had passed to the Jews, and been preserved among the latter by the Essenes, received also the institution of the Mysteries ; adopting as their object the building of the symbolic Temple, preserving the old Scriptures of the Jews as their sacred book, and as the fundamental law, which furnished the new veil of initiation with the Hebraic words and formulas, that, corrupted and disfigured by time and ignorance, appear in many of our Degrees.

Such, my Brother, is the doctrine of the first Degree of the Mysteries, or that of chief of the Tabernacle, to which you have now been admitted, and the moral lesson of which is, devotion to the service of God, and disinterested zeal and constant endeavor for the welfare of men. You have here received only hints of the true objects and purposes of the Mysteries. Hereafter, if you are permitted to advance, you will arrive at a more complete understanding of them and of the sublime doctrines which they teach. Be content, therefore, with that which you have seen and heard, and await patiently the advent of the greater

light.



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



24^o - Prince of the Tabernacle

XXIV. PRINCE OF THE TABERNACLE.

SYMBOLS were the almost universal language of ancient theology. They were the most obvious method of instruction ; for, like nature herself, they addressed the understanding through the eye ; and the most ancient expressions denoting communication of religious knowledge, signify ocular exhibition. The first teachers of mankind borrowed this method of instruction ; and it comprised an endless store of pregnant hieroglyphics. These lessons of the olden time were the riddles of the Sphynx, tempting the curious by their quaintness, but involving the personal risk of the adventurous interpreter. "The Gods themselves," it was said, "disclose their intentions to the wise, but to fools their teaching is unintelligible ;" and the King of the Delphic Oracle was said not to declare, nor on the other hand to conceal ; but emphatically to "intimate or signify."

The Ancient Sages, both barbarian and Greek, involved their meaning in similar indirections and enigmas ; their lessons were conveyed either in visible symbols, or in those "parables and dark sayings of old," which the Israelites considered it a sacred duty to hand down unchanged to successive generations. The explanatory tokens employed by man, whether emblematical objects or actions, symbols or mystic ceremonies, were like the mystic signs and portends either in dreams or by the wayside, supposed to be significant of the intentions of the Gods ; both required the aid of anxious thought and skillful interpretation. It was only by a correct appreciation of analogous problems of nature, that the will of Heaven could be understood by the Diviner, or the lessons of Wisdom become manifest to the Sage.

The Mysteries were a series of symbols ; and what was spoken there consisted wholly of accessory explanations of the act or image ; sacred commentaries, explanatory of established symbols ; with little of those independent traditions embodying physical or moral speculation, in which the elements or planets were the Sage. actors, and the creation and revolutions of the world were intermingled with recollections of ancient events : and yet with so much of that also, that nature became her own expositor through the medium of an arbitrary symbolical instruction ; and the ancient views of the relation between the human and divine received dramatic forms.

There has ever been an intimate alliance between the two systems, the symbolic and the philosophical, in the allegories of the monuments of all ages, in the symbolic writings of the priests of all nations, in the rituals of all secret and mysterious societies ; there has been a constant series, an invariable uniformity of principles, which come from an aggregate, vast imposing, and true, composed of parts that fit harmoniously only there.

Symbolical instruction is recommended by the constant and uniform usage of antiquity, - and it has retained its influence throughout all ages, as a system of mysterious communication. The Deity, in his revelations to man, adopted the use of material images for the purpose of enforcing sublime truths; and Christ taught by symbols and parables. The mysterious knowledge of the Druids was embodied in signs and symbols. Taliesin, describing his initiation, says : "The secrets were imparted to me by the old Giantess (Ceridwen, or Isis), without the use of audible language." And again he says, "I am a silent proficient" Initiation was ,a school, in which were taught the truths of primitive revelation, the existence and attributes of one God, the immortality of the Soul, rewards and punishments in a future life, the phenomena of Nature, the arts, the sciences, morality, regulation, philosophy, and philanthropy, and what we now style psychology and metaphysics, with animal magnetism, and the other occult sciences.

All the ideas of the Priests of Hindustan, Persia, Syria, Arabia, Chaldaea, Phoenicia, were known to the Egyptian Priests. The rational Indian philosophy, after penetrating Persia and Chaldaea, gave birth to the Egyptian Mysteries. We find that the use of Hieroglyphics was preceded in Egypt by that of the easily understood symbols and figures, from the mineral, animal, and vegetable kingdoms, used by the Indians, Persians, and Chaldans to express their thoughts; and this primitive philosophy was the basis of the modern philosophy of Pythagoras and Plato. - All the philosophers and legislators that made Antiquity illustrious, were pupils of the initiation; and all the beneficent modifications in the religions of the different people instructed by them were owing to their institution and extension of the Mysteries In the chaos of popular superstitions, those Mysteries alone kept man from lapsing into absolute brutishness. Zoroaster and Confucius drew their doctrines from the Mysteries. Clement of Alexandria, speaking of the Great Mysteries, says : "Here ends all instruction. Nature and all things are seen and known moral truths alone been taught the Initiate, the Mysteries could never have deserved nor received the magnificent eulogiums of the most enlightened alien of Antiquity,-of Pindar, Plutarch, Isocrates, Diodorus, Plato, Euripides, Socrates, Aristophanes, Cicero, Epictetus, Marcus Aurelius, and others ;-philosophers hostile to the Sacerdotal Spirit, or historians devoted to the investigation of Truth. No : all the sciences were taught there ; and those oral on written traditions briefly communicated, which reached back to the first age of the world.

Socrates said, in the Phaedo of Plato: "It well appears that those who established the Mysteries, or secret assemblies of the initiated, were no contemptible personages, but men of great genius, who in the early ages strove to teach us, under enigmas, that he who shall go to the invisible regions without being purified, will be precipitated into the abyss ; while he who arrives there, purged of the stains of this world, and accomplished in virtue, will be admitted to the dwelling-place of the Deity . The initiated are certain to attain the company of the Gods."

Pretextatus, Proconsul of Achaia, a man endowed with all the virtues, said, in the 4th century, that to deprive the Greeks of those Sacred Mysteries which bound together the whole human race, would make life insupportable.

Initiation was considered to be a mystical death ; a descent into the infernal regions, where every pollution, and the stains and imperfection's of a corrupt

and evil life were purged away by fire and water ; and the perfect Epopt was then said to be regenerated, new-born, restored to a renovated existence of life, light, and purity; and placed under the Divine Protection.

A new language was adapted to these celebrations, and also a language of hieroglyphics, unknown to any but those who had received the highest Degree. And to them ultimately were confined the learning, the morality, and the political power, of every people among which the Mysteries were practiced. So effectually was the knowledge of the hieroglyphics of the highest Degree hidden from all but a favored few, that in process of time their meaning was entirely lost, and none could interpret them. If the same hieroglyphics were employed in the higher as in the lower Degrees, they had a different and more abstruse and figurative meaning. It was pretended, in later times, that the sacred hieroglyphics and language were the same that were used by the Celestial Deities. Everything that could heighten the mystery of initiation was added, until the very name of the ceremony possessed a strange charm, and yet conjured up the wildest fears. The greatest rapture came to be expressed by the word that signified to pass through the Mysteries.

The Priesthood possessed one third of Egypt. They gained much of their influence by means of the Mysteries, and spared no means to impress the people with a full sense of their importance. They represented them as the beginning of a new life of reason and virtue : the initiated, or esoteric companions were said to entertain the most agreeable anticipations respecting death and eternity, to comprehend all the hidden mysteries of Nature, to have their souls restored to the original perfection from which man had fallen ; and at their death to be borne to the celestial mansions of the Gods. The doctrines of a future state of rewards and punishments formed a prominent feature in the Mysteries; and they were also believed to assure much temporal happiness and good fortune, and afford absolute security against the most imminent dangers by land and sea. Public odium was cast on those who refused to be initiated. They were considered profane, unworthy of public employment or private confidence; and held to be doomed to eternal punishment as impious. To betray the secrets of the Mysteries, to wear on the stage the dress of an Initiate, or to hold the Mysteries up to derision, was to incur death at the hands of public vengeance. It is certain that up to the time of Cicero, the Mysteries still retained much of their original character of sanctity and purity. And at a later day, as we know, Nero, after committing a horrible crime, did not dare, even in Greece, to aid in the celebration of the Mysteries ; nor at a still later day was Constantine, the Christian Emperor, allowed to do so, after his murder of his relatives.

Everywhere, and in all their forms, the Mysteries were funereal ; and celebrated the mystical death and restoration to life of some divine or heroic personage : and the details of the legend and the mode of the death varied in the different Countries where the Mysteries were practiced. Their explanation belongs both to astronomy and mythology, and the Legend of the Master's Degree is but another form of that of the Mysteries, reaching back, in one shape or other, to the remotest antiquity.

Whether Egypt originated the legend, or borrowed it from India or Chaldea, it is now impossible to know. But the Hebrews received the Mysteries from the Egyptians; and of course were familiar with their legend, - known as it was to those Egyptian Initiates, Joseph and Moses. It was the fable (or rather the

truth clothed in allegory and figures) of Osiris, the Sun, Source of Light and Principle of good, and Typhon, the Principle of Darkness, and Evil. In all the histories of the Gods and Heroes lay couched and hidden astronomical details and the history of the operations of visible Nature; and those in their turn were also symbols of higher and profounder truths. None but rude uncultivated intellects could long consider the Sun and Stars and the Powers of Nature as Divine, or as fit objects of Human Worship; and they will consider them so while the world lasts ; and ever. remain ignorant of the great Spiritual Truths of which these are the hieroglyphics and expressions.

A brief summary of the Egyptian legend will serve to show the leading idea on which the Mysteries among the Hebrews were based. Osiris, said to have been an ancient King of Egypt, was the Sun; and Isis, his wife, the Moon: and his history recounts, in poetical and figurative style, the annual journey of the Great Luminary of Heaven through the different Signs of the Zodiac. In the absence of Osiris, Typhon, his brother, filled with envy and malice, sought to usurp his throne ; but his plans were frustrated by Isis. Then he resolved to kill Osiris. This he did,. by persuading him to enter a coffin or sarcophagus, which he then flung into the Nile. After a Long search, Isis found the body, and concealed it in the depths of a forest ; but Typhon, finding it there, cut it into fourteen pieces, and scattered them hither and thither. After tedious search, Isis found thirteen pieces, the fishes having eaten the other (the privates), which she replaced of wood, and buried the body at Philae; where a temple of surpassing magnificence was erected in honor of Osiris.

Isis, aided by her son Orus, Horus or Har-oeri, warred against Typhon, slew him, reigned gloriously, and at her death was reunited to her husband, in the same tomb. Typhon was represented as born of the earth ; the upper part of his body covered with feathers, in stature reaching the clouds, his arms and legs covered with scales, serpents darting from him on every side, and fire flashing from his mouth. Horus, who aided in slaying him, became the God of the Sun, answering to the Grecian Apollo; and Typhon is but the anagram of Python, the great serpent slain by Apollo.

The word Typhon, like Eve, signifies a serpent, and life. By its form the serpent symbolizes life, which circulates through all nature. When, toward the end of autumn, the Woman (Virgo), in the constellations seems (upon the Chaldean sphere) to crush with her heel the head of the serpent, this figure foretells the coming of winter, during which life seems to retire from all beings, and no longer to circulate through nature. This is why Typhon signifies also a serpent, the symbol of winter, which, in the Catholic Temples, is represented surrounding the Terrestrial Globe, which surmounts the heavenly cross, emblem of redemption. If the word Typhon is derived from Tupoul) it signifies a tree which produces apples (mala) evils), the Jewish origin of the fall of man: Typhon means also one who supplants, and signifies the human passions, which expel from our hearts the lessons of wisdom. In the Egyptian Fable, Isis wrote the sacred word for the instruction of men, and Typhon effaced it as fast as she wrote it. In morals, his name signifies Pride, Ignorance and Falsehood.

When Isis first found the body, where it had floated ashore near Byblos, a shrub of Erica or tamarisk near it had, by the virtue of the body, shot up into a tree around it, and protected it; and hence our sprig of acacia. Isis was also aided in her search by Anubis, in the shape of a dog. He was Sirius or the

Dog-Star, the friend and counselor of Osiris, and the inventor of language, grammar, astronomy, surveying, arithmetic, music, and medical science; the first maker of laws; and who taught the worship of the Gods, and the building of Temples.

In the Mysteries, the nailing up of the body of Osiris in the chest or ark was termed the aphanism) or disappearance [of the Sun at the Winter Solstice, below the Tropic of Capricorn], and the recovery of the different parts of his body by Isis, the Euresis, or finding. The candidate went through a ceremony representing this, in all the Mysteries everywhere. The main facts in the fable were the same in all countries; and the prominent Deities were everywhere a male and a female.

In Egypt they were Osiris and Isis: in India, Mahadeva and Bhavani : in Phoenicia, Thammuz (or Adonis) and Astarte: in Phrygia, Atys and Cybele: in Persia, Mithras and Asis: in Samothrace and Greece, Dionysus or Sabazeus and Rhea: in Britain, Hu and Ceridwen : and in Scandinavia, Woden and Frea: and in every instance these Divinities represented the Sun and the Moon.

The mysteries of Osiris, Isis, and Horus, seem to have been the model of all other ceremonies of initiation subsequently established among the different peoples of the world. Those of Atys and Cybele, celebrated in Phrygia; those of Ceres and Proserpine, at Eleusis and many other places in Greece, were but copies of them. This we learn from Plutarch, Diodorus Siculus, Lactantius, and other writers; and in the absence of direct testimony should necessarily infer it from the similarity of the adventures of these Deities ; for the ancients held that the Ceres of the Greeks was the same as the Isis of the Egyptians; and Dionusos or Bacchus as Osiris.

In the legend of Osiris and Isis, as given by Plutarch, are many details and circumstances other than those that we have briefly mentioned; and all of which we need not repeat here. Osiris married his sister Isis ; and labored publicly with her to ameliorate the lot of men. He taught them agriculture, while Isis invented laws. He built temples to the Gods, and established their worship. Both were the patrons of artists and their useful inventions: and introduced the use of iron for defensive weapons and implements of agriculture, and of gold to adorn the temples of the Gods. He went forth with an army to conquer men to civilization, teaching the people whom he overcame to plant the vine and sow grain for food.

Typhon, his brother, slew him when the sun was in the sign of the Scorpion, that is to say, at the Autumnal Equinox. They had been rival claimants, says Synesius, for the throne of Egypt, as Light and Darkness contend ever for the empire of the world. Plutarch adds, that at the time when Osiris was slain, the moon was at its full; and therefore it was in the sign opposite the Scorpion, that is, the Bull, the sign of the Vernal Equinox.

Plutarch assures us that it was to represent these events and details that Isis established the Mysteries, in which they were reproduced by images, symbols, and a religious ceremonial, whereby they were imitated : and in which lessons of piety were given, and consolations under the misfortunes that afflict us here below. Those who instituted these Mysteries meant to strengthen religion and console men in their sorrows by the lofty hopes found in a religious faith, whose principles were represented to them covered by a pompous ceremonial, and under the sacred veil of allegory.

Diodorus speaks of the famous columns erected near Nysa, in Arabia, where, it

was said, were two of the tombs of Osiris and Isis. On one was this inscription: "I am Isis, Queen of this country. I was instructed by Mercury. No one can destroy the laws which I have established. I am the eldest daughter of Saturn, most ancient of the Gods. I am the wife and sister of Osiris the King. I first made known to mortals the use of wheat. I am the mother of Orus the King. In my honor was the city of Bubaste built. Rejoice, O Egypt, rejoice, land that gave me birth!" ... And on the other was this: "I am Osiris the King, who led my armies into all parts of the world, to the most thickly inhabited countries of India, the North, the Danube, and the Ocean. I am the eldest son of Saturn : I was born of the brilliant and magnificent egg, and my substance is of the same nature as that which composes light. There is no place in the Universe where I have not appeared, to bestow my benefits and make known my discoveries." The rest was illegible.

To aid her in the search for the body of Osiris, and to nurse her infant child Horus, Isis sought out and took with her Anubis, son of Osiris, and his sister Nephte. He, as we have said, was Sirius, the brightest star in the Heavens. After finding him, she went to Byblos, and seated herself near a fountain; where she had learned that the sacred chest had stopped which contained the body of Osiris. There she sat, sad and silent, shedding a torrent of tears. Thither came the women of the Court of Queen Astarte, and she spoke to them, and dressed their hair, pouring upon it deliciously perfumed ambrosia. This known to the Queen, Isis was engaged as nurse for her child, in the palace, one of the columns of which was made of the Erica or tamarisk, that had grown up over the chest containing Osiris, cut down by the King, and unknown to him, still enclosing the chest: which column Isis afterward demanded, and from it extracted the chest and the body, which, the latter wrapped in thin drapery and perfumed, she carried away with her.

Blue Masonry, ignorant of its import, still retains among its emblems one of a woman weeping over a broken column, holding in her hand a branch of acacia, myrtle, or tamarisk, while Time, we are told, stands behind her combing out the ringlets of her hair. We need not repeat the vapid and trivial explanation there given, of this representation of Isis, weeping at Byblos, over the column torn from the palace of the living, that contained the body of Osiris, while Horus, the God of Time, pours ambrosia on her hair.

Nothing of this recital was historical; but the whole was an allegory or sacred fable, containing a meaning known only to those who were initiated into the Mysteries. All the incidents were astronomical, with a meaning still deeper lying behind that explanation, and so hidden by a double veil. The Mysteries in which these incidents were represented and explained, were like those of Eleusis in their object, of which Pausanias, who was initiated, says that the Greeks, from the remotest antiquity, regarded them as the best calculated of all things to lead mental piety : and Aristotle says they were the most valuable of all religious instillations, and thus were called mysteries par excellence; and the Temple of Eleusis was regarded as, in some sort, the common sanctuary of the whole earth, where religion had brought together all that was most imposing and most august.

The object of all the Mysteries was to inspire men with piety, and to console them in the miseries of life. That consolation, so afforded, was the hope of a happier future, and of passing, after death, to a state of eternal felicity.

Cicero says that the Initiates not only received lessons which made life more

agreeable, but drew from the ceremonies happy hopes for the moment of death. Socrates says that those who were so fortunate as to be admitted to the Mysteries, possessed, when dying, the most glorious hopes for eternity. Aristides says that they not only procure the Initiates consolations in the present life, and means of deliverance from the great weight of their evils, but also the precious advantage of passing after death to a happier state. Isis was the Goddess of Sais; and the famous Feast of Lights was celebrated there in her honor. There were celebrated the Mysteries, in which were represented the death and subsequent restoration to life of the God Osiris, in a secret ceremony and scenic representation of his sufferings, called the Mysteries of Night.

The Kings of Egypt often exercised the functions of the Priesthood; and they were initiated into the sacred science as soon as they attained the throne. So at Athens, the First Magistrate, or Archon-King, superintended the Mysteries.' This was an image of the union that existed between the Priesthood and Royalty, in those early times when legislators and kings sought in religion a potent political instrument.

Herodotus says, speaking of the reasons why animals were deified in Egypt: "If I were to explain these reasons, I should be led to the disclosure of those holy matters which I particularly wish to avoid, and which, but from necessity, I should not leave discussed at all." So he says, "The Egyptians have at Sais the tomb of a certain personage, whom I do not think myself permitted to specify. It is behind the Temple of Minerva." [The latter, so called by the Greeks, was really Isis, whose was the often-cited enigmatical inscription, "I am what was and is and is to come. No mortal hath yet unveiled me."] So again he says: "Upon this lake are represented by night the accidents which happened to him whom I dare not name. The Egyptians call them their Mysteries.

Concerning these, at the same time that I confess myself sufficiently informed, I feel myself compelled to be silent. Of the ceremonies also in honor of Ceres I may not venture to speak, further than the obligations of religion will allow me."

It is easy to see what was the great object of initiation and the Mysteries ; whose first and greatest fruit was, as all the ancients testify, to civilize savage hordes, to soften their ferocious manners, to introduce among them social intercourse, and lead them into a way of life more worthy of men. Cicero considers the establishment of the Eleusian Mysteries to be the greatest of all the benefits conferred by Athens on other commonwealths ; their effects having been, he says, to civilize men, soften their savage and ferocious manners, and teach them the true principles of morals, which initiate man into the only kind of life worthy of him. The same philosophic orator, in a passage where he apostrophizes Ceres and Proserpine, says that mankind owes these Goddesses the first elements of moral life, as well as the first means of sustenance of physical life ; knowledge of the laws, regulation of morals, and those examples of civilization which have improved the manners of men and cities.

Bacchus in Euripides says to Pentheus, that his new institution (the Dionysian Mysteries) deserved to be known, and that one of its great advantages was, that it prescribed all impurity : that these were the Mysteries of Wisdom, of which it would be imprudent to speak to persons not initiated : that they were established among the Barbarians, who in that showed greater wisdom than the

Greeks, who had not yet received them.

This double object, political and religious, -one teaching our duty to men, and the other what we owe to the Gods; or rather, respect for the Gods calculated to maintain that which we owe the laws, is found in that well-known verse of Virgil, borrowed by him from the ceremonies of initiation : "Teach me to respect Justice and the Gods." This great lesson, which the Hierophant impressed on the Initiates, after they had witnessed a representation of the Infernal regions, the Poet places after his description of the different punishments suffered by the wicked in Tartarus, and immediately after the description of that of Sisyphus.

Pausanias, likewise, at the close of the representation of the punishments of Sisyphus and the daughters of Danaus, in the Temple at Delphi, makes this reflection ; that the crime or impiety which in them had chiefly merited this punishment, was the contempt which they had shown for the Mysteries of Eleusis. From this reflection of Pausanias, who was an Initiate, it is easy to see that the Priests of Eleusis, who taught the dogma of punishment in Tartarus, included among the great crimes deserving these punishments, contempt for and disregard of the Holy Mysteries; whose object was to lead men to piety, and thereby to respect for justice and the laws, chief object of their institution, if not the only one, and to which the needs and interest of religion itself were subordinate; since the latter was but a means to lead more surely to the foyer ; for the whole force of religious opinions being in the hands of the legislators to be wielded, they were sure of being better obeyed.

The Mysteries were not merely simple illustrations and the observation of some arbitrary formulas and ceremonies ; nor a means of reminding men of the ancient condition of the race prior to civilization: but they led men to piety by instruction in morals and as to a future life; which at a very early day, if not originally, formed the chief portion of the ceremonial.

Symbols were used in the ceremonies, which referred to agriculture, as Masonry has preserved the ear of wheat in a symbol and in one of her words; but their principal reference was to astronomical phenomena. Much was no doubt said as to the condition of brutality and degradation in which man was sunk before the institution of the Mysteries ; but the allusion was rather metaphysical, to the ignorance of the uninitiated, than to the wild life of the earliest men.

The great object of the Mysteries of Isis, and in general of all the Mysteries, was a great and truly politic one. It was to ameliorate our race, to perfect, its manners and morals, and to restrain society by stronger bonds than those that human laws impose. They were the invention of that ancient science and wisdom which exhausted all its resources to make legislation perfect ; and of that philosophy which has ever sought to secure the happiness of man, by purifying his soul from the passions which can trouble it, and as a necessary consequence introduce social disorder. And that they were the work of genius is evident from their employment of all the sciences, a profound knowledge of the human heart, and the means of subduing it.

It is a still greater mistake to imagine that they were the inventions of charlatanism, and means of deception. They may in the lapse of time have degenerated into imposture and schools of false ideas; but they were not so at the beginning; or else the wisest and best men of antiquity have uttered too most willful falsehoods. In process of time the very allegories of the

Mysteries themselves, Tantalus and its punishments, Minos and the other judges of the dead. came to be misunderstood, and to be false because they were so; while at first they were true, because they were recognized as merely the arbitrary forms in which truths were enveloped.

The object of the Mysteries was to procure for man a real felicity on earth by the means of virtue; and to that end he was taught that his soul was immortal ; and that error, sin, and vice must needs, by an inflexible law, produce their consequences. The rude representations of physical torture in Tantalus was but an image of , the certain, unavoidable, eternal consequences that flow by the law of God's enactment from the sin committed and the vice indulged in. The poets and mystagogues labored to propagate these doctrines of the soul's immortality and the certain punishment of sin and vice, and to accredit them with the people, by teaching them the former in their poems, and the latter in the sanctuaries; and they clothed them with the charms, the one of poetry, and the other of spectacles and magic illusions.

They painted, aided by all the resources of art, the virtuous man's happy life after death, and the horrors of the frightful prisons destined to punish the vicious. In the shades of the sanctuaries, these delights and horrors were exhibited as spectacles, and the Initiates witnessed religious dramas, under the name of initiation and mysteries. Curiosity was excited by secrecy, by the difficulty experienced in obtaining admission, and by the tests to be undergone. The candidate was amused by the variety of the scenery, the pomp of the decorations, the appliances of machinery. Respect was inspired by the gravity and dignity of the actors and the majesty of the ceremonial ; and fear and hope, sadness and delight, were in turns excited.

The Hierophants, men of intellect, and well understanding the disposition of the people and the art of controlling them, used every appliance to attain that object, and give importance and impressiveness to their ceremonies. As they covered those ceremonies with the veil of Secrecy, so they preferred that Night , should cover them with its wings. Obscurity adds to impressiveness, and assists illusion; and they used it to produce an effect upon the astonished Initiate. The ceremonies were conducted in caverns dimly lighted : thick groves were planted around the Temples, to produce that gloom that impresses the mind with a religious awe.

The very word mystery, according to Demetrius Phalereus, was a metaphorical expression that denoted the secret awe which darkness and gloom inspired. The night was almost always the time fixed for their celebration ; and they were ordinarily termed nocturnal ceremonies. Initiations into the Mysteries of Samothrace tookplace at night ; as did those of Isis, of which Apuleius speaks.

Euripides makes Bacchus say, that his Mysteries were celebrated at night, because there is in night something august and imposing. Nothing excites men's curiosity so much as Mystery, concealing things which they desire to know : and nothing so much increases curiosity as obstacles that interpose to prevent them from indulging in the gratification of their desires. Of this the Legislators and Hierophants took advantage, to attract the people to their sanctuaries, and to induce them to seek to obtain lessons from which they would perhaps have turned away with indifference, if they had been pressed upon them. In this spirit of mystery they professed to imitate the Deity who hides Himself from

our senses, and conceals from us the springs by which He moves the Universe. They admitted that they concealed the highest truths under the veil of allegory, the more to excite the curiosity of men, and to urge them to investigation. The secrecy in which they buried their Mysteries, had that end. Those to whom they were confided, bound themselves, by the most fearful oaths, never to reveal them. They were not allowed even to speak of these important secrets with any others than the initiated ; and the penalty of death was pronounced against any one indiscreet enough to reveal them, or found in the Temple without being an Initiate; and any one who had betrayed those secrets, was avoided by all, as excommunicated.

Aristotle was accused of impiety, by the Hierophant Eurymendon, for having sacrificed to the manes of his wife, according to the rite used in the worship of Ceres. He was compelled to flee to Chalcis ; and to purge his memory from this stain, he directed, by his will, the erection of a Statue to that Goddess. Socrates, dying, sacrificed to Esculapius, to exculpate himself from the suspicion of Atheism. A price was set on the head of Diagoras because he had divulged the Secret of the Mysteries. Andocides was accused of the same crime, as was Alcibiades, and both were cited to answer the charge before the inquisition at Athens, where the People were the Judges: Aeschylus the Tragedian was accused of having represented the Mysteries on the stage ; and was acquitted only on proving that he had never been initiated.

Seneca, comparing Philosophy to initiation, says that the most sacred ceremonies could be known to the adepts alone : but that man of their precepts were known even to the Profane. Such was the case with the doctrine of a future life, and a state of rewards and punishments beyond the grave. The ancient legislators clothed this doctrine in the pomp of a mysterious ceremony, in mystic words and magical representations, to impress upon the mind the truths they taught, by the strong influence of such scenic displays upon the senses and imagination.

In the same way they taught the origin of the soul, its fall to the earth past the spheres and through the elements, and its final return to the place of its origin, when, during the continuance of its union with earthly matter, the sacred fire, which formed its essence, had contracted no stains, and its brightness had not been marred by foreign particles, which, denaturalizing it, weighed it down and delayed its return. These metaphysical ideas, with difficulty comprehended by the mass of the Initiates, were represented by figures, by symbols, and by allegorical analogies; no idea being so abstract that men do not seek to give it expression by, and translate it into, sensible images.

The attraction of Secrecy was enhanced by the difficulty of obtaining admission. Obstacles and suspense redoubled curiosity. Those who aspired to the initiation of the Sun and in the Mysteries of Mathias in Persia, underwent many trials. They commenced by easy tests and arrived by degrees at those that were most cruel, in which the life of the candidate was often endangered. Gregory Nazianzen terms them tortures and mystic punishments. No one could be initiated, says Suidas, until after he has proven, by the most terrible trials, that he possesses a virtuous soul, exempt from the sway of every passion, and at it were impassible. There were twelve principal tests; and some make the number larger.

The trials of the Eleusinian initiations were not so terrible ; but they were

severe ; and the suspense, above all in which the aspirant was kept for several years [the memory of which is retained in Masonry by the ages of those of the different Degrees], or the interval between admission to the inferior and initiation in the great Mysteries, was a species of torture to the curiosity which it was desired to excite. Thus the Egyptian Priests tried Pythagoras before admitting him to know the secrets of the sacred science. He succeeded, by his incredible patience and the courage with which he surmounted all obstacles, in obtaining admission to their society and receiving their lessons. Among the Jews, the Essenes admitted none among them, until they had passed the tests or several Degrees.

By initiation, those who before were fellow-citizens only, became brothers, connected by a closer bond than before, by means. of a religious fraternity, which, bringing men nearer together, united them more strongly : and the weak and the poor could more readily appeal for assistance to the powerful and the wealthy, with whom religious association gave them a closer fellowship.

The Initiate was regarded as the favorite of the Gods. For him alone Heaven opened its treasures. Fortunate during life, he could, by virtue and the favor of Heaven, promise himself after death an eternal felicity.

The Priests of the Island of Samothrace promised favorable winds and prosperous voyages to those who were initiated. It was promised them that the CABIRI, and Castor and Pollux, the Dioscuri, should appear to them when the storm raged, and give them calms and smooth seas: and the Scholiast of Aristophanes says that those initiated in the Mysteries there were just men, who were privileged to escape from great evils and tempests.

The Initiate in the Mysteries of Orpheus, after he was purified, was considered as released from the empire of evil, and transferred to a condition of life which gave him the happiest hopes. "I have emerged from evils"? he was made to say, "and have attained good." Those initiated in the Mysteries of Eleusis believed that the Sun blazed with a pure splendor for them alone. And, as we see in the case of Pericles, they flattered themselves that Ceres and Proserpine inspired them and gave them wisdom and counsel.

Initiation dissipated errors and banished misfortune and after having filled the heart of man with joy during life, it gave him the most blissful hopes at the moment of death. We owe it to the Goddesses of Eleusis, says Socrates, that we do not lead the wild life of the earliest men : and to them are due the flattering hopes which initiation gives us for the moment of death and for all eternity. The benefit which we reap from these august ceremonies, says Aristides, is not only present joy, a deliverance and enfranchisement from the old ills ; but also the sweet hope which we have in` death of passing to a more fortunate state. And Theon says that participation of the Mysteries is the finest of all things, and the source of the greatest blessings. The happiness promised there was not limited to this mortal life ; but it extended beyond the grave. There a new life was to commence, during which the Initiate was to enjoy a bliss without alloy and without limit. The Corybantes promised eternal life to the Initiates of the Mysteries of Cybele and Atys.

Apuleius represents Lucius, while still in the form of an ass, as addressing his prayers to Isis, whom he speaks of as the same as Ceres, Venus, Diana, and Proserpine, and as illuminating the walls of many cities simultaneously with her feminine lustre, and substituting her quivering light for the bright rays of the Sun. She appears to him in his vision as a beautiful female, "over whose

divine neck her long thick hair hung in graceful ringlets" Addressing him, she says, "The parent of Universal nature attends thy call. The mistress of the Elements, initiative germ of generations, Supreme of Deities, Queen of departed spirits, first inhabitant of Heaven, and uniform type of all the Gods and Goddesses, propitiated by thy prayers, is with thee. She governs with her nod the luminous heights of the firmament, the salubrious breezes of the ocean; the silent deplorable depths of the shades below ; one Sole Divintiy under mazy forms, worshipped by the different nations of the Earth under many titles, and with various a religious rites."

Directing him how to proceed, at her festival, to re-obtain his human shape, she says : "Throughout the entire course of the remainder of thy life, until the very last breath has vanished from thy lips, thou art devoted to my service Under my protection will thy life be happy and glorious: and when, thy. days being spent, thou shall descend to the shades below, and inhabit the Elysian fields, there also, even in the subterranean hemisphere, shall thou pay frequent worship fo me, thy propitious patron : and yet further : if through sedulous obedience, religious devotion to my ministry, and inviolable chastity, thou shall prove thyself a worthy object of divine favor, then shall thou fell the influence of the power that I alone possess. The number of thy days shall be prolonged beyond the ordinary decrees of fate." In the procession of the festival, Lucius saw the image of the Goddess, on either side of which were female attendants, that, "with ivory combs in their hands, made believe, by the motion of their arms and the divesting of their fingers, to comb and ornament the Goddess' royal hair." Afterward, clad in linen robes, came the initiated, "The hair of the women was moistened by perfume, and enveloped in a transparent covering; but the men, terrestrial stars, as it were, of the great religion, were thoroughly shaven, and their bald heads shone exceedingly." Afterward came the Priests, in robes of white linen. The first bore a lamp in the form of a boat, emitting flame from an orifice in the middle : the second, a small altar : the third, a golden palmtree : and the fourth displayed the figure of a left hand, the palm open and expanded, "representing thereby a symbol of equity and fair-dealing, of which the left hand, as slower than the right hand, and more void of skill and craft, is therefore an appropriate emblem."

After Lucius had, by the grace of Isis, recovered his human form, the Priest said to him, "Calamity hath no hold on those whom our Goddess hath chosen for her service, and whom her majesty hath vindicated." And the people declared that he was fortunate to be "thus after a manner born again, and at once betrothed to the service of the Holy Ministry."

When he urged the Chief Priest to initiate him, he was answered that there was not "a single one among the initiated, of a mind so degraded, or so bent on his own destruction, as, without receiving a special command from Isis, to dare to undertake her ministry rashly and sacrilegiously, and thereby commit an act certain to bring upon himself a dreadful injury." "For" continued the Chief Priest, "the gates of the shades below, and the care of our life being in the hands of the Goddess,-the ceremony of initiation into the Mysteries is, as it were, to suffer death, with the precarious chance of resuscitation. Wherefore the Goddess, in the wisdom of her divinity, hath been accustomed to select as persons to whom the secrets of her religion can with propriety be entrusted, those who, standing as it were on the utmost limit of the course of life they

have completed, may through her Providence be in a manner born again, and commence the career of a new existence." When he was finally to be initiated, he was conducted to the nearest baths, and after having bathed, the Priest first solicited forgiveness of the Gods, and then sprinkled him all over with the clearest and purest water, and conducted him back to the Temple; "where," says Apuleius, "after giving me some instruction, that mortal tongue is not permitted to reveal, he bade me for the succeeding ten days restrain my appetite, eat no animal food, and drink no wine."

These ten days elapsed, the Priest led him into the inmost recesses of the Sanctuary. "And here, studious reader," he continues "peradventure thou wilt be sufficiently anxious to know all that was said and done, which, were it lawful to divulge, I would tell thee; and, wert thou permitted to hear, thou shouldst know. Nevertheless, although the disclosure would affix the penalty of rash curiosity to my tongue as well as thy ears, yet will I, for fear thou shouldst be too long tormented with religious longing, and suffer the pain of protracted suspense, tell the truth notwithstanding. Listen then to what I shall relate. I approached the abode of death; with my foot I pressed the threshold of Proserpine's Palace. I was transported through the elements, and conducted back again. At midnight I saw the bright light of the sun shining. I stood in the presence of the Gods, the Gods of Heaven and of the Shades below; ay, stood clear and worshipped. And now have I told thee such things that, hearing, thou necessarily canst not understand; and being beyond the comprehension of the Profane, I can enunciate without committing a crime." After night had passed, and the morning had dawned, the usual ceremonies were at an end. Then he was consecrated by twelve stoles being put upon him, clothed, crowned with palmleaves, and exhibited to the people. The remainder of that day was celebrated as his birthday and passed in festivities; and on the third day afterward, the same religious ceremonies were repeated, including a religious breakfast, "followed by a final consummation of ceremonies."

A year afterward, he was warned to prepare for initiation into the Mysteries of "the Great God, Supreme Parent of all the other Gods, the invincible Osiris." "For," says Apuleius, "although there is a strict connection between the religions of both Deities, AND EVEN THE ESSENCE OF BOTH DIVINITIES IS IDENTICAL, the ceremonies of the respective initiations are considerably different."

Compare with this hint the following language of the prayer of Lucius, addressed to Isis; and we may judge what doctrines were taught in the Mysteries, in regard to the Deity: "O Holy and Perpetual Preserver of the Human Race! ever ready to cherish mortals by Thy munificence, and to afford Thy sweet maternal affection to the wretched under misfortune; Whose bounty is never at rest, neither by day nor by night, nor throughout the very minutest particle of duration; Thou who stretchest forth Thy health-bearing right hand over the land and over the sea for the protection of mankind, to disperse the storms of life, to unravel the inextricable entanglement of the web of fate, to mitigate the tempests of fortune, and restrain the malignant influences of the stars, the Gods in Heaven adore Thee, the Gods in the shades below do Thee homage, the stars obey Thee, the Divinities rejoice in Thee, the elements and the revolving seasons serve Thee! At Thy nod the Winds breathe, clouds gather, seeds grow, buds germinate; in obedience to Thee the Earth revolves AND THE SUN GIVES US LIGHT. IT IS THOU WHO GOVERNEST THE UNIVERSE AND TREADEST

TARTARUS UNDER THY FEET."

Then he was initiated into the nocturnal Mysteries of Osiris and Serapis: and afterward into those of Ceres at Rome: but of the ceremonies in these initiations, Apuleius says nothing. Under the Archonship of Euclid, bastards and slaves were excluded from initiation ; and the same exclusion obtained against the Materialists or Epicureans who denied Providence and consequently the utility of initiation. By a natural progress, it came at length to be considered that the gates of Elysium would open only for the Initiates, whose souls had been purified and regenerated in the sanctuaries. But it was never held, on the other hand, that initiation alone sufficed. We learn from Plato, that it was also necessary for the soul to be purified from every stain: and that the purification necessary was such as gave virtue, truth, wisdom, strength, justice, and temperance.

Entrance to the Temples was forbidden to all who had committed homicide, even if it were involuntary. So it is stated by both Isocrates and Theon. Magicians and Charlatans who made trickery a trade, and impostors pretending to be possessed by evil spirits, were excluded from the sanctuaries. Every impious person and criminal was rejected ; and Lampridius states that before the celebration of the Mysteries, public notice was given, that none need apply to enter but those against whom their consciences uttered no reproach, and who were certain of their own innocence.

It was required of the Initiate that his heart and hands should be free from any stain. Porphyry says that man's soul, at death, should be enfranchised from all the passions, from hate, envy, and the others; and, in a word, be as pure as it is required to be in the Mysteries. Of course it is not surprising that parricides and perjury, and others who had committed crimes against God or man, could not be admitted.

In the Mysteries of Mithras, a lecture was repeated to the Initiate on the subject of Justice. And the great moral. Lesson of the Mysteries, to which all their mystic ceremonial tended, expressed in a single line by Virgil, was to practice Justice and revere the Deity, -thus recalling men to justice, by connecting it with the justice of the Gods, who require it and punish its infraction. The Initiate could aspire to the favors of the Gods, only because and while he respected the rights of society and those of humanity. "The sun," says the chorus of Initiates in Aristophanes, "burns with a pure light for us alone, who, admitted to the' Mysteries, observe the laws of piety in our intercourse with strangers and our fellow-citizens." The rewards of initiation were attached to the practice of the, social virtues. It was not enough to be initiated merely. It was necessary to be faithful to the laws of initiation, which imposed on men duties in regard to their kind. Bacchus allowed none to participate in his Mysteries, but men who performed to the rules of piety and justice. Sensibility, above all, and compassion for the misfortunes of others, were precious virtues, which initiation strove to encourage. "Nature," says Juvenal "has created us compassionate, since it has endowed us with tears. Sensibility is the most admirable of our senses. What man is truly worthy of the torch of the Mysteries; who such as the Priest of Ceres requires him to be, if he regards the misfortunes of others as wholly foreign to himself?"

All who had not used their endeavors to defeat a conspiracy, and those who had on the contrary fomented one; those citizens who had betrayed

their country, who had surrendered an advantageous post or place, or the vessels of the State, to the enemy; all who had supplied the enemy with money; and in general, all who had come short of their duties as honest men and good citizens., were excluded from the Mysteries of Eleusis. To be admitted there, one must have lived equitably, and with sufficient good fortune not to be regarded as hated by the Gods.

Thus the Society of the Initiates was, in its principle, and according to the true purpose of its institution, a society of virtuous men, who labored to free their souls from the tyranny of the passions, and to develop the germ of all the social virtues, And this was the meaning of the idea, afterward misunderstood, that entry into Elysium was only allowed to the Initiates : because entrance to the sanctuaries was allowed to the virtuous only, and Elysium was created for virtuous souls alone.

The precise nature and details of the doctrines as to a future life, and rewards and punishments there, developed in the Mysteries, is in a measure uncertain. Little direct information in regard to it has come down to us. No doubt, in the ceremonies, there was a scenic representation of Tantalus and the judgment of the dead, resembling that which we find in Virgil : but there is as little doubt that these representations were explained to be allegorical. It is not our purpose here to repeat the descriptions given. We are only concerned with the great fact that the Mysteries taught the doctrine of the soul's immortality, and that, in some shape, suffering, pain, remorse, and agony, ever follow sin as its consequences.

Human ceremonies are indeed but imperfect symbols; and the alternate baptisms in fire and in water intended to purify us into immortality, are ever in, this world interrupted at the moment of their anticipated completion. Life its a mirror which reflects only to deceive, a tissue perpetually. Interrupted and broken, an urn forever fed, yet never full.

All initiation is but introductory to the great change of death. Baptism, anointing, embalming, obsequies by burial or fire, are preparatory symbols, like the initiation of Hercules before descending to the Shades, pointing out the mental change which ought to precede the renewal of existence. Death is the true initiation, to which sleep is the introductory or minor mystery. It is the final rite which united the Egyptian with his God, and which opens the same promise to all who are duly prepared for it.

The body was deemed a prison for the soul; but the latter was not condemned to eternal banishment and imprisonment. The Father of the Worlds permits its chains to be broken, and has provided in the course of Nature the means of its escape. It was a doctrine of immemorial antiquity, shared alike by Egyptians, Pythagoreans, the Orphici, and by that characteristic Bacchus Sage, "the Preceptor of the Soul," Silence, that death is far better than life; that the real death belongs to those who on earth are immersed in the Lethe of its passions and fascinations, and that the true life commences only when the soul is emancipated for its return.

And in this sense, as presiding over life and death, Dionysus is in the highest sense the LIBERATOR : Since, like Osiris, he frees the soul, and guides it in its migrations beyond the grave, preserving it from the risk of again falling under the slavery of matter or of some inferior animal form, the purgatory of Metempsychosis ; and exalting and perfecting its nature through the purifying discipline of his Mysteries. "The great consummation of all

philosophy," said Socrates, professedly quoting from traditional and mystic sources, "is Death: He who pursues philosophy aright, is studying how to die." All soul is part of the Universal Soul, whose totality is Dionysus; and it is therefore he who, as Spirit of Spirits, leads back the vagrant spirit to its home, and accompanies it through the purifying processes, both real and symbolical, of its earthly thansit. He is therefore emphatically the Mystic or Hierophant, the great Spiritual Mediator of Greek religion.

The human soul is itself demonios a God withers the mind, capable through its own power of rivaling the canonization of the Hero, of making itself immortal by the practice of the good, and the contemplation of the beautiful and true. The removal to the Happy Islands could only be understood mythically; everything earthly must die; Man, like OEdipus, is wounded from his birth, his realm elysium can exist only beyond the grave. Dionysus died and descended to the shades. His passion was the great Secret of the Mysteries ; as Death is the Grand Mystery of existence. His death, typical of Nature's Death, or of her periodical decay and restoration, eras one of the many symbols of the palingenesia or second birth of man.

Man descended from the elemental Forces or Titans [Elohim], who fed on the body of the Pantheistic Deity creating the Universe by self-sacrifice, commemorates in sacramental observance this mysterious passion ; and while partaking of the raw flesh of the victim, seems to be invigorated by a fresh draught from the fountain of unversal life, to receive a new pledge of regenerated existence. Death is the inseparable antecedent of life; the seed lies in order to produce the plant, and earth is shelf is rent asunder and dies at the birth of Dionusos. Hence the significance of the phallus, or of its inoffensive substitute, the obelisk, rising as an emblem of resurrection by the tomb of buried Deity at Lerna or it Sais.

Dionysus-Orpheus descended to the Shades to recover the lost Virgin of the Zodiac, to bring back his mother to the sky as Thyone; or what has the same meaning, to consummate his eventful marriage with Persephone, thereby securing, like the nuptials of his father with Semele or Danae, the perpetuity of Nature. His under-earth office is the depression of the year, the wintry aspect in the alternations of bull and serpent, whose united` series makes up the continuity of Time, and in whirls, physically speaking, the stash and dark are ever the parents of the beautiful and bright.

the Mysteries : the human sufferer was consoled by witnessing the severer trials of the Gods; and the vicissitudes of life and death, expressed by apposite symbols, such as the sacrifice or submission of the Bull, the extinction and re-illumination of the torch, excited corresponding emotions of alternate grief and joy, that play of passion which was present at the origin of Nature, and which accompanies all her changes.

The greater Eleusinae were celebrated in the month Boedromion, when the seed was buried in the ground, and when the year, verging to its decline, disposes the mind to serious reflection. The first days of the ceremonial were passed in sorrow and anxious silence, in fasting and expiatory or lustral offices. On a sudden, the scene was changed : sorrow and lamentation were discarded, the glad name of Bacchus passed from mouth to mouth, the image of the God, crowned with myrtle and bearing a lighted torch, was borne in ,joyful procession from the Ceramicus to Eleusis, where, during thee ensuing night, the initiation was completed by an imposing revelation. The first scene was in the paonaos, or

outer court of the sacred enclosure, where amidst utter darkness, or while the meditating God, the star illuminating the Nocturnal Mystery, alone carried an unextinguished torch, the candidates were overawed with terrific sounds and noises, while they painfully groped their way, as in the gloomy cavern of the soul's sub lunar migration ; a scene justly compared to the passage of the Valley of the Shadow of Death. For by the immutable law exemplified in the trials of Psyche, man must pass through the terrors of the under-world, before he can reach the height of Heaven. At length the gates of the adytum were thrown open, a supernatural light streamed from the illuminated statue 395 of the Goddess, and enchanting sights and sounds, mingled with songs and dances, exalted the communicant to a rapture of supreme felicity, realizing, as far as sensuous imagery could depict, the anticipated reunion with the Gods. In the dearth of direct evidence as to the detail of the ceremonies enacted, or of the meanings connected with them, their tendency must be inferred from the characteristics of the contemplated deities with their accessory symbols and mythi, or from direct testimony as to the value of the Mysteries generally. The ordinary phenomena of vegetation, the death of the seed in giving birth to the plant, connecting the sublimest hopes with the plainest occurrences, was the simple yet beautiful formula assumed by the great mystery in almost all religions, from the Zend-Avesta to the Gospel. As Proserpine, the divine power is as the seed decaying and destroyed; as Artemis, she is the principle of its destruction ; but Artemis Proserpine is also Core Soteria, the Saviour, who leads the Spirits of Hercules and Hyacinthus to Heaven. Many other emblems were employed in the Mysteries,-as the dove, the myrtle-wreath, and others, all significant of life rising. out of death, and of the equivocal condition of dying yet immortal man.

The horrors and punishments of Tantalus, as described in the *Phaedo* and the *Aeneid*, with a11 the ceremonies of the judgments of Minos, Eacus, and Rhadamanthus, were represented, sometimes more and sometimes less fully, in the Mysteries; in order to impress upon the minds of the Initiates this great lesson,-that we should be ever prepared to appear before the Supreme Judge, with a heart pure and spotless ; as Socrates teaches in the *Gorgias*. For the soul stained with crimes, he says, to descend to the Shades, is the bitterest ill. To adhere to Justice and Wisdom, Plato holds, is our duty, that we may some day take that lofty road that leads toward the heavens, and avoid most of . the evils to which the soul is exposed in its subterranean journey of a thousand years. And so in the *Phaedo*, Socrates teaches that we should seek here below to free our soul of its passions, in order to be ready to enter our appearance, whenever Destiny summons us to the Shades.

Thus the Mysteries inculcated a great moral truth, veiled with a fable of huge proportions and the appliances of an impressive spectacle, to ,which, exhibited in the sanctuaries art and natural magic lent all they had that was imposing. They sought to strengthen men against the horrors of death and the fearful idea of utter annihilation. Death, says the author of the dialogue, entitled *Axiochus*, included in the works of Plato, is but a passage to a happier state; but one must have lived well, to attain that most fortunate result. So that the doctrine of the immortality of the soul was consoling to the virtuous and religious man alone; while to all others it came with menaces and despair, surrounding them with" terrors and alarms that disturbed their repose during

all their life.

For the material horrors of Tantalus, allegorical to the Initiate, were real to the mass of the Profane ; nor in latter times, did, perhaps many Initiates read rightly the allegory. The triple-walled prison, which the condemned soul first met, round which swelled and surged the fiery waves of Phlegethon, wherein rolled roaring, huge, blazing rocks ; the great gate with columns of adamant, which none save the Gods could crush; Tisiphone, their warder, with her bloody robes ; the lash resounding on the mangled bodies of the miserable unfortunates, their plaintive groans, mingled in horrid 'harmony with the clashing of their chains; the Furies, lashing the guilty with their snakes; the awful abyss where Hydra howls with its hundred heads, greedy to devour; Tityus, prostrate, and his entrails fed upon by the cruel vulture; Sisyphus, ever rolling his rock; Ixion on his wheel; Tantalus tortured by eternal thirst and hunger, in the midst of water and with delicious fruits touching his head ; the daughters, of Danaus at their eternal, fruitless task ; beasts biting and venomous reptiles stinging ; and devouring flame eternally consuming bodies ever renewed in endless agony; all these sternly impressed upon the people the terrible consequences of sin and vice, and urged them to pursue the paths of honesty and virtue.

And if , in the ceremonies of the Mysteries, these material horrors were explained to the Initiates as mere symbols of the unimaginable torture, remorse, and agony that would rend the immaterial soul and rack the immortal spirit, they were feeble and insufficient in the same mode and measure only, as all material images and symbols fall short of that which is beyond the cognizance of our senses : and the grave Hierophant, the imagery, the paintings, the dramatic horrors, the funeral sacrifices, the august mysteries, the solemn silence of the sanctuaries, were none the less impressive, because they were known to be but symbols, that with material shows and images made the imagination to be the teacher of the intellect.

expiation; and the tests of water, air, and fire were represented ; by means of which, during the march of many years, the soul could be purified, and rise toward the ethereal regions ; that ascent being more or less tedious and laborious, according as each soul was more or less clogged by the gross impediments of its sins and vices. Herein was shadowed forth, (how distinctly taught the Initiates we know not), the doctrine that pain and sorrow, misfortune and remorse, are the inevitable consequences that flow from sin and vice, as effect flows from cause; that by each sin and every act of vice the soul drops back and loses ground in its advance toward perfection : and that the ground so, lost is and will be in reality never so recovered as that the sin shall be as if it never had been committed; but that throughout all the eternity of its existence', each soul shall be conscious that every act of vice or baseness it did on earth has made the distance greater between itself and ultimate perfection.

We see this truth glimmering in the doctrine, taught in the Mysteries, that though slight and ordinary offences could be expiated by penances, repentance, acts of beneficence, and prayers, grave crimes were mortal sins, beyond the reach of all such remedies. Eleusis closed her gates against Nero: and the Pagan Priests told Constantine that among all their modes of expiation there was none so potent as could wash from his soul the dark spots left by the murder of his wife, and his multiplied perjuries and assassinations.

The object of the ancient initiations being to ameliorate mankind and to perfect the intellectual part of man, the nature of the human soul, its origin, its destination, its relations to the body and to universal nature, all formed part of the mystic science; and to them in part the lessons given to the Initiate were directed. For it was believed that initiation tended to his perfection, and to preventing the divine part within him, overloaded with matter gross and earthy, from being plunged into gloom, and impeded in its return to the Deity. The soul, with them, was not a mere conception or abstraction ; but a reality including in itself life and thought; or, rather, of whose essence it was to live and think. It was material ; but not brute, inert, inactive, lifeless, motionless, formless, lightless matter. -It was held to be active, reasoning, thinking; its natural home in the highest regions of the Universe, whence it descended to illuminate, give form and movement to, vivify, animate, and carry with itself the baser matter; and whither it unceasingly tends to reascend, when and as soon as it can free itself from its connection with that matter. From that substance, divine, infinitely delicate and active, essentially luminous, the souls of men were formed, and by it alone, uniting with and organizing their bodies, men lived.

This was the doctrine of Pythagoras, who learned it when he received the Egyptian Mysteries : and it was the doctrine of all who, by means of the ceremonial of initiation, thought to purify the soul. Virgil makes the spirit of Anchises teach it to Aeneas: and all the expiations and lustrations used in the Mysteries were but symbols of those intellectual duties by which the soul was to be purged of its vice-spots and stains, and freed of the encumbrance of its earthly prison, so that it might rise unimpeded to the source from which it came.

Hence sprung the doctrine of the transmigration of souls; which Pythagoras taught as an allegory, and those who came after him received literally. Plato, like him, drew his doctrines from the East and the Mysteries, and undertook to translate the language of the symbols used there, into that of Philosophy ; and to prove by argument and philosophical deduction, what, felt by the consciousness, the Mysteries taught by Symbols as an indisputable fact,-the immortality of the soul. Cicero did the same ; and followed the Mysteries in teaching that the Gods were but mortal men, who for their great virtues and signal services had deserved that their souls should, after death, be raised to that lofty rank.

It being taught in the Mysteries, either by way of allegory, the meaning of which was not made known except to a select few, or, perhaps only at a later day, as an actual reality, that the souls of the vicious dead passed into the bodies of those animals to whose nature their vices had most affinity, it was also taught that the soul could avoid these transmigrations, often successive and numerous, by the practice of virtue, which would acquit it of guilt, free it from the circle of successive generations, and restore it at once to its source. Hence nothing was so ardently prayed for by the Initiates, says Proclus, as this happy fortune, which, delivering them from the empire of Evil, would restore them to their true life, and conduct them to the place of final rest. To this doctrine probably referred those figures of animals and monsters which were exhibited to the Initiate, before allowing him to see the sacred light for which he sighed., Plato says, that souls will not reach the term of their exile, until the revolutions of the world have restored them to their

primitive condition, and purified them from the stains which they have contracted by the contagion of fire, earth, and air. And he held that they could not be allowed to enter Heaven, until they had distinguished themselves by the practice of virtue in some one of three several bodies. The Manicheans allowed five: Pindar, the same number as Plato; as did the Jews. And Cicero says, that the ancient soothsayers, and the interpolators of the will of the Gods, in their religious ceremonies and initiations, taught that we expiate here below the crimes committed in a prior life ; and for that are born. It was taught in these Mysteries, that the soul passes' through several states, and that the pains and sorrows of this life are an expiation of prior faults. This doctrine of transmigration of souls obtained, as Porphyry informs us, among the Persians and Magi. It was held in the East and the West, and that from the remotest antiquity. Herodotus found, it among the Egyptians, who made the term of the circle of migrations from one human body, through animals, fishes, and birds, to another human body, ' three thousand years. Empedocles even held that souls went into plants Of these, the laurel was the noblest, as of animals the lion; both being consecrated to the Sun, to which, it was held in the Orient, virtuous souls were to return. The Curds, the Chinese, the Cabbalists, all held the same doctrine. So Origin held, and the Bishop Synesius, the latter of whom had been initiated, and who thus prayed to God : "O Father, grant that my soul, reunited to the light, may not be plunged again into the defilements of earth," So the Gnostics held; and even the Disciples of Christ inquired if the man who was born blind, was not so punished for some sin that he had committed before his birth.

Virgil, in the celebrated allegory in which he develops the doctrines taught in the Mysteries, enunciated the doctrine, held by" most of the ancient philosophers, of the pre-existence of `souls, in the eternal fire from which they emanate; that fire which animates the stars, and circulates in every part of Nature: and the purifications of the soul, by fire, water, and air, of which he speaks, and which three modes were employed in the Mysteries of Bacchus, were symbols of the passage of the soul into different bodies.

The relations of the human soul with the rest of nature were a chief object of the science of the Mysteries. The man was there brought face to face with entire nature, The world, and the spherical envelope that surrounds it, were represented by a mystic egg, by the side of the image of the Sun-God whose Mysteries were celebrated. The famous Orphic egg was consecrated to Bacchus in his Mysteries. It was, says Plutarch, an. image of the Universe, which, engenders everything, and contains everything in its bosom."`Consult," says Macrobius, "the Initiates of the? Mysteries of Bacchus, who honor with special veneration the sacred egg." The rounded and almost spherical form of its shell, he says, which encloses it on every side, and confines within itself the principles of life, is a symbolic image of the world ; and the world is the universal principle of all things.

This symbol was borrowed from the Egyptians, who also consecrated the egg to Osiris, germ of Light, himself born, sans Diodorus, from that famous egg. In Thebes, in Upper Egypt, he was represented as emitting it from his mouth, and causing to issue from it the first principle of heat and light, or the Fire-God, Vulcan, or Phtha. We find this egg even in Japan, between the horns of the famous Mithriac Bull,- whose attributes Osiris, Apis, and Bacchus all borrowed.

Orpheus, author of the Grecian Mysteries, which he carried from Egypt to Greece, consecrated this symbol : and taught that matter, untreated and informers, existed from all eternity, unorganized, as chaos ; containing in itself the Principles of all Existences confused and intermingled, light with darkness, the dry with the humid, heat with cold; from which, it after long ages :eking the shape of an immense egg, issued the purest matter, or First substance, and the residue was divided into the four elements, From which proceeded heaven and earth and all things else. This Grand Cosmogonic idea he taught in the Mysteries; and thus the Hierophant explained the meaning of the mystic egg, seen by the initiates in the Sanctuary.

Thus entire Nature, in her primitive organization, was presented 401 to him whom it was wished to instruct in her secrets and initiate in her mysteries ; and Clement of Alexandria might well say that initiation was a real physiology.

So Phanes, the Light-God, in the Mysteries of the New Orphics, emerged from the egg of chaos: and the Persians had the great egg of Ormuzd. And Sanchoniathon tells us that in the Phoenician theology, the matter of chaos took the form of an egg; and he adds: "Such ,are the lessons which the Son of Thabion~ first Hierophant of the Phoenicians,. turned into allegories, in which physics and astronomy intermingled, and which he taught to the other Hierophants, whose duty it was to preside at orgies and initiations ; and who, seeking to excite the astonishment and admiration of mortals, faithfully transmitted these things to their successors and the Initiates."

In the Mysteries was also taught the division of the Universal Cause into an Active and a Passive cause; of which two, Osiris and Isis,-the heavens and the earth were symbols. These two .First Causes, into which it was held that the great Universal First Cause at the beginning of things divided itself, were the two great Divinities, whose worship was, according to Varro, inculcated upon the Initiates at Samothrace. "As is taught," he says, "in the initiation into the Mysteries at Samothrace, Heaven and Earth are regarded as the two first Divinities. They are the potent Gods worshipped in that Island, and whose narr4es are consecrated in the books of our Augurs. One of them is male and the other female; and they bear the same relation to each other as the soul does to the body, humidity to dryness." The Curates, in Crete, had built an altar to Heaven and to Earth; whose Mysteries they celebrated at Gnosus, in a cypress grove.

These two Divinities, the Active and Passive Principles of the Universe, were commonly symbolized by the generative parts of man and woman ; to which, in remote ayes, no idea of indecency was attached ; the Phallus and Cteis, emblems of generation and production, and which, as such, appeared in the Mysteries. The Indian Lingam was the union of both, as were the boat and mast and the point within a circle: all of which expressed the same philosophical idea as to the Union of the two great Causes of Nature, which concur, one actively and the other passively, in the generation of all beings : which were symbolized by what we now term Gemini, the Twos, at that remote period when the Sun was in that Sign at the Vernal Equinox, and when they were Male and Female; and of which the Phallus was perhaps taken from the generative organ of the Bull, when about twenty-five hundred years before our era he opened that equinox, and became to the Ancient World the symbol of the creative

and generative Power.

The Initiates at Eleusis, commenced, Process says, by invoking the two great causes of nature, the Heavens and the Earth, on which in succession they fixed their eyes, addressing to each a prayer. And they deemed it their duty to do so, he adds, because they saw in them the Father and Mother of all generations. The concourse of these two agents of the Universe was termed in theological language a marriage. Tertullian, accusing the Valentinians of having borrowed these symbols from the Mysteries of Eleusis, yet admits that in those Mysteries they were explained in a manner consistent with decency, as representing the powers of nature. He was too little of a philosopher to comprehend the sublime esoteric meaning of these emblems, which will, if you advance, in other Degrees be unfolded to you.

` The Christian Fathers contented themselves with reviling and ridiculing the use of these emblems. But as they in the earlier times created no indecent ideas, and were worn alike by the most innocent youths and virtuous women, it will be far wiser for us to seek to penetrate their meaning. Not only the Egyptians, says Diodorus Sinuous, but every other people that consecrate this symbol (the Phallus), deem that they thereby do honor to the Active ,Force of the universal generation of all living things. For the same reason, as we learn from the geographer Ptolemy, it was revered among the Assyrians and Persians. Proclus remarks that , in the distribution of the Zodiac among the twelve great Divinities, by ancient astrology, six signs were assigned to the male and six to the female principle.

There is another division of nature, which has in all ages struck all men, and which was not forgotten in the Mysteries; that of Light and Darkness, Day and Night, Good and Evil ; which mingle with, and clash against, and pursue or are pursued by each other throughout the Universe. The Great Symbolic Egg distinctly reminded the Initiates of this great division of the world.

Plutarch, treating of the dogma of a Providence, and of that of the two principles of Light and Darkness, which he regarded as the basis of the Ancient Theology, of the Orgies and the Mysteries, as well among the Greeks as the Barbarians,-a doctrine whose origin, according to him, is lost in the night of time,-cites, in support of his opinion, the famous Mystic Egg of the disciples of Zoroaster and the Initiates in the Mysteries of Mithras.

To the Initiates in the Mysteries of Eleusis was exhibited the spectacle of these two principles, in the successive scenes of Darkness and Light which passed before their eyes. To the profoundest darkness, accompanied with illusions and horrid phantoms, succeeded the most brilliant light, whose splendor blazed round the statue of the Goddess. The candidate, says Dion Chrysostomus, passed into a 'mysterious temple, of astonishing magnitude and beauty, where were exhibited to him many mystic scenes; where his ears were stunned with many voices ; and where Darkness and Light successively passed before him. And Themistius in like manner describes the Initiate, when about to enter into that part of the sanctuary tenanted by the Goddess, as filled with fear and religious awe, wavering, uncertain in what direction to advance through the profound darkness that envelopes him. But when the Hierophant has opened the entrance to the inmost sanctuary, and removed the robe that hides the Goddess, he exhibits her to the Initiate, resplendent with divine light. The thick `shadow and gloomy atmosphere which had enthroned the candidate vanish ; he is filled with a vivid and glowing enthusiasm, that lifts his soul

out of the profound dejection in which it was , plunged ; and the purest light succeeds to the thickest darkness.

In a fragment of the same writer, preserved by Stobaeus, we learn that the Initiate, up to the moment when his initiation is to be consummated, is alarmed by every kind of sight: that astonishment and terror take his soul captive; he trembles; cold sweat flows from his body; until the moment when the Light is shown him, - a most astounding Light, - the brilliant scene of Elysium, where he sees charming meadows overarched by a clear sky, and festivals celebrated by dances ; where he hears harmonious voices, and the majestic chants of the Hierophants; and views the sacred spectacles. Then, absolutely free, and enfranchised from the dominion of all ills, he mingles with the crowd of Initiates, and, crowned with flowers, celebrates with them the holy orgies, ' in the brilliant realms of ether, and the dwelling-place of Ormuzd.

In the Mysteries of Isis, the candidate first passed through the dark valley of the shadow of death; then into a place representing the elements or sublunary world, where the two principles clash and contend ; and was finally admitted to a luminous region, where the sun, with his most brilliant light, put to rout the shades of night. Then he himself put on the costume of the Sun-God, or the Visible Source of Ethereal Light, in whose Mysteries he was initiated ; and passed from the empire of darkness to that of light. After having set his feet on the threshold of the palace of Pluto, he ascended to the Empyrean, to the bosom of the Eternal Principle of Light of the Universe, from which all souls and intelligences emanate.

Plutarch admits that this theory of two Principles was the basis of all the Mysteries, and consecrated in the religious ceremonies and Mysteries of Greece. Osiris and Typhon, Ormuzd and Ahriman, Bacchus and the Titans and Giants, all represented these principles. Phanes, the luminous God that issued from the Sacred Egg, and Night, bore the scepters in the Mysteries of the New Bacchus. Night and Day were two of the eight Gods adored in the Mysteries of Osiris. The sojourn of Proserpine and also of Adonis, during six months of each year in the upper world, abode of light, and six months in the lower or abode of darkness, allegorically represented the same division of the Universe.

The connection of the different initiations with the Equinoxes which separate the Empire of the Nights from that of the Days, and fix the moment when one of these principles begins to prevail over the other, shows that the Mysteries referred to the continual contest between the two principles of light and darkness, each alternately victor and vanquished. The very object proposed by them shows that their basis was the theory of the two principles and their relations with the soul. "We celebrate the august Mysteries of Ceres and Proserpine," says the Emperor Julian, "at the Autumnal Equinox, to obtain of the Gods that the soul may not experience the malignant action of the Power, of Darkness that is then about to have sway and rule in Nature." Sallust the Philosopher makes almost the same remark as to the relations of the soul with the periodical march of light and darkness, during an annual revolution ; and assures us that the mysterious festivals of Greece related to the same. And in all the explanations given by Macrobius of the Sacred Fables in regard to the sun, adored under the names of Osiris, Horus, Adonis, Atys, Bacchus, etc.. we invariably see that they refer to the theory of the two Principles, Light and Darkness, and the triumphs gained by one over the other. In April was celebrated the first triumph obtained by the light of day over the length of

the nights ; and the ceremonies of mourning and rejoicing had, Macrobius says, as their object the vicissitudes of the annual administration of the world. This brings us naturally to the tragic portion of these religious' scenes, and to the allegorical history of the different adventures of the Principle, Light, victor and vanquished by turns, in the combats waged with Darkness during each annual period. Here we reach the most mysterious part of the ancient initiations, and that most interesting to the Mason who laments the death of his Grand Master Khir-Om. Over it Herodotus throws the august veil of mystery and silence. Speaking of the Temple of Minerva, or of that Isis who was styled the Mother of the Sun-God, and whose Mysteries were termed Isiac, at Sais, he speaks of a Tomb in the Temple, in the rear of the Chapel and against the wall ; and says, "It is the tomb of a man, whose name respect requires me to conceal. Within the Temple were great obelisks of stone [phalli], and a circular lake paved with stones and revetted with a parapet. It seemed to me as large as that at Delos" [there the Mysteries of Apollo were celebrated]. "In this lake the Egyptians celebrate, during the night, what they style the Mysteries, in which are represented the sufferings of the God of whom I have spoken above." . This God was Osiris, put to death by Typhon, and who descended to the Shades and was restored to life; of which he had spoken before. We are reminded, by this passage, of the Tomb of Khir-Om, his death, and his rising from the grave, symbolical of restoration of life ; and also of the brazen Sea in the Temple at Jerusalem. Herodotus adds : "I impose upon myself a profound, silence in regard to these Mysteries, with most of which I am acquainted. As little will I speak of the initiations of Ceres, known among the Greeks as Thesmophoria. What I shall say will not violate the respect which I owe to religion."

Athenagoras quotes this passage to show that not only the Statue but the Tomb of Osiris was exhibited in Egypt, and a tragic representation of his sufferings; and remarks that the Egyptians had mourning ceremonies in honor of their Gods, whose deaths they, Lamented ; and to whom they afterward sacrificed as having It is, however, not difficult, combining the different rays of light that emanate from the different Sanctuaries, to learn the genius and the object of these secret ceremonies. We have hints, and not details.

We know that the Egyptians worshipped the Sun, under the name of Osiris. The misfortunes and tragical death of this God . were an allegory relating to the Sun. Typhon, like Ahriman, represented Darkness. The sufferings and death of Osiris in the Mysteries of the Night were a mystic image of the phenomena of Nature, and the conflict of the two great Principle which share the empire of Nature, and most influenced our souls. the sun is neither born, dies, nor is raised to life: and the recital of these events was but an allegory, veiling a higher truth Horus, son of Isis, and the same as Apollo or the Sun, also died and was restored again to, life~ and to his mother; and the priests ,of Isis celebrated these great events by mourning and joyous festival succeeding each other.

In the Mysteries of Phoenicia, established in honor of Thammuz or Adonis, also the Sun, the spectacle of his death and resurrection was exhibited to the Initiates. As we learn from Meursius and Plutarch, a figure was exhibited representing the corpse of a young man. Flowers were strewed upon his body, the women mourned for him ; a tomb was erected to him. And these feasts, as we learn from Plutarch and Ovid, passed into Greece.

God was lamented, and his resurrection was celebrated with the most enthusiastic expressions of joy. A corpse, we learn from Julian, was shown the Initiates, representing Mithras dead; and afterward his resurrection was announced; and they were then invited to rejoice that the dead God was restored to life, and had by means of his sufferings secured their salvation. Three months before, his birth had been celebrated, under the emblem of an infant, born on the 25th of December, or the eighth day before the Calends of January. In Greece, in the mysteries of the same God, honored under the name of Bacchus, a representation was given of his death, slain by the Titans; of his descent into hell, his subsequent resurrection, and his return toward his Principle or the pure abode whence he had descended to unite himself with matter. In the islands of Chios and Tenedos, his death was represented by the sacrifice of a man, actually immolated.

The mutilation and sufferings of the same Sun-God, honored in Phrygia under the name of Atys, caused the tragic scenes that were, as we learn from Diodorus Siculus, represented annually in the Mysteries of Cybele, mother of the Gods. An image was borne there, representing the corpse of a young man, over whose tomb tears were shed, and to whom funeral honors were paid.

At Samothrace, in the Mysteries of the Cabiri or great Gods, a representation was given of the death of one of them. This name was given to the Sun, because the Ancient Astronomers gave the name of Gods Cabiri, and of Samothrace to the two Gods in the Constellation Gemini; whom others term Apollo and Hercules, two names of the Sun. Athenion says that the young Cabirus so slain was the same as the Dionysus or Bacchus of the Greeks. The Pelasgi, ancient inhabitants of Greece, and who settled Samothrace, celebrated these Mysteries, whose origin is unknown: and they worshipped Castor and Pollux as patrons of navigation. The tomb of Apollo was at Delphi, where his body was laid, after Python, the Polar Serpent that annually heralds the coming of autumn, cold, darkness, and winter, had slain him, and over whom the God triumphs, on the 25th of March, on his return to the lamb of the Vernal Equinox.

In Crete, Jupiter Ammon, on the Sun in Aries, painted with the attributes of that equinoctial sign, the Ram or Lamb; that Ammon who, Martianus Capella says, is the same as Osiris, Adoni, Adonis, Atys, and the other Sun-Gods, had also a tomb, and a religious initiation; one of the principal ceremonies of which consisted in clothing the Initiate with the skin of a white lamb. And in this we see the origin of the apron of white sheep-skin, used in Masonry.

All these deaths and resurrections, these funeral emblems, these anniversaries of mourning and joy, these cenotaphs raised in different places to the Sun-God, honored under different names, had but a single object, the allegorical narration of the events which happened here below-to the Light of Nature, that sacred fire from which our souls were deemed to emanate, warring with matter and the dark Principle resident therein, ever at variance with the Principle of Good and Light poured upon itself by the Supreme Divinity. All these Mysteries, says Clement of Alexandria, displaying to us murders and tombs alone, all these religious tragedies, had a common basis, variously ornamented: and that basis was the fictitious death and resurrection of the Sun, Soul of the World, principle of life and movement in the Sublunary World, and source of our intelligences, which are but a portion of the Eternal Light blazing in that Star, their chief center.

It was in the Sun that Souls, it was said, were purified: and to it they

repaired. It was one of the gates of the soul, through which the theologians, says Porphyry, say that it re-ascends toward the home of Light and the Good. Wherefore, in the Mysteries of Eleusis, the Dadoukos (the first officer after the Hierophant, who represented the Grand Demiourgos or Maker of the Universe), who was casted in the interior of the Temple, and there received the candidates, represented the Sun.

It was also held that the vicissitudes experienced by the Father of Light had an influence on the destiny of souls; which, of the same substance as he, shared his fortunes. This we learn from the Emperor Julian and Sallust the Philosopher. They are afflicted when he suffers : they rejoice when he triumphs over the Power of Darkness which opposes his sway and hinders the happiness of Souls, to whom nothing is so terrible as darkness. The fruit of the sufferings of the God, father of light and Souls, slain by the Chief of the Powers of Darkness, and again restored to life, was received in the Mysteries. "His death works your Salvation ;" said the High Priest of Mithras. That was the great secret of this religious tragedy, and its expected fruit ; -the resurrection of a God, who, repossessing Himself of His dominion over Darkness, should associate with Him in His triumph those virtuous Souls that by their purity were worthy to share His glory; and that strove not against the divine force that drew them to Him, when, He had thus conquered.

To the Initiate were also displayed the spectacles of the chief agents of the Universal Cause, and of the distribution of the world, in the detail of its parts arranged in most regular order. The Universe itself supplied man with the model of the first Temple reared to the Divinity. The arrangement of the Temple of Solomon, the symbolic ornaments which formed its chief decorations, and the dress of the High Priest, -all, as Clement of Alexandria, Josephus and Philo state, had reference to ,the order of the world. Clement informs us that the Temple contained many emblems of the Seasons, the Sun, the Moon, the planets, the constellations Ursa Major and Minor, the zodiac, the elements, and the other parts of the world.'

Josephus, in his description of the High Priest's Vestments, protesting against the charge of impiety brought against the He brews by other nati~ons, for condemning the Heathen Divinities, declares it false, because, in the construction of the Tabernacle, in the vestments of the Sacrificers, and in the Sacred vessels, the whole World was in some sort represented. Of the three parts, he says, into which the Temple was divided, two represent Earth and Sea, open to all men, and the third, Heaven, God's dwelling-place, reserved for Him alone. The twelve loaves of Shew-bread signify the twelve months of the year. The Candlestick represented the twelve signs through which the Seven Planets run their courses; and the seven lights, those planets; the veils, of four colors, the four elements; the tunic of the High Priest, the earth; the Hyacinth, nearly blue, the Heavens ; the. aphid, of four colors, the whole of nature; the gold, Light; the breast-plate, in the middle, this earth in the center of the world ; the two Sardonyxes, used as clasps, the Sun and Moon ; and the twelve precious stones of the breast-plate arranged by threes, like the Seasons, the twelve months, and the twelve signs of the zodiac. Even the loaves were arranged in two groups of six, like the zodiacal signs above and below the Equator. Clement, the learned Bishop of Alexandria, and Philo, adopt all these explanations.

Hermes calls the Zodiac, the Grent Tent, -Tabernaculum. In the Royal Arch

Degree of the American Rite, the Tabernacle has four veils, of different colors, to each of which. Belongs a banner. the colors of the four are White, Blue, Crimson, and Purple, and the banners bear the images of the Bull, the Lion, the Man, and the Eagle, the Constellations answering 2500 years before our era to the Equinoctial and Solstitial points : to which belong four stars, aldebaran, Regulus, Fomalhaut, and Antares. At each of these veils there are three words : and to each division of the Zodiac, belonging to each of these Stars, are three Signs. The four signs, Taurus, Leo, Scorpio, and Aquarius, were termed the fixed signs, and are appropriately assigned to the four veils.

SO the Cherubim, according to Clement and Philo, - represented the two hemispheres ; their wings, the rapid course of the firmament, and of time which revolves in the Zodiac. "For the Heavens fly;" says Philo, speaking of the wings of the Cherubim : which were winged representations of the Lion, the Bull, the Eagle, and the Man; of two of which, the human-headed, winged bulls and lions, so many have been found at Nimrod ; adopted as beneficent symbols, when the Sun entered Taurus at the Vernal Equinox and Leo at the Summer Solstice : and when, also, he entered Scorpio, for which, on account of its malignant influences, Aquila, the eagle was substituted, at the autumnal equinox; and Aquarius (the water-bearer) at the Winter Solstice.

So, Clement says, the candlestick with seven branches represented the seven planets, like which the seven branches were arranged and regulated, preserving that musical proportion and system of harmony of which the sun was the centre and connection. They were arranged, says Philo, by threes, like the planets above and those below the sun; between which two groups was the branch that represented him, the mediator or moderator of the celestial harmony. He is, in fact, the fourth in the musical scale, as Philo remarks, and Martianus Capella in his hymn to the Sun.

Near the candlestick were other emblems representing the heavens, earth, and the vegetative matter out of whose bosom the vapors arise. The whole temple was an abridged image of the world. There were candlesticks with four branches, symbols of the elements and the seasons ; with twelve, symbols of the signs; and even with three hundred and sixty, the number of days in the year, without the supplementary days. Imitating the famous Temple of Tyre, where were the great columns consecrated to the winds and fire, the Tyrian artist placed two columns of bronze at the entrance of the porch of the temple. The hemispherical brazen sea, supported by four groups of bulls, of three each, looking to the four cardinal points of the compass, represented the bull of the Vernal Equinox, and at Tyre were consecrated to Astarte; to whom Hiram, Josephus says, had built a temple, and who wore on her head a helmet bearing the image of a bull. And the throne of Solomon, with bulls adopting its arms, and supported on lions, like those of Horus in Egypt and of the Sun at Tyre; likewise referred to the Vernal Equinox and Summer Solstice. Those who in Thrace adored the sun, under the name of Saba Zeus, the Grecian Bacchus, blinded to him, says Macrobius, a temple on Mount Zelmisso, its round form representing the world and the sun. A circular aperture in the roof admitted the light, and introduced the image of the sun into the body of the sanctuary, where he seemed to blaze as in the heights of Heaven, and to dissipate the darkness within that temple which was a representation symbol of the world. There the passion, death, and resurrection of Bacchus were represented.

So the Temple of Eleusis was lighted by a window in the roof. The sanctuary so lighted, Dion compares to the Universe, from which he says it differed in size alone; and in it the great lights of nature played a great part and were myopically represented. The images of the Sun, Moon, and Mercury were represented there, (the latter the same as Anubis who accompanied Isis) ; and they are still the three lights of a Masonic Lodge ; except that for Mercury, the Master of the Lodge has been absurdly substituted.

Eusebius names as the principal Ministers in the Mysteries of Eleusis, first, the Hierophant, clothed with the attributes of the Grand Architect (Demiourgos) of the Universe. After him came the Dadoukos, or torch-bearer, representative of the Sun : then the altar-bearer, representing the Moon : and last, the Hieroceryx, bearing the caduceus, and representing Mercury. It was not permissible to reveal the different emblems and the mysterious pageantry of initiation to the Profane; and therefore we do not know the attributes, emblems, and ornaments of these and other officers ; of which Apuleius and Pausanias dared not speak.

We know only that everything recounted there was marvelous; everything done there tended to astonish the Initiate: and that eyes and ears were equally astounded. The Hierophant, of lofty height, and noble features, with long hair, of a great age, grave and dignified, with a voice sweet and sonorous, sat upon a throne, clad in a long trailing robe; as the Motive-God of Nature was held to be enveloped in His work and hidden under a veil which no mortal can raise. even his name was concealed, like that of the Demiourgos, whose name was ineffable.

The Dadoukos also wore a long robe, his hair long, and a bandeau on his forehead. Callias, when holding that office, fighting on the great day of Marathon, clothed with the insignia of his office, was taken by the Barbarians to be a King. The Dadoukos led the procession of the Initiates, and was charged with the purification.

WE do not know the functions of the Epibomos or assistant at the altar, who represented the moon. That planet was one of the two homes of souls, and one of the two great gates by which they descended and reascended. Mercury was charged with the conducting of souls through the two great gates; and in going from the sun to the moon they passed immediately by him. He admitted or rejected them as they were more or less pure, and therefore the Hieroceryx or Sacred Herald, who represented Mercury, was charged with the duty of excluding the Profane from the Mysteries.

The same offsets are found in the procession of Initiates of Isis, described by Apuleius. All clad in robes of white linen, drawn tight across the breast, and close-fitting down to the very feet, came, first, one bearing a lamp in the shape of a boat; second, one carrying an altar; and third, one carrying a golden palm-tree and the caduceus. These are the same as the three officers at Eleusis, after the Hierophant. Then one carrying an open hand, and pouring milk on the ground from a golden vessel in the shape of a woman's breast. The hand was that of justice: and the milk alluded to the Galaxy or Milky Way, along which souls descended and remounted. Two others followed, one bearing a winnowing fan, and the other a water-vase; symbols of the purification of souls by air and water; and the third purification, by earth, was represented by an image of the animal that cultivates it, the cow or ox, borne by another officer.

Then followed a chest or ark, magnificently ornamented, containing an image of the organs of generation of Osiris, or perhaps of both sexes ; emblems of the original generating and producing Powers. When Typhon, said the Egyptian fable, cut up the body of Osiris into pieces, he flung his genitals into the Nile, where a fish devoured them. Atys mutilated himself, as his Priests afterward did in imitation of him; and Adonis was in that part of his body wounded by the boar: all of which represented the loss by the Sun of his vivifying and generative power, when he reached the Autumnal Equinox (the Scorpion that on old monuments bites those parts of the Vernal Bull), and descended toward the region of darkness and Winter.

Then, says Apuleius, came "one who carried in his bosom an object that rejoiced the heart of the bearer, a venerable effigy of the Supreme Deity, neither bearing resemblance to man, cattle, bird, beast, or any living creature : an exquisite invention, venerable from the novel originality of the fashioning; a wonderful, ineffable symbol of religious mysteries, to be looked upon in profound silence. Such as it was, its figure was that of a small urn of burnished gold, hollowed very artistically, rounded at the bottom, and covered all over the outside with the wonderful hieroglyphics of the Egyptians. The spout was not elevated, but extended laterally, projecting like a long rivulet; while on the opposite side was the handle, which, with similar lateral extension, bore on its summit an asp, curling its body into folds, and stretching upward, its wrinkled, scaly, swollen throat."

The salient basilisk, or royal ensign of the Pharaohs, often occurs on the monuments-a serpent in folds, with his head raised erect above the folds. The basilisk was the Phoenix of the serpent-tribe; and the vase or urn was probably the vessel, shaped like a cucumber, with a projecting spout, out of which, on the monuments of Egypt, the priests are represented pouring streams of the Cruz ansasta or Tau Cross, and of scepters, over the kings.

In the Mysteries of Mithras, a sacred cave, representing the whole arrangement of the world, was used for the reception of the Initiates. Zoroaster, says Eubulus, first introduced this custom of consecrating caves. They were also consecrated, in Crete, to Jupiter; in Arcadia, to, the Moon and Pan; and in the Island of Naxos, to Bacchus. The Persians, in the cave where the Mysteries of Mithras were celebrated, fixed the seat of . that God, Father of Generation, or Demiourgos, near the equinoctial point of Spring, with the Northern portion of the world on his right, and the Southern on his left.

Mithras, says Porphyry, presided over the Equinoxes, seated on a Bull the symbolical animal of the Demiourgos, and bearing a sword. The equinoxes were the gates through which souls passed to and fro, between the hemisphere of light and that of darkness. The milky way was also represented, passing near each of these gates: and it was, in the old theology, termed the pathway of souls. It is, according to Pythagoras, vast troops of souls that form that luminous belt. The route followed by souls, according to Porphyry, or rather their progressive march in the world, lying through the fixed stars and planets, the Mithriac cave not only displayed the zodiacal and other constellations, and marked gates at the four equinoctial and Solstitial points of the zodiac, whereat souls enter into and escape from the world of generational and through which they pass to and fro between the realms of light and darkness; but it represented the seven planetary spheres which they needs must traverse, in descending from the heaven of the fixed stars to the elements

that envelop the earth ; and seven gates were marked, one for each. planet, through which they pass, in descending or returning.

We learn this from Celsus, in Origen; who says that the symbolical image of this passage among the stars, used in the Mithriac Mysteries, was a ladder, reaching from earth to Heaven, divided into seven steps or stages, to each of which was a gate, and at the summit an eighth, that of the fixed stars. The first gate, says Celsus, was that of Saturn, and of lead, by the heavy nature whereof his dull slow progress was symbolized. The second, of tin, was that of Venus, symbolizing her soft splendor and easy flexibility. The third, of brass, was that of Jupiter, emblem of his solidity and dry nature. The fourth, of iron, was that of Mercury, expressing his indefatigable activity and sagacity. The fifth, of copper, was that of Mars, expressive of his inequalities and variable nature. The sixth, of silver, was that of the Moon: and the seventh, of gold, that of the Sun. This order is not the real order, of these Planet's but a mysterious one, like that of the days of the Week consecrated to them, commencing with Saturday, and retrograding to Sunday. It was dictated, Celsus says, by certain harmonic relations, those of the fourth.

Thus there was an intimate connection between the Sacred Science of the Mysteries, and ancient astronomy and physics ; and the grand spectacle of the Sanctuaries was that of the order of the renown Universe, or the spectacle of Nature itself, surrounding the soul of the Initiate, as it surrounded it when it first descended through the planetary gates, and by the equinoctial and Solstitial doors, along the Milky Way, to be for the first time immured in its prison-house of matter. But the Mysteries also represented to the candidate, by sensible symbols, the invisible forces which move this visible Universe, and the virtues, qualities, and powers attached to matter, and which maintain the marvellous order observed therein. Of this Porphyry informs us.

The world, according to the philosophers of antiquity, was not a purely material and mechanical machine. A great Soul, diffused everywhere, vivified all the members of the immense body of the Universe ; and an Intelligence, equally great, directed all its movements, and maintained the eternal harmony that resulted therefrom. Thus the Unity of the Universe, represented by the symbolic egg, contained in itself two units the Soul and the Intelligence, which pervaded all its parts : and they were to the Universe, ' considered as an animated and intelligent being, what intelligence and the soul of life are to the individuality of man.

The doctrine of the Unity of God, in this sense, was taught by Orpheus. Of this his hymn or palinode is a proof ; fragments of which are quoted by many of the Fathers, as Justin, Tatian, Clemens of Alexandria, Cyril, and Theodoret, and the whole by Eusebius, quoting from Aristobulus. The doctrine of the Locos (word) or the Noos (intellect), his incarnation, death, resurrection or transfiguration ; of his union with matter, his division in the visible world, which he pervades, his return to the original Unity, and the whole theory relative to the origin of the soul and its destiny, were taught in the Mysteries, if which they were the , great object.

The Emperor Julian explains the Mysteries of Atys and Cybele by the same metaphysical principles, respecting the demiurgical Intelligence, its descent into matter, and its return to its origin: and extends this explanation to those of Ceres. And so likewise does Sallust the Philosopher, who admits in God a secondary intelligent Force, which descends into the generative matter to

organize it. These mystical ideas naturally formed a part of the sacred doctrine and of the ceremonies of initiations the object of which, Sallust remarks, was to unite man with the World and the Deity, and the final term of perfection whereof was, according to Clemens, the contemplation of nature, of real beings, and of causes. The definition of Sallust is correct. The Mysteries were practiced as a means of perfecting the souls of making it to know its own dignity, of reminding. It of its noble origin and immortality, and consequently of its relations with the Universe and the Deity.

What was meant by real beings, was invisible beings, genii, the faculties or powers of nature ; everything not a part of the visible world, which was called, by way of opposition, apparent existence. The theory of Genii, or Powers of Nature, and its Forces, personified, made part of the Sacred Science of initiation, and of that religious spectacle of different beings exhibited in the Sanctuary. It resulted from that belief in the providence and superintendence of the Gods, which was one of the primary bases of initiation. The administration of the Universe by Subaltern Genii, to whom it is confided, and by whom good and evil are dispensed in the world, was a consequence of this dogma, taught in the Mysteries of Mithras, where was shown that famous egg, shared between Ormuzd and Ahriman, each , of whom commissioned twenty-four Genii to dispense the good and evil found therein; they being under twelve Superior Gods, six on the side of Light and Good, and six on that of Darkness and Evil. This doctrine of the Genii, depositaries of the Universal Providence, was intimately connected with the Ancient Mysteries, and adopted in the sacrifices and initiations 'both of Greeks and Barbarians. Plutarch says that the Gods, by means of Genii, who are intermediates between them and men, draw near to mortals in the , ceremonies of initiation, at which the Gods charge them to assist, and to distribute punishment and blessing. Thus not the Deity, but His ministers, or a Principle and Power of Evil, were deemed the authors of vice and sin and suffering: and thus the Genii or angels differed in character like men, some being good and some evil; some Celestial Gods, Archangels, Angels, and some Infernal Gods, Demons and fallen Angels.

At the head of the latter was their Chief, Typhon, Ahriman, or Shaitan, the Evil Principle ; who, having wrought disorder in nature, brought troubles on men by land and sea, and caused the greatest ills, is at last punished for his crimes. It was these events and incidents, says Plutarch, which Isis desired to represent in the ceremonial , of the Mysteries, established by her in memory of her sorrows and wanderings, whereof she exhibited an image and representation in her Sanctuaries, where also were afforded encouragements to piety and consolation in misfortune. The dogma of a Providence, he says, administering the Universe by means of intermediary Powers, who maintain the connection of man with the Divinity, was consecrated in the hysteries of the Egyptians, Phrygians, and Thracians, of the Magi and the Disciples of Zoroaster; as is plain by their initiations, in which mournful and funereal ceremonies mingled. It was an essential part of the lessons given the Initiates, to teach them the relations of their own souls with Universal Nature, the greatest lessons of all, meant to dignify man in his own eyes, and teach him his place in the Universe of things.

Thus the whole system of the Universe was displayed in all its parts to the eyes of the Initiate ; and the symbolic cave which represented it was adorned and clothed with all the attributes of that Universe. To this world so

organized, endowed with a double force, active and passive, divided between light and darkness, moved by a living and intelligent Force, governed by Genii or Angels who preside over its different parts, and whose nature and character are more lofty or low in proportion as they possess a greater or less portion of dark matter, -to this world descends the soul, emanation of the ethereal fire, and exiled from the luminous region above the world. It enters into this dark matter, wherein the hostile principles, each seconded by his troops of Genii, are ever in conflict, there to submit to one or more organizations in the body which is its prison, until it shall at last return to its place of origin, its true native country, from which during this life it is an exile.

But one thing remained, -to represent its return, through the constellations and planetary spheres, to its original home. The celestial fire, the philosophers said, soul of the world and of fire, an universal principle, circulating above the Heavens, in a region infinitely pure and wholly luminous, itself pure, simple, and unmixed, is above the world by its specific lightness.

If any part of it (say a human soul) descends, it acts against its nature in doing so, urged by an inconsiderate desire of the intelligence, a perfidious love for matter which causes it to descend, to know what passes here below, where good and evil are in conflict. The Soul, a simple substance, when unconnected with matter, a ray or partscle of the Divine Fire, whose home is in Heaven, ever turns toward that home, while united with the body, and struggles to return thither.

Teaching this, the Mysteries strove to recall man to his divine origin, and point out to him the means of returning thither. The grist science acquired in the Mysteries was knowledge of man's self, of the nobleness of his origin, the grandeur of his destiny, and his superiority over the animals, which can never acquire this knowledge, and whom he resembles so long as he does not reject upon his existence and sound the depths of his own nature.

By doing and suffering, by virtue and piety and good deeds, the soul was enabled at length to free itself from the body, and ascend along the path of the Milky Way, by the gate of Capricorn and by the seven spheres. to the place whence by many graduations and successive lapses and enthrallments it had descended. And thus the theory of the spheres, and of the signs and intelligences which preside there, and the whole system of astronomy, were connected with that of the soul and its destiny; and so were taught in the Mysteries, in which were developed the great principles of physics and metaphysics as to the origin of the soul, its condition here below, its destination, and its future fate.

The Greeks fix the date of the establishment of the Mysteries of Eleusis at the year 1423 B. C., during the reign of Erechtheus at Athens. According to some authors, they were instituted by Ceres herself; and according to others, by that Monarch, who brought them from Egypt, where, according to Diodorus of Sicily, he was born. Another tradition was, that Orpheus introduced them into Greece, together with the Dionysian ceremonies, copying the latter from the Mysteries of Osiris, and the former from those of Isis.

Nor was it at Athens only, that the worship and Mysteries of Isis, metamorphosed into Ceres, were established. The Boeotians worshipped the Great or Cabiric Ceres, in the recesses of a sacred grove, into which none but Initiates could enter; and the ceremonies there observed, and the sacred traditions of their Mysteries, were connected with those of the Cabiri in

Samothrace.

So in Argos, Phocis, Arcadia, Achaia, Messenia, Corinth, and many other parts of Greece, the Mysteries were practiced, revealing everywhere their Egyptian origin and everywhere having the same general features; but those of Eleusis, in Attica, Pausanias informs us, had been regarded by the Greeks, from the earliest times, as being as far superior to all the others, as the Gods are to mere Heroes.

Similar to these were the Mysteries of Bona Dea, the Good Goddess, whose name, say Cicero and Plutarch, it was not permitted to any man to know, celebrated at Rome from the earliest times of that city. It was these Mysteries, practiced by women alone, the secrecy of which was impiously violated by Claudius. They were held at the Kalends of May; and, according to Plutarch, much of the ceremonial greatly resembled that of the Mysteries of Bacchus.

The Mysteries of Venus and Adonis belonged principally to Syria and Phoenicia, whence they passed into Greece and Sicily. Venus or Astarte was the Great Female Deity of the Phoenicians, as Hercules, Melkarth or Adoni was their Chief God. Adoni, called by the Greeks Adonis, was the lover of Venus. Slain by a wound in the thigh inflicted by a wild boar in the chase, the flower called anemone sprang from his blood. Venus received the corpse and obtained from Jupiter the boon that her lover should thereafter pass six months of each year with her, and the other six in the Shades with Proserpine; an allegorical description of the alternate residence of the Sun in the two hemispheres. In these Mysteries his death was represented and mounted, and after this maceration and mourning were concluded, his resurrection and ascent to Heaven were announced.

Ezekiel speaks of the festivals of Adonis under the name of those of Thammuz, an Assyrian Deity, whom every year the women mourned, seated at the doors of their dwellings. These Mysteries, like the others, were celebrated in the Spring, at the Vernal Equinox, when he was restored to life; at which time, when they were instituted, the Sun (Adoni, Lord, or Master) was in the Sign Taurus, the domicile of Venus. He was represented with horns, and the hymn of Orpheus in his honor styles him "the two-horned God ;" as in Argos Bacchus was represented with the feet of a bull.

Plutarch says that Adonis and Bacchus were regarded as one' and the same Deity; and that this opinion was founded on the great similarity in very many respects between the Mysteries of these two Gods.

The Mysteries of Bacchus were known as the Sabazian, Orphic and Dionysian Festivals. They went back to the remotest antiquity among the Greeks, and were attributed by some to Bacchus himself, and by others to Orpheus. The resemblance in ceremonial between the observances established in honor of Osiris in Egypt, and those in honor of Bacchus in Greece, the mythological traditions of the two Gods, and the symbols used in the festivals of each, amply prove their identity. Neither the name of Bacchus, nor the word orgies applied to his feasts, nor the sacred words used in his Mysteries, are Greek, but of foreign origin. Bacchus was an Oriental Deity, worshipped in the East, and his orgies celebrated there, long before the Greeks adopted them. In the earliest times he was worshipped in India, Arabia, and Bavaria.

He was honored in Greece with public festivals, and in simple or complicated Mysteries, varying in ceremonial in various places, as was natural, because his

worship had come thither from different countries and at different periods, The people who celebrated the complicated Mysteries were ignorant of the meaning of many words which they used, and of many emblems which they revered. In the Sabazian Feasts, for example [from Saba-Zeus, an oriental name of this Deity], the words EVOI, SABOI, Were used, which are in nowise Greek; and a serpent of gold was thrown into the bosom of the Initiate, in allusion to the fable that Jupiter had, in the form of a serpent, had connection with Proserpine, and begotten Bakchos, the bull ; whence the enigmatical saying, repeated to the Initiates, that a bull engendered a dragon or serpent, and the serpent in turn engendered the bull, who became Bakchos : the meaning of which was, that the bull [Taurus, which then opened the Vernal Equinox, and the Sun in which Sign, figuratively represented by the Sign itself, was Bakchos, Dionysus, Saba-Zeus, Osiris, etc.], and the Serpent, another constellation, occupied such relative positions in the Heavens, that when one rose the other set, and vice versa. The serpent was a familiar symbol in the Mysteries of Bakchos. The Initiates grasped them with their hands, as Orphic does on the celestial globe, and the Orphic-telestes, or purifier of candidates did the same, crying, as Demosthenes taunted Aeschines with doing in public at the head of the women whom his mother was to imitate, EVOI, SABOI, HYES ATTE, ANTE, HYES! The Initiates in these Mysteries had preserved the ritual and ceremonies that accorded with the simplicity of the earliest ages, and the manners of the first men. The rules of Pythagoras were followed there. Like the Egyptians, who held wool unclean, they buried no Initiate in woollen garments. They abstained from bloody sacrifices; and lived on fruits or vegetables or inanimate things. They imitated the life of the contemplative Sects of the Orient; thus approximating to the tranquility of the first men, who lived exempt from trouble and crimes in the bosom of a profound peace. One of the most precious advantages promised by their initiation was, to put a man in communion with the Gods, by purifying his soul of all the passions that interfere with that enjoyment, and dim the rays of divine light that are communicated to every soul capable of receiving them, and that imitate their purity. One of the degrees of initiation was the state of inspiration to which the adepts were claimed to attain. The Initiates in the Mysteries of the Lamb, at Pepusa, in Phrygia, professed to be inspired, and prophesied and it was claimed that the soul, by means of these religious ceremonies, purified of any stain, could see the Gods in this life, and certainly, in all cases, after death. The sacred gates of the Temple, where the ceremonies of initiation were performed, were opened but once in each year, and no stranger was ever allowed to enter. It. night threw her veil over these august Mysteries, which could be revealed to no, one. There the sufferings of Bakchos were represented, who, like Osiris, died, descended to hell and rose to life again; and raw flesh was distributed to the Initiates, which each ate, in memory of the death of the Deity, torn in pieces by the Titans. These Mysteries also were celebrated at the Vernal Equinox; and the emblem of generation, to express the active energy and generative power of the Divinity, was a principal symbol. The Initiates wore garlands and crowns of myrtle and laurel.

In these Mysteries, the aspirant was kept in terror and darkness to perform the three days and nights; and was then made Afa?ismos , Of Ceremony representing the death of Bakchos, the same mythological personage with Osiris. This was effected by confining him in a close cell, that he might seriously

reflect, in solitude and darkness, on the business he was engaged in : and his mind be prepared for the reception of the sublime and mysterious truths of primitive revelation and philosophy. This was a symbolic death ; the deliverance from it, regeneration ; after which he was called difn?s or twin-born. While confined in the cell, the pursuit of Typhon after the mangled body of Osiris, and the search of Rhea or Isis for the same, were enacted in his hearing; the initiated crying aloud the names, of that Deity derived from the Sanskrit. Then it was announced that the body was found ; and the aspirant was liberated amid shouts of joy and exultation.

Then he passed through a representation of Hell and Elysium. "Then," said an ancient writer, "they are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with wonderful and holy visions. And now become perfect and initiated, they are FREE, and no longer under restraint ; but, crowned, and triumphant, they walk up and down the regions of the blessed, converse with pure and holy men, and celebrate the sacred Mysteries at pleasure." They were taught the nature and objects of the Mysteries, and the means of making themselves known, and received the name of Eopts; were fully instructed in the nature and attributes of the Divinity, and the doctrine of a future state; and made acquainted with the unity and attributes of the Grand Architect of the Universe, and the true meaning of the fables in regard to the Gods of Paganism: the great Truth being often proclaimed, that "Zeus is the primitive Source of all things; there is one God; one power, and one rule over all." And after full explanation of the many symbols and emblems that surrounded them, they were dismissed with the barbarous words Kog? Ompa?, corruptions of the Sanskrit words, Kanska Aom Pakscha; meaning, object of our wishes, God, Silence, or Worship the Deity in Silence.

. Among the emblems used was the rod of Bakchos; which once, it was said, he cast on the ground, and it became a serpent; and at another time he struck the rivers Orontes and Hydaspes with it,. and the waters receded and he passed over dry-shod. Water was obtained, during the ceremonies, by striking a rock with it. The Bakchae crowned their heads with serpents, carried them in vases and baskets, and at the Evehois, or finding, of the body of Osiris, cast one, alive, into the aspirant's bosom.

The Mysteries of Atys in Phrygia, and those of Cybele his mistress, like their worship, much resembled those of Adonis and Bakchos, Osiris and Isis. Their Asiatic origin is universally admitted, and was with great plausibility claimed by Phrygia, which contested the palm of antiquity with Egypt. They, more than any other people, mingled allegory with their. religious worship, and were great inventors of fables ; and their sacred traditions as to Cybele and Atys, whom all admit to be Phrygian Gods, were very various. In all, as we learn from Julius Firmicus, they represented by allegory the phenomena ,of nature, and the succession of physical facts, under the veil of a marvelous history.

Their feasts occurred at the equinoxes, commencing with lamentation, mourning, groans, and pitiful cries for the heath of Atys; and ending with rejoicings at his restoration to life.

We shall not recite the different versions of the legend of Atys and Cybele, given by Julius Firmicus, Diodorus, Arnobius, Lactantius, Servius, Saint Augustine, and Pausanias. It is enough to say that it is in substance this: that Cybele, a Phrygian Princess, who invented musical instruments and dances, was enamored of Atys, a youth; that either he in a fit of frenzy mutilated

himself or was mutilated by her in a paroxysm of jealousy ; that he died, and afterward, like Adonis, was restored to life.' It is the Phoenician fiction as to the Sun-God, expressed in other terms, under other forms, and with other names.' Cybele was worshipped in Syria, under the name of Rhea. Lucian says that the Lydian Atys there established her worship and built her temple. The name of Rhea is also found in the ancient cosmogony of the Phoenicians by Sanchoniathon. It was Atys the Lydian, says Lucian, who, having been mutilated, first established the Mysteries of Rhea, and taught the Phrygians, the Lydians, and the people of Samothrace to celebrate them. Rhea, like Cybele, was represented drawn by lions, bearing a drum, and crowned with flowers. - According to Varro, Cybele represented the earth. She partook of the characteristics of Minerva, Venus, the Moon, Diana, Nemesis, and the Furies ; was clad in precious stones ; and her High Priest wore a robe of purple and a tiara of gold.

`The Grand Feast of the Syrian Goddess, like that of the Mother of the Gods at Rome, was celebrated at the Vernal Equinox. Precisely at that equinox the Mysteries of Atys were celebrated,' in which the Initiates were taught to expect the rewards of a future life, and the flight of Atys from the jealous fury of Cybele was described, his concealment in the mountains and in a cave, and. His self-mutilation in a fit of delirium ; in which act his priests imitated him. The feast of the passion of Atys continued three days; the first of which was passed in mourning and tears; to which afterward clamorous rejoicings succeeded ; by which, Macrobius says, the Sun was adored under the name of Atys. The ceremonies were all allegorical, some of which, according to the Emperor Julian, could be explained, but more remained covered with the veil of mystery. Thus it is that symbols outlast their explanations, as many have done in Masonry, and ignorance and rashness substitute new ones.

In another legend, given by Pausanias, Atys dies, wounded like Adonis by a wild boar in the organs of generation ; a mutilation with which all the legends ended. The pine tree under which he was said to have died, was sacred to him; and, was found upon many monuments, with a bull and a ram near it; one the sign of exaltation of the Sun, and the other of that of the Moon.

The worship of the Sun under the name of Mithras belonged to Persia, whence that name came, as did the erudite symbols of that worship. The Persians, adorers of Fire, regarded the Sun as; the most brilliant abode of the fecundating energy of that element, which gives life to the earth, and circulates in every part of the Universe, of which it is, as it were, the soul.

This worship passed from Persia into Armenia, Cappadocia, and Cilicia, long before it was known at Rome. The Mysteries of Mithras flourished more than any others in the imperial city. The worship of Mithras commenced to prevail there under Trojan. Hadrian prohibited these Mysteries, on account of the cruel scenes represented in their ceremonial : for human victims were immolated therein, and the events of futurity looked for in their palpitating entrails.

They reappeared in greater splendor than ever under Commodus, who with his own hand sacrificed a victim to Mithras : and they were still more practiced under Constantine and his successors, when the Priests of Mithras were found everywhere in the Roman Empire, and the monuments of his worship appeared even in Britain.

Caves were consecrated to Mithras, in which were collected a multitude of astronomical emblems ; and cruel tests were required of the Initiates. The

Persians built no temples ; but worshipped upon the summits of hills, in enclosures of unhewn stones. They abominated images, and made the Sun and Fire emblems of the Deity. The Jews borrowed this from them, and represented God as appearing to Abraham in a flame of fire, and to Moses as a fire at Horeb and on Sinai.

With the Persians, Mithras, typified in the Sun, was the invisible Deity, the Parent of the Universe, the Mediator. In Zoroaster's cave of initiation, the Sun and Planets were represented overhead, in gems and gold, as also was the Zodiac. The Sun appeared emerging from the back of Taurus. Three great pillars, Eternity, Fecundity, and Authority, supported the roof; and the whole was at emblem of the Universe.

Zoroaster, like Moses, claimed to have conversed face to face, as man with man, with the Deity; and to have received from Him a system of pure worship, to be communicated only to the virtuous, and those who would devote themselves to the study of Philosophy.- His fame spread over the world, and pupils came to him from every country. Even Pythagoras was his scholar.

After his novitiate, the candidate entered the cavern of initiation, and was received on the point of a sword presented to his naked left breast, by which he was slightly wounded. Being crowned with olive, anointed with balsam of benzoin, and otherwise prepared, he was purified with fire and water, and went through seven stages of initiation. The symbol of these stages was a high ladder with seven rounds or steps. In them, he went through many fearful trials in which darkness displayed a principal part. He saw a representation of the wicked in Hades ; and finally emerged from darkness into light. Received into a place representing Elysium, in the brilliant assembly of the initiated, where the Arch magus presided, robed in blue, he assumed the obligations of secrecy, and was entrusted with the Sacred Words, of which the Ineffable Name of God was the chief.

Then all the incidents of his initiation were explained to him: he was taught that these ceremonies brought him nearer the Deity; and that he should adore the consecrated Fire, the gift of that Deity and His visible residence. He was taught the sacred characters known only to the initiated; and instructed in regard to the creation of the world, and the true philosophical meaning of the vulgar mythology ; and especially of the legend of Ormuzd and Ahriman, and the symbolic meaning of the six Amshaspands created by the former : Bahman, the Lord of Light; Ardibehest, the Genius of Fire ; Shariver, the Lord of Splendor and Metals; Spandarmad, the Source of Fruitfulness; Kkordad, the Genius of Water. and Time ; and Amerdad, the protector of the Vegetable World, and the prime cause of growth. And finally he was taught the true nature of the Supreme Being, Creator of Ormuzd and Ahriman, the Absolute First Cause, styled Zeruane Akherene.

In the Mithriac initiation were several Degrees. The first, Tertullian says, was that of Soldier of Mithras. The ceremony of reception consisted in presenting the candidate a crown, supported by a sword. It was placed near his head, and he repelled it, saying, "Mithras is my crown." Then he was declared the soldier of Mithras, and had the right to call the other Initiates fellow soldiers or companions in arms. Hence the title Companions in the Royal Arch Degree of the American Rite.

Then he passed, Porphyry says, through the Degree of the Lion, the

constellation Leo, domicile of the Sun and symbol of Mithras,. found on his monuments. These ceremonies were termed at Rome Leontic and Helium ; and Coracia or Hiero-Coracia, of 426 Heavens below the Lion, with the Hydra, and also appearing on the Mithras monuments.

Thence he passed to a higher Degree, where the Initiates were 'called Perses and children of the - Sun. Above them were the Fathers, whose chief or Patriarch was styled Father of Fathers, or Pater Patratus. The Initiates also bore the title of Eagles and Hawks, birds consecrated to the Sun in Egypt, the former sacred to the God Mendes, and the latter the emblem of the Sun and Royalty.

The little island of Samothrace was long the depositary of certain august Mysteries, and many went thither from all parts of Greece to be initiated. It was said to have been settled by the ancient Pelasgi, early Asiatic colonists in Greece. The Gods adored in the Mysteries of this island were termed CABIRI, an oriental word, from Caber, great. Varro calls the Gods of Samothrace, Potent (Gods. In Arabic, Venus is called Caber. Varro says that the Great Deities whose Mysteries were practiced there, were Heaven and Earth. These were but symbols of the Active and Passive Powers or Principles of universal generation. The two Twin, Castor and Pollux, or the Dioscuri, were also called the Gods of Samothrace; and the Scholiast of Apollonius, citing Mnaseas, gives the names of Ceres, Proserpine, Pluto, and Mercury, as the four Cabiric Divinities worshipped at Samothrace, as Axieros, Axiocersa, Axiocersus, and Casmillus. Mercury was, there as everywhere, the minister and messenger of the Gods ; and the young servitors of the altars and the children employed in the Temples were called Mercuries or Casmillus, as they were in Tuscany, by the Etrusci and Pelasgi, who worshipped the Great Gods.

Tarquin the Etruscan was an Initiate of the mysteries of Samothrace; and Etruria had its Cabiri as Samothrace had. For the worship of the Cabiri spread from that island into Etruria, Phrygia, and Asia Minor : and it probably came from Phoenicia into Samothrace : for the Cabiri are mentioned by Sanchoniathon; and the word Caber belongs to the Hebrew, Phoenician, and Arabic languages. The Dioscuri, tutelary Deities of Navigation, with Venus, were invoked in the Mysteries of Samothrace. The constellation Auriga, or Phaeton, was also honored there with imposing ceremonies. Upon the Aeronautic expedition, Orpheus, an Initiate of these 427 Mysteries, a storm arising, counseled his companions to put into Samothrace. They did so, the storm ceased, and they were initiated into the Mysteries there, and sailed again with the assurance of a fortunate voyage, under the auspices of the Dioscuri, patrons of sailors and navigation.

But much more than that was promised the Initiates. The Hierophants of Samothrace made something infinitely greater to be the object of their initiations ; to wit, the consecration of men to the Deity, by pledging them to virtue ; and the assurance of those rewards which the justice of the Gods reserves for Initiates after death. This, above all else, made these ceremonies august, and inspired everywhere so great a respect for them, and so great a desire to be admitted to them. `that originally caused the island to be styled Sacred. It was respected by all nations. The Romans, when masters of the world, left it its liberty and laws. It was an

asylum for the unfortunates and a sanctuary inviolable.

There men were absolved of the crime of homicide, if not committed in a temple. Children of tender age were initiated there, and invested with the sacred robe, the purple tincture, and the crown of olive, and seated upon a throne, like other Initiates. In the ceremonies was represented the death of the youngest of the Cabiri, slain by his brothers, who fled into Etruria, carrying with them the chest or ark that contained, his genitals: and there the Phallus and the sacred ark were adored.. Herodotus says that the Samothracian Initiates understood the object and origin of this reverence paid to the Phallus, and why it was exhibited in the Mysteries. Clement of Alexandria says that the Cabiri taught the Tuscany to revere it. It was consecrated at Heliopolis in Syria, where the mysteries of a Divinity having many points of resemblance with. Atys and Cybele were represented. The Pelasgi connected it with Mercury ;and it appears on the monuments of Mathias ; always and every-where a symbol of the life-giving power of the Sun at the Vernal Equinox.

In the Indian Mysteries, as the candidate made his three circuits, he paused each time he reached the South, and said, "I copy the example of the Sun, and follow his beneficent course." Blue Masonry has renamed the Circuits, but has utterly lost the explanation; which is, that in the Mysteries the candidate invariably represented the Sun, descending Southward' toward the reign of. 428 the Evil Principle, Ahriman, Sita, or Typhon (darkness and winter) ; there figuratively to be slain, and after a few days to rise again from the dead, and commence to ascend to the Northward. Then the death of Sita was bewailed ; or that of Cama, slain by Iswara, aid committed to the waves on a chest, like Osiris and Bacchus; during which the candidate was terrified by phantoms and horrid noises.

Then he was made to personify Vishnu, and perform his avatars, or labors. In the first two he was taught in allegories the legend of the Deluge: in the first he took three steps at right angles, representing the three huge steps taken by Vishnu in that avatar; and hence the three steps in the Master's Degree ending at right angles.

The nine avatars finished, he was taught the necessity of faith, as superior to sacrifices, acts of charity, or mortifications of the flesh. Then he was admonished against five crimes, and took a solemn obligation never to commit them. He was then introduced into a representation of Paradise; the Company of the Members of the Order, magnificently arrayed, and the Altar with a fire blazing upon it, as an emblem of the Deity.

Then a new name was given him, and he was invested in a white robe and tiara, and received the signs, tokens, and lectures. A cross was marked on his forehead, and an inverted level, or the Tau Cross, on his breast. He received the sacred cord, and divers amulets or talismans; and was then invested with the sacred Word or Sublime Name, known only to the initiated, the Trilateral A. U. M.

Then the multitude of emblems was explained to the candidate ; the arcana of science hidden under them, and the different virtues of which the mythological figures were more personifications. And he thus learned the meaning of those symbols, which, to the uninitiated, were but a maze of unintelligible figures. 429 Godhead, the happiness of the patriarchs, the destruction by

the Deluge, the depravity of the heart, and the necessity of a mediator, the instability of life, the final destruction of all created things, and the restoration of the world in a more perfect form. They inculcated the Eternity of the Soul, explained the meaning of the doctrine of the Metempsychosis, and held the doctrine of a state of future rewards and punishments: and they also earnestly urged that sins could only be atoned for by repentance, reformation, and voluntary penance; and not by mere ceremonies and sacrifices.

The Mysteries among the Chinese and Japanese came from India, and were founded on the same principles and with similar rites. The word given to the new Initiate was O-Mi-To Fo, in which we recognize the original name A. U. M., coupled at a much later time with that of Fo, the Indian Buddha, to show that he was the Great Deity Himself.

The equilateral triangle was one of their symbols; and so was the mystical Y; both alluding to the Triune God, and the latter being the ineffable name of the Deity. A ring supported by two serpents was emblematical of the world, protected by the power and wisdom of the Creator; and that is the origin of the two parallel lines (into which time has changed the two serpents), that support the circle in our Lodges.

Among the Japanese, the term of probation for the highest Degree was twenty years.

The main features of the Druidical Mysteries resembled those of the Orient. The ceremonies commenced with a hymn to the sun. The candidates were arranged in ranks of threes, fives, and sevens, according to their qualifications; and conducted nine times around the Sanctuary, from East to West. The candidate underwent many trials, one of which had direct reference to the legend of Osiris. He was placed in a boat, and sent out to sea alone, having to rely on his own skill and presence of mind to reach the opposite shore in safety. The death of Hu was represented in his hearing, with every external mark of sorrow, while he was in utter darkness. He met with many obstacles, had to prove his courage, and expose his life against armed enemies; represented various animals, and at last, attaining the permanent light, he was instructed by the Arch-Druid in regard to the Mysteries, and in the morality of the third Degree was a life of seclusion, after the Initiate's children were capable of providing for themselves; passed in the forest, in the practice of prayers and ablutions, and living only on vegetables. He was then said to be born again. The fourth was absolute renunciation of the world, self-contemplation and self-torture; by which Perfection was thought to be attained, and the soul merged in the Deity.

In the second Degree, the Initiate was taught the Unity of the 430 Order, incited to act bravely in war, taught the great truths of the immortality of the soul and a future state, solemnly enjoined not to neglect the worship of the Deity, nor the practice of rigid morality; and to avoid sloth, contention, and folly.

The aspirant attained only the exoteric knowledge in the first two Degrees. The third was attained only by a few, and they persons of rank and consequence, and after long purification, and study of all the arts and sciences known to the Druids, in solitude, for nine months. This was the symbolical death and burial of these Mysteries.

The dangerous voyage upon the actual open sea, in a small boat covered with a skin, on the evening of the 29th of April, was the last trial, and closing

scene, of initiation. If he declined this trial, he was dismissed with contempt. If he made it and succeeded, he was termed thrice-born, was eligible to all the dignities of the State, and received complete instruction in the philosophy= cal and religious doctrines of the Druids.

The Greeks also styled the ,Epopihz T?ig??o?, thrice-born; and in India perfection was assigned to the Yogi who had accomplished many births.

The general features of the initiations among the Goths were the same as in all the Mysteries. A long probation, of fasting and mortification, circular processions, representing the march of the celestial bodies, many fearful tests and trials, a descent into the infernal regions, the killing of the God Balder by the Evil Principle, Lok, the placing of his body in a boat and sending it abroad upon the waters ; and, in short, the Eastern Legend, under different names, and with some variations.

The Egyptian Anubis appeared there, as the dog guarding the gates of death. The candidate was immured in the representation of a tomb; and when released, goes in search of the body of Balder, and finds him, at length, restored to life, and seated upon a throne. He was obligated upon a naked sword (as is still the custom in the Rit Moderne), and sealed his obligation by drinking mead out of a human skull.

Then all the ancient primitive truths were made known to him, so far as they had survived the assaults of time: and he was informed as to the generation of the Gods, the creation of the world, the deluge, and the resurrection, of which that of Balder was a type. He was marked with the sign of the cross and a ring was given 431 to him as a symbol of the Divine Protection; and also as an emblem of Perfection; from which comes the custom of giving a ring to the Aspirant in the 14th Degree.

The point within Circle, and the Cube, emblem of Odin, were explained to him; and lastly, the nature of the Supreme God, "the author of everything that existeth, the Eternal, the Ancient, the Living and Awful Being, the Searcher into concealed things', the Being that never changeth ;" with whom Odin the Conqueror was by the vulgar confounded : and the Triune God of the Indians was reproduced, as Odin, the Almighty FATHER, FREA, (Rhea or Phre), his wife (emblem of universal matter), and Thor his son (the Mediator). Here we recognize Osiris, Isis, and Hor or Horus. Around the head of Thor, as if to show his eastern origin, twelve stars were arranged in a circle.

He was also taught the ultimate destruction of the world, and the rising of a new one, in which the brave and virtuous shall enjoy everlasting happiness and delight: as the means of securing which happy fortune, he was taught to practise the strictest morality and virtue. The Initiate was prepared to receive the great lessons of all the Mysteries, by long trials, or by abstinence and chastity. For many days he was required to fast and be continent, and to drink liquids calculated to diminish his passions and keep him chaste. Ablutions were also required, symbolical of the purity necessary to enable the soul to escape from its bondage in matter. Sacred butts and preparatory baptisms were used, lustrations, immersions, lustral sprinklings, and purifications of every kind. At Athens they bathed in the Ilissus, which thence became a sacred river; and before entering the Temple of Eleusis, all were required to wash their hands in a vase of lustral water placed near the entrance. Clean hands and a pure heart were required of the candidates.

Apuleius bathed seven times in the sea, symbolical of the Seven Spheres through

which the Soul must reascend ; add the Hindus must bathe in the sacred river Ganges.

Clement of Alexandria cites a passage of Meander, who speaks of a purification by sprinkling three times with salt and water Sulphur, resin, and the laurel also served for purification as did air, earth, water, and fire. The Initiates at Heliopolis, in Syria, says Lucian, sacrificed the sacred lamb, symbol of Aries, then the sign of the Vernal Equinox ; ate his flesh, as the Israelites. did at the Passover; and then touched his head and feet to theirs, and knelt upon the fleece. Then they bathed in warm water, drank of the same, and slept upon the ground.

There was a distinction between the lesser and greater Mysteries. One must have been for some years admitted to the former, before he could receive the latter, which were but a preparation for them, the Vestibule of the temple, of which those of Eleusis were the Sanctuary. There, in the lesser Mysteries, they were prepared to receive the holy truths taught in the greater. The Initiates in the lesser were called simply Mystic, or Initiates ; but those in the greater, Epoptes) or Seers. An ancient poet says that the former were an imperfect shadow of the latter, as sleep is of Death. After admission to the former, the Initiate was taught lessons of morality, and the rudiments of the sacred science, the most sublime and secret part of which was reserved for the Epopt, who saw the Truth in its nakedness, while the Mystic only viewed it through a veil and under emblems fitter to excite than to satisfy his curiosity.

Before communicating the first secrets and primary dogmas of initiation, the priests required the candidate to take a fearful oath never to divulge the secrets. Then he made his vows, prayers, and sacrifices to the Gods. The skins of the victims consecrated to Jupiter were spread on the ground, and he was made to set his feet upon them. He was then taught some enigmatic formulas, as answers to questions, by which to make himself known. He was then enthroned, invested with a purple tincture, and crowned with flowers, or branches of palm or olive.

We do not certainly know the time that was required to elapse between the admission to the Lesser and Greater Mysteries of Eleusis. Most writers fix it at five years. It was a singular mark of favor when Demetrius was made Mystic and Epopt in one and the same ceremony. When at length admitted to the Degree of perfection, the Initiate was brought face to face with entire nature, and learned that the soul was the whole of man; that earth was but his place of exile; that Heaven was his native country; that for the soul to be born is really to die; and that death was for it the return to a new life. Then he entered the sanctuary; but he did not receive the whole instruction at once. It continued through several years. There were, as it were, many apartments, through which he advanced by degrees, and between which thick veils intervened. There were Statues and Paintings, says Proclus, in the inmost sanctuary, showing the forms assumed by the Gods. Finally the last veil fell, the sacred covering dropped from the image of the Goddess, and she stood revealed in all her splendor, -surrounded by a divine light, which, filling the whole sanctuary, dazzled the eyes and penetrated the soul of the Initiate. Thus is symbolized the final revelation of the true doctrine as to the nature of Deity and of the soul, and of the relations of each to matter. This was preceded by frightful scenes, alternations of fear and joy, of light and darkness; by

glittering lightning and the crashed thunder, and apparitions of specters, or magical illusions, impressing at once the eyes and ears. This Claudian describes, in his poem on the rape of Proserpine, where he alludes to what passed in her Mysteries. "The temple is shaken," he cries; "fiercely gleams the lightning, by which the Deity announces his presence. Earth trembles ; and a terrible noise is heard in the midst of these terrors. The Temple of the Son of Cecrops resounds with long-continued roars; Eleusis uplifts her sacred torches ; the serpents of Triptolemus are heard to hiss ; and fearful Hecate appears afar."

The celebration of the Greek Mysteries continued, according to the better opinion, for nine days. On the first the Initiates met. It was the day of the full moon, of the month Boedromion ; when the moon was full at the end of the sign Aries, near the Pleiades and the place of her exaltation in Taurus.

The second day there was a procession to the sea, for purification by bathing.

The third was occupied with offerings, expiatory sacrifices, and other religious rites, such as fasting, mourning, continence, etc. A mullet was immolated, and offerings of grain and living animals made. On the fourth they carried in procession the mystic wreath of flowers, representing that which Proserpine dropped when seized by Pluto, and the Crown of Ariadne in the Heavens. It was borne on a triumphal car drawn by oxen; and women followed bearing mystic chests or boxes, wrapped with purple clothe, containing grains of sesame, pyramidal biscuits, salt, pomegranates and the mysterious serpent, and perhaps the mystic phallus. On the fifth was the superb procession of torches, commemorative of the search for Proserpine by Ceres ; the Initiates marching by trios, and each bearing a torch; while at the head of the procession marched the Dadoukos.

The sixth was consecrated to Iakchos, the young Light-God, son of Ceres, reared in the sanctuaries and bearing the torch of the Sun-God. The chorus in Aristophanes terms him the luminous star that lights the nocturnal initiation. He was brought from the sanctuary, his head crowned with myrtle, and borne from the gate of the Ceramicus to Eleusis, along the sacred way, amid dances, sacred songs, every mark of joy, and mystic cries of Iakchos.

On the seventh there were gymnastic exercises and combats, the victors in which were crowned and rewarded.

On the eighth was the feast of AEsculapius.

On the ninth the famous libation was made for the souls of the departed. The Priests, according to Athenaus, filled two vases, placed one in the East and one in the West, toward the gates of day and night, and overturned them, pronouncing a formula of mysterious prayers. Thus they invoked Light and Darkness, the two great principles of nature.

During all these days no one could be arrested, nor any suit brought, on pain of death, or at least a heavy fine: and no one was allowed, by the display of unusual wealth or magnificence, to endeavor to rival this sacred pomp. Everything was for religion. Such were the Mysteries ; and such the Old Thought, as in scattered and widely separated fragments it has come down to us.

The human mind still speculates upon the great mysteries of nature, and still finds its ideas anticipated by the ancients, whose profoundest thoughts are to be looked for, not in their philosophies, but in their symbols, by which they endeavored to express the great ideas that vainly struggled for utterance in

words, as they viewed the great circle of phenomena, -Birth, Life, Death, or Decomposition, and New Life out of Death and Rottenness, - to them the greatest of mysteries. Remember, while you study their symbols, that they had a profounder sense of these wonders than we have. To them the transformations of the worm were a greater wonder than the stars; and hence the poor dumb scarabaeus or beetle was sacred to them. Thus their faiths are condensed into symbols or expanded into allegories, which they understood, but were not always able to explain in language; for there are thoughts and ideas which no language ever spoken by man has words to express



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry , prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



25° - Knight of the Brazen Serpent (Part 1)

XXV NIGHT OF THE BRAZEN SERPENT.

This Degree is both philosophical and moral. While it teaches the necessity of reformation as well as repentance, as a means of obtaining mercy and forgiveness, it is also devoted to an explanation of the symbols of Masonry; and especially to those which are connected with that ancient and universal legend, of which that of Khir-Om Abi is but a variation; that legend which, representing a murder or a death, and a restoration to life, by a drama in which figure Osiris, Isis and Horus, Atys and Cybele, Adonis and Venus, the Cabiri, Dionusos, and many another representative of the active and passive Powers of Nature, taught the Initiates in the Mysteries that the rule of Evil and Darkness is but temporary, and that that of Light and Good will be eternal.

Maimonides says: "In the days of Enos, the son of Seth, men fell into grievous errors, and even Enos himself partook of their infatuation. Their language was, that since God has placed on high the heavenly bodies, and used them as His ministers, it was evidently His will that they should receive from man the same veneration as the servants of a great prince justly claim from the subject multitude. Impressed with this notion, they began to build temples to the Stars, to sacrifice to them, and to worship them, in the vain expectation that they should thus please the Creator of all things. At first, indeed. they did not suppose the Stars to be the only Deities, but adored in conjunction with them the Lord God Omnipotent. In process of time, however, that great and venerable Name was totally forgotten, and the whole human race retained no other religion than the idolatrous worship of the Host of Heaven."

The first learning in the world consisted chiefly in symbols. The wisdom of the Chaldæans, Phœnicians, Egyptians, Jews; of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients, that is come to our hand, is symbolic. It was the mode, says Serranus on Plato's Symposium, of the Ancient Philosophers, to represent truth by certain symbols and hidden images.

"All that can be said concerning the Gods," says Strabo, "must be by the exposition of old opinions and fables; it being the custom of the ancients to wrap up in enigma and allegory their thoughts and discourses concerning Nature; which are therefore not easily explained."

As you learned in the 24th Degree, my Brother, the ancient Philosophers regarded the soul of man as having had its origin in Heaven. That was, Macrobius says, a settled opinion among them all; and they held it to be the only true wisdom, for the soul, while united with the body, to look ever toward its source, and strive to return to the place whence it came. Among the fixed stars it dwelt, until, seduced by the desire of animating a body, it descended to be imprisoned in matter. Thenceforward it has no other resource than recollection, and is ever attracted to toward its birth-place and home. The means of return are to be sought for in itself. To re-ascend to its source, it must do and suffer in the body.

Thus the Mysteries taught the great doctrine of the divine nature and longings after immortality of the soul, of the nobility of its origin, the grandeur of its destiny, its superiority over the animals who have no aspirations heavenward. If they struggled in vain to express its nature, by comparing it to Fire and Light, - if they erred as to its original place of abode, and the mode of its descent, and the path which, descending and ascending, it pursued among the stars and spheres, these were the accessories of the Great Truth, and mere allegories designed to make the idea more impressive, and, as it were, tangible, to the human mind.

Let us, in order to understand this old Thought, first follow the soul in its descent. The sphere or Heaven of the fixed stars was that Holy Region, and those Elysian Fields, that were the native domicile of souls, and the place to which they re-ascended, when they had recovered their primitive purity and simplicity. From that luminous region the soul set forth, when it journeyed toward the body; a destination which it did not reach until it had undergone three degradations, designated by the name of Deaths; and until it had passed through the several spheres and the elements. All souls remained in possession of Heaven and of happiness, so long as they were wise enough to avoid the contagion of the body, and to keep themselves from any contact with matter. But those who, from that lofty abode, where they were lapped in eternal light, have looked longingly toward the body, and toward that which we here below call life, but which is to the soul a real death; and who have conceived for it a secret desire, - those souls, victims of their concupiscence, are attracted by degrees toward the inferior regions of the world, by the mere weight of thought and of that terrestrial desire. The soul, perfectly incorporeal, does not at once invest itself with the gross envelope of the body, but little by little, by successive and insensible alterations, and in proportion as it removes further and further from the simple and perfect substance in which it dwelt at first. It first surrounds itself with a body composed of the substance of the stars; and afterward, as it descends through the several spheres, with ethereal matter more and more gross, thus by degrees descending to an earthly body; and its number of degradations or deaths being the same as that of the spheres which it traverses.

The Galaxy, Macrobius says, crosses the Zodiac in two opposite points, Cancer and Capricorn, 'the tropical points in the sun's course,

ordinarily called the Gates of the Sun. These two tropics, before his time, corresponded with those constellations, but in his day with Gemini and Sagittarius, in consequence of the precession of the equinoxes; but the signs of the Zodiac remained unchanged; and the Milky Way crossed at the signs Cancer and Capricorn, though not at those constellations.

Through these gates souls were supposed to descend to earth and reascend to Heaven. One, Macrobius says, in his dream of Scipio, was styled the Gate of Men; and the other, the Gate of the Gods. Cancer was the former, because souls descended by it to the earth; and Capricorn the latter, because by it they reascended to their seats of immortality, and became Gods. From the Milky Way, according to Pythagoras, diverged the route to the dominions of Pluto. Until they left the Galaxy, they were not deemed to have commenced to descend toward the terrestrial bodies. From that they departed, and to that they returned. Until they reached the sign Cancer, they had not left it, and were still Gods. When they reached Leo, they commenced their apprenticeship for their future condition; and when they were at Aquarius, the sign opposite Leo, they were furthest removed from human life.

The soul, descending from the celestial limits, where the Zodiac and Galaxy unite, loses its spherical shape, the shape of all Divine Nature, and is lengthened into a cone, as a point is lengthened into a line; and then, an indivisible monad before, it divides itself and becomes a duad - that is, unity becomes division, disturbance, and conflict. Then it begins to experience the disorder which reigns in matter, to which it unites itself, becoming, as it were, intoxicated by draughts of grosser matter: of which inebriation the cup of Bakchos, between Cancer and Leo, is a symbol. It is for them the cup of forgetfulness. They assemble, says Plato, in the fields of oblivion, to drink there the water of the river Ameles, which causes men to forget everything. This fiction is also found in Virgil. "If souls," says Macrobius, "carried with them into the bodies they occupy all the knowledge which they had acquired of divine things, during their sojourn in the Heavens, men would not differ in opinion as to the Deity; but some of them forget more, and some less, of that which they had learned."

We smile at these notions of the ancients; but we must learn to look through these material images and allegories, to the ideas, struggling for utterance, the great speechless thoughts which they envelop: and it is well for us to consider whether we ourselves have yet found out any better way of representing to ourselves the soul's origin and its advent into this body, so entirely foreign to it; if, indeed, we have ever thought about it at all; or have not ceased to think, in despair.

The highest and purest portion of matter, which nourishes and constitutes divine existences, is what the poets term nectar, the beverage of the Gods. The lower, more disturbed and grosser portion, is what intoxicates souls. The ancients symbolized it as the River Lethe, dark stream of oblivion. How do we explain the soul's forgetfulness of its antecedents, or reconcile that utter absence of remembrance of its former condition, with its essential immortality? In truth, we for the most

part dread and shrink from any attempt at explanation of it to ourselves. Dragged down by the heaviness produced by this inebriating draught, the soul falls along the zodiac and the milky way to the lower spheres, and in its descent not only takes, in each sphere, a new envelope of the material composing the luminous bodies of the planets, but receives there the different faculties which it is to exercise while it inhabits the body.

In Saturn, it acquires the power of reasoning and intelligence, or what is termed the logical and contemplative faculty. From Jupiter it receives the power of action. Mars gives it valor, enterprise, and impetuosity. From the Sun it receives the senses and imagination, which produce sensation, perception, and thought. Venus inspires it with desires. Mercury gives it the faculty of expressing and enunciating what it thinks and feels. And, on entering the sphere of the Moon, it acquires the force of generation and growth. This lunar sphere, lowest and basest to divine bodies, is first and highest to terrestrial bodies. And the lunar body there assumed by the soul, while, as it were, the sediment of celestial matter, is also the first substance of animal matter.

The celestial bodies, Heaven, the Stars, and the other Divine elements, ever aspire to rise. The soul reaching the region which mortality inhabits, tends toward terrestrial bodies, and is deemed to die. Let no one, says Macrobius, be surprised that we so frequently speak of the death of this soul, which yet we call immortal. It is neither annulled nor destroyed by such death: but merely enfeebled for a time; and does not thereby forfeit its prerogative of immortality; for afterward, freed from the body, when it has been purified from the vice-stains contracted during that connection, it is re-established in all its privileges, and returns to the luminous abode of its immortality.

On its return, it restores to each sphere through which it ascends, the passions and earthly faculties received from them: to the Moon, the faculty of increase and diminution of the body; to Mercury, fraud, the architect of evils; to Venus, the seductive love of pleasure; to the Sun, the passion for greatness and empire; to Mars, audacity and temerity; to Jupiter, avarice; and to Saturn, falsehood and deceit: and at last, relieved of all, it enters naked and pure into the eighth sphere or highest Heaven.

All this agrees with the doctrine of Plato, that the soul cannot re-enter into Heaven, until the revolutions of the Universe shall have restored it to its primitive condition, and purified it from the effects of its contact with the four elements.

This opinion of the pre-existence of souls, as pure and celestial substances, before their union with our bodies, to put on and animate which they descend from Heaven, is one of great antiquity. A modern Rabbi, Manasseh Ben Israel, says it was always the belief of the Hebrews. It was that of most philosophers who admitted the immortality of the soul: and therefore it was taught in the Mysteries; for, as Lactantius says, they could not see how it was possible that the soul should exist after the body, if it had and not existed before it, and if its nature was not independent of that of the body. The same doctrine was adopted by the most learned of the Greek Fathers, and by many of the

Latins: and it would probably prevail largely at the present day, if men troubled themselves to think upon this subject at all, and to inquire whether the soul's immortality involved its prior existence.

Some philosophers held that the soul was incarcerated in the body, by way of punishment for sins committed by it in a prior state. How they reconciled this with the same soul's unconsciousness of any such prior state, or of sin committed there, does not appear. Others held that God, of his mere will, sent the soul to inhabit the body. The Kabalists united the two opinions. They held that there are four worlds, Aziluth, Briarth, Jezirath, and Aziath; the world of emanation, that of creation, that of forms, and the material world; one above and more perfect than the other, in that order, both as regards their own nature and that of the beings who inhabit them. All souls are originally in the world Aziluth, the Supreme Heaven, abode of God, and of pure and immortal spirits. Those who descend from it without fault of their own, by God's order, are gifted with a divine fire, which preserves them from the contagion of matter, and restores them to Heaven so soon as their mission is ended.

Those who descend through their own fault, go from world to world, insensibly losing their love of Divine things, and their self-contemplation; until they reach the world Aziath, falling by their own weight. This is a pure Platonism, clothed with the images and words peculiar to the Kabalists. It was the doctrine of the Essenes, who, says Porphyry, "believe that souls descend from the most subtile ether, attracted to bodies by the seductions of matter." It was in substance the doctrine of Origen; and it came from the Chaldæans, who largely studied the theory of the Heavens, the spheres, and the influences of the signs and constellations.

The Gnostics made souls ascend and descend through eight Heavens, in each of which were certain Powers that opposed their return, and often drove them back to earth, when not sufficiently purified. The last of these Powers, nearest the luminous abode of souls, was a serpent or dragon.

In the ancient doctrine, certain Genii were charged with the duty of conducting souls to the bodies destined to receive them, and of withdrawing them from those bodies. According to Plutarch, these were the functions of Proserpine and Mercury. In Plato, a familiar Genius accompanies man at his birth, follows and watches him all his life, and at death conducts him to the tribunal of the Great judge. These Genii are the media of communication between man and the Gods; and the soul is ever in their presence. This doctrine is taught in the oracles of Zoroaster: and these Genii were the Intelligences that resided in the planets.

Thus the secret science and mysterious emblems of initiation were connected with the Heavens, the Spheres, and the Constellations: and this connection must be studied by whomsoever would understand the ancient mind, and be enabled to interpret the allegories, and explore the meaning of the symbols, in which the old sages endeavored to delineate the ideas that struggled within them for utterance, and could be but insufficiently and inadequately expressed by language, whose words are images of those things alone that can be grasped by and are within the empire of the senses.

It is not possible for us thoroughly to appreciate the, feelings with which the ancients regarded the Heavenly bodies, and the ideas to which their observation of the Heavens gave rise, because we cannot put ourselves in their places, look at the stars with their eyes in the world's youth, and divest ourselves of the knowledge

which even the commonest of us have, that makes us regard the Stars and Planets and all the Universe of Suns and Worlds, as a mere inanimate machine and aggregate of senseless orbs, no more astonishing, except in degree, than a clock or an orrery. We wonder and are amazed at the Power and Wisdom (to most men it seems only a kind of Infinite Ingenuity) of the MAKER: they wondered at the Work, and endowed it with Life and Force and mysterious Powers and mighty Influences.

Memphis, in Egypt, was in Latitude $29^{\circ} 5'$ North, and in Longitude $30^{\circ} 18'$ East. Thebæ, in Upper Egypt, in Latitude $25^{\circ} 45'$ North, and Longitude $32^{\circ} 43'$ East. Babylon was in Latitude $32^{\circ} 30'$ North, and Longitude $44^{\circ} 23'$ East: while Saba, the ancient with Sabæan capital of Ethiopia, was about in Latitude 15° North.

Through Egypt ran the great River Nile, coming from beyond Ethiopia, its source in regions wholly unknown, in the abodes of heat and fire, and its course from South to North. Its inundations had formed the alluvial lands of Upper and Lower Egypt, which they continued to raise higher and higher, and to fertilize by their deposits. At first, as in all newly-settled countries, those inundations, occurring annually and always at the same period of the year, were calamities: until, by means of levees and drains and artificial lakes for irrigation, they became blessings, and were looked for with joyful anticipation, as they had before been awaited with terror. Upon the deposit left by the Sacred River, as it withdrew into its banks, the husbandman sowed his seed; and the rich soil and the genial sun insured him an abundant harvest.

Babylon lay on the Euphrates, which ran from Southeast to Northwest, blessing, as all rivers in the Orient do, the arid country through which it flowed; but its rapid and uncertain overflows bringing terror and disaster. To the ancients, as yet inventors of no astronomical instruments, and looking at the Heavens with the eyes of children, this earth was a level plain of unknown extent. About its boundaries there was speculation, but no knowledge. The inequalities of its surface were the irregularities of a plane. That it was a globe, or that anything lived on its under surface, or on what it rested they had no idea. Every twenty-four hours the sun came up from beyond the Eastern rim of the world, and travelled across the sky, over the earth, always South of, but sometimes nearer and sometimes further from the point over-head; and sunk below the world's Western rim. With him went light, and after him followed darkness.

And every twenty-four hours appeared in the Heavens another body, visible chiefly at night, but sometimes even when the sun shone, which likewise, as if following the sun at a greater or less distance, travelled across the sky; sometimes as a thin crescent, and thence increasing to a full orb resplendent with silver light; and sometimes more and sometimes less to the Southward of the point overhead, within the same limits as the Sun.

Man, enveloped by the thick darkness of profoundest night, when everything around him has disappeared, and he seems alone with himself and the black shades that surround him, feels his existence a blank and nothingness, except so far as memory recalls him the glories and splendors of light. Everything is dead to him, and he, as it were, to Nature. How crushing and overwhelming the thought, the fear, the dread, that perhaps that darkness may be eternal, and that day may possibly never return; if it ever occurs to his mind, while the solid gloom closes up against him like a wall! What then can restore him to life, to energy, to activity, to fellowship and communion with the great world which God has spread around him, and which perhaps in the darkness may be passing away? LIGHT restores him to himself and to nature which seemed lost to him. Naturally, therefore, the primitive men regarded light as the principle of their real existence, without which life would be but one continued weariness and despair. This necessity for light, and its actual creative energy, were felt by all men: and nothing was more alarming to them than its absence. It became their first Divinity, a single ray of which, flashing into the dark tumultuous bosom of chaos, caused man and all the Universe to emerge from it. So all the poets sung who imagined Cosmogonies; such was the first dogma of Orpheus, Moses, and the Theologians. Light was Ormuzd, adored by the Persians, and Darkness Ahriman, origin of all evils. Light was the life of the Universe, the friend of man, the substance of the Gods and of the Soul.

The sky was to them a great, solid, concave arch; a hemisphere of unknown material, at an unknown distance above the flat level earth; and along it journeyed in their courses the Sun, the Moon, the Planets, and the Stars.

The Sun was to them a great globe of fire, of unknown dimensions, at an unknown distance. The Moon was a mass of softer light; the stars and planets lucent bodies, armed with unknown and supernatural influences.

It could not fail to be soon observed, that at regular intervals the days and nights were equal; and that two of these intervals measured the same space of time as elapsed between the successive inundations, and between the returns of spring-time and harvest. Nor could it fail to be perceived that the changes of the moon occurred regularly; the same number of days always elapsing between the first appearance of her silver crescent in the West at evening and that of her full orb rising in the East at the same hour; and the same again, between that and the new appearance of the crescent in the West.

It was also soon observed that the Sun crossed the Heavens in a different line each day, the days being longest and the nights shortest when the line of his passage was furthest North, and the days shortest and nights longest when that line was furthest South: that his progress North and South was perfectly regular, marking four periods that were always the same, - those when the days and nights were equal, or the Vernal and Autumnal Equinoxes; that when the days were longest, or the Summer Solstice; and that when they were shortest, or the Winter Solstice.

With the Vernal Equinox, or about the 25th of March of our Calendar, they found that there unerringly came soft winds, the return of warmth, caused

by the Sun turning back to the Northward from the middle ground of his course, the vegetation of the new year, and the impulse to amatory action on the part of the animal creation. Then the Bull and the Ram, animals most valuable to the agriculturist, and symbols themselves of vigorous generative power, recovered their vigor, the birds mated and builded their nests, the seeds germinated, the grass grew, and the trees put forth leaves. With the Summer Solstice, when the Sun reached the extreme northern limit of his course, came great heat, and burning winds, and lassitude and exhaustion; then vegetation withered, man longed for the cool breezes of Spring and Autumn, and the cool water of the wintry Nile or Euphrates, and the Lion sought for that element far from his home in the desert.

With the Autumnal Equinox came ripe harvests, and fruits of the tree and vine, and falling leaves, and cold evenings presaging wintry frosts; and the Principle and Powers of Darkness, prevailing over those of Light, drove the Sun further to the South, so that the nights grew longer than the days. And at the Winter Solstice the earth was wrinkled with frost, the trees were leafless, and the Sun, reaching the most Southern point in his career, seemed to hesitate whether to continue descending, to leave the world to darkness and despair, or to turn upon his steps and retrace his course to the Northward, bringing back seed-time and Spring, and green leaves and flowers, and all the delights of love.

Thus, naturally and necessarily, time was divided, first into days, and then into moons or months, and years; and with these divisions and the movements of the Heavenly bodies that marked them, were associated and connected all men's physical enjoyments and privations. Wholly agricultural, and in their frail habitations greatly at the mercy of the elements and the changing seasons, the primitive people of the Orient were most deeply interested in the recurrence of the periodical phenomena presented by the two great luminaries of Heaven, on whose regularity all their prosperity depended.

And the attentive observer soon noticed that the smaller lights of Heaven were, apparently, even more regular than the Sun and Moon, and foretold with unerring certainty, by their risings and settings, the periods of recurrence of the different phenomena and seasons on which the physical well-being of all men depended. They soon felt the necessity of distinguishing the individual stars, or groups of stars, and giving them names, that they might understand each other, when referring to and designating them. Necessity produced designations at once natural and artificial. Observing that, in the circle of the year, the renewal and periodical appearance of the productions of the earth were constantly associated, not only with the courses of the Sun, but also with the rising and setting of certain Stars, and with their position relatively to the Sun, the centre to which they referred the whole starry host, the mind naturally connected the celestial and terrestrial objects that were in fact connected: and they commenced by giving to particular Stars or groups of Stars the names of those terrestrial objects which seemed connected with them and for those which still remained unnamed by this nomenclature, they, to complete a system,

assumed arbitrary and fanciful names.

Thus the Ethiopian of Thebes or Saba styled those Stars under which the Nile commenced to overflow, Stars of Inundation, or that poured out water

(AQUARIUS).

Those Stars among which the Sun was, when he had reached the Northern Tropic and began to retreat Southward, were termed, from his retrograde motion, the Crab

(CANCER).

As he approached, in Autumn, the middle point between the Northern and Southern

extremes of his journeying, the days and nights became equal; and the Stars among

which he was then found were called Stars of the Balance (LIBRA).

Those stars among which the Sun was, when the Lion, driven from the Desert by thirst, came to slake it at the Nile, were called Stars of the Lion (LEO).

Those among which the Sun was at harvest, were called those of the Gleaning Virgin,

holding a Sheaf of Wheat (VIRGO).

Those among which he was found in February, when the Ewes brought forth their young, were called Stars of the Lamb (ARIES).

Those in March, when it was time to plough, were called Stars of the Ox (TAURUS).

Those under which hot and burning winds came from the desert, venomous like poisonous reptiles, were called Stars of the Scorpion (SCORPIO).

Observing that the annual return of the rising of the Nile was always accompanied by

the appearance of a beautiful Star, which at that period showed itself in the direction

of the sources of that river, and seemed to warn the husbandman to be careful not to

be surprised by the inundation, the Ethiopian compared this act of that Star to that of

the Animal which by barking gives warning of danger, and styled it the Dog (SIRIUS).

Thus commencing, and as astronomy came to be more studied, imaginary figures were traced all over the Heavens, to which the different Stars were assigned. Chief among them were those that lay along the path which the Sun travelled as he climbed

toward the North and descended to the South: lying within certain limits and extending to an equal distance on each side of the line of equal nights and days.

This

belt, curving like a Serpent, was termed the Zodiac, and divided into twelve Signs.

At the Vernal Equinox, 2455 years before our Era, the Sun was entering the sign and

constellation Taurus, or the Bull; having passed through, since he commenced, at the

Winter Solstice, to ascend Northward. the Signs Aquarius, Pisces and Aries; on entering the first of which he reached the lowest limit of his journey Southward.

From TAURUS, he passed through Gemini and Cancer, and reached LEO

when he arrived at the terminus of his journey Northward. Thence, through Leo, Virgo, and Libra, he entered SCORPIO at the Autumnal Equinox, and journeyed Southward through Scorpio, Sagittarius, and Capricornus to AQUARIUS, the terminus of his journey South.

The path by which he journeyed through these signs became the Ecliptic; and that which passes through the two equinoxes, the Equator.

They knew nothing of the immutable laws of nature; and whenever the Sun commenced to tend Southward, they feared lest he might continue to do so, and by degrees disappear forever, leaving the earth to be ruled forever by darkness, storm, and cold.

Hence they rejoiced when he commenced to re-ascend after the Winter Solstice, struggling against the malign influences of Aquarius and Pisces, and amicably received by the Lamb. And when at the Vernal Equinox he entered Taurus, they still more rejoiced at the assurance that the days would again be longer than the nights, that the season of seed-time had come, and the Summer and harvest would follow.

And they lamented when, after the Autumnal Equinox, the malign influence of the venomous Scorpion, and vindictive Archer, and the filthy and ill-omened He-Goat dragged him down toward the Winter Solstice.

Arriving there, they said he had been slain, and had gone to the realm of darkness. Remaining there three days, he rose again, and again ascended Northward in the heavens, to redeem the earth from the gloom and darkness of Winter, which soon became emblematical of sin, and evil, and suffering; as the Spring, Summer, and Autumn became emblems of happiness and immortality. Soon they personified the Sun, and worshipped him under the name of OSIRIS, and transmuted the legend of his descent among the Winter Signs, into a fable of his death, his descent into the infernal regions, and his resurrection.

The Moon became Isis, the wife of Osiris; and Winter, as well as the desert or the ocean into which the Sun descended, became TYPHON, the Spirit or Principle of Evil, warring against and destroying Osiris.

From the journey of the Sun through the twelve signs came the legend of the twelve labors of Hercules, and the incarnations of Vishnu and Buddha.

Hence came the legend of the murder of Khürüm, representative of the Sun, by the three Fellow-crafts, symbols of the three Winter signs, Capricornus, Aquarius, and Pisces, who assailed him at the three gates of Heaven and slew him at the Winter Solstice. Hence the search for him by the nine Fellowcrafts, the other nine signs, his finding, burial, and resurrection.

The celestial Taurus, opening the new year, was the Creative of Bull of the Hindus and Japanese, breaking with his horn the egg out of which the world is born. Hence the bull APIS was worshipped by the Egyptians, and reproduced as a golden calf by Aaron in the desert. Hence the cow was sacred to the Hindus. Hence, from the sacred and beneficent signs of Taurus and Leo, the human-headed winged lions and bulls in the palaces at Kouyounjik and Nimroud, like which were the Cherubim set by Solomon in his Temple: and hence the twelve brazen or bronze oxen, on which the layer of brass was supported.

The Celestial Vulture or Eagle, rising and setting with the Scorpion, was substituted in its place, in many cases, on account of the malign influences of the latter: and thus the four great periods of the year were mailed by the

Bull, the Lion, the Man (Aquarius) and the Eagle; which were upon the respective standards of Ephraim, Judah, Reuben, and Dan; and still appear on the shield of American Royal Arch Masonry.

Afterward the Ram or Lamb became an object of adoration, when, in his turn, he opened the equinox, to deliver the world from the wintry reign of darkness and evil.

Around the central and simple idea of the annual death and resurrection of the Sun a multitude of circumstantial details soon clustered. Some were derived from other astronomical phenomena; while many were merely poetical ornaments and inventions.

Besides the Sun and Moon, those ancients also saw a beautiful Star, shining with a soft, silvery light, always following the Sun at no great distance when he set, or preceding him when he rose. Another of a red and angry color, and still another more kingly and brilliant than all, early attracted their attention, by their free movements among the fixed hosts of Heaven: and the latter by his unusual brilliancy, and the regularity with which he rose and set, These were Venus, Mars, and Jupiter. Mercury and Saturn could scarcely have been noticed in the world's infancy, or until astronomy began to assume the proportions of a science.

In the projection of the celestial sphere by the astronomical priests, the zodiac and constellations, arranged in a circle, presented their halves in diametrical opposition; and the hemisphere of Winter was said to be adverse, opposed, contrary, to that of slew him Summer. Over the angels of the latter ruled a king (OSIRIS or ORMUZD), enlightened, intelligent, creative, and beneficent. Over the fallen angels or evil genii of the former, the demons or Devs of the subterranean empire of darkness and sorrow, and its stars, ruled also a chief. In Egypt the Scorpion first ruled, the sign next the Balance, and long the chief of the Winter signs; and then the Polar Bear or Ass, called Typhon, that is, deluge, on account of the rains which inundated the earth while that constellation domineered. In Persia, at a later day, it was the serpent, which, personified as Ahriman, was the Evil Principle of the religion of Zoroaster.

The Sun does not arrive at the same moment in each year at the equinoctial point on the equator. The explanation of his anticipating that point belongs to the science of astronomy; and to that we refer you for it. The consequence is, what is termed the precession of the equinoxes, by means of which the Sun is constantly changing his place in the zodiac, at each vernal equinox; so that now, the signs retaining the names which they had 300 years before Christ, they and the constellations do not correspond; the Sun being, now in the constellation Pisces, when he is in the sign Aries.

The annual amount of precession is 50 seconds and a little over [50" 1.]. The period of a complete Revolution of the Equinoxes, 25,856 years. The precession amounts to 30° or a sign, in 2155.6 years. So that, as the sun now enters Pisces at the Vernal Equinox, he entered Aries at that period, 300 years B.C., and Taurus 2455 B.C. And the division of the Ecliptic, now called Taurus, lies in the Constellation Aries; while the sign Gemini is in the Constellation Taurus. Four thousand six hundred and ten years before Christ, the sun entered

Gemini at the Vernal Equinox.

At the two periods, 2455 and 300 years before Christ and now, the entrances of the sun at the Equinoxes and Solstices into the signs, were and are as follows:-

B.C. 2455.

Leo

Scorpio

Aquarius

Vern. Equinox, he entered Taurus

Summer Solstice

Autumnal Equinox

Winter Solstice

B.C. 300.

Aries

Cancer

Libra

Capricornus

Vern. Eq

Summer Sols

Autumn Eq

Winter Sols

1872.

Pisces

Gemini

Virgo

Sagittarius

Vern. Eq

Sum. Sols

Aut. Eq

Winter Sols

From confounding signs with causes came the worship of the sun and stars. "If," says Job, "I beheld the sun when it shined, or the moon progressive in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand, this were an iniquity to be punished by the judge; for I should have denied the God that is above."

Perhaps we are not, on the whole, much wiser than those simple men of the old time. For what do we know of effect and cause, except that one thing regularly or habitually follows another?

So, because the heliacal rising of Sirius preceded the rising of the Nile, it was deemed to cause it; and other stars were in like manner held to cause extreme heat, bitter cold, and watery storm.

A religious reverence for the zodiacal Bull [TAURUS] appears, from a very early period, to have been pretty general, - perhaps it was universal, throughout Asia; from that chain or region of Caucasus to which it gave name; and which is still known under the appellation of Mount Taurus, to the Southern extremities of the Indian Peninsula; extending itself also into Europe, and through the Eastern parts of Africa.

This evidently originated during those remote ages of the world, when the colure of the vernal equinox passed across the stars in the head of the sign from Aries.

from Cancer.
from Libra.
from Capricornus.
from Pisces.
from Gemini.
from Virgo.
from Sagittarius.
from Aquarius.
from Taurus.
from Leo.
from Scorpio.

Taurus [among which was Aldebarán]; a period when, as the most ancient monuments of all the oriental nations attest, the light of arts and letters first shone forth.

The Arabian word AL-DE-BARÁN, means the foremost, or leading star: and it could only have been so named, when it did precede, or lead, all others. The year then opened with the sun in Taurus; and the multitude of ancient sculptures, both in Assyria and Egypt, wherein the bull appears with lunette or crescent horns, and the disk of the sun between them, are direct allusions to the important festival of the first new moon of the year: and there was everywhere an annual celebration of the festival of the first new moon, when the year opened with Sol and Luna in Taurus.

David sings: "Blow the trumpet in the New Moon; in the time appointed; on our solemn feast-day: for this is a statute unto Israel, and a law of the God of Jacob. This he ordained to Joseph, for a testimony, when he came out of the land of Egypt."

The reverence paid to Taurus continued long after, by the precession of the Equinoxes, the colure of the vernal equinox had come to pass through Aries. The Chinese still have a temple, called "The Palace of the horned Bull" and the same symbol is worshipped in Japan and all over Hindostan. The Cimbrians carried a brazen bull with them, as the image of their God, when they overran Spain and Gaul; and the representation of the Creation, by the Deity in the shape of a bull, breaking the shell of an egg with his horns, meant Taurus, opening the year, and bursting the symbolical shell of the annually-recurring orb of the new year.

Theophilus says that the Osiris of Egypt was supposed to be dead or absent fifty days in each year. Landseer thinks that this was because the Sabæan priests were accustomed to see, in the lower latitudes of Egypt and Ethiopia, the first or chief stars of the Husbandman [BOÖTES] sink achronically beneath the Western horizon; and then to begin their lamentations, or hold forth the signal for others to weep: and when his prolific virtues were supposed to be transferred to the vernal sun, bacchanalian revelry became devotion.

Before the colure of the Vernal Equinox had passed into Aries, and after it had left Aldebarán and the Hyades, the Pleiades were, for seven or eight centuries, the leading stars of the Sabæan year. And thus we see, on the monuments, the disk and crescent, symbols of the sun and moon in conjunction, appear successively, - first on the head, and then on the neck and back of the Zodiacal Bull, and more recently on the forehead of the Ram.

The diagrammatical character or symbol, still in use to denote Taurus, , is

this very crescent and disk: a symbol that has come down to us from those remote ages when this memorable conjunction in Taurus, by marking the commencement, at once of the Sabæan year and of the cycle of the Chaldean Saros, so pre-eminently distinguished that sign as to become its characteristic symbol. On a bronze bull from China, the crescent is attached to the back of the Bull, by means of a cloud, and a curved groove is provided for the occasional introduction of the disk of the sun, when solar and lunar time were coincident and conjunctive, at the commencement of the year, and of the lunar cycle. When that was made, the year did not open with the stars in the head of the Bull, but when the colure of the vernal equinox passed across the middle or later degrees of the asterism Taurus, and the Pleiades were, in China, as in Canaan, the leading stars of the year.

The crescent and disk combined always represent the conjunctive Sun and Moon; and when placed on the head of the Zodiacal Bull, the commencement of the cycle termed SAROS by the Chaldeans, and Metonic by the Greeks; and supposed to be alluded to in Job, by the phrase, "Mazzaroth in his season"; that is to say, when the first new Moon and new Sun of the year were coincident, which happened once in eighteen years and a fraction.

On the sarcophagus of Alexander, the same symbol appears on the head of a Ram, which, in the time of that monarch, was the leading sign. So too in the sculptured temples of the Upper Nile, the crescent and disk appear, not on the head of Taurus, but on the forehead of the Ram or the Ram-headed God, whom the Grecian Mythologists called Jupiter Ammon, really the Sun in Aries.

If we now look for a moment at the individual stars which composed and were near to the respective constellations, we may find something that will connect itself with the symbols of the Ancient Mysteries and of Masonry.

It is to be noticed that when the Sun is in a particular constellation, no part of that constellation will be seen, except just before sunrise and just after sunset; and then only the edge of it: but the constellations opposite to it will be visible. When the Sun is in Taurus, for example, that is, when Taurus sets with the Sun,

Scorpio rises as he sets, and continues visible throughout the night. And if Taurus rises and sets with the Sun to-day, he will, six months hence, rise at sunset and set at sunrise; for the stars thus gain on the Sun two hours a month.

Going back to the time when, watched by the Chaldean shepherds, and the husbandmen of Ethiopia and Egypt,

"The milk-white Pull with golden horns

"Led on the new-born year,"

we see in the neck of TAURUS, the Pleiades, and in his face the Hyades, "which Grecia from their showering names," and of whom the brilliant Aldebarán is the chief; while to the southwestward is that most splendid of all the constellations, Orion, with Betelgeux in his right shoulder, Bellatrix in his left shoulder, Rigel on the left foot, and in his belt the three stars known as the Three Kings, and now as the Yard and Ell. Orion, ran the legend, persecuted the Pleiades; and to save them from his fury, Jupiter placed them in the Heavens, where he still pursues them, but in vain. They, with Arcturus and the Bands of Orion, are mentioned in the Book of Job. They are usually called the Seven Stars, and it is said there were seven, before the fall of Troy; though now only six are visible. The Pleiades were so named from a Greek word signifying to sail. In all ages

they have been observed for signs and seasons. Virgil says that the sailors gave names to "the Pleiades, Hyades, and the Northern Car: Pleiadas, Hyadas, Claramque Lycaonis Arcton." And Palinurus, he says, Arcturum, pluviasque Hyadas, Geminisque Triones, Armatumque auro circumspicit Oriona - studied Arcturus and the rainy Hyades and the Twin Triones, and Orion cinctured with gold.

Taurus was the prince and leader of the celestial host for more than two thousand years; and when his head set with the Sun about the last of May, the Scorpion was seen to rise in the Southeast.

The Pleiades were sometimes called Vergiliœ, or the Virgins of Spring; because the Sun entered this cluster of stars in the season of blossoms. Their Syrian name was Succoth, or Succothbeneth, derived from a Chaldean word signifying to speculate or observe.

The Hyades are five stars in the form of a V, 11° southeast of the Pleiades. The Greeks counted them as seven. When the Vernal Equinox was in Taurus, Aldebarán led up the starry host; and as he rose in the East, Aries was about 27° high.

When he was close upon the meridian, the Heavens presented their most magnificent appearance. Capella was a little further from the meridian, to the north; and Orion still further from it to the southward. Procyon, Sirius, Castor and Pollux had climbed about half-way from the horizon to the meridian.

Regulus had just risen upon the ecliptic. The Virgin still lingered below the horizon. Fomalhaut was half-way to the meridian in the Southwest; and to the Northwest were the brilliant constellations, Perseus, Cepheus, Cassiopeia, and Andromeda; while the Pleiades had just passed the meridian.

ORION is visible to all the habitable world. The equinoctial line passes through the centre of it. When Aldebarán rose in the East, the Three Kings in Orion followed him; and as Taurus set, the Scorpion, by whose sting it was said Orion died, rose in the East.

Orion rises at noon about the 9th of March. His rising was accompanied with great rains and storms, and it became very terrible to mariners.

In Boötes, called by the ancient Greeks Lycaon, from lukos, a wolf, and by the Hebrews, Caleb Anubach, the Barking Dog, is the Great Star ARCTURUS, which, when Taurus opened the year, corresponded with a season remarkable for its great heat.

Next comes GEMINI, the Twins, two human figures, in the heads of which are the bright Stars CASTOR and POLLUX, the Dioscuri, and the Cabiri of Samothrace, patrons of navigation; while South of Pollux are the brilliant Stars SIRIUS and PROCYON, the greater and lesser Dog: and still further South, Canopus, in the Ship Argo.

Sirius is apparently the largest and brightest Star in the Heavens. When the Vernal Equinox was in Taurus, he rose heliacally, that is, just before the Sun, when, at the Summer Solstice, the Sun entered Leo, about the 21st of June, fifteen days previous to the swelling of the Nile. The heliacal rising of Canopus was also a precursor of the rising of the Nile. Procyon was the forerunner of Sirius, and rose before him.

There are no important Stars in CANCER. In the Zodiacs of Esne and Dendera, and in most of the astrological remains of Egypt, the sign of this constellation was a beetle (Scarabœus), which

thence became sacred, as an emblem of the gate through which souls descended from Heaven. In the crest of Cancer is a cluster of Stars formerly called Proësepe, the Manger, on each side of which is a small Star, the two of which were called Aselli little asses.

In Leo are the splendid Stars, REGULUS, directly on the ecliptic, and DENEbola in the Lion's tail. Southeast of Regulus is the fine Star COR HYDRÆ.

The combat of Hercules with the Nemæan lion was his first labor. It was the first sign into which the Sun passed, after falling below the Summer Solstice; from which time he struggled to re-ascend.

The Nile overflowed in this sign. It stands first in the Zodiac of Dendera, and is in all the Indian and Egyptian Zodiacs.

In the left hand of VIRGO (Isis or Ceres) is the beautiful Star SPICA Virginis, a little South of the ecliptic. VINDEMIATRIX, of less magnitude, is in the right arm; and Northwest of Spica, in Boötes (the husbandman, Osiris), is the splendid star ARCTURUS.

The division of the first Decan of the Virgin, Aben Ezra says, represents a beautiful Virgin with flowing hair, sitting in a chair, with two ears of corn in her hand, and suckling an infant. In an Arabian MS. in the Royal Library at Paris, is a picture of the Twelve Signs. That of Virgo is a young girl with an infant by her side. Virgo was Isis; and her representation carrying a child (Horus) in her arms, exhibited in her temple, was accompanied by this inscription: "I AM ALL THAT IS, THAT WAS, AND THAT SHALL BE; and the fruit which I brought forth is the Sun."

Nine months after the Sun enters Virgo, he reaches the Twins. When Scorpio begins to rise, Orion sets: when Scorpio comes to the meridian, Leo begins to set, Typhon reigns, Osiris is slain, and Isis (the Virgin) his sister and wife, follows him to the tomb, weeping.

The Virgin and Boötes, setting heliacally at the Autumnal Equinox, delivered the world to the wintry constellations, and introduced into it the genius of Evil, represented by Ophiucus, the Serpent.

At the moment of the Winter Solstice, the Virgin rose heliacally (with the Sun), having the Sun (Horus) in her bosom.

In LIBRA are four Stars of the second and third magnitude, which we shall mention hereafter. They are Zuben-es-Chamali, Zuben-el-Gemabi, Zuben-hak-rabi, and Zuben-el-Gubi. Near the last of these is the brilliant and malign Star, ANTARES in Scorpio.

In SCORPIO, ANTARES, of the 1st magnitude, and remarkably red, was one of the four great Stars, FOMALHAUT, in Cetus, ALDEBARAN in Taurus, REGULUS in Leo, and ANTARES, that formerly answered to the Solstitial and Equinoctial points, and were much noticed by astronomers.

This sign was sometimes represented by a Snake, and sometimes by a Crocodile, but generally by a Scorpion, which last is found on the Mithriac Monuments, and on the Zodiac of Dendera. It was considered a sign accursed, and the entrance of the Sun into it commenced the reign of Typhon.

In Sagittarius, Capricornus, and Aquarius there are no Stars of importance. Near Pisces is the brilliant Star FOMALHAUT. No sign in the Zodiac is considered of more malignant influence than this. It was deemed indicative of Violence and Death. Both the Syrians and Egyptians abstained from

eating fish, out of dread and abhorrence; and when the latter would represent anything as odious, or express hatred by Hieroglyphics, they painted a fish.

In Auriga is the bright Star CAPELLA, which to the Egyptians never set. And, circling ever round the North Pole are Seven Stars, known as Ursa Major, or the Great Bear, which have been an object of universal observation in all ages of the world. They were venerated alike by the Priests of Bel, the Magi of Persia, the Shepherds of Chaldea, and the Phœnician navigators, as well as by the astronomers of Egypt. Two of them, MERAK and DUBHE, always point to the North Pole.

The Phœnician and Egyptians, says Eusebius, were the first who ascribed divinity to the Sun, Moon, and Stars, and regarded them as the sole causes of the production and destruction of all beings. From them went abroad over all the world all known opinions as to the generation and descent of the Gods. Only the Hebrews looked beyond the visible world to an invisible Creator. All the rest of the world regarded as Gods those luminous bodies that blaze in the firmament, offered them sacrifices, bowed down before them, and raised neither their souls nor their worship above the visible heavens.

The Chaldeans, Canaanites, and Syrians, among whom Abraham lived, did the same. The Canaanites consecrated horses and chariots to the Sun. The inhabitants of Emesa in Phœnician adored him under the name of Elagabalus; and the Sun, as Hercules, was the great Deity of the Tyrians. The Syrians worshipped, with fear and dread, the Stars of the Constellation Pisces, and consecrated images of them in their temples. The Sun as Adonis was worshipped in Byblos and about Mount Libanus. There was a magnificent Temple of the Sun at Palmyra, which was pillaged by the soldiers of Aurelian, who rebuilt it and dedicated it anew. The Pleiades, under the name of Succoth-Beneth, were worshipped by the Babylonian colonists who settled in the country of the Samaritans. Saturn, under the name of Remphan, was worshipped among the Copts. The planet Jupiter was worshipped as Bel or Baal; Mars as Malec, Melech, or Moloch; Venus as Ashtaroth or Astarte, and Mercury as Nebo, among the Syrians, Assyrians, Phœnicians, and Canaanites. '

Sanchoniathon says that the earliest Phœnicians adored the Sun, whom they deemed sole Lord of the Heavens; and honored him under the name of BEEL-SAMIN, signifying King of Heaven. They raised columns to the elements, fire, and air or wind, and worshipped them; and Sabæism, or the worship of the Stars, flourished everywhere in Babylonia. The Arabs, under a sky always clear and serene, adored the Sun, Moon, and Stars. Abulfaragius so informs us, and that each of the twelve Arab Tribes invoked a particular Star as its Patron. The Tribe Hamyar was consecrated to the Sun, the Tribe Cennah to the Moon; the Tribe Misa was under the protection of the beautiful Star in Taurus, Aldebarán; the Tribe Tai under that of Canopus; the Tribe Kais, of Sirius; the Tribes Lachamus and Idamus, of Jupiter; the Tribe Asad, of Mercury; and so on. The Saracens, in the time of Heraclius, worshipped Venus, whom they called CABAR, or The Great; and they swore by the Sun, Moon, and Stars. Shahristan, an Arabic author, says that the Arabs and Indians

before his time had temples dedicated to the seven Planets. Abulfaragius says that the seven great primitive nations, from whom all others descended, the Persians, Chaldæans, Greeks, Egyptians, Turks, Indians, and Chinese, all originally were Sabæists, and worshipped the Stars. They all, he says, like the Chaldæans, prayed turning toward the North Pole

three times a day, at Sunrise, Noon, and Sunset, bowing themselves three times before the Sun. They invoked the Stars and the Intelligences which inhabited them, offered them sacrifices, and called the fixed stars and planets gods. Philo says that the Chaldæans regarded the stars as sovereign arbiters of the order of the world, and did not look beyond the visible causes to any invisible and intellectual being. They regarded NATURE as the great divinity, that exercised its powers through the action of its parts, the Sun, Moon, Planets, and Fixed Stars, the successive revolutions of the seasons, and the combined action of Heaven and Earth. The great feast of the Sabæans was when the Sun reached the Vernal Equinox: and they had five other feasts, at the times when the five minor planets entered the signs in which they had their exaltation.

Diodorus Siculus informs us that the Egyptians recognized two great Divinities, primary and eternal, the Sun and Moon, which they thought governed the world, and from which everything receives its nourishment and growth: that on them depended all and the great work of generation, and the perfection of all effects produced in nature. We know that the two great Divinities of Egypt were Osiris and Isis, the greatest agents of nature; according to some, the Sun and Moon, and according to others, Heaven and Earth, or the active and passive principles of generation, And we learn from Porphyry that Chæremon, a learned priest of Egypt, and many other learned men of that nation, said that the Egyptians recognized as gods the stars composing the zodiac, and all those that by their rising or setting marked its divisions; the subdivisions of the signs into decans, the horoscope and the stars that presided therein, and which were called Potent Chiefs Heaven: that considering the Sun as the Great God, Architect, and Ruler of the World, they explained not only the fable of Osiris and Isis, but generally all their sacred legends, by the stars, by their appearance and disappearance, by their ascension, by the phases of the moon, and the increase and diminution of her, light; by the march of the sun, the division of time and the heavens into two parts, one assigned to darkness and the other to light; by the Nile and, in fine, by the whole round of physical causes.

Lucian tells us that the bull Apis, sacred to the Egyptians, was the image of the celestial Bull, or Taurus; and that Jupiter Ammon, horned like a ram, was an image of the constellation Aries. And Clemens of Alexandria assures us that the four principal sacred animals, carried in their processions, were emblems of the four signs or cardinal points which fixed the seasons at the equinoxes and solstices, and divided into four parts the yearly march of the sun. They worshipped fire also, and water, and the Nile, which river they styled Father, Preserver of Egypt, sacred emanation from the Great God Osiris; and in their hymns in which they called it the god crowned with

millet (which grain, represented by the pschent, was part of the headdress of their kings), bringing with him abundance. The other elements were also revered by them: and the Great Gods, whose names are found inscribed on an ancient column, are the Air, Heaven, the Earth, the Sun, the Moon, Night, and Day. And, in fine, as Eusebius says, they regarded the Universe as a great Deity, composed of a great number of gods, the different parts of itself.

The same worship of the Heavenly Host extended into every part of Europe, into Asia Minor, and among the Turks, Scythians, and Tartars. The ancient Persians adored the Sun as Mithras, and also the Moon, Venus, Fire, Earth, Air, and Water; and, having no statues or altars, they sacrificed on high places to the Heavens and to the Sun. On seven ancient pyrea they burned incense to the Seven Planets, and considered the elements to be divinities. In the Zend-Avesta we find invocations addressed to Mithras, the stars, the elements, trees, mountains, and every part of nature. The Celestial Bull is invoked there, to which the Moon unites herself; and the four great stars, Taschter, Satevis, Haftorang, and Venant, the great Star Rapitan, and the other constellations which watch over the different portions of the earth.

The Magi, like a multitude of ancient nations, worshipped fire, above all the other elements and powers of nature. In India, the Ganges and the Indus were worshipped, and the Sun was the Great Divinity. They worshipped the Moon also, and kept up the sacred fire. In Ceylon, the Sun, Moon, and other planets were worshipped: in Sumatra, the Sun, called Iri, and the Moon, called Handa. And the Chinese built Temples to Heaven, the Earth, and genii of the air, of the water, of the mountains, and of the stars, to the sea-dragon, and to the planet Mars.

The celebrated Labyrinth was built in honor of the Sun; and its twelve palaces, like the twelve superb columns of the Temple is, at Hieropolis, covered with symbols relating to the twelve signs and the occult qualities of the elements, were consecrated to the twelve gods or tutelary genii of the signs of the Zodiac. The

figure of the pyramid and that of the obelisk, resembling the shape of a flame, caused these monuments to be consecrated to the Sun and to Fire. And Timæus of Locria says: "The equilateral triangle enters into the composition of the pyramid, which has four equal faces and equal angles, and which in this is like fire, the most subtle and mobile of the elements." They and the obelisks were erected in honor of the Sun, termed in an inscription upon one of the latter, translated by the Egyptian Hermapion, and to be found in Ammianus Marcellinus, "Apollo the strong, Son of God, he who made the world, true Lord of the diadems, who possesses Egypt and fills it with His glory."

The two most famous divisions of the Heavens, by seven, which is that of the planets, and by twelve, which is that of the signs, are found on the religious monuments of all the people of the ancient world. The twelve Great Gods of Egypt are met with everywhere. They were adopted by the Greeks and Romans; and the latter assigned one of them to each sign of the Zodiac. Their images were seen at Athens, where an altar was erected to each; and they were painted on the porticos. The People of the North had their twelve Azes, or Senate of

twelve great gods, of whom Odin was chief. The Japanese had the same number, and like the Egyptians divided them into classes, seven, who were the most ancient, and five, afterward added: both of which numbers are well known and consecrated in Masonry.

There is no more striking proof of the universal adoration paid the stars and constellations, than the arrangement of the Hebrew camp in the Desert, and the allegory in regard to the twelve Tribes of Israel, ascribed in the Hebrew legends to Jacob. The Hebrew camp was a quadrilateral, in sixteen divisions, of which the central four were occupied by images of the four elements. The four divisions at the four angles of the quadrilateral exhibited the four signs that the astrologers called fixed, and which they regard as subject to the influence of the four great Royal Stars, Regulus in Leo, Aldebaran in Taurus, Antares in Scorpio, and Fomalhaut in the mouth of Pisces, on which falls the water poured out by Aquarius; of which constellations the Scorpion was represented in the Hebrew blazonry by the Celestial Vulture or Eagle, that rises at the same time with it and is its paranatellon. The other signs were arranged on the four faces of the quadrilateral, and in the parallel and interior divisions.

There is an astonishing coincidence between the characteristics assigned by Jacob to his sons, and those of the signs of the Zodiac, or the planets that have their domicile in those signs.

Reuben is compared to running water, unstable, and that cannot excel; and he answers to Aquarius, his ensign being a man. The water poured out by Aquarius flows toward the South Pole, and it is the first of the four Royal Signs, ascending from the Winter Solstice.

The Lion (Leo) is the device of Judah; and Jacob compares him to that animal, whose constellation in the Heavens is the domicile of the Sun; the Lion of the Tribe of Judah; by whose grip, when that of apprentice and that of fellow-craft, - of Aquarius at the Winter Solstice and of Cancer at the Vernal Equinox, - had not succeeded in raising him, Khürüm was lifted out of the grave.

Ephraim, on whose ensign appears the Celestial Bull, Jacob compares to the ox. Dan, bearing as his device a Scorpion, he compares to the Cerastes or horned Serpent, synonymous in astrological language with the vulture or pouncing eagle; and which bird was often substituted on the flag of Dan, in place of the venomous scorpion, on account of the terror which that reptile inspired, as the symbol of Typhon and his malign influences; wherefore the Eagle, as its paranatellon, that is, rising and setting at the same time with it, was naturally used in its stead. Hence the four famous figures in the sacred pictures of the Jews and Christians, and in Royal Arch Masonry, of the Lion, the Ox, the Man, and the Eagle, the four creatures of the Apocalypse, copied there from Ezekiel, in whose reveries and rhapsodies they are seen revolving around blazing circles.

The Ram, domicile of Mars, chief of the Celestial Soldiery and of the twelve Signs, is the device of Gad, whom Jacob characterizes as a warrior, chief of his army.

Cancer, in which are the stars termed Aselli, or little asses, is the device of the flag of Issachar, whom Jacob compares to an ass.

Capricorn, of old represented with the tail of a fish, and called by astronomers the Son of Neptune, is the device of Zebulun, of whom Jacob says that he dwells

on the shore of the sea.

Sagittarius, chasing the Celestial Wolf, is the emblem of Benjamin, whom Jacob compares to a hunter: and in that constellation the Romans placed the domicile of Diana the huntress. Virgo,

the domicile of Mercury, is borne on the flag of Naphtali, whose eloquence and agility Jacob magnifies, both of which are attributes of the Courier of the Gods. And of Simeon and Levi he speaks as united, as are the two fishes that make the Constellation Pisces, which is their armorial emblem.

Plato, in his Republic, followed the divisions of the Zodiac and the planets. So also did Lycurgus at Sparta, and Cecrops in the Athenian Commonwealth. Chun, the Chinese legislator, divided China into twelve Tcheou, and specially designated twelve mountains. The Etruscans divided themselves into twelve Cantons. Romulus appointed twelve Lictors. There were twelve tribes of Ishmael and twelve disciples of the Hebrew Reformer. The New Jerusalem of the Apocalypse has twelve gates.

The Souciet, a Chinese book, speaks of a palace composed of four buildings, whose gates looked toward the four corners of the world. That on the East was dedicated to the new moons of the months of Spring; that on the West to those of Autumn; that on the South to those of Summer; and that on the North to those of Winter: and in this, palace the Emperor and his grandees sacrificed a lamb, the animal that represented the Sun at the Vernal Equinox.

Among the Greeks, the march of the Choruses in their theatres represented the movements of the Heavens and the planets, and the Strophe and Anti-Strophe imitated, Aristoxenes says, the movements of the Stars. The number five was sacred among the Chinese, as that of the planets other than the Sun and Moon. Astrology consecrated the numbers twelve, seven, thirty, and three hundred and sixty; and everywhere seven, the number of the planets, was as sacred as twelve, that of the signs, the months, the oriental cycles, and the sections of the horizon. We shall speak more at large hereafter, in another Degree, as to these and other numbers, to which the ancients ascribed mysterious powers.

The Signs of the Zodiac and the Stars appeared on many of the ancient coins and medals. On the public seal of the Locrians, Ozoles was Hesperus, or the planet Venus. On the medals of Antioch on the Orontes was the ram and crescent; and the Ram was the special Deity of Syria, assigned to it in the division of the earth among the twelve signs. On the Cretan coins was the Equinoctial Bull; and he also appeared on those of the Mamertins and of Athens. Sagittarius appeared on those of the Persians. In

India the twelve signs appeared upon the ancient coins. The Scorpion was engraved on the medals of the Kings of Comagena, and Capricorn on those of Zeugnia, Anazorba, and other cities. On the medals of Antoninus are found nearly all the signs of the Zodiac.

Astrology was practised among all the ancient nations. In Egypt, the book of Astrology was borne reverentially in the religious processions; in which the few sacred animals were also carried, as emblems of the equinoxes and solstices. The same science flourished among the Chaldeans, and over the whole of Asia and Africa. When Alexander

invaded India, the astrologers of the Oxydraces came to him to disclose the secrets of their science of Heaven and the Stars. The Brahmins whom Apollonius consulted, taught him the secrets of Astronomy, with the ceremonies and prayers whereby to appease the gods and learn the future from the stars. In China, astrology taught the mode of governing the State and families. In Arabia it was deemed the mother of the sciences; and old libraries are full of Arabic books on this pretended science. It flourished at Rome. Constantine had his horoscope drawn by the astrologer Valens. It was a science in the middle ages, and even to this day is neither forgotten nor unpractised. Catherine de Medici was fond of it. Louis XIV. consulted his horoscope, and the learned Casini commenced his career as an astrologer. The ancient Sabæans established feasts in honor of each planet, on the day, for each, when it entered its place of exaltation, or reached the particular degree in the particular sign of the zodiac in which astrology had fixed the place of its exaltation; that is, the place in the Heavens where its influence was supposed to be greatest, and where it acted on Nature with the greatest energy. The place of exaltation of the Sun was in Aries, because, reaching that point, he awakens all Nature, and warms into life all the germs of vegetation; and therefore his most solemn feast among all nations, for many years before our Era, was fixed at the time of his entrance into that sign. In Egypt, it was called the Feast of Fire and Light. It was the Passover, when the Paschal Lamb was slain and eaten, among the Jews, and Neurouz among the Persians. The Romans preferred the place of domicile to that of exaltation; and celebrated the feasts of the planets under the signs that were their houses. The Chaldeans, whom and not the Egyptians, the Sabæans followed in this, preferred the places of exaltation. Saturn, from the length of time required for his apparent revolution, was considered the most remote, and the Moon the nearest planet. After the Moon came Mercury and Venus, then the Sun, and then Mars, Jupiter, and Saturn.

So the risings and settings of the Fixed Stars, and their conjunctions with the Sun, and their first appearance as they emerged from his rays, fixed the epochs for the feasts instituted in their honor; and the Sacred Calendars of the ancients were regulated accordingly.

In the Roman games of the circus, celebrated in honor of the Sun and of entire Nature, the Sun, Moon, Planets, Zodiac, Elements, and the most apparent parts and potent agents of Nature were personified and represented, and the courses of the Sun in the Heavens were imitated in the Hippodrome; his chariot being drawn by four horses of different colors, representing the four elements and seasons. The courses were from East to West, like the circuits round the Lodge, and seven in number, to correspond with the number of planets. The movements of the Seven Stars that revolve around the pole were also represented, as were those of Capella, which by its heliacal rising at the moment when the Sun reached the Pleiades, in Taurus, announced the commencement of the annual revolution of the Sun.

The intersection of the Zodiac by the colures at the Equinoctial and Solstitial points, fixed four periods, each of which has, by one or more

nations, and in some cases by the same nation at different periods, been taken for the commencement of the year. Some adopted the Vernal Equinox, because then day began to prevail over night, and light gained a victory over darkness. Sometimes the Summer Solstice was preferred; because then day attained its maximum of duration, and the acme of its glory and perfection. In Egypt, another reason was, that then the Nile began to overflow, at the heliacal rising of Sirius. Some preferred the Autumnal Equinox, because then the harvests were gathered, and the hopes of a new crop were deposited in the bosom of the earth. And some preferred the Winter Solstice, because then, the shortest day having arrived, their length commenced to increase, and Light began the career destined to end in victory at the Vernal Equinox. The Sun was figuratively said to die and be born again at the Winter Solstice; the games of the Circus, in honor of the invincible God-Sun, were then celebrated, and the Roman year established or reformed by Numa, commenced. Many peoples of Italy commenced their year, Macrobius says, at that time; and represented by the four ages of man the gradual succession of periodical increase and diminution of day, and the light of the Sun; likening him to an infant born at the Winter Solstice, a young man at the Vernal Equinox, a robust man at the Summer Solstice, and an old man at the Autumnal Equinox. This idea was borrowed from the Egyptians, who adored the Sun at the Winter Solstice, under the figure of an infant.

The image of the Sign in which each of the four seasons commenced, became the form under which was figured the Sun of that particular season. The Lion's skin was worn by Hercules; the horns of the Bull adorned the forehead of Bacchus; and the autumnal serpent wound its long folds round the Statue of Serapis, 2500 years before our era; when those Signs corresponded with the commencement of the Seasons. When other constellations replaced them at those points, by means of the precession of the Equinoxes, those attributes were changed. Then the Ram furnished the horns for the head of the Sun, under the name of Jupiter Ammon. He was no longer born exposed to the waters of Aquarius, like Bacchus, nor enclosed in an urn like the God Canopus; but in the Stables of Augeas or the Celestial Goat. He then completed his triumph, mounted on an ass, in the constellation Cancer, which then occupied the Solstitial point of Summer.

Other attributes the images of the Sun borrowed from the constellations which, by their rising and setting, fixed the points of departure of the year, and the commencements of its four principal divisions.

First the Bull and afterward the Ram (called by the Persians the Lamb), was regarded as the regenerator of Nature, through his union with the Sun. Each, in his turn, was an emblem of the Sun overcoming the winter darkness, and repairing the disorders of Nature, which every year was regenerated under these Signs, after the Scorpion and Serpent of Autumn had brought upon it barrenness, disaster, and darkness. Mithras was represented sitting on a Bull; and that animal was an image of Osiris: while the Greek Bacchus armed his front with its horns, and was pictured with its tail and feet.

The Constellations also became noteworthy to the husbandman, which

by their rising or setting, at morning or evening, indicated the coming of this period of renewed fruitfulness and new life. Capella, or the kid Amalthea, whose horn is called that of abundance, and whose place is over the equinoctial point, or Taurus; and the Pleiades, that long indicated the Seasons, and gave rise to a multitude of poetic fables, were the most observed and most celebrated in antiquity.

The original Roman year commenced at the Vernal Equinox. July was formerly called Quintilis, the 5th month, and August Sextilis, the 6th, as September is still the 7th month, October the 8th, and so on. The Persians commenced their year at the same time, and celebrated their great feast of Neurouz when the Sun entered Aries and the Constellation Perseus rose, - Perseus, who first brought down to earth the heavenly fire consecrated in their temples: and all the ceremonies then practised reminded men of the renovation of Nature and the triumph of Ormuzd, the Light-God, over the powers of Darkness and Ahriman their Chief.

The Legislator of the Jews fixed the commencement of their year in the month Nisan, at the Vernal Equinox, at which season the Israelites marched out of Egypt and were relieved of their long bondage; in commemoration of which Exodus, they ate the Paschal Lamb at that Equinox. And when Bacchus and his army had long marched in burning deserts, they were led by a Lamb or Ram into beautiful meadows, and to the Springs that watered the Temple of Jupiter Ammon. For, to the Arabs and Ethiopians, whose great Divinity Bacchus was, nothing was so perfect a type of Elysium as a Country abounding in springs and rivulets. Orion, on the same meridian with the Stars of Taurus, died of the sting of the celestial Scorpion, that rises when he sets; as dies the Bull of Mithras in Autumn: and in the Stars that correspond with the Autumnal Equinox we find those malevolent genii that ever war against the Principle of good, and that take from the Sun and the Heavens the fruit-producing power that they communicate to the earth.

With the Vernal Equinox, dear to the sailor as to the husbandman, came the Stars that, with the Sun, open navigation, and rule the stormy Seas. Then the Twins plunge into the solar fires, or disappear at setting, going down with the Sun into the bosom of the waters. And these tutelary Divinities of mariners, the Dioscuri or Chief Cahiri of Samothrace, sailed with Jason to possess themselves of the golden-fleeced ram, or Aries, whose rising in the morning announced the Sun's entry into Taurus, when the Serpentbearer Jason rose in the evening, and, in aspect with the Dioscuri, was deemed their brother. And Orion, son of Neptune, and most potent controller of the tempest-tortured ocean, announcing sometimes calm and sometimes tempest, rose after Taurus, rejoicing in the forehead of the new year.

The Summer Solstice was not less an important point in the Sun's march than the Vernal Equinox, especially to the Egyptians, to whom it not only marked the end and term of the increasing length of the days and of the domination of light, and the maximum of the Sun's elevation; but also the annual recurrence of that phenomenon peculiar to Egypt, the rising of the Nile, which, ever accompanying the Sun in his course, seemed to rise and fall as the days grew longer and shorter, being

lowest at the Winter Solstice, and highest at that of Summer. Thus the Sun seemed to regulate its swelling; and the time of his arrival at the solstitial point being that of the first rising of the Nile, was selected by the Egyptians as the beginning of a year which they called the Year of God, and of the Sothiac Period, or the period of Sothis, the Dog-Star, who, rising in the morning, fixed that epoch, so important to the people of Egypt. This year was also called the Heliac, that is the Solar year, and the Canicular year; and it consisted of three hundred and sixty-five days, without intercalation; so that at the end of four years, or of four times three hundred and sixty-five days, making 1460 days, it needed to add a day, to make four complete revolutions of the Sun. To correct this, some Nations made every fourth year consist, as we do now, of 366 days: but the Egyptians preferred to add nothing to the year of 365 days, which, at the end of 120 years, or of 30 times 4 years, was short 30 days or a month; that is to say, it required a month more to complete the 120 revolutions of the Sun, though so many were counted, that is, so many years. Of course the commencement of the 121st year would not correspond with the Summer Solstice, but would precede it by a month: so that, when the Sun arrived at the Solstitial point whence he at first set out, and whereto he must needs return, to make in reality 120 years, or 120 complete revolutions, the first month of the 121st year would have ended.

Thus, if the commencement of the year went back 30 days every 120 years, this commencement of the year, continuing to recede, would, at the end of 12 times 120 years, or of 1460 years, get back to the Solstitial point, or primitive point of departure of the period. The Sun would then have made but 1459 revolutions, though 1460 were counted; to make up which, a year more would need to be added. So that the Sun would not have made his 1460 revolutions until the end of 1461 years of 365 days each, - each revolution being in reality not 365 days exactly, but $365 \frac{1}{4}$.

This period of 1461 years, each of 365 days, bringing back the commencement of the Solar year to the Solstitial point, at the rising of Sirius, after 1460 complete Solar revolutions, was called in Egypt the Sothiac period, the point of departure whereof was the Summer Solstice, first occupied by the Lion and afterward by Cancer, under which sign is Sirius, which opened the period. It was, says Porphyry, at this Solstitial New Moon, accompanied by the rising of Seth or the Dog-Star, that the beginning of the year was fixed, and that of the generation of all things, or, as it were, the natal hour of the world.

Not Sirius alone determined the period of the rising of the Nile, Aquarius, his urn, and the stream flowing from it, in opposition to the sign of the Summer Solstice then occupied by the Sun, opened in the evening the march of Night, and received the full Moon in his cup. Above him and with him rose the feet of Pegasus, struck wherewith the waters flow forth that the Muses drink. The Lion and, the Dog, indicating, were supposed to cause the inundation, and so were worshipped. While the Sun passed through Leo, the waters doubled their depth; and the sacred fountains poured their streams through the heads of lions. Hydra, rising between Sirius and Leo, extended under

three signs. Its 'head rose with Cancer, and its tail with the feet of the Virgin and the beginning of Libra; and the inundation continued while the Sun passed along its whole extent.

The successive contest of light and darkness for the possession of the lunar disk, each being by turns victor and vanquished, exactly resembled what passed upon the earth by the action of the Sun and his journeys from one Solstice to the other. The lunar revolution presented the same periods of light and darkness as the year, and was the object of the same religious fictions. Above the Moon, Pliny said, everything is pure, and filled with eternal light. There ends the cone of shadow which the earth projects, and which produces night; there ends the sojourn of night and

darkness; to it the air extends; but there we enter the pure substance. The Egyptians assigned to the Moon the demiurgic or creative force of Osiris, who united himself to her in the spring, when the Sun communicated to her the principles of generation which she afterward disseminated in the air and all the elements. The Persians considered the Moon to have been impregnated by the Celestial Bull, first of the signs of spring. In all ages, the Moon has been supposed to have great influence upon vegetation, and the birth and growth of animals; and the belief is as widely entertained now as ever, and that influence regarded as a mysterious and inexplicable one. Not the astrologers alone, but Naturalists like Pliny, Philosophers like Plutarch and Cicero, Theologians like the Egyptian Priests, and Metaphysicians like Proclus, believed firmly in these lunar influences.

"The Egyptians," says Diodorus Siculus, "acknowledged two great gods, the Sun and Moon, or Osiris and Isis, who govern the world and regulate its administration by the dispensation of the seasons

Such is the nature of these two great Divinities, that they impress an active and fecundating force, by which the generation of beings is effected; the Sun, by heat and that spiritual principle that forms the breath of the winds; the Moon by humidity and dryness; and both by the forces of the air which they share in common. By this beneficial influence everything is born, grows, and vegetates. Wherefore this whole huge body, in which nature resides, is maintained by the combined action of the Sun and Moon, and their five qualities, - the principles spiritual, fiery, dry, humid, and airy."

So five primitive powers, elements, or elementary qualities, are united with the Sun and Moon in the Indian theology, - air, spirit, fire, water, and earth: and the same five elements are recognized by the Chinese. The Phœnicians, like the Egyptians, regarded the Sun and Moon and Stars as sole causes of generation and destruction here below.

The Moon, like the Sun, changed continually the track in which she crossed the Heavens, moving ever to and fro between the upper and lower limits of the Zodiac; and her different places, phases, and aspects there, and her relations with the Sun and the constellations, have been a fruitful source of mythological fables.

All the planets had what astrology termed their houses, in the Zodiac. The House of the Sun was in Leo, and that of the Moon in Cancer. Each other planet had two, signs; Mercury had Gemini and

Virgo; Venus, Taurus and Libra; Mars, Aries and Scorpio; Jupiter, Pisces and Sagittarius; and Saturn, Aquarius and Capricornus. From this distribution of the signs also came many mythological emblems and fables; as also many came from the places of exaltation of the planets. Diana of Ephesus, the Moon, wore the image of a crab on her bosom, because in that sign was the Moon's domicile; and lions bore up the throne of Horus, the Egyptian Apollo, the Sun personified, for a like reason: while the Egyptians consecrated the tauriform scarabæes to the Moon, because she had her place of exaltation in Taurus; and for the same reason Mercury is said to have presented Isis with a helmet like a bull's head.

A further division of the Zodiac was of each sign into three parts of 10° each, called Decans, or, in the whole Zodiac, 36 parts, among which the seven planets were apportioned anew, each planet having an equal number of Decans, except the first, which, opening and closing the series of planets five times repeated, necessarily had one Decan more than the others. This subdivision was not invented until after Aries opened the Vernal Equinox; and accordingly Mars, having his house in Aries, opens the series of decans and closes it; the planets following each other, five times in succession, in the following order, Mars, the Sun, Venus, Mercury, the Moon, Saturn, Jupiter, Mars, etc.; so that to each sign are assigned three planets, each occupying 10 degrees. To each Decan a God or Genius was assigned, making thirtysix in all, one of whom, the Chaldeans said, came down upon earth every ten days, remained so many days, and re-ascended to Heaven. This division is found on the Indian sphere, the Persian, and that Barbaric one which Aben Ezra describes. Each genius of the Decans had a name and special characteristics. They concur and aid in the effects produced by the Sun, Moon, and other planets charged with the administration of the world: and the doctrine in regard to them, secret and august as it was held, was considered of the gravest importance; and its principles, Firmicus says, were not entrusted by the ancients, inspired as they were by the Deity, to any but the Initiates, and to them only with great reserve, and a kind of fear, and when cautiously enveloped with an obscure veil, that they might not come to be known by the profane.

With these Decans were connected the paranatellons or those stars outside of the Zodiac, that rise and set at the same moment with the several divisions of 10° of each sign. As there were anciently only fortyeight celestial figures or constellations, of which twelve were in the Zodiac, it follows that there were, outside of the Zodiac, thirty-six other asterisms, paranatellons of the several thirty-six Decans. For example, as when Capricorn set, Sirius and Procyon, or Canis Major and Canis Minor, rose, they were the Paranatellons of Capricorn, though at a great distance from it in the heavens. The rising of Cancer was known from the setting of Corona Borealis and the rising of the Great and Little Dog, its three paranatellons.

The risings and settings of the Stars are always spoken of as connected with the Sun. In that connection there are three kinds of them, cosmical, achronical, and heliacal, important to be distinguished

by all who would understand this ancient learning.

When any Star rises or sets with the same degree of the same sign of the Zodiac that the Sun occupies at the time, it rises and sets simultaneously with the Sun, and this is termed rising or setting cosmically; but a star that so rises and sets can never be seen, on account of the light that precedes, and is left behind by the Sun. It is therefore necessary, in order to know his place in the Zodiac, to observe stars that rise just before or set just after him.

A Star that is in the East when night commences, and in the West when it ends, is said to rise and set achronically. A Star so rising or setting was in opposition to the Sun, rising at the end of evening twilight, and setting at the beginning of morning twilight, and this happened to each Star but once a year, because the Sun moves from West to East, with reference to the Stars, one degree a day.

When a Star rises as night ends in the morning, or sets as night commences in the evening, it is said to rise or set heliacally, because the Sun (Helios) seems to touch it with his luminous atmosphere. A Star thus re-appears after a disappearance, often, of several months, and thenceforward it rises an hour earlier each day, gradually emerging from the Sun's rays, until at the end of three months it precedes the Sun six hours, and rises at midnight. A Star sets heliacally, when no longer remaining visible above the western horizon after sunset, the day arrives when they cease to be seen setting in the West. They so remain invisible, until the Sun passes so far to the Eastward as not to eclipse them with his light; and then they re-appear, but in the East, about an hour and a half before sunrise: and this is their heliacal rising. In this interval, the cosmical rising and setting take place.

Besides the relations of the constellations and their paranatellons with the houses and places of exaltation of the Planets, and with their places in the respective Signs and Decans, the Stars were supposed to produce different effects according as they rose or set, and according as they did so either cosmically, achronically, or heliacally; and also according to the different seasons of the year in which these phenomena occurred; and these differences were carefully marked on the old Calendars; and many things in the ancient allegories are referable to them.

Another and most important division of the Stars was into good and bad, beneficent and malevolent. With the Persians, the former, of the Zodiacal Constellations, were from Aries to Virgo, inclusive; and the latter from Libra to Pisces, inclusive. Hence the good Angels and Genii, and the bad Angels, Devs, Evil Genii, Devils, Fallen Angels, Titans, and Giants of the Mythology. The other thirty-six Constellations were equally divided, eighteen on each side, or, with those of the Zodiac, twenty-four. Thus the symbolic Egg, that issued from the mouth of the invisible Egyptian God KNEPH; known in the Grecian Mysteries as the Orphic Egg; from which issued the God CHUMONG of the Coresians, and the Egyptian OSIRISS, and PHANES, God and Principle of Light; from which, broken by the Sacred Bull of the Japanese, the world emerged; and which the Greeks placed at the feet of BACCHUS TAURI-CORNUS;

the Magian Egg of ORMUZD, from which came the Amshaspands and Devs; was divided into two halves, and equally apportioned between the Good and Evil Constellations and Angels. Those of Spring, as for example Aries and Taurus, Auriga and Capella, were the beneficent stars; and those of Autumn, as the Balance, Scorpio, the Serpent of Ophiucus, and the Dragon of the Hesperides, were types and subjects of the Evil Principle, and regarded as malevolent causes of the ill effects experienced in Autumn and Winter. Thus are explained the mysteries of the journeyings of the human soul through the spheres, when it descends to the earth by the Sign of the Serpent, and returns to the Empire of light by that of the Lamb or Bull.

The creative action of Heaven was manifested, and all its demiurgic energy developed, most of all at the Vernal Equinox, to which refer all the fables that typify the victory of Light over Darkness, by the triumphs of Jupiter, Osiris, Ormuzd, and Apollo. Always the triumphant god takes the form of the Bull, the Ram, or the Lamb. Then Jupiter wrests from Typhon his thunderbolts, of which that malignant Deity had possessed himself during the Winter. Then the God of Light overwhelms his foe, pictured as a huge Serpent. Then Winter ends; the Sun, seated on the Bull and accompanied by Orion, blazes in the Heavens. All nature rejoices at the victory; and Order and Harmony are everywhere re-established, in place of the dire confusion that reigned while gloomy Typhon domineered, and Ahriman prevailed against Ormuzd.

The universal Soul of the World, motive power of Heaven and of the Spheres, it was held, exercises its creative energy chiefly through the medium of the Sun, during his revolution along the signs of the Zodiac, with which signs unite the paranatellons that modify their influence, and concur in furnishing the symbolic attributes of the Great Luminary that regulates Nature and is the depository of her greatest powers. The action of this Universal Soul of the World is displayed in the movements of the Spheres, and above all in that of the Sun, in the successions of the risings and settings of the Stars, and in their periodical returns. By these are explainable all the metamorphoses of that Soul, personified as Jupiter, as Bacchus, as Vishnu, or as Buddha, and all the various attributes ascribed to it; and also the worship of those animals that were consecrated in the ancient Temples, representatives on earth of the Celestial Signs, and supposed to receive by transmission from them the rays and emanations which in them flow from the Universal Soul.

All the old Adorers of Nature, the Theologians, Astrologers, and Poets, as well as the most distinguished Philosophers, supposed that the Stars were so many animated and intelligent beings, or eternal bodies, active causes of effect here below, animated by a living principle, and directed by an intelligence that was itself but an emanation from and a part of the life and universal intelligence of the world: and we find in the hierarchical order and distribution of their eternal and divine Intelligences, known by the names of Gods, Angels, and Genii, the same distributions and the same divisions as those by which the ancients divided the visible

Universe and distributed its parts. And the famous divisions by seven and by twelve, appertaining to the planets and the signs of the zodiac, is everywhere found in the hierarchical order of the Gods, and Angels, and the other Ministers that are the depositaries of that Divine Force which moves and rules the world.

These, and the other Intelligences assigned to the other Stars, have absolute dominion over all parts of Nature; over the elements, the animal and vegetable kingdoms, over man and all his actions, over his virtues and vices, and over good and evil, which divide between them his life. The passions of his soul and the maladies of his body, - these and the entire man are dependent on the heavens and the genii that there inhabit, who preside at his birth, control his fortunes during life, and receive his soul or active and intelligent part when it is to be reunited to the pure life of the lofty Stars. And all through the great body of the world are disseminated portions of the universal Soul, impressing movement on everything that seems to move of itself, giving life to the plants and trees, directing by a regular and settled plan the organization and development of their germs, imparting constant mobility to the running waters and maintaining their eternal motion, impelling the winds and changing their direction or stilling them, calming and arousing the ocean, unchaining the storm pouring out the fires of volcanoes, or with earthquakes shaking the roots of huge mountains and the foundations of vast continents; by means of a force that, belonging to Nature, is a mystery to man.

And these invisible Intelligences, like the stars, are marshalled in two great divisions, under the banners of the two Principles of Good and Evil, Light and Darkness; under Ormuzd and Ahriman, Osiris and Typhon. The Evil Principle was the motive power of brute matter; and it, personified as Ahriman and Typhon, had its hosts and armies of Devas and Genii, Fallen Angels and Malevolent Spirits, who waged continual wage with the Good Principle, the Principle of Empyrean Light and Splendor, Osiris, Ormuzd, Jupiter or Dionusos, with his bright hosts of Amshaspands, Izeds, Angels, and Archangels; a warfare that goes on from birth until death, in the soul of every man that lives.

We have heretofore, in the 24th Degree recited the principal incidents in the legend of Osiris and Isis, and it remains but to point out the astronomical phenomena which it has converted into mythological facts.

The Sun, at the Vernal Equinox, was the fruit-compelling star that by his warmth provoked generation and poured upon the sublunary world all the blessings of Heaven; the beneficent god, tutelary genius of universal vegetation, that communicates to the dull earth new activity, and stirs her great heart, long chilled by Winter and his frosts, until from her bosom burst all the greenness and perfume of spring, making her rejoice in leafy forests and grassy lawns and flower-enamelled meadows, and the promise of abundant crops of grain and fruits and purple grapes in their due season. He was then called Osiris, Husband of Isis, God of Cultivation and Benefactor of Men, pouring on them and on the earth the choicest blessings within the gift of the Divinity. Opposed to him was Typhon, his antagonist in the Egyptian mythology, as Ahriman was the foe of Ormuzd,

the Good Principle, in the theology of the Persians.

The first inhabitants of Egypt and Ethiopia, as Diodorus Siculus informs us, saw in the Heavens two first eternal causes of things, or great Divinities, one the Sun, whom they called Osiris, and the other the Moon, whom they called Isis; and these they considered the causes of all the generations of earth. This idea, we learn from Eusebius, was the same as that of the Phœnicians. On these two great Divinities the administration of the world depended. All sublunary bodies received from them their nourishment and increase, during the annual revolution which they controlled, and the different seasons into which it was divided.

To Osiris and Isis, it was held, were owing civilization, the discovery of agriculture, laws, arts of all kinds, religious worship, temples, the invention of letters, astronomy, the gymnastic arts, and music; and thus they were the universal benefactors. Osiris travelled to civilize the countries which he passed through, and communicate to them his valuable discoveries. He built cities, and taught men to cultivate the earth. Wheat and wine were his first presents to men. Europe, Asia, and Africa partook of the blessings which he communicated, and the most remote regions of India remembered him, and claimed him as one of their great gods.

You have learned how Typhon, his brother, slew him. His body was cut into pieces, all of which were collected by Isis, except his organs of generation, which had been thrown into and devoured in the waters of the river that every year fertilized Egypt. The other portions were buried by Isis, and over them she erected a tomb. Thereafter she remained single, loading her subjects with blessings. She cured the sick, restored sight to the blind, made the paralytic whole, and even raised the dead. From her Horus or Apollo learned divination and the science of medicine. Thus the Egyptians pictured the beneficent action of the two luminaries that, from the bosom of the elements, produced all animals and men, and all bodies that are born, grow, and die in the eternal circle of generation and destruction here below.

When the Celestial Bull opened the new year at the Vernal Equinox, Osiris, united with the Moon, communicated to her the seeds of fruitfulness which she poured upon the air, and therewith impregnated the generative principles which gave activity to universal vegetation. Apis, represented by a bull, was the living and sensible image of the Sun or Osiris, when in union with Isis or the Moon at the Vernal Equinox, concurring with her in provoking everything that lives to generation. This conjunction of the Sun with the Moon at the Vernal Equinox, in the constellation Taurus, required the Bull Apis to have on his shoulder a mark resembling the Crescent Moon. And the fecundating influence of these two luminaries was expressed by images that would now be deemed gross and indecent, but which then were not misunderstood.

Everything good in Nature comes from Osiris, - order, harmony, and the favorable temperature of the seasons and celestial periods. From Typhon come the stormy passions and irregular impulses that agitate the brute and material part of man; maladies of the body, and violent shocks that injure the health and derange the system; inclement weather, derangement of the seasons, and eclipses. Osiris and Typhon were the Ormuzd and Ahriman of the Persians; principles of good and evil, of light and darkness, ever at war

in the administration of the Universe.

Osiris was the image of generative power. This was expressed by his symbolic statues, and by the sign into which he entered at the Vernal Equinox. He especially dispensed the humid principle of Nature, generative element of all things; and the Nile and all moisture were regarded as emanations from him, without which there could be no vegetation.

That Osiris and Isis were the Sun and Moon, is attested by many ancient writers; by Diogenes Laertius, Plutarch, Lucian, Suidas, Macrobius, Martianus Capella, and others. His power was symbolized by an Eye over a Sceptre. The Sun was termed by the Greeks the Eye of Jupiter, and the Eye of the World; and his is the All-Seeing Eye in our Lodges. The oracle of Claros styled him King of the Stars and of the Eternal Fire, that engenders the year and the seasons, dispenses rain and winds, and brings about daybreak and night. And Osiris was invoked as the God that resides in the Sun and is enveloped by his rays, the invisible and eternal force that modifies the sublunary world by means of the Sun.

Osiris was the same God known as Bacchus, Dionusos, and Serapis. Serapis is the author of the regularity and harmony of the world. Bacchus, jointly with Ceres (identified by Herodotus with Isis) presides over the distribution of all our blessings; and from the two emanates everything beautiful and good in Nature. One furnishes the germ and principle of every good; the other receives and preserves it as a deposit; and the latter is the function of the Moon in the theology of the Persians. In each theology, Persian and Egyptian, the Moon acts directly on the earth; but she is fecundated, in one by the Celestial Bull and in the other by Osiris, with whom she is united at the Vernal Equinox, in the sign Taurus, the place of her exaltation or greatest influence on the earth. The force of Osiris, says Plutarch, is exercised through the Moon. She is the passive cause relatively to him, and the active cause relatively to the earth, to which she transmits the germs of fruitfulness received from him.

In Egypt the earliest movement in the waters of the Nile began to appear at the Vernal Equinox, when the new Moon occurred at the entrance of the Sun into the constellation Taurus; and thus the Nile was held to receive its fertilizing power from the combined action of the equinoctial Sun and the new Moon, meeting in Taurus. Osiris was often confounded with the Nile, and Isis with the earth; and Osiris was deemed to act on the earth, and to transmit to it his emanations, through both the Moon and the Nile; whence the fable that his generative organs were thrown into that river. Typhon, on the other hand, was the principle of aridity and barrenness; and by his mutilation of Osiris was meant that drought which caused the Nile to retire within his bed and shrink up in Autumn.

Elsewhere than in Egypt, Osiris was the symbol of the refreshing rains that descend to fertilize the earth; and Typhon the burning winds of Autumn; the stormy rains that rot the flowers, the plants, and leaves; the short, cold days; and everything injurious in Nature, and that produces corruption and destruction.

In short, Typhon is the principle of corruption, of darkness, of the lower

world from which come earthquakes, tumultuous commotions of the air, burning heat, lightning, and fiery meteors, and plague and pestilence. Such too was the Ahriman of the Persians; and this revolt of the Evil Principle against the Principle of Good and Light, has been represented in every cosmogony, under many varying forms. Osiris, on the contrary, by the intermediation of Isis, fills the material world with happiness, purity, and order, by which the harmony of Nature is maintained. It was said that he died at the Autumnal Equinox, when Taurus or the Pleiades rose in the evening, and that he rose to life again in "lie Spring, when vegetation was inspired with new activity. Of course the two signs of Taurus and Scorpio will figure most largely in the mythological history of Osiris, for they marked the two equinoxes, 2500 years before our Era; and next to them the other constellations, near the equinoxes, that fixed the limits of the duration of the fertilizing action of the Sun; and it is also to be remarked that Venus, the Goddess of Generation, has her domicile in Taurus, as the Moon has there her place of exaltation.

When the Sun was in Scorpio, Osiris lost his life, and that fruitfulness which, under the form of the Bull, he had communicated, through the Moon, to the Earth. Typhon, his hands and feet horrid with serpents, and whose habitat in the Egyptian planisphere was under Scorpio, confined him in a chest and flung him into the Nile, under the 17th degree of Scorpio. Under that sign he lost his life and virility; and he recovered them in the Spring, when he had connection with the Moon. When he entered Scorpio, his light diminished, Night reassumed her dominion, the Nile shrunk within its banks, and the earth lost her verdure and the trees their leaves. Therefore it is that on the Mithriac Monuments, the Scorpion bites the testicles of the Equinoctial Bull, on which sits Mithras, the Sun of Spring and God of Generation; and that, on the same monuments, we see two trees, one covered with young leaves, and at its foot a little bull and a torch burning; and the other loaded with fruit, and at its foot a Scorpion, and a torch reversed and extinguished.

Ormuzd or Osiris, the beneficent Principle that gives the world light, was personified by the Sun, apparent source of light. Darkness, personified by Typhon or Ahriman, was his natural enemy. The Sages of Egypt described the necessary and eternal rivalry or opposition of these principles, ever pursuing one the other, and one dethroning the other in every annual revolution, and at a particular period, one in the Spring under the Bull, and the other in Autumn under the Scorpion, by the legendary history of Osiris and Typhon, detailed to us by Diodorus and Synesius; in which history were also personified the Stars and constellations Orion, Capella, the Twins, the Wolf, Sirius, and Hercules, whose risings and settings noted the advent of one or the other equinox.

Plutarch gives us the positions in the Heavens of the Sun and Moon, at the moment when Osiris was murdered by Typhon. The Sun, he says, was in the Sign of the Scorpion, which he then entered at the Autumnal Equinox. The Moon was full, he adds; and consequently, as it rose at sunset, it occupied Taurus, which, opposite to Scorpio, rose as it and

the Sun sank together, so that she was then found alone in the sign Taurus, where, six months before, she had been in union or conjunction with Osiris, the Sun, receiving from him those germs of universal fertilization which he communicated to her. It was the sign through which Osiris first ascended into his empire of light and good. It rose with the Sun on the day of the Vernal Equinox; it remained six months in the luminous hemisphere, ever preceding the Sun and above the horizon during the day; until in Autumn, the Sun arriving at Scorpio, Taurus was in complete opposition with him, rose when he set, and completed its entire course above the horizon during the night; presiding, by rising in the evening, over the commencement of the long nights. Hence in the sad ceremonies commemorating the death of Osiris, there was borne in procession a golden bull covered with black crape, image of the darkness into which the familiar sign of Osiris was entering, and which was to spread over the Northern regions, while the Sun, prolonging the nights, was to be absent, and each to remain under the dominion of Typhon, Principle of Evil and Darkness. Setting out from the sign Taurus, Isis, as the Moon, went seeking for Osiris through all the superior signs, in each of which she became full in the successive months from the Autumnal to the Vernal Equinox, without finding him in either. Let us follow her in her allegorical wanderings.

Osiris was slain by Typhon his rival, with whom conspired a Queen of Ethiopia, by whom, says Plutarch, were designated the winds. The paranatellons of Scorpio, the sign occupied by the Sun when Osiris was slain, were the Serpents, reptiles which supplied the attributes of the Evil Genii and of Typhon, who himself bore the form of a serpent in the Egyptian planisphere. And in the division of Scorpio is also found Cassiopeia, Queen of Ethiopia, whose setting brings stormy winds. Osiris descended to the shades or infernal regions. There he took the name of Serapis, identical with Pluto, and assumed his nature. He was then in conjunction with Serpentarius, identical with Æsculapius, whose form he took in his passage to the lower signs, where he takes the names of Pluto and Ades.

Then Isis wept for the death of Osiris, and the golden bull covered with crape was carried in procession. Nature mourned the impending loss of her Summer glories, and the advent of the empire of night, the withdrawing of the waters, made fruitful by the Bull in Spring, the cessation of the winds that brought rains to swell the Nile, the shortening of the days, and the despoiling of the earth. Then Taurus, directly opposite the Sun, entered into the cone of shadow which the earth projects, by which the Moon is eclipsed at full, and with which, making night, the Bull rises and descends as if covered with a veil, while he remains above our horizon.

The body of Osiris, enclosed in a chest or coffin, was cast into the Nile. Pan and the Satyrs, near Chemmis, first discovered his death, announced it by their cries, and everywhere created sorrow and alarm. Taurus, with the full Moon, then entered into the cone of shadow, and under him was the Celestial River, most properly called the Nile, and below, Perseus, the God of Chemmis, and Auriga, leading a she-goat, himself identical with Pan, whose wife Aiga the she-goat was styled.

Then Isis went in search of the body. She first met certain children who had seen it, received from them their information, and gave them in return the gift of divination. The second full Moon occurred in Gemini, the Twins, who presided over the oracles of Didymus, and one of whom was Apollo, the God of Divination.

She learned that Osiris had, through mistake, had connection with her sister Nephte, which she discovered by a crown of leaves of the melilot, which he had left behind him. Of this connection a child was born, whom Isis, aided by her dogs, sought for, found, reared, and attached to herself, by the name of Anubis, her faithful guardian. The third full Moon occurs in Cancer, domicile of the Moon. The paranatellons of that sign are, the crown of Ariadne or Proserpine, made of leaves of the melilot, Procyon and Canis Major, one star of which was called the Star of Isis, while Sirius himself was honored in Egypt under the name of Anubis. Isis repaired to Byblos, and seated herself near a fountain, where she was found by the women of the Court of a King. She was induced to visit his Court, and became the nurse of his son. The fourth full Moon was in Leo, domicile of the Sun, or of Adonis, King of Byblos. The paranatellons of this sign are the flowing water of Aquarius, and Cepheus, King of Ethiopia, called Regulus, or simply The King. Behind him rise Cassiopeia his wife, Queen of Ethiopia, Andromeda his daughter, and Perseus his son-in-law, all paranatellons in part of this sign, and in part of Virgo.

Isis suckled the child, not at her breast, but with the end of her finger, at night. She burned all the mortal parts of its body, and then, taking the shape of a swallow, she flew to the great column of the palace, made of the tamarisk-tree that grew up round the coffin containing the body of Osiris, and within which it was still enclosed. The fifth full Moon occurred in Virgo, the true image of Isis, and which Eratosthenes calls by that name. It pictured a woman suckling an infant, the son of Isis, born near the Winter Solstice. This sign has for paranatellons the mast of the Celestial Ship, and the swallow-tailed fish or swallow above it, and a portion of Perseus, son-in-law of the King of Ethiopia.

Isis, having recovered the sacred coffer, sailed from Byblos in a vessel with the eldest son of the King, toward Boutos, where Anubis was, having charge of her son Horus; and in the morning dried up a river, whence arose a strong wind. Landing, she hid the coffer in a forest. Typhon, hunting a wild boar by moonlight, discovered it, recognized the body of his rival, and cut it into fourteen pieces, the number of days between the full and new Moon, and in every one of which days the Moon loses a portion of the light that at the commencement filled her whole disk. The sixth full Moon occurred in Libra over the divisions separating which

from Virgo are the Celestial Ship, Perseus, son of the King of Ethiopia and Boötes, said to have nursed Horus. The river of Orion that sets in the morning is also a paranatellon of Libra, as are Ursa Major, the Great Bear or Wild Boar of Erymanthus, and the Dragon of the North Pole or the celebrated Python from which the attributes of Typhon were borrowed. All these surround the full Moon of Libra, last of the Superior Signs, and the one that precedes the new Moon of Spring, about to be

reproduced in Taurus, and there be once more in conjunction with the Sun.

Isis collects the scattered fragments of the body of Osiris, buries them, and consecrates the phallus, carried in pomp at the Pamyliia, or feasts of the Vernal Equinox, at which time the congress of Osiris and the Moon was celebrated. Then Osiris had returned from the shades, to aid Horus his son and Isis his wife against the forces of Typhon. He thus reappeared, say some, under the form of a wolf, or, others say, under that of a horse. The Moon, fourteen days after she is full in Libra, arrives at Taurus and unites herself to the Sun, whose fires she thereafter for fourteen days continues to accumulate on her disk from new Moon to full. Then she unites with herself all the months in that superior portion of the world where light always reigns, with harmony and order, and she borrows from him the force which is to destroy the germs of evil that Typhon had, during the winter, planted everywhere in nature. This passage of the Sun into Taurus, whose attributes he assumes on his return from the lower hemisphere or the shades, is marked by the rising in the evening of the Wolf and the Centaur, and by the heliacal setting of Orion, called the Star of Horus, and which thenceforward is in conjunction with the Sun of Spring, in his triumph over the darkness or Typhon.

Isis, during the absence of Osiris, and after she had hidden the coffer in the place where Typhon found it, had rejoined that malignant enemy; indignant at which, Horus her son deprived her of her ancient diadem when she rejoined Osiris as he was about to attack Typhon: but Mercury gave her in its place a helmet shaped like the head of a bull. Then Horus, as a mighty warrior, such as Orion was described, fought with and defeated Typhon; who, in the shape of the Serpent or Dragon of the Pole, had assailed his father. So, in Ovid, Apollo destroys the same Python, when Io, fascinated by Jupiter, is metamorphosed into a cow, and placed in the sign of the Celestial Bull, where she becomes Isis. The equi

noctial year ends at the moment when the Sun and Moon, at the Vernal Equinox, are united with Orion, the Star of Horns, placed of in the Heavens under Taurus. The new Moon becomes young again in Taurus, and shows herself as a crescent, for the first time, in the next sign, Gemini, the domicile of Mercury. Then Orion, in conjunction with the Sun, with whom he rises, precipitates the Scorpion, his rival, into the shades of night, causing him to set he whenever he himself reappears on the eastern horizon, with the Sun. Day lengthens and the germs of evil are by degrees eradicated: and Horus (from Aur, Light) reigns triumphant, symbolizing, by his succession to the characteristics of Osiris, the eternal renewal of the Sun's youth and creative vigor at the Vernal of Equinox.



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



26° - Prince of Mercy

XXVI. PRINCE OF MERCY, OR SCOTTISH TRINITARIAN.

WHILE you were veiled in darkness, you heard repeated by the Voice of the Great Past its most ancient doctrines. None has the right to object, if the Christian Mason sees foreshadowed in Chrishna and Sosiosch, in Mithras and Osiris, the Divine WORD that, as he believes, became Man, and died upon the cross to redeem a fallen race. Nor can he object if others see reproduced, in the WORD of the beloved Disciple, that was in the beginning with God, and that was God, and by Whom everything was made, only the LOGOS of Plato, and the WORD or Uttered THOUGHT or first Emanation of LIGHT, or the Perfect REASON of the Great, Silent, Supreme, Uncreated Deity, believed in and adored by all.

We do not undervalue the importance of any Truth. We utter no word that can be deemed irreverent by any one of any faith. We do not tell the Moslem that it is only important for him to believe that there is but one God, and wholly unessential whether Mahomet was His prophet. We do not tell the Hebrew that the Messiah whom he expects was born in Bethlehem nearly two thousand years ago; and that he is a heretic because he will not so believe. And as little do we tell the sincere Christian that Jesus of Nazareth was but a man like us, or His history but the unreal revival of an older legend. To do either is beyond our jurisdiction. Masonry, of no one age, belongs to all time; of no one religion, it finds its great truths in all.

To every Mason, there is a GOD; ONE, Supreme, Infinite in Goodness, Wisdom, Foresight, justice, and Benevolence; Creator, Disposer, and Preserver of all things. How, or by what intermediates He creates and acts, and in what way He unfolds and manifests Himself, Masonry leaves to creeds and Religions to inquire.

To every Mason, the soul of man is immortal. Whether it emanates from and will return to God, and what its continued mode of existence hereafter, each judges for himself. Masonry was not made to settle that.

To every Mason, WISDOM or INTELLIGENCE, FORCE or STRENGTH, and HARMONY, or FITNESS and BEAUTY, are the Trinity of the attributes of God. With the subtleties of Philosophy concerning them Masonry does not meddle, nor decide as to the reality of the supposed Existences which are their Personifications: nor whether the Christian

Trinity be such a personification, or a Reality of the gravest import and significance.

To every Mason, the Infinite justice and Benevolence of God give ample assurance that Evil will ultimately be dethroned, and the Good, the True, and the Beautiful reign triumphant and eternal. It teaches, as it feels and knows, that Evil, and Pain, and Sorrow exist as part of a wise and beneficent plan, all the parts of which work together under God's eye to a result which shall be perfection. Whether the existence of evil is rightly explained in this creed or in that, by Typhon the Great Serpent, by Ahriman and his Armies of Wicked Spirits, by the Giants and Titans that war against Heaven, by the two co-existent Principles of Good and Evil, by Satan's temptation and the fall of Man, by Lok and the Serpent Fenris, it is beyond the domain of Masonry to decide, nor does it need to inquire. Nor is it within its Province to determine how the ultimate triumph of Light and Truth and Good, over Darkness and Error and Evil, is to be achieved; nor whether the Redeemer, looked and longed for by all nations, hath appeared in Judea, or is yet to come.

It reverences all the great reformers. It sees in Moses, the Lawgiver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and in the Arabian Iconoclast, Great Teachers of Morality, and Eminent Reformers, if no more: and allows every brother of the Order to assign to each such higher and even Divine Character as his Creed and Truth require.

Thus Masonry disbelieves no truth, and teaches unbelief in no creed, except so far as such creed may lower its lofty estimate of the Deity, degrade Him to the level of the passions of humanity, deny the high destiny of man, impugn the goodness and benevolence of the Supreme God, strike at those great columns of Masonry, Faith, Hope, and Charity, or inculcate immorality, and disregard of the active duties of the Order. Masonry is a worship; but one in which all civilized men can unite; for it does not undertake to explain or dogmatically to settle those great mysteries, that are above the feeble comprehension of our human intellect. It trusts in God, and HOPES; it BELIEVES, like a child, and is humble. It draws no sword to compel others to adopt its belief, or to be happy with its hopes. Arid it WAITS with patience to understand the mysteries of Nature and Nature's God hereafter.

The greatest mysteries in the Universe are those which are ever going on around us; so trite and common to us that we never note them nor reflect upon them. Wise men tell us of the laws that regulate the motions of the spheres, which, flashing in huge circles and spinning on their axes, are also ever darting with inconceivable rapidity through the infinities of Space; while we atoms sit here, and dream that all was made for us. They tell us learnedly of centripetal and centrifugal forces, gravity and attraction, and all the other sounding terms invented to hide a want of meaning. There are other forces in the Universe than those that are mechanical.

Here are two minute seeds, not much unlike in appearance, and two of larger size. Hand them to the learned Pundit, Chemistry, who tells us how combustion goes on in the lungs, and plants are fed with phosphorus and carbon, and the alkalies and silex. Let her decompose them, analyze them, torture them in all the ways she knows. The net result of each is a

little sugar, a little fibrin, a little water - carbon, potassium, sodium, and the like - one cares not to know what.

We hide them in the ground: and the slight rains moisten them, and the Sun shines upon them, and little slender shoots spring up and grow; - and what a miracle is the mere growth! - the force, the power, the capacity by which the little feeble shoot, that a small worm can nip off with a single snap of its mandibles, extracts from the earth and air and water the different elements, so learnedly catalogued, with which it increases in stature, and rises imperceptibly toward the sky.

One grows to be a slender, fragile, feeble stalk, soft of texture, like an ordinary weed; another a strong bush, of woody fibre, armed with thorns, and sturdy enough to bid defiance to the winds : the third a tender tree, subject to be blighted by the frost, and looked down upon by all the forest; while another spreads its

rugged arms abroad, and cares for neither frost nor ice, nor the snows that for months lie around its roots.

But lo! out of the brown foul earth, and colorless invisible air, and limpid rain-water, the chemistry of the seeds has extracted colors - four different shades of green, that paint the leaves which put forth in the spring upon our plants, our shrubs, and our trees. Later still come the flowers - the vivid colors of the rose, the beautiful brilliance of the carnation, the modest blush of the apple, and the splendid white of the orange. Whence come the colors of the leaves and flowers? By what process of chemistry are they extracted from the carbon, the phosphorus, and the lime? Is it any greater miracle to make something out of nothing?

Pluck the flowers. Inhale the delicious perfumes; each perfect, and all delicious. Whence have they come? By what combination of acids and alkalies could the chemist's laboratory produce them?

And now on two comes the fruit - the ruddy apple and the golden orange. Pluck them - open them! The texture and fabric how totally different! The taste how entirely dissimilar - the perfume of each distinct from its flower and from the other. Whence the taste and this new perfume? The same earth and air and water have been made to furnish a different taste to each fruit, a different perfume not only to each fruit, but to each fruit and its own flower.

Is it any more a problem whence come thought and will and perception and all the phenomena of the mind, than this, whence come the colors, the perfumes, the taste, of the fruit and flower?

And lo! in each fruit new seeds, each gifted with the same wondrous power of reproduction - each with the same wondrous forces wrapped up in it to be again in turn evolved. Forces that had lived three thousand years in the grain of wheat found in the wrappings of an Egyptian mummy; forces of which learning and science and wisdom know no more than they do of the nature and laws of action of God. What can we know of the nature, and how can we understand the powers and mode of operation of the human soul, when the glossy leaves, the pearl-white flower, and the golden fruit of the orange are miracles wholly beyond our comprehension?

We but hide our ignorance in a cloud of words; - and the words too often are mere combinations of sounds without any meaning.

What is the centrifugal force? A tendency to go in a particular direction! What

external "force," then, produces that tendency?

What force draws the needle round to the north? What force moves the muscle that raises the arm, when the will determines it shall rise? Whence comes the will itself? Is it spontaneous - a first cause, or an effect? These too are miracles; inexplicable as the creation, or the existence and self-existence of God.

Who will explain to us the passion, the peevishness, the anger, the memory, and affections of the small canary-wren? the consciousness of identity and the dreams of the dog? the reasoning powers of the elephant? the wondrous instincts, passions, government, and civil policy, and modes of communication of ideas of the ant and bee?

Who has yet made us to understand, with all his learned words, how heat comes to us from the Sun, and light from the remote Stars, setting out upon its journey earth-ward from some, at the time the Chaldeans commenced to build the Tower of Babel? Or how the image of an external object comes to and fixes itself upon the retina of the eye; and when there, how that mere empty, unsubstantial image becomes transmuted into the wondrous thing that we call SIGHT? Or how the waves of the atmosphere striking upon the tympanum of the ear - those thin, invisible waves - produce the equally wondrous phenomenon of HEARING, and become the roar of the tornado, the crash of the thunder, the mighty voice of the ocean, the chirping of the cricket, the delicate sweet notes and exquisite trills and variations of the wren and mocking-bird, or the magic melody of the instrument of Paganini?

Our senses are mysteries to us, and we are mysteries to ourselves. Philosophy has taught us nothing as to the nature of our sensations, our perceptions, our cognizances, the origin of our thoughts and ideas, but words. By no effort or degree of reflection, never so long continued, can man become conscious of a personal identity in himself, separate and distinct from his body and his brain. We torture ourselves in the effort to gain an idea of ourselves, and weary with the exertion. Who has yet made us understand how, from the contact with a foreign body, the image in the eye, the wave of air impinging on the ear, particular particles entering the nostrils, and coming in contact with the palate, come sensations in the nerves, and from that, perception in the mind, of the animal or the man?

What do we know of Substance? Men even doubt yet whether it exists.

Philosophers tell us that our senses make known to us only the attributes of substance, extension, hardness, color, and the like; but not the thing itself that is extended, solid, black or white; as we know the attributes of the Soul, its thoughts and its perceptions, and not the Soul itself which perceives and thinks. What a wondrous mystery is there in heat and light, existing, we know not how, within certain limits, narrow in comparison with infinity, beyond which on every side stretch out infinite space and the blackness of unimaginable darkness, and the intensity of inconceivable cold! Think only of the mighty Power required to maintain warmth and light in the central point of such an infinity, to whose darkness that of Midnight, to whose cold that of the last Arctic Island is nothing. And yet GOD is everywhere.

And what a mystery are the effects of heat and cold upon the wondrous fluid that we call water! What a mystery lies hidden in every flake of snow and in every crystal of ice, and in their final transformation into the invisible vapor that rises from the ocean or the land, and floats above the summits of the mountains!

What a multitude of wonders, indeed, has chemistry unveiled to our eyes! Think

only that if some single law enacted by God were at once repealed, that of attraction or affinity or cohesion, for example, the whole material world, with its solid granite and adamant, its veins of gold and silver, its trap and porphyry, its huge beds of coal, our own frames and the very ribs and bones of this apparently indestructible earth, would instantaneously dissolve, with all Suns and Stars and Worlds throughout all the Universe of God, into a thin invisible vapor of infinitely minute particles or atoms, diffused throughout infinite space; and with them light and heat would disappear; unless the Deity Himself be, as the Ancient Persians thought, the Eternal Light and the Immortal Fire.

The mysteries of the Great Universe of God! How can we with our limited mental vision expect to grasp and comprehend them! Infinite SPACE, stretching out from us every way, without limit: infinite TIME, without beginning or end; and WE, HERE, and NOW, in the centre of each! An infinity of suns, the nearest of which only diminish in size, viewed with the most powerful telescope: each with its retinue of worlds; infinite numbers of such suns, so remote from us that their light would not reach us, journeying during an infinity of time, while the light that has

reached us, from some that we seem to see, has been upon its journey for fifty centuries: our world spinning upon its axis, and rushing ever in its circuit round the sun; and it, the sun, and all our system revolving round some great central point; and that, and suns, stars, and worlds evermore flashing onward with incredible rapidity through illimitable space: and then, in every drop of water that we drink, in every morsel of much of our food, in the air, in the earth, in the sea, incredible multitudes of living creatures, invisible to the naked eye, of a minuteness beyond belief, yet organized, living, feeding, perhaps with consciousness of identity, and memory and instinct.

Such are some of the mysteries of the great Universe of God. And yet we, whose life and that of the world on which we live form but a point in the centre of infinite Time: we, who nourish animalculæ within, and on whom vegetables grow without, would fain learn how God created this Universe, would understand His Powers, His Attributes, His Emanations, His Mode of Existence and of Action; would fain know the plan according to which all events proceed, that plan profound as God Himself; would know the laws by which He controls His Universe; would fain see and talk to Him face to face, as man talks to man: and we try not to believe, because we do not understand.

He commands us to love one another, to love our neighbor as ourself; and we dispute and wrangle, and hate and slay each other, because we cannot be of one opinion as to the Essence of His Nature, as to His Attributes; whether He became man born of a woman, and was crucified; whether the Holy Ghost is of the same substance with the Father, or only of a similar substance; whether a feeble old man is God's Vicegerent; whether some are elected from all eternity to be saved, and others to be condemned and punished; whether punishment of the wicked after death is to be eternal; whether this doctrine or the other be heresy or truth;-drenching the world with blood, depopulating realms, and turning fertile lands into deserts; until, for religious war, persecution, and bloodshed, the Earth for many a century has rolled round the Sun, a charnel-house, steaming and reeking with human gore, the blood of brother slain by

brother for opinion's sake, that has soaked into and polluted all her veins, and made her a horror to her sisters of the Universe.

And if men were all Masons, and obeyed with all their heart her mild and gentle, teachings, that world would be a paradise; while intolerance and persecution make of it a hell. For this is the Masonic Creed: BELIEVE, in God's Infinite Benevolence, Wisdom, and Justice: HOPE, for the final triumph of Good over Evil, and for Perfect Harmony as the final result of all the concords and discords of the Universe: and be CHARITABLE as God is, toward the unfaith, the errors, the follies, and the faults of men: for all make one great brotherhood.

INSTRUCTION.

Sen.-. W.-. Brother Junior Warden, are you a Prince of Mercy?

Jun.-. W.-. I have seen the Delta and the Holy NAMES upon it, and am an AMETH like yourself, in the TRIPLE COVENANT, Of which we bear the mark.

Qu.-. What is the first Word upon the Delta?

Ans.-. The Ineffable Name of Deity, the true mystery of which is known to the Ameth alone.

Qu.-. What do the three sides of the Delta denote to us?

Ans.-. To us, and to all Masons, the three Great Attributes or Developments of the Essence of the Deity; WISDOM, or the Reflective and Designing Power, in which, when there was naught but God, the Plan and Idea of the Universe was shaped and Formed: FORCE, or the Executing and Creating Power, which instantaneously acting, realized the Type and Idea framed by Wisdom; and the Universe, and all Stars and Worlds, and Light and Life, and Men and Angels and all living creatures WERE; and HARMONY, or the Preserving Power, Order, and Beauty, maintaining the Universe in its State, and constituting the law of Harmony, Motion, Proportion, and Progression:- WISDOM, which thought the plan; STRENGTH, which created: HARMONY, which upholds and preserves:- the Masonic Trinity, three Powers and one Essence: the three columns which support the Universe, Physical, Intellectual, and Spiritual, of which every Masonic Lodge is a type and symbol:- while to the Christian Mason, they represent the Three that bear record in Heaven, the FATHER WORD, and the HOLY SPIRIT, which three are ONE.

Qu.-. What do the three Greek letters upon the Delta, I.-H.-. .-. [Iota, Eta, and Sigma] represent?

Ans.-. Three of the Names of the Supreme Deity among the Syrians.

Phœnicians and Hebrews.... IHUH [] Self-Ex

istence ... AL [] the Nature-God, or Soul of the Universe... SHADAI

[] Supreme Power. Also three of the Six Chief Attributes of God,

among the Kabbalists:- WISDOM [IEH], the Intellect, () of the

Egyptians, the Word () of the Platonists, and the Wisdom () of the

Gnostics: MAGNIFICENCE [AL], the Symbol of which was the Lion's

Head: and VICTORY and GLORY [Tsabaoth], which are the two columns

JACHIN and BOAZ, that stand in the Portico of the Temple of Masonry.

To the Christian Mason they are the first three letters of the name of the Son of God, Who died upon the cross to redeem mankind.

Qu.-. What is the first of the THREE COVENANTS, of which we bear the mark?

Ans.-. That which God made with Noah; when He said, "I will not again curse the earth any more for man's sake, neither will I smite any more everything living as I have done. While the Earth remaineth, seed-time and harvest, and cold and heat, and Winter and Summer, and day and night shall not cease. I will establish My covenant with you, and with your seed after you, and with every living creature. All mankind shall no more be cut off by the waters of a flood, nor shall there any more be a flood to destroy the earth. This is the token of My covenant: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth: an everlasting covenant between Me and every living creature on the earth."

Qu.-. What is the second of the Three Covenants?

Ans.-. That which God made with Abraham; when He said, "I am the Absolute Uncreated God. I will make My covenant between Me and thee, and thou shalt be the Father of Many Nations, and Kings shall come from thy loins. I will establish My covenant between Me and thee, and thy descendants after thee, to the remotest generations, for an everlasting covenant; and I will be thy God and their God, and will give thee the land of Canaan for an everlasting possession."

Qu.-. What is the third Covenant?

Ans.-. That which God made with all men by His prophets; when He said: "I will gather all nations and tongues, and they shall come and see My Glory. I will create new Heavens and a new earth; and the former shall not be remembered, nor come into mind. The Sun shall no more shine by day, nor the Moon by night; but the Lord shall be an everlasting light and splendor,

His Spirit and His Word shall remain with men forever. The heavens shall vanish away like vapor, and the earth shall wax old like a garment, and they that dwell therein shall die; but my salvation shall be forever, and my righteousness shall not end; and there shall be Light among the Gentiles, and salvation unto the ends of the earth. The redeemed of the Lord shall return, and everlasting joy be on their heads, and sorrow and mourning shall flee away."

Qu.-. What is the symbol of the Triple Covenant?

Ans.-. The Triple Triangle.

Qu.-. Of what else is it the symbol to us?

Ans.-. Of the Trinity of Attributes of the Deity; and of the triple essence of Man, the Principle of Life, the Intellectual Power, and the Soul or Immortal Emanation from the Deity.

Qu.-. What is the first great Truth of the Sacred Mysteries?

Ans.-. No man hath seen God at any time. He is One, Eternal, All-Powerful, All-Wise, Infinitely just, Merciful, Benevolent, and Compassionate, Creator and Preserver of all things, the Source of Light and Life, coextensive with Time and Space; Who thought, and with the Thought created the Universe and all living things, and the souls of men: THAT IS: - the PERMANENT; while everything beside is a perpetual genesis.

Qu.-. "That is the second great Truth of the Sacred Mysteries?

Ans.-. The Soul of Man is Immortal; not the result of organization, nor an aggregate of modes of action of matter, nor a succession of phenomena

and perceptions; but an EXISTENCE, one and identical, a living spirit, a spark of the Great Central Light, that hath entered into and dwells in the body; to be separated therefrom at death, and return to God who gave it: that doth not disperse nor vanish at death, like breath or a smoke, nor can be annihilated; but still exists and possesses activity and intelligence, even as it existed in God, before it was enveloped in the body.

Qu.-. What is the third great Truth in Masonry?

Ans.-. The impulse which directs to right conduct, and deters from crime, is not only older than the ages of nations and cities, but coeval with that Divine Being Who sees and rules both Heaven and earth. Nor did Tarquin less violate that Eternal Law, though in his reign there might have been no written law at Rome against such violence; for the principle that impels us to right conduct, and warns us against guilt, springs out of the nature of things. It did not begin to be law when it was first written, nor was it originated; but it is coeval with the Divine Intelligence itself. The consequence of virtue is not to be made the end thereof; and laudable performances must have deeper roots, motives, and instigations, to give them the stamp of virtues.

Qu.-. What is the fourth great Truth in Masonry?

Ans.-. The moral truths are as absolute as the metaphysical truths. Even the Deity cannot make it that there should be effects without a cause, or phenomena without substance. As little could he make it to be sinful and evil to respect our pledged word, to love truth, to moderate our passions. The principles of Morality are axioms, like the principles of Geometry. The moral laws are the necessary relations that flow from the nature of things, and they are not created by, but have existed eternally in God. Their continued existence does not depend upon the exercise of His WILL. Truth and Justice are of His ESSENCE. Not because we are feeble and God omnipotent, is it our duty to obey His law. We may be forced, but are not under obligation, to obey the stronger. God is the principle of Morality, but not by His mere will, which, abstracted from all other of His attributes, would be neither just nor unjust. Good is the expression of His will, in so far as that will is itself the expression of eternal, absolute, uncreated justice, which is in God, which His will did not create; but which it executes and promulgates, as our will proclaims and promulgates and executes the idea of the good which is in us. He has given us the law of Truth and justice; but He has not arbitrarily instituted that law. Justice is inherent in His will, because it is contained in His intelligence and wisdom, in His very nature and most intimate essence.

Qu.-. What is the fifth great Truth in Masonry?

Ans.-. There is an essential distinction between Good and Evil, what is just and what is unjust; and to this distinction is attached, for every intelligent and free creature, the absolute obligation of conforming to what is good and just. Man is an intelligent and free being, - free, because he is conscious that it is his duty, and because it is made his duty, to obey the dictates of truth and justice, and therefore he must necessarily have the power of doing so, which involves the power of not doing so; - capable of comprehending the distinction between good and evil, justice and injustice, and the obligation which accompanies it, and of naturally adhering to that obligation, independently of any con-

tract or positive law; capable also of resisting the temptations which urge him toward evil and injustice, and of complying with the sacred law of eternal justice.

That man is not governed by a resistless Fate or inexorable Destiny; but is free to choose between the evil and the good: that justice and Right, the Good and Beautiful, are of the essence of the Divinity, like His Infinitude; and therefore they are laws to man: that we are conscious of our freedom to act, as we are conscious of our identity, and the continuance and connectedness of our existence; and have the same evidence of one as of the other; and if we can put one in doubt, we have no certainty of either, and everything is unreal: that we can deny our free will and free agency, only upon the ground that they are in the nature of things impossible; which would be to deny the Omnipotence of God.

Qu.-. What is the sixth great Truth of Masonry?

Ans.-. The necessity of practising the moral truths, is obligation. The moral truths, necessary in the eye of reason, are obligatory on the will. The moral obligation, like the moral truth that is its foundation, is absolute. As the necessary truths are not more or less necessary, so the obligation is not more or less obligatory. There are degrees of importance among different obligations; but none in the obligation itself. We are not nearly obliged, almost obliged. We are wholly so, or not at all. If there be any place of refuge to which we can escape from the obligation, it ceases to exist. If the obligation is absolute, it is immutable and universal. For if that of to-day may not be that of to-morrow, if what is obligatory on me may not be obligatory on you, the obligation would differ from itself, and be variable and contingent. This fact is the principle of all morality. That every act contrary to right and justice, deserves to be repressed by force, and punished when committed, equally in the absence of any law or contract: that man naturally recognizes the distinction between the merit and demerit of actions, as he does that between justice and injustice, honesty and dishonesty; and feels, without being taught, and in the absence of law or contract, that it is wrong for vice to be rewarded or go unpunished, and for virtue to be punished or left unrewarded: and that, the Deity being infinitely just and good, it must follow as a necessary and inflexible law that punishment shall be the result of Sin, its inevitable and natural effect and corollary, and not a mere arbitrary vengeance.

Qu.-. What is the seventh great Truth in Masonry?

Ans.-. The immutable law of God requires, that besides respecting the absolute rights of others, and being merely just, we should do good, be charitable, and obey the dictates of the generous and noble sentiments of the soul. Charity is a law, because our conscience is not satisfied nor at ease if we have not relieved the suffering, the distressed, and the destitute. It is to give that which he to whom you give has no right to take or demand. To be charitable is obligatory on us. We are the Almoners of God's bounties. But the obligation is not so precise and inflexible as the obligation to be just. Charity knows neither rule nor limit. It goes beyond all obligation. Its beauty consists in its liberty. "He that loveth not, knoweth not God; FOR GOD IS LOVE. If we love one another, God dwelleth in us, and His love is perfected in us. God is love; and he that dwelleth in love, dwelleth in God, and God in him." To be kindly affectioned one to another

with brotherly love; to relieve the necessities of the needy, and be generous, liberal, and hospitable; to return to no man evil for evil ; to rejoice at the good fortune of others, and sympathize with them in their sorrows and reverses; to live peaceably with all men, and repay injuries with benefits and kindness; these are the sublime dictates of the Moral Law, taught from the infancy of the world, by Masonry.

Qu.-. What is the eighth great Truth in Masonry?

Ans.-. That the law which control and regulate the Universe of God, are those of motion and harmony. We see only the isolated, incidents of things, and with our feeble and limited capacity and, vision cannot discern their connection, nor the mighty chords, that make the apparent discord perfect harmony. Evil is merely apparent, and all is in reality good and perfect. For pain and sorrow, persecution and hardships, affliction and destitution, sickness and death are but the means, by which alone the noblest, virtues could be developed. Without them, and without sin and error, and wrong and outrage, as there can be no effect without an adequate cause, there could be neither patience under suffering and distress; nor prudence in difficulty; nor temperance to avoid excess; nor courage to meet danger; nor truth, when to speak the truth is hazardous; nor love, when it is met with ingratitude; nor charity for the needy and destitute; nor forbearance and forgiveness of injuries; nor toleration of erroneous opinions; nor charitable judgment and construction of men's motives and

actions; nor patriotism, nor heroism, nor honor, nor self-denial, nor generosity. These and most other virtues and excellencies would have no existence, and even their names be unknown; and the poor virtues that still existed, would scarce deserve the name; for life would be one flat, dead, low level, above which none of the lofty elements of human nature would emerge; and man would lie lapped in contented indolence and idleness, a mere worthless negative, instead of the brave, strong soldier against the grim legions of Evil and rude Difficulty.

Qu.-. What is the ninth great Truth in Masonry?

Ans.-. The great leading doctrine of this Degree;- that the JUSTICE, the WISDOM, and the MERCY of God are alike infinite, alike perfect, and yet do not in the least jar nor conflict one with the other; but form a Great Perfect Trinity of Attributes, three and yet one: that, the principle of merit and demerit being absolute, and every good action deserving to be rewarded, and every bad one to be punished, and God being as just as He is good; and yet the cases constantly recurring in this world, in which crime and cruelty, oppression, tyranny, and injustice are prosperous, happy, fortunate, and self-contented, and rule and reign, and enjoy all the blessings of God's beneficence, while the virtuous and good are unfortunate, miserable, destitute, pining away in dungeons, perishing with cold, and famishing with hunger, slaves of oppression, and instruments and victims of the miscreants that govern; so that this world, if there were no existence beyond it, would be one great theatre of wrong and injustice, proving God wholly disregarding of His own necessary law of merit and demerit; - it follows that there must be another life in which these apparent wrongs shall be repaired: That all the powers of man's soul tend to infinity; and his indomitable instinct of immortality, and the universal hope

of another life, testified by all creeds, all poetry, all traditions, establish its certainty; for man is not an orphan; but hath a Father near at hand: and the day must come when Light and Truth, and the just and Good shall be victorious, and Darkness, Error, Wrong, and Evil be annihilated, and known no more forever: That the Universe is one great Harmony, in which, according to the faith of all nations, deep-rooted in all hearts in the primitive ages, Light will ultimately prevail over Darkness, and the Good Principle over the Evil: and the myriad souls that have emanated from the Divinity, purified and ennobled by the struggle here below, will again return to perfect bliss in the bosom of God, to offend against Whose laws will then be no longer possible.

Qu.- What, then, is the one great lesson taught to us, as Masons, in this Degree?

Ans.- That to that state and realm of Light and Truth and Perfection, which is absolutely certain, all the good men on earth are tending; and if there is a law from whose operation none are exempt, which inevitably conveys their bodies to darkness and to dust, there is another not less certain nor less powerful, which conducts their spirits to that state of Happiness and Splendor and Perfection, the bosom of their Father and their God. The wheels of Nature are not made to roll backward. Everything presses on to Eternity. From the birth of Time an impetuous current has set in, which bears all the sons of men toward that interminable ocean. Meanwhile, Heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of the Earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the gross matter that creates concupiscence; while everything fit for that good fortune shall be gathered and selected from the ruins of the world, to adorn that Eternal City.

Let every Mason then obey the voice that calls him thither. Let us seek the things that are above, and be not content with a world that must shortly perish, and which we must speedily quit, while we neglect to prepare for that in which we are invited to dwell forever. While everything within us and around us reminds us of the approach of death, and concurs to teach us that this is., not our rest, let us hasten our preparations for another world, and earnestly implore that help and strength from our Father, which alone can put an end to that fatal war which our desires have too long waged with our destiny. When these move in the same, direction, and that which God's will renders unavoidable shall become our choice, all things will be ours; life will be divested of its vanity, and death disarmed of its terrors.

Qu.- What are the symbols of the purification necessary to make us perfect Masons?

Ans.- Lavation with pure water, or baptism; because to cleanse the body is emblematical of purifying the soul; and because it conduces to the bodily health, and virtue is the health of the soul, as sin and vice are its malady and sickness:- unction, or anoint-

ing with oil; because thereby we are set apart and dedicated to the service and priesthood of the Beautiful, the True, and the Good:- and robes of white, emblems of candor, purity, and truth.

Qu.- What is to us the chief symbol of man's ultimate redemption and regeneration?

Ans.-. The fraternal supper, of bread which nourishes, and of wine which refreshes and exhilarates, symbolical of the time which is to come, when all mankind shall be one great harmonious brotherhood; and teaching us these great lessons: that as matter changes ever, but no single atom is annihilated, it is not rational to suppose that the far nobler soul does not continue to exist beyond the grave: that many thousands who have died before us might claim to be joint owners with ourselves of the particles that compose our mortal bodies; for matter ever forms new combinations; and the bodies of the ancient dead, the patriarchs before and since the flood, the kings and common people of all ages, resolved into their constituent elements, are carried upon the wind over all continents, and continually enter into and form part of the habitations of new souls, creating new bonds of sympathy and brotherhood between each man that lives and all his race. And thus, in the bread we eat, and in the wine we drink to-night may enter into and form part of us the identical particles of matter that once formed parts of the material bodies called Moses, Confucius, Plato, Socrates, or Jesus of Nazareth. In the truest sense, we eat and drink the bodies of the dead; and cannot say that there is a single atom of our blood or body, the ownership of which some other soul might not dispute with us. It teaches us also the infinite beneficence of God who sends us seedtime and harvest each in its season, and makes His showers to fall and His sun to shine alike upon the evil and the good: bestowing upon us unsolicited His innumerable blessings, and asking no return. For there are no angels stationed upon the watchtowers of creation to call the world to prayer and sacrifice; but He bestows His benefits in silence, like a kind friend who comes at night, and, leaving his gifts at the door, to be found by us in the morning, goes quietly away and asks no thanks, nor ceases his kind offices for our ingratitude. And thus the bread and wine teach us that our Mortal Body is no more WE than the house in which we live, or the garments that we wear; but the Soul is I, the ONE, identical, unchangeable, immortal emanation from the Diety, to return to God and be forever happy, in His good time; as our mortal bodies, dissolving, return to the elements from which they came, their particles coining and going ever in perpetual genesis. To our Jewish Brethren, this supper is symbolical of the Passover: to the Christian Mason, of that eaten by Christ and His Disciples, when, celebrating the Passover, He broke bread and gave it to them, saying, "Take! eat! this is My body:" and giving them the cup, He said, "Drink ye all of it! for this is My blood of the New Testament, which is shed for many for the remission of sins;" thus symbolizing the perfect harmony and union between Himself and the faithful; and His death upon the cross for the salvation of man. The history of Masonry is the history of Philosophy. Masons do not pretend to set themselves up for instructors of the human race: but, though Asia produced and preserved the Mysteries, Masonry has, in Europe and America, given regularity to their doctrines, spirit, and action, and developed the moral advantages which mankind may reap from them. More consistent, and more simple in its mode of procedure, it has put an end to the vast allegorical pantheon of ancient mythologies, and itself become a science.

None can deny that Christ taught a lofty morality. "Love one another:

forgive those that despitefully use you and persecute you: be pure of heart, meek, humble, contented: lay not up riches on earth, but in Heaven: submit to the powers lawfully over you: become like these little children, or ye cannot be saved, for of such is the Kingdom of Heaven: forgive the repentant; and cast no stone at the sinner, if you too have sinned: do unto others as ye would have others do unto you:" such, and not abstruse questions of theology, were His simple and sublime teachings.

The early Christians followed in His footsteps. The first preachers of the faith had no thought of domination. Entirely animated by His saying, that he among them should be first, who should serve with the greatest devotion, they were humble, modest, and charitable, and they knew how to communicate this spirit of the inner man to the churches under their direction. These churches were at first but spontaneous meetings of all Christians inhabiting the same locality. A pure and severe morality, mingled with religious enthusiasm, was the characteristic of each, and excited the admiration even of their persecutors. Everything was in common among them; their property, their joys, and their sorrows. In the silence of night they met for instruction and to pray together. Their love-feasts, or fraternal repasts, ended these reunions, in which all differences in social position and rank were effaced in the presence of a paternal Divinity. Their sole object was to make men better, by bringing them back to a simple worship, of which universal morality was the basis; and to end those numerous and cruel sacrifices which everywhere inundated with blood the altars of the gods. Thus did Christianity reform the world, and obey the teachings of its founder. It gave to woman her proper rank and influence; it regulated domestic life; and by admitting the slaves to the love-feasts, it by degrees raised them above that oppression under which half of mankind had groaned for ages.

This, in its purity, as taught by Christ Himself, was the true primitive religion, as communicated by God to the Patriarchs. It was no new religion, but the reproduction of the oldest of all; and its true and perfect morality is the morality of Masonry, as is the morality of every creed of antiquity.

In the early days of Christianity, there was an initiation like those of the pagans. Persons were admitted on special conditions only. To arrive at a complete knowledge of the doctrine, they had to pass three degrees of instruction. The initiates were consequently divided into three classes; the first, Auditors, the second, Catechumens, and the third, the Faithful. The Auditors were a sort of novices, who were prepared by certain ceremonies and certain instruction to receive the dogmas of Christianity. A portion of these dogmas was made known to the Catechumens; who, after particular purifications, received baptism, or the initiation of the theogenesis (divine generation); but in the grand mysteries of that religion, the incarnation, nativity, passion, and resurrection of Christ, none were initiated but the Faithful. These doctrines, and the celebration of the Holy Sacraments, particularly the Eucharist, were kept with profound secrecy. These Mysteries were divided into two parts; the first styled the Mass of the Catechumens; the second, the Mass of the Faithful. The celebration of the Mysteries of Mithras was also styled a mass; and the

ceremonies used were the same. There were found all the sacraments of the Catholic Church, even the breath of confirmation. The Priest of Mithras promised the Initiates deliverance from sin, by means

of confession and baptism, and a future life of happiness or misery. He celebrated the oblation of bread, image of the resurrection. The baptism of newly-born children, extreme unction, confession of sins, - all belonged to the Mithriac rites. The candidate was purified by a species of baptism, a mark was impressed upon his forehead, he offered bread and water, pronouncing certain mysterious words.

During the persecutions in the early ages of Christianity, the Christians took refuge in the vast catacombs which stretched for miles in every direction under the city of Rome, and are supposed to have been of Etruscan origin. There, amid labyrinthine windings, deep caverns, hidden chambers, chapels, and tombs, the persecuted fugitives found refuge, and there they performed the ceremonies of the Mysteries.

The Basilideans, a sect of Christians that arose soon after the time of the Apostles, practised the Mysteries, with the old Egyptian legend. They symbolized Osiris by the Sun, Isis by the Moon, and Typhon by Scorpio; and wore crystals bearing these emblems, as amulets or talismans to protect them from danger; upon which were also a brilliant star and the serpent. They were copied from the talismans of Persia and Arabia, and given to every candidate, at his initiation.

Irenæus tells us that the Simonians, one of the earliest sects of the Gnostics, had a Priesthood of the Mysteries.

Tertullian tells us that the Valentinians, the most celebrated of all the Gnostic schools, imitated, or rather perverted, the Mysteries of Eleusis.

Irenæus informs us, in several curious chapters, of the Mysteries practised by the Marcosians; and Origen gives, much information as to the Mysteries of the Ophites; and there is no doubt that all the Gnostic sects had Mysteries and an initiation. They all claimed to possess a secret doctrine, coming to them directly from Jesus Christ, different from that of the Gospels and Epistles, and superior to those communications, which in their eyes, were merely exoteric. This secret doctrine they did not communicate to every one; and among the extensive sect of the Basilideans hardly one in a thousand knew it, as we learn from Irenæus. We know the name of only the highest class of their Initiates. They were], and Strangers to the World [styled Elect or Elus [].

They had at least three Degrees - the Material, the Intellectual, and the Spiritual

and the lesser and greater Mysteries; and the number of those who attained the highest Degree was quite small.

Baptism was one of their most important ceremonies; and the Basilideans celebrated

the 10th of January, as the anniversary of the day on which Christ was baptized in Jordan.

They had the ceremony of laying on of hands, by way of purification; and that of the

mystic banquet, emblem of that to which they believed the Heavenly Wisdom would

]. one day admit them, in the fullness of things [Their ceremonies were much more like those of the Christians than those of Greece; but they mingled with them much that was borrowed from the Orient and Egypt: and taught the primitive truths, mixed with a multitude of fantastic errors and fictions. The discipline of the secret was the concealment (*occultatio*) of certain tenets and ceremonies. So says Clemens of Alexandria. To avoid persecution, the early Christians were compelled to use great precaution, and to hold meetings of the Faithful [of the Household of Faith] in private places, under concealment by darkness, They assembled in the night, and they guarded against the intrusion of false brethren and profane persons, spies who might cause their arrest. They conversed together figuratively, and by the use of symbols, lest cowans and eavesdroppers might overhear: and there existed among them a favored class, or Order, who were initiated into certain Mysteries which they were bound by solemn promise not to disclose, or even converse about, except with such as had received them under the same sanction. They were called Brethren, the Faithful, Stewards of the Mysteries, Superintendents, Devotees of the Secret, and ARCHITECTS. In the Hierarchiæ, attributed to St. Dionysius the Areopagite, the first Bishop of Athens, the tradition of the sacrament is said to have been divided into three Degrees, or grades, purification, initiation, and accomplishment or perfection; and it mentions also, as part of the ceremony, the bringing to sight. The Apostolic Constitutions, attributed to Clemens, Bishop of Rome, describe the early church, and say: "These regulations must on no account be communicated to all sorts of persons, because of the Mysteries contained in them." They speak of the Deacon's duty to keep the doors, that none uninitiated should enter at the oblation. Ostiarii, or doorkeepers, kept guard, and gave notice of the time of prayer and churchassemblies; and also by private signal, in times of persecution, gave notice to those within, to be able them to avoid danger. The Mysteries were open to the Fideles or Faithful only; and no spectators were allowed at the communion. Tertullian, who died about A. D. 216, says in his Apology: "None are admitted to the religious Mysteries without an oath of secrecy. We appeal to your Thracian and Eleusinian Mysteries; and we are especially bound to this caution, because if we prove faithless, we should not only provoke Heaven, but draw upon our heads the utmost rigor of human displeasure. And should strangers betray us? They know nothing but by report and hearsay. Far hence, ye Profane! is the prohibition from all holy Mysteries." Clemens, Bishop of Alexandria, born about A.D. 191, says, in his Stromata, that he cannot explain the Mysteries, because he should thereby, according to the old proverb, put a sword into the hands of a child. He frequently compares the Discipline of the Secret with the heathen Mysteries, as to their internal and recondite wisdom. Whenever the early Christians happened to be in company with strangers, more properly termed the Profane, they never spoke of their sacraments, but indicated to one another what they meant by means of symbols and secret watchwords,

disguisedly, and as by direct communication of mind with mind, and by enigmas. Origen, born A.D. 134 or 135, answering Celsus, who had objected that the Christians had a concealed doctrine said: "Inasmuch as the essential and important doctrines and principles of Christianity are openly taught, it is foolish to object that there are other things that are recondite; for this is common to Christian discipline with that of those philosophers in whose teaching some things were exoteric and some esoteric: and it is enough to say that it was so with some of the disciples of Pythagoras."

The formula which the primitive church pronounced at the moment of celebrating its Mysteries, was this: "Depart, ye Profane! Let the Catechumens, and those who have not been admitted or initiated, go forth."

Archelaus, Bishop of Casarea in Mesopotamia, who, in the year 278, conducted a controversy with the Manichaeans, said: "These Mysteries the church now communicates to him who has passed through the introductory Degree. They are not explained to the Gentiles at all; nor are they taught openly in the hearing of Catechumens: but much that is spoken is in disguised terms that the Faithful [], who possess the knowledge, may be still more informed, and those who are not acquainted with it, may suffer no disadvantage."

Cyril, Bishop of Jerusalem, was born in the year 315, and died in 386. In his Catechesis he says: "The Lord spake in parables to His hearers in general; but to His disciples He explained in private the parables and allegories which He spoke in public. The splendor of glory is for those who are early enlightened: obscurity and darkness are the portion of the unbelievers and ignorant. Just so the church discovers its Mysteries to those who have advanced beyond the class of Catechumens: we employ obscure terms with others."

St. Basil, the Great Bishop of Cæsarea, born in the year 326, and dying in the year 376, says: "We receive the dogmas transmitted to us by writing, and those which have descended to us from the Apostles, beneath the mystery of oral tradition: for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them. . . . This is what the uninitiated are not permitted to contemplate; and how should it ever be proper to write and circulate among the people an account of them?"

St. Gregory Nazianzen, Bishop of Constantinople, A.D. 379, says: "You have heard as much of the Mystery as we are allowed to speak openly in the ears of all; the rest will be communicated to you in private; and that you must retain within yourself. Our Mysteries are not to be made known to strangers."

St. Ambrose, Archbishop of Milan, who was born in 340, and died in 393, says in his work *De Mysteriis*: "All the Mystery should be kept concealed, guarded by faithful silence, lest it should be inconsiderately divulged to the ears of the Profane It is not given to all to contemplate the depths of our Mysteries that they may not be seen by those who ought not to behold them; nor received by those who cannot preserve them."

And in another work: "He sins against God, who divulges to the unworthy the Mysteries confided to him. The danger is not merely in violating truth, but in telling truth, if he allow himself to give hints of them to those from whom they ought to be concealed Beware of casting pearls before swine! Every Mystery ought to be kept secret; and, as it were, to be covered

over by silence, lest it should rashly be divulged to the ears of the Profane. Take heed that you do not incautiously reveal the Mysteries!"

St. Augustine, Bishop of Hippo, who was born in 347, and died in 430, says in one of his discourses: "Having dismissed the Catechumens, we have retained you only to be our hearers; because, besides those things which belong to all Christians in common, we are now to discourse to you of sublime Mysteries, which none are qualified to hear, but those who, by the Master's favor, are made partakers of them....To have taught them openly, would have been to betray them." And he refers to the Ark of the Covenant, and says that it signified a Mystery, or secret of God, shadowed over by the cherubim of glory, and honored by being veiled.

St. Chrysostom and St. Augustine speak of initiation more than fifty times. St. Ambrose writes to those who are initiated; and initiation was not merely baptism, or admission into the church, but it referred to initiation into the Mysteries. To the baptized and initiated the Mysteries of religion were unveiled; they were kept secret from the Catechumens; who were permitted to hear the Scriptures read and the ordinary discourses delivered, in which the Mysteries, reserved for the Faithful, were never treated of. When the services and prayers were ended, the Catechumens and spectators all withdrew.

Chrysostom, Bishop of Constantinople, was born in 354, and died in 417. He says: "I wish to speak openly: but I dare not, on account of those who are not initiated. I shall therefore avail myself of disguised terms, discoursing in a shadowy manner Where the holy Mysteries are celebrated, we drive away all uninitiated persons, and then close the doors." He mentions the acclamations of the initiated; "which," he says, "I here pass over in silence; for it is forbidden to disclose such things to the Profane." Palladius, in his life of Chrysostom, records, as a great outrage, that, a tumult having been excited against him by his enemies, they forced their way into the penetralia, where the uninitiated beheld what was not proper for them to see; and Chrysostom mentions the same circumstance in his epistle to Pope Innocent. St. Cyril of Alexandria, who was made Bishop in 412, and died in 444, says in his 7th Book against Julian: "These Mysteries are so profound and so exalted, that they can be comprehended by those only who are enlightened. I shall not, therefore, attempt to speak of what is so admirable in them, lest by discovering them to

the uninitiated, I should offend against the injunction not to give what is holy to the impure, nor cast pearls before such as cannot estimate their worth..... I should say much more, if I were not afraid of being heard by those who are uninitiated: because men are apt to deride what they do not understand. And the ignorant, not being aware of the weakness of their minds, condemn what they ought most to venerate."

Theodoret, Bishop of Cyropolis in Syria, was born in 393, and made Bishop in 420. In one of his three Dialogues, called the Immutable, he introduces Orthodoxus, speaking thus: "Answer me, if you please, in mystical or obscure terms: for perhaps there are some persons present who are not initiated into the Mysteries." And in his preface to Ezekiel, tracing up the secret discipline to the commencement of the Christian era,

he says: "These Mysteries are so august, that we ought to keep them with the greatest caution."

Minucius Felix, an eminent lawyer of Rome, who lived in 212, and wrote a defence of Christianity, says: "Many of them [the Christians] know each other by tokens and signs (notis et insignibus), and they form a friendship for each other, almost before they become acquainted."

The Latin Word, tessera, originally meant a square piece of wood or stone, used in making tessellated pavements; afterward a tablet on which anything was written, and then a cube or die. Its most general use was to designate a piece of metal or wood, square in shape, on which the watchword of an Army was inscribed; whence tessera came to mean the watchword itself. There was also a tessera hospitalis, which was a piece of wood cut into two parts, as a pledge of friendship. Each party kept one of the parts; and they swore mutual fidelity by Jupiter. To break the tessera was considered a dissolution of the friendship. The early Christians used it as a Mark, the watchword of friendship. With them it was generally in the shape of a fish, and made of bone. On its face was inscribed the word , a fish, the initials of which represented the Greek words, ; Jesus Christ, the Son of God, the Saviour.

St. Augustine (de Fide et Symbolis) says: "This is the faith which in a few words is given to the Novices to be kept by a symbol; these few words are known to all the Faithful; that by believing they may be submissive to God; by being thus submissive, they may live rightly; by living rightly, they may purify their hearts and with a pure heart may understand what they believe."

Maximus Taurinus says: "The tessera is a symbol and sign by which to distinguish between the Faithful and the Profane."

There are three Degrees in Blue Masonry; and in addition to the two words of two syllables each, embodying the binary, three, of three syllables each. There were three Grand Masters, the two Kings, and Khir-Om the Artificer. The candidate gains

admission by three raps, and three raps call up the Brethren. There are three principal officers of the Lodge, three lights at the Altar, three gates -of the Temple, all in the East, West, and South. The three lights represent the Sun, the Moon, and Mercury; Osiris, Isis, and Horus; the Father, the Mother, and the Child; Wisdom, Strength, and Beauty; Hakamah, Binah, and Daath; Gedulah, Geburah, nd Tepareth. The candidate makes three circuits of the Lodge: there were three assassins of Khir-Om, and he was slain by three blows while seeking to escape by the three gates of the Temple. The ejaculation at his grave was repeated three times. There are three* divisions of the Temple, and three, five, and seven Steps.

A

Master works with Chalk, Charcoal, and a vessel of Clay; there are .hree movable and three immovable jewels. The Triangle appears among the Symbols: the two parallel lines enclosing the circle are connected at top, as are the Columns Jachin and Boaz, symbolizing the equilibrium which explains the great Mysteries of Nature.

This continual reproduction of the number three is not accidental, nor without a profound meaning: and we shall find the same repeated in all the Ancient philosophies.

The Egyptian Gods formed Triads, the third member in each proceeding from the

other two. Thus we have the Triad of Thebes, Amun, Maut, and Kharso; that of Philae, Osiris, Isis, and Horus; that of Elephantinë and the Cataracts, Neph, Sate, and Anoukë.

Osiris, Isis, and Horus were the Father, Mother, and Son; the latter being Light, the Soul of the World, the Son, the Protogonos or First-Begotten.

Sometimes this Triad was regarded as SPIRIT, or the active Principle or Generative

Power; MATTER, or the PASSIVE Principle or Productive Capacity; and the Universe, which proceeds from the two Principles.

We also find in Egypt this Triad or Trinity; Ammon-Ra, the Creator: Osiris-Ra. the Giver of Fruitfulness: Horus-Ra the

Queller of Light; symbolized by the Summer, Autumn, and Spring Sun. For the Egyptians had but three Seasons, the three gates of the Temple; and on account of

the different effects of the Sun on those three Seasons, the Deity appears in these three forms.

The Phoenician Trinity was Ulomos, Chusoros, and the Egg out of which the Universe proceeded.

The Chaldean Triad consisted of Bel, [the Persian Zervana Akherana], Oromasdes,

and Ahriman; the Good and Evil Principle alike outflowing from the Father, by their equilibrium and alternating preponderance to produce harmony. Each was to rule, in

turn, for equal periods, until finally the Evil Principle should itself become good.

The Chaldean and Persian oracles of Zoroaster give us the Triad, Fire, Light, and Ether.

Orpheus celebrates the Triad of Phanes, Ouranos, and Kronos. Corry says the Orphic

Trinity consisted of Metis, Phanes, and Ericapaeus; Will, Light or Love, and Life.

Acusilaus makes it consist of Metis, Eros, and Æther: Will, Love, and Ether.

Pherecydes of Syros, of Fire, Water, and Air or Spirit. In the two former we readily recognize Osiris and Isis, the Sun and the Nile.

The first three of the Persian Amshaspands were BAHMAN, the Lord of LIGHT; Ardibehest, the Lord Of FIRE; and Shariver, the Lord of SPLENDOR. These at once

lead us back to the Kabala.

Plutarch says: "The better and diviner nature consists of three; the Intelligible (i.e. that

and which exists within the Intellect only as yet), and Matter; , and that

which proceeds from these, which the Greeks call Kosmos: of which Plato calls the Intelligible, the Idea, the Exemplar, the Father: Matter, the Mother, the Nurse, and the

receptacle and place of generation: and the issue of these two, the Offspring and Genesis."

The Pythagorean fragments say: "Therefore, before the Heaven was made, there existed Idea and Matter, and God the Demiourgos [workman or active instrument], of

the former. He made the world out of matter, perfect, only-begotten, with a soul and

intellect, and constituted it a divinity."

Plato gives us Thought, the Father; Primitive Matter, the Mother; and Kosmos, the Son, the issue of the two Principles. Kosmos is the ensouled Universe.

With the later Platonists, the Triad was Potence, Intellect, and Spirit, Philo represents

Sanchoniathon's as Fire, Light, and

Flame, the three Sons of Genos; but this is the Alexandrian, not the Phœnician idea.

Aurelius says the Demiourgos or Creator is triple, and the three Intellects are the three Kings: He who exists; He who possesses; He who beholds.

The first is that which exists by its essence; the second exists in the first, and contains or possesses in itself the Universal of things; all that afterward becomes: the third beholds this Universal, formed and fashioned intellectually, and so having a separate existence. The Third exists in the Second, and the Second in the First.

The most ancient Trinitarian doctrine on record is that of the Brahmins.

The Eternal Supreme Essence, called PARABRAHMA, BRAHM, PARATMA, produced the Universe by self-reflection, and first revealed himself as BRAHMA, the Creating Power, then as VISHNU, the Preserving Power, and lastly as SIVA, the Destroying and Renovating Power; the three Modes in which the Supreme Essence reveals himself in the material Universe; but which soon to be regarded as three distinct Deities. These three Deities came they styled the TRIMURTI, or TRIAD.

The Persians received from the Indians the doctrine of the three principles, and changed it to that of a principle of Life, which was individualized by the Sun, and a principle of Death, which was symbolized by cold and darkness; parallel of the moral world; and in which the continual and alternating struggle between light and darkness, life and death, seemed but a phase of the great struggle between the good and evil principles, embodied in the legend of ORMUZD and AHRIMAN.

MITHRAS, a Median reformer, was deified after his death, and invested with the attributes of the Sun; the different astronomical phenomena being figuratively detailed as actual incidents of his life; in the same manner as the history of BUDDHA was invented among the Hindüs.

The Trinity of the Hindüs became among the Ethiopians and Abyssinians NEPH-AMON, PHTHA, and NEITH - the God CREATOR, whose emblem was a ram - MATTER, or the primitive mud, symbolized by a globe or an egg, and THOUGHT, or the LIGHT which contains the germ of everything; triple manifestation of one and the same God (ATHOM), considered in three aspects, as the creative power, goodness, and wisdom. Other Deities were speedily invented; and among them OSTRIS, represented by the Sun, ISIS, his wife, by the Moon or Earth, TYPHON, his Brother, the Principle of Evil and Darkness, who was the son of Osiris and Isis. And the Trinity of OSIRIS, ISIS, and HORUS became subsequently the Chief Gods and objects of worship of the Egyptians.

The ancient Etruscans (a race that emigrated from the Rhætian Alps into Italy, along whose route evidences of their migration have been discovered, and whose language none have yet succeeded in reading) acknowledged only one Supreme God; but they had images for His different attributes, and temples to these images. Each town had one

National Temple, dedicated to the three great attributes of God, STRENGTH, RICHES, and WISDOM, or Tina, Talna, and Minerva. The National Deity was always a Triad under one roof; and it was the same in Egypt, where one Supreme God alone was acknowledged, but was worshipped as a Triad, with different names in each different home. Each city in Etruria might have as many gods and gates and temples as it pleased; but three sacred gates, and one Temple to three Divine Attributes were obligatory, wherever the laws of Tages (or Taunt or Thoth) were received. The only gate that remains in Italy, of the olden time, undestroyed, is the Porta del Circo at Volterra; and it has upon it the three heads of the three National Divinities, one upon the keystone of its magnificent arch, and one above each side-pillar.

The Buddhists hold that the God SAKYA of the Hindüs, called in Ceylon, GAUTAMA, in India beyond the Ganges, SOMONAKODOM, and in China, CHY-KIA, or Fo, constituted a Trinity [TRIRATNA], of BUDDHA, DHARMA, and SANGA, - Intelligence, Law, and Union or Harmony.

The Chinese Sabæans represented the Supreme Deity as composed of CHANG-TI, the Supreme Sovereign; TIEN, the Heavens; and TAO, the Universal Supreme Reason and Principle of Faith; and that from Chaos, an immense silence, an immeasurable void. without perceptible forms, alone, infinite, immutable, moving in a circle in illimitable space, without change or alteration, when vivified by the Principle of Truth, issued all Beings, under the influence of TAO, Principle of Faith, who produced one, one produced two, two produced three, and three produced all that is.

The Sclavono-Vendes typified the Trinity by the three heads of the God TRIGLAV; and the Pruczi or Prussians by the Tri-une God, PERKOUN, PIKOLLOS, and POTRIMPOS, the Deities of Light

and Thunder, of Hell and the Earth, its fruits and animals: and the Scandinavians by ODIN, FREA, and THOR.

In the KABALAH, or the Hebrew traditional philosophy, the Infinite Deity, beyond the reach of the Human Intellect, and without Name, Form, or Limitation, was represented as developing Himself, in order to create, and by self-limitation, in ten emanations or out-flowings, called SEPHIROTH, or rays, The first of these, in the world AZILUTH, that is, within the Deity, was KETHER, or the Crown, by which we understand the Divine Will or Potency. Next came, as a pair, HAI",MAH and BAINAH, ordinarily translated "Wisdom" and "Intelligence," the former termed the FATHER, and the latter the MOTHER. HAKEMAH is the active Power or Energy of Deity, by which He produces within Himself Intellection or Thinking: and BAINAH, the passive Capacity, from which, acted on by the Power, the Intellection flows. This Intellection is called DAATH: and it is the "WORD," of Plato and the Gnostics; the unuttered word, within the Deity. Here is the origin of the Trinity of the Father, the Mother or Holy Spirit, and the Son or Word.

Another Trinity was composed of the fourth Sephirah, GEDULAH or KHASW, Benignity or Mercy, also termed FATHER (Aba); the fifth, GEBURAH, Severity or Strict Justice, also termed the MOTHER (Imma); and the sixth, the SON or Issue of these, TIPHARETH, Beauty or Harmony. "Everything," says the SOHAR, "proceeds according to the Mystery of the Balance" - that is, by the equilibrium of Opposites: and

thus from the Infinite Mercy and the Infinite justice, in equilibrium, flows the perfect Harmony of the Universe. Infinite POWER, which is Lawless, and Infinite WISDOM, in Equilibrium, also produce BEAUTY or HARMONY, as Son, Issue, or Result - the Word, or utterance of the Thought of God. Power and Justice or Severity are the same: Wisdom and Mercy or Benignity are the same; - in the Infinite Divine Nature. According to Philo of Alexandria, the Supreme Being, Primitive Light or Archetype of Light, uniting with WISDOM [], the mother of Creation, forms in Himself the types of all things, and acts upon the Universe through the WORD [. . Logos], who dwells in God, and in whom all His powers and attributes develop themselves; a doctrine borrowed by him from Plato. Simon Magus and his disciples taught that the Supreme Being or Centre of Light produced first of all, three couples of united Existences, of both sexes, [... Suzugias], which were the origins of all things: REASON and INVENTIVENESS; SPEECH and THOUGHT; and and , CALCULATION and REFLECTION: [and

,
... Nöus and Epinoia, Phöne and Ennoia, Logismos and Enthumësis]; of which Ennoia or WISDOM was the first produced, and Mother of all that exists.

Other Disciples of Simon, and with them most of the Gnostics, adopting and ... Pleröma, or PLENITUDE of modifying the doctrine, taught that the Superior Intelligences, having the Supreme Being at their head, was composed of eight Eons [. . Aiönes] of different sexes; . . PROFUNDITY and SILENCE; SPIRIT and TRUTH; the WORD and LIFE; MAN and the ; and ; and and : and CHURCH: [

.... Buthos and Sigë; Pneuma and Aletheia; Logos and and Zöe; Anthröpos and Ekklesiä].

Bardesanes, whose doctrines the Syrian Christians long embraced, taught that the unknown Father, happy in the Plenitude of His Life and Perfections, first produced a Companion for Himself [... Suzugos], whom He placed in the Celestial Paradise and who became, by Him, the Mother of CHRISTOS, Son of the Living God: i.e. (laying aside the allegory), that the Eternal conceived, in the silence of His decrees, the Thought of revealing Himself by a Being who should be His image or His Son: that to the Son succeeded his Sister and Spouse, the Holy Spirit, and they produced four Spirits of the elements, male and female, Maio and Jabseho, Nouro and Rucho; then Seven Mystic Couples of Spirits, and Heaven and Earth, and all that is; then seven spirits governing the planets, twelve governing the Constellations of the Zodiac, and thirty-six Starry Intelligences whom he called Deacons: while the Holy Spirit [Sophia Achamoth], being both the Holy Intelligence and the Soul of the physical world, went from the Pleröma into that material world and there mourned her degradation, until CHRISTOS, her former spouse, coming to her with his Divine Light and Love, guided her in the way to purification, and she again united herself with him as his primitive Companion.

Basilides, the Christian Gnostic, taught that there were seven emanations from the Supreme Being: The First-born, Thought, the Word, Reflection, , , , , Wisdom, Power, and Righteousness [, and Protogonos, Nous, Logos, Phronesis, Sophia, Dunamis, and

Dikarosunë]; from whom emanated other Intelligences in succession, to the number, in all, of three hundred and sixty-five; which were God manifested, and composed the Plenitude of the Divine Emanations, or the God Abraxas; of which the Thought [or Intellect, . . Nous] united itself, by baptism in the river Jordan, with the man Jesus, servant [. Diakonos] of the human race; but did not suffer with Him; and the disciples of Basilides taught that the , put on the appearance only of humanity, and that Simon of Cyrene was crucified in His stead and ascended into Heaven.

Basilides held that out of the unrevealed God, who is at the head, of the world of emanations, and exalted above all conception or designation

[], were evolved seven living, self-subsistent, ever-active

hyposatized powers:

1st. NOUS

2d. LOGOS

3d. Phronesis

4th. Sophia.....

SECOND: THE ACTIVE OR OPERATIVE POWER.

5th. Dunamis.....

6th. Dikaosunë

7th. Eirënë.....

These Seven Powers (. . Dunameis), with the Primal Ground out of

which they were evolved, constituted in his scheme the [Prote

Ogdoas], or First Octave, the root of all Existence. From this point, the spiritual

life proceeded to evolve out of itself continually many gradations of existence,

each lower one being still the impression, the antetype, of the immediate higher

one. He supposed there were 365 of these regions or gradations, expressed by

the mystical word

FIRST: THE INTELLECTUAL POWERS.

..... The Mind.

..... The Reason.

..... The Thinking Power.

..... Wisdom.

..... Might, accomplishing the purposes of

Wisdom.

THIRD: THE MORAL ATTRIBUTES.

..... Holiness or Moral Perfection.

..... Inward Tranquility.

[Abraxas].

The is thus interpreted, by the usual method of reckoning Greek letters

numerically..... a,1 .. b,1j,100 a,1 x,60.. a,1 . . x,200 = 365: which is

the whole Emanation-World, as the development of the Supreme Being.

In the system of Basilides, Light, Life, Soul, and Good were opposed to

Darkness, Death, Matter, and Evil, throughout the whole course of the Universe.

According to the Gnostic view, God was represented as the immanent,

incomprehensible and original source of all perfection; the unfathomable ABYSS

(. . buthos), according to Valentinus, exalted above all possibility of

designation; of whom, properly speaking, nothing can be predicated; the

of Basilides, the of Philo. From this incomprehensible Essence of

God, an immediate transition to finite things is inconceivable. Self-limitation is

the first beginning of a communication of life on the part of God - the first passing of the hidden Deity into manifestation; and from this proceeds all further self-developing manifestation of the Divine Essence. From this primal link in the chain of life there are evolved, in the first place, the manifold powers or attributes inherent in the divine Essence, which, until that first selfcomprehension, were all hidden in the Abyss of His Essence. Each of these attributes presents the whole divine Essence under one particular aspect; and to each, therefore, in this respect, the title of God may appropriately be applied. These Divine Powers evolving themselves to self-subsistence, become thereupon the germs and principles of all further developments of life. The life contained in them unfolds and individualizes itself more and more, but in such a way that the successive grades of this evolution of life continually sink lower and lower; the spirits become feebler, the further they are removed from the first link in the series.

The first manifestation they termed
heautou] or
was hypostatically represented in a or
[protē katalēpsis
[proton katalēpton tou Theou]; which
[Nous or Logos].

In the Alexandrian Gnosis, the Platonic notion of the [Hulē] predominates. This is the dead, the unsubstantial - the boundary that limits from without the evolution of life in its gradually advancing progression, whereby the Perfect is ever evolving itself into the less Perfect. This again, is represented under various images; - at one time as the darkness that exists alongside of the light; at another, as the void [,
.... Kenoma, Kenon], in opposition to the Fullness, [.... Plērōma] of the Divine Life; or as the shadow that accompanies the light; or as the chaos, or the sluggish, stagnant, dark water. This matter, dead in itself, possesses by its own nature no inherent tendency; as life of every sort is foreign to it, itself makes no encroachment on the Divine. As, however, the evolutions of the Divine Life (the essences developing themselves out of the progressive emanation) become feebler, the further they are removed from the first link in the series; and as their connection with the first becomes looser at each successive step, there arises at the last step of the evolution, an imperfect, defective product, which, unable to retain its connection with the chain of Divine Life, sinks from the World of Eons into the material chaos: or, according to the same notion, somewhat differently expressed [according to the Ophites and to Bardesanes], a drop from the fullness of the Divine life bubbles over into the bordering void. Hereupon the dead matter, by commixture with the living principle, which it wanted, first of all receives animation. But, at the same time, also, the divine, the living, becomes corrupted by mingling with the chaotic mass. Existence now multiplies itself. There arises a subordinate, defective life; there is ground for a new world; a creation starts into being, beyond the confines of the world of emanation. But, on the other hand, since the chaotic principle of matter has acquired vitality, there now arises a more distinct and more active opposition to the God-like - a barely negative, blind, ungodly nature-power, which obstinately resists all influence of the Divine; hence, as products of the spirit of the (of the

.. Pneuma Hulikon), are Satan, malignant spirits, wicked men, in none of whom is there any reasonable or moral principle, or any principle of a rational will; but blind passions alone have the ascendancy. In them there is the same conflict, as the scheme of Platonism supposes, between the soul under the guidance of Divine reason [the . . Nous], and the soul blindly resisting reason - between the [pronoia] and the [anagē], the Divine Principle and the natural.

The Syrian Gnosis assumed the existence of an active, turbulent kingdom of evil, or of darkness, which, by its encroachments on the kingdom of light, brought about a commixture of the light with the darkness, of the God-like with the ungodlike.

Even among the Platonists, some thought that along with an organized, inert matter, the substratum of the corporeal world, there existed from the beginning a blind, lawless motive power, an ungodlike soul, as its original motive and active principle. As the inorganic matter was organized into a corporeal world, by the plastic power of the Deity, so, by the same power, law and reason were communicated to that turbulent, irrational soul. Thus the chaos of the was transformed into an organized world, and that blind soul into a rational principle, a mundane soul, animating the Universe. As from the latter proceeds all rational, spiritual life in humanity, so from the former proceeds all that is irrational, all that is under the blind sway of passion and appetite; and all malignant spirits are its progeny.

In one respect all the Gnostics agreed: they all held, that there was a world purely emanating out of the vital development of God, a creation evolved directly out of the Divine Essence, far exalted above any outward creation produced by God's plastic power, and conditioned by pre-existing matter. They agreed in holding that the framer of this lower world was not the Father of that higher world of emanation; but the Demiurge [-], a being of a kindred nature with the Universe framed and governed by him, and far inferior to that higher system and the Father of it.

But some, setting out from ideas which had long prevailed among certain Jews of Alexandria, supposed that the Supreme God created and governed the world by His ministering spirits, by the angels. At the head of these angels stood one who had the direction and control of all; therefore called the Artificer and Governor of the World. This Demiurge they compared with the plastic, animating, mundane spirit of Plato andDeuteros Theos; the Platonists [the Theos

Genetos], who, moreover, according to the Timæus of Plato, strives to represent the IDEA of the Divine Reason, in that which is becoming (as contradistinguished from that which is) and temporal. This angel is a representative of the Supreme God, on the lower stage of existence: he does not act independently, but merely according to the ideas inspired in him by the Supreme God; just as the plastic, mundane soul of the Platonists creates all things after the pattern of the ideas communicated Nous - the by the Supreme .Reason [... ho esti zōon - the paradeigma, of the Divine Reason hypostatized].

But these ideas transcend his limited essence; he cannot understand them; he is merely their unconscious organ; and therefore is unable

himself to comprehend the whole scope and meaning of the work which he performs. As an organ under the guidance of a higher inspiration, he reveals higher truths than he himself can comprehend. The mass of the Jews, they held, recognized not the angel, by whom, in all the Theophanies of the Old Testament, God revealed Himself ; they knew not the Demiurge in his true relation to the hidden Supreme God, who never reveals Himself in the sensible world. They confounded the type and the archetype, the symbol and the idea. They rose no higher than the Demiurge; they took him to be the Supreme God Himself. But the spiritual men among them, on the contrary, clearly perceived, or at least divined, the ideas veiled under Judaism; they rose beyond the Demiurge, to a knowledge of the Supreme God; and are therefore properly His

. . Therapeutai]. worshippers [

Other Gnostics, who had not been followers of the Mosaic religion, but who had, at an earlier period, framed to themselves an oriental Gnosis, regarded the Demiurge as a being absolutely hostile to the Supreme God. He and his angels, notwithstanding their finite nature, wish to establish their independence: they will tolerate no foreign rule within their realm. Whatever of a higher nature descends into their kingdom, they seek to hold imprisoned there, lest it should raise itself above their narrow precincts. Probably, in this system, the kingdom of the Demiurgic Angels corresponded, for the most part, with that of the deceitful Star-Spirits, who seek to rob man of his freedom, to beguile him by various arts of deception, and who exercise a tyrannical sway over the things of this world. Accordingly, in the system of these Sabæans, the seven Planet-Spirits, and the twelve Star-Spirits of the zodiac, who sprang from an irregular connection between the cheated Fetahil and the Spirit of Darkness, play an important part in everything that is bad. The Demiurge is a limited and limiting being, proud, jealous, and revengeful; and this his character betrays itself in the Old Testament, which, the Gnostics held, came from him. They transferred to the Demiurge himself, whatever in the idea of God, as presented by the Old Testament, appeared to them defective. Against his will and rule he was continually rebelling, revolting without control against the dominion which he, the fashioner, would exercise over it,

casting off the yoke imposed on it, and destroying the work he had begun. The same jealous being, limited in his power, ruling with despotic sway, they imagined they saw in nature. He strives to check the germination of the divine seeds of life which the Supreme God of Holiness and Love, who has no connection whatever with the sensible world, has scattered among men. That perfect God was at most known and worshipped in Mysteries by a few spiritual men.

The Gospel of St. John is in great measure a polemic against the Gnostics, whose different sects, to solve the great problems, the creation of a material world by an immaterial Being, the fall of man, the incarnation, the redemption and restoration of the spirits called men, admitted a long series of intelligences, intervening in a series of spiritual operations; and which they designated by the names, The Beginning, the Word, the Only-Begotten, Life, Light, and Spirit [Ghost]: in Greek, , Mo- and [Archë, Logos, Monogenës, Zöe, ,

Phös, and Pneuma]. St. John, at the beginning of his Gospel, avers that it was Jesus Christ who existed in the Beginning; that He was the WORD of God by which everything was made; that He was the Only-Begotten, the Life and the Light, and that He diffuses among men the Holy Spirit [or Ghost], the Divine Life and Light.

So the Plëroma [], Plenitude or Fullness, was a favorite term with the Gnostics, and Truth and Grace were the Gnostic Eons; and the Simonians, Dokëtës, and other Gnostics held that the Eon Christ Jesus was never really, but only apparently clothed with a human body: but St. John replies that the Word did really become Flesh, and dwelt among us; and that in Him were the Plëroma and Truth and Grace.

In the doctrine of Valentinus, reared a Christian at Alexandria, God was a perfect Being, an Abyss [. . Buthos], which no intelligence could sound, because no eye could reach the invisible and ineffable heights on which He dwelt, and no mind could comprehend the duration of His existence; He has always been; He is the Primitive Father and Beginning and [the . . Propatör and Proarchë]: He will BE always, and does not grow old. The development of His Perfections produced the intellectual world. After having passed infinite ages in repose and silence, He manifested Himself by His Thought, source of all His manifestations, and which received from Him the germ of His

.. Ennoia] is also creations. Being of His Being, His Thought [termed [Charis], Grace or Joy, and , or [Sigë or Arrëton], Silence or the Ineffable. Its first manifestation was [Nous], the Intelligence, first of the Eons, commencement of all things, first revelation of the Divinity, the [Monogenës], or Only-Begotten: next, Truth [- ... Alëtheia], his companion. Their manifestations were the WordZoë] and theirs, Man and the Church and .. Logos] and Life [[and Anthröpos and Ekklesiä]: and from these, other twelve, six of whom were Hope, Faith, Charity, Intelligence, Happiness, and Wisdom; or, in the Hebrew, Kesten, Kina, Amphe, Ouananim, Thaedes, and Oubina. The harmony of the Eons, struggling to know and be united to the Primitive God, was disturbed, and to redeem and restore them, the Intelligence [] produced Christ and the Holy Spirit His companion; who restored them to their first estate of happiness and harmony; and thereupon they formed the Eon Jesus, born of a Virgin, to whom the Christos united himself in baptism and who, with his Companion Sophia-Achamoth, saved and redeemed the world.

The Marcosians taught that the Supreme Deity produced by His words the [Logos] or Plenitude of Eons: His first utterance was a syllable of four letters, each of which became a being; His second of four, His third of ten, and His fourth of twelve: thirty in all, which constituted the f [Plëroma].

The Valentinians, and others of the Gnostics, distinguished three orders of existences: - 1st. The divine germs of life, exalted by their nature above matter, and akin to the (Sophia], to the mundane soul and to the Plëroma:- the spiritual natures, [Phuseis Pneumatikai]: 2d.

The natures originating in the life, divided from the former by the mixture , - the psychical natures, of the [Phuseis Psuchikai]; with which begins a perfectly new order of existence, an image of that higher

mind and system, in a subordinate grade; and finally, 3d. The Ungodlike or Hyllic Nature, which resists all amelioration, and whose tendency is only to destroy - the nature of blind lust and passion.

The nature of the

relationship with God (the

[pneumatikon], the spiritual, is essential

.... Homo-ousion tō Theō): hence

the life of Unity, the undivided, the

, absolutely simple (.... Ousia henike, monoeides).

[psuchikoi] is disruption into multiplicity, The essence of the

manifoldness; which, however, is subordinate to a higher unity, by which it allows itself to be guided, first unconsciously, then consciously.

The essence of the [Hulikoi] (of whom Satan is the head), is the direct opposite to all unity; disruption and disunion in itself, without the least sympathy, without any point of coalescence whatever for unity; together with an effort to destroy all unity, to extend its own inherent disunion to everything, and to rend everything asunder. This principle has no power to posit anything; but only to negative: it is unable to create, to produce, to form, but only to destroy, to decompose.

By Marcus, the disciple of Valentinus, the idea of a [Logos

Tou Ontos], of a WORD, manifesting the hidden Divine Essence, in the

Creation, was spun out into the most subtle details - the entire creation

being, in his view, a continuous utterance of the Ineffable. The way in

which the germs of divine life [the spermata

pneumatika], which lie shut up in the Eons, continually unfold and

individualize them selves more and more, is represented as a

spontaneous analysis of the several names of the Ineffable, into their

several sounds. An echo of the Plēroma falls down into the [Hulē], and

becomes the forming of a new but lower creation.

One formula of the pneumatical baptism among the Gnostics ran thus: "In

the NAME which is hidden from all the Divinities and Powers" [of the

Demiurge], "The Name of Truth" [the [Aletheial, self-manifestation of

the Buthos], which Jesus of Nazareth has put on in the light-zones of

Christ, the living Christ, through the Holy Ghost, for the redemption of the

angels, - the Name by which all things attain to Perfection." The candidate

then said: "I am established and redeemed; I am redeemed in my soul

from this world, and from all that belongs to it, by the name of , who

has redeemed the Soul of Jesus by the living Christ." The assembly then

said: "Peace (or Salvation) to all on whom this name rests!"

The boy Dionusos, torn in pieces, according to the Bacchic Mysteries, by

the Titans, was considered by the Manicheans as simply representing the

Soul, swallowed up by the powers of dark-

ness, - the divine life rent into fragments by matter: - that part of the

luminous essence of the primitive man [the [Protos

Anthropos] of Mani, the [Praōn Anthrōpos] of the

Valentinians, the Adam Kadmon of the Kabbalah; and the Kalomorts of the

Zendavesta], swallowed up by the powers of darkness; the Mundane

Soul, mixed with matter - the seed of divine life, which had fallen into

matter, and had thence to undergo a process of purification and

development.

The [Gnosis] of Carpocrates and his son Epiphanes consisted in the knowledge of one Supreme Original being, the highest unity, from whom all existence has emanated, and to whom it strives to return. The finite spirits that rule over the several portions of the Earth, seek to counteract this universal tendency to unity; and from their influence, their laws, and arrangements, proceeds all that checks, disturbs, or limits the original communion, which is the basis of nature, as the outward manifestation of that highest Unity. These spirits, moreover, seek to retain under their dominion the souls which, emanating from the highest Unity, and still partaking of its nature, have lapsed into the corporeal world, and have there been imprisoned in bodies, in order, under their dominion, to be kept within the cycle of migration. From these finite spirits, the popular religions of different nations derive their origin. But the souls which, from a reminiscence of their former condition, soar upward to the contemplation of that higher Unity, reach to such perfect freedom and repose, as nothing afterward can disturb or limit, and rise superior to the popular deities and religions. As examples of this sort, they named Pythagoras, Plato, Aristotle, and Christ. They made no distinction between the latter and the wise and good men of every nation. They taught that any other soul which could soar to the same height of contemplation, might be regarded as equal with Him.

The Ophites commenced their system with a Supreme Being, long unknown to the Human race, and still so the greater number of men; the [Buthos], or Profundity, Source of Light, and of Adam-Kadmon, the Primitive Man, made by the Demiourgos, but perfected by the Supreme God by the communication to him of the Spirit [. . Pneuma]. The first emanation was the Thought of the Supreme Deity [the .. Ennoia], the conception of the Universe in the Thought of God.

This Thought, called also Silence (. . Sigē), produced the Spirit [.. Pneuma], Mother of the Living, and Wisdom of God. Together with this Primitive Existence, Matter existed also (the Waters, Darkness, Abyss, and Chaos), eternal like the Spiritual Principle. Buthos and His Thought, uniting with Wisdom, made her fruitful by the Divine Light, and she produced a perfect and an imperfect being, Christos, and a Second and inferior wisdom, Sophia-Achamoth, who falling into chaos remained entangled there, became enfeebled, and lost all knowledge of the Superior Wisdom that gave her birth. Communicating movement to Chaos, she produced Ialdabaoth, the Demiourgos, Agent of Material Creation, and then ascended toward her first place in the scale of creation. Ialdabaoth produced an angel that was his image, and this a second, and so on in succession to the sixth after the Demiourgos: the seven being reflections one of the other, yet different and inhabiting seven distinct regions. The names of the six thus produced were IAO, SABAOTH, ADONAI, ELOI, ORAI, and ASTAPHAL Ialdabaoth, to become independent of his mother, and to pass for the Supreme Being, made the world, and man, in his own image; and his mother caused the Spiritual principle to pass from him into man so made; and henceforward the contest between the Demiourgos and his mother, between light and darkness, good and evil, was concentrated in man; and the image of Ialdabaoth, reflected upon matter, became the Serpent-Spirit, Satan, the

Evil Intelligence. Eve, created by Ialdabaoth, had by Us Sons children that were angels like themselves. The Spiritual light was withdrawn from man by Sophia, and the world surrendered to the influence of evil; until the Spirit, urged by the entreaties of Wisdom, induced the Supreme Being to send Christos to redeem it. Compelled, despite himself, by his Mother, Ialdabaoth caused the man Jesus to be born of a Virgin, and the Celestial Saviour, uniting with his Sister, Wisdom, descended through the regions of the seven angels, appeared in each under the form of its chief, concealed his own, and entered with his sister into the man Jesus at the baptism in Jordan. Ialdabaoth, finding that Jesus was destroying his empire and abolishing his worship, caused the Jews to hate and crucify Him; before which happened, Christos and Wisdom had ascended to the celestial regions. They restored Jesus to life and gave Him an ethereal body, in which He remained eighteen months on earth, and receiving from Wisdom the per-

fect knowledge [.....Gnosis], communicated it to a small number of His apostles, and then arose to the intermediate region inhabited by Ialdabaoth, where, unknown to him, He sits at his right hand, taking from him the Souls of Light purified by Christos. When nothing of the Spiritual world shall remain subject to Ialdabaoth, the redemption will be accomplished, and the end of the world, the completion of the return of Light into the Plenitude, will occur.

Tatian adopted the theory of Emanation, of Eons, of the existence of a God too sublime to allow Himself to be known, but displaying Himself by Intelligences emanating from His bosom. The first of these was His spirit [..... Pneuma], God Himself, God thinking, God conceiving the Universe. The second was the Word [... Logos], no longer merely the Thought or Conception, but the Creative Utterance, manifestation of the Divinity, but emanating from the Thought or Spirit; the First-Begotten, author of the visible creation. This was the Trinity, composed of the Father, Spirit, and Word.

The Elxaites adopted the Seven Spirits of the Gnostics; but named them Heaven, Water, Spirit, The Holy Angels of Prayer, Oil, Salt, and the Earth. The opinion of the Doketes as to the human nature of Jesus Christ, was that most generally received among the Gnostics. They deemed the intelligences of the Superior World too pure and too much the antagonists of matter, to be willing to unite with it: and held that Christ, an Intelligence of the first rank, in appearing upon the earth, did not become confounded with matter, but took upon Himself only the appearance of a body, or at the most used it only as an envelope.

Noëtus termed the Son the first Utterance of the Father; the Word, not by Himself, as an Intelligence, and unconnected with the flesh, a real Son; but a Word, and a perfect Only-Begotten; light emanated from the Light; water flowing from its spring; a ray emanated from the Sun.

Paul of Samosata taught that Jesus Christ was the Son of Joseph and Mary; but that the Word, Wisdom, or Intelligence of God, the [Nous] of the Gnostics, had united itself with Him, so that He might be said to be at once the Son of God, and God Himself.

Arius called the Saviour the first of creatures, non-emanated from God, but really created, by the direct will of God, before time

and the ages. According to the Church, Christ was of the same nature as God; according to some dissenters, of the same nature as man. Arius adopted the theory of a nature analogous to both. When God resolved to create the Human race, He made a Being which He called THE WORD, THE SON, WISDOM [, , Logos, Uios, Sophia], to the end that He might give existence to men. This WORD is the Ormuzd of Zoroaster, the Ensoph of the Kabalah, the ; of Platonism and Philonism, and the or [Sophia or Demiourgos] of the Gnostics. He distinguished the Inferior Wisdom, or the daughter, from the Superior Wisdom; the latter being in God, inherent in His nature, and incapable of communication to any creature: the second, by which the Son was made, communicated itself to Him, and therefore He Himself was entitled to be called the Word and the Son.

Manes, founder of the Sect of the Manicheans, who had lived and been distinguished among the Persian Magi, profited by the doctrines of Scythianus, a Kabalist or Judaizing Gnostic of the times of the Apostles; and knowing those of Bardesanes and Harmonius, derived his doctrines from Zoroasterism, Christianity, and Gnosticism. He claimed to be the [Paraklêtos] or Comforter, in the Sense of a Teacher, organ of the Deity, but not in that of the Holy Spirit or Holy Ghost: and commenced his Epistola Fundamenti in these words: "Manes, Apostle of Jesus Christ, elect of God the Father; Behold the Words of Salvation, emanating from the living and eternal fountain." The dominant idea of his doctrine was Pantheism, derived by him from its source in the regions of India and on the confines of China: that the cause of all that exists is in God; and at last, God is all in all. All souls are equal - God is in all, in men, animals, and plants. There are two Gods, one of Good and the other of Evil, each independent, eternal, chief of a distinct Empire; necessarily, and of their very natures, hostile to one another. The Evil God, Satan, is the Genius of matter alone. The God of Good is infinitely his Superior, the True God; while the other is but the chief of all that is the Enemy of God, and must in the end succumb to His Power. The Empire of Light alone is eternal and true; and this Empire is a great chain of Emanations, all connected with the Supreme Being which they make manifest; all Him, under different forms, chosen for one end, the triumph of the Good. In each of His members lie hidden thousands of ineffable treasures. Excellent in His Glory, incomprehensible in His Greatness, the Father has joined to Himself those fortunate, and glorious Eons [. . Aionês], whose Power and Number it is impossible to determine. This is Spinoza's Infinity of Infinite Attributes of God. Twelve Chief Eons, at the head of all, were the Genii of the twelve Constellations of the Zodiac, and called by Manes, Olamin. Satan, also, Lord of the Empire of Darkness, had an Army of Eons or Demons, emanating from his Essence, and reflecting more or less his image, but divided and inharmonious among themselves. A war among them brought them to the confines of the Realm of Light. Delighted, they sought to conquer it. But the Chief of the Celestial Empire created a Power which he placed on the frontiers of Heaven to protect his Eons, and destroy the Empire of Evil. This was the Mother of Life, the Soul of the World, an Emanation from the Supreme Being, too pure to come in immediate contact with matter. It remained in the highest region;

but produced a Son, the first Man [the Kaiomorts, Adam-Kadmon, [Protos Anthropos,] and Hivil-Zivah; of the Zend-Avesta, the Kabalah, the Gnosis, and Sabeism]; who commenced the contest with the Powers of Evil, but, losing part of his panoply, of his Light, his Son and many souls born of the Light, who were devoured by the darkness, God sent to his assistance the living Spirit, or the Son of the First Man [. . . Uios Anthropou], or Jesus Christ. The Mother of Life, general Principle of Divine Life, and the first Man, Primitive being that reveals the Divine Life, are too sublime to be connected with the Empire of Darkness. The Son of Man or Soul of the World, enters into the Darkness, becomes its captive, to end by tempering and softening its savage nature. The Divine Spirit, after having brought back the Primitive Man to the Empire of Light, raises above the world that part of the Celestial Soul that remained unaffected by being mingled with the Empire of Darkness. Placed in the region of the Sun and Moon, this pure soul, the Son of Man, the Redeemer or Christ, labors to deliver and attract to Himself that part of the Light or of the Soul of the First Man diffused through matter; which done, the world will cease to exist. To retain the rays of Light still remaining among his Eons, and ever tending to escape and return, by concentrating them, the Prince of Darkness, with their consent, made Adam, whose soul was of the Divine Light, contributed by the Eons, and his body of matter, so that he belonged to both Empires, that of Light and that of Darkness. To prevent the light from escaping at once, the Demons forbade Adam to eat the fruit of "knowledge of good and evil," by which he would have known the Empire of Light and that of Darkness. He obeyed; an Angel of Light induced him to transgress, and gave him the means of victory; but the Demons created Eve, who seduced him into an act of Sensualism, that enfeebled him, and bound him anew in the bonds of matter. This is repeated in the case of every man that lives.

To deliver the soul, captive in darkness, the Principle of Light, or Genius of the Sun, charged to redeem the Intellectual World, of which he is the type, came to manifest Himself among men. Light appeared in the darkness, but the darkness comprehended it not; according to the words of St. John. The Light could not unite with the darkness. It but put on the appearance of a human body, and took the name of Christ in the Messiah, only to accommodate itself to the language of the Jews. The Light did its work, turning the Jews from the adoration of the Evil Principle, and the Pagans from the worship of Demons. But the Chief of the Empire of Darkness caused Him to be crucified by the Jews. Still He suffered in appearance only, and His death gave to all souls the symbol of their enfranchisement. The person of Jesus having disappeared, there was seen in His place a cross of Light, over which a celestial voice pronounced these words: "The cross of Light is called The Word, Christ, The Gate, Joy, The Bread, The Sun, The Resurrection, Jesus, The Father, The Spirit, Life, Truth, and Grace."

With the Priscillianists there were two principles, one the Divinity, the other, Primitive Matter and Darkness; each eternal. Satan is the son and lord of matter; and the secondary angels and demons, children of matter. Satan created and governs the visible world. But the soul of man emanated from God, and is of the same substance with God. Seduced by

the evil spirits, it passes through various bodies, until, purified and reformed, it rises to God and is strengthened by His light. These powers of evil hold mankind in ledge; and to redeem this pledge, the Saviour, Christ the Redeemer, came and died upon the cross of expiation, thus discharging the written obligation. He, like all souls, was of the same substance with God, a manifestation of the Divinity, no forming a second person; unborn, like the Divinity, and nothing else than the Divinity under another form.

It is useless to trace these vagaries further; and we stop at the frontiers of the realm of the three hundred and sixty-five thousand emanations of the Mandaïtes from the Primitive Light, Fira or Ferho and Yavar; and return contentedly to the simple and sublime creed of Masonry.

Such were some of the ancient notions concerning the Deity and taken in connection with what has been detailed in the preceding Degrees, this Lecture affords you a true picture of the ancient speculations. From the beginning until now, those who have undertaken to solve the great mystery of the creation of a material universe by an Immaterial Deity, have interposed between the two, and between God and man, divers manifestations of, or emanations from, or personified attributes or agents of, the Great Supreme God, who is coexistent with Time and coextensive with Space.

The universal belief of the Orient was, that the Supreme Being did not Himself create either the earth or man. The fragment which commences the Book of Genesis, consisting of the first chapter and the three first verses of the second, assigns the creation or rather the formation or modelling of the world from matter already existing in confusion, not to IHUH, but to the ALHIM, well known as Subordinate Deities, Forces, or Manifestations, among the Phœnicians. The second fragment imputes it to IHUH-ALHIM,* and St. John assigns the creation to the or WORD; and asserts that CHRIST was that WORD, as well as LIGHT and LIFE, other emanations from the Great Primeval Deity, to which other faiths had assigned the work of creation.

An absolute existence, wholly immaterial, in no way within the reach of our senses; a cause, but not an effect that never was not, but existed during an infinity of eternities, before there was anything else except Time and Space, is wholly beyond the reach of our conceptions. The mind of man has wearied itself in speculations as to His nature, His essence, His attributes; and ended in being no wiser than it began. In the impossibility of conceiving of immateriality, we feel at sea and lost whenever we go beyond the domain of matter. And yet we know that there are Power
* The Substance, or Very Self, of which the Alohayim are the manifestations.

Forces, Causes, that are themselves not matter. We give them names, but what they really are, and what their essence, we are wholly ignorant. But, fortunately, it does not follow that we may not believe, or even know, that which we cannot explain to ourselves, or that which is beyond the reach of our comprehension. If we believed only that which our intellect can grasp, measure, comprehend, and have distinct and clear ideas of, we should believe scarce anything. The senses are not the witnesses that bear testimony to us of the loftiest truths.

Our greatest difficulty is, that language is not adequate to express our

ideas; because our words refer to things, and are images of what is substantial and material. If we use the word "emanation," our mind involuntarily recurs to something material, flowing out of some other thing that is material; and if we reject this idea of materiality, nothing is left of the emanation but an unreality. The word "thing" itself suggests to us that which is material and within the cognizance and jurisdiction of the senses. If we cut away from it the idea of materiality, it presents itself to us as no thing, but an intangible unreality, which the mind vainly endeavors to grasp. Existence and Being are terms that have the same color of materiality; and when we speak of a Power or Force, the mind immediately images to itself one physical and material thing acting upon another. Eliminate that idea; and the Power or Force, devoid of physical characteristics, seems as unreal as the shadow that dances on a wall, itself a mere absence of light; as spirit is to us merely that which is not matter.

Infinite space and infinite time are the two primary ideas. We formulize them thus: add body to body and sphere to sphere, until the imagination wearies; and still there will remain beyond, avoid, empty, unoccupied SPACE, limitless, because it is void. Add event to event in continuous succession, forever and forever, and there will still remain, before and after, a TIME in which there was and will be no event, and also endless because it too is void.

Thus these two ideas of the boundlessness of space and the endlessness of time seem to involve the ideas that matter and events are limited and finite. We cannot conceive of an infinity of worlds or of events; but only of an indefinite number of each; for, as we struggle to conceive of their infinity, the thought ever occurs in despite of all our efforts - there must be space in which

there are no worlds; there must have been time when there were no events. We cannot conceive how, if this earth moves millions of millions of miles a million times repeated, it is still in the centre of space; nor how, if we lived millions of millions of ages and centuries, we should still be in the centre of eternity - with still as much space on one side as on the other; with still as much time before us as behind; for that seems to say that the world has not moved nor we lived at all.

Nor can we comprehend how an infinite series of worlds, added together, is no larger than an infinite series of atoms; or an infinite series of centuries no longer than an infinite series of seconds; both being alike infinite, and therefore one series containing no more nor fewer units than the other. Nor have we the capacity to form in ourselves any idea of that which is immaterial. We use the word, but it conveys to us only the idea of the absence and negation of materiality; which vanishing, Space and Time alone, infinite and boundless, seem to us to be left.

We cannot form any conception of an effect without a cause. We cannot but believe, indeed we know, that, how far soever we may have to run back along the chain of effects and causes, it cannot be infinite; but we must come at last to something which is not an effect, but the first cause: and yet the fact is literally beyond our comprehension. The mind refuses to grasp the idea of self-existence, of existence without a beginning. As well expect the hair that grows upon our head to understand the nature and immortality

of the soul.

It does not need to go so far in search of mysteries; nor have we any right to disbelieve or doubt the existence of a Great First Cause, itself no effect, because we cannot comprehend it; because the words we use do not even express it to us adequately.

We rub a needle for a little while, on a dark, inert mass of iron ore, that had lain idle in the earth for many centuries. Something is thereby communicated to the steel - we term it a virtue, a power, or a quality - and then we balance it upon a pivot; and, lo! drawn by some invisible, mysterious Power, one pole of the needle turns to the North, and there the same Power keeps the same pole for days and years; will keep it there, perhaps, as long as the world lasts, carry the needle where you will, and no matter what seas or

mountains intervene between it and the North Pole of the world. And this Power, thus acting, and indicating to the mariner his course over the trackless ocean, when the stars shine not for many days, saves vessels from shipwreck, families from distress, and those from sudden death on whose lives the fate of nations and the peace of the world depend. But for it, Napoleon might never have reached the ports of France on his return from Egypt, nor Nelson lived to fight and win at Trafalgar. Men call this Power Magnetism, and then complacently think that they have explained it all; and yet they have but given a new name to an unknown thing, to hide their ignorance. What is this wonderful Power? It is a real, actual, active Power: that we know and see. But what its essence is, or how it acts, we do not know, any more than we know the essence or the mode of action of the Creative Thought and Word of God.

And again, what is that which we term galvanism and electricity, - which, evolved by the action of a little acid on two metals, aided by a magnet, circles the earth in a second, sending from land to land the Thoughts that govern the transactions of individuals and nations? The mind has formed no notion of matter, that will include it; and no name that we can give it, helps us to understand its essence and its being. It is a Power, like Thought and the Will. We know no more.

What is this power of gravitation that makes everything upon the earth tend to the centre? How does it reach out its invisible hands toward the erratic meteor-stones, arrest them in their swift course, and draw them down to the earth's bosom? It is a power. We know no more.

What is that heat which plays so wonderful a part in the world's economy? - that caloric, latent everywhere, within us and without us, produced by combustion, by intense pressure, and by swift motion? Is it substance, matter, spirit, or immaterial, a mere Force or State of Matter?

And what is light? A substance, say the books, - matter, that travels to us from the sun and stars, each ray separable into seven, by the prism, of distinct colors, and with distinct peculiar qualities and actions. And if a substance, what is its essence, and what power is inherent in it, by which it journeys incalculable myriads of miles, and reaches us ten thousand years or more after it leaves the stars?

All power is equally a mystery. Apply intense cold to a drop of water in the centre of a globe of iron, and the globe is shattered as the water freezes. Confine a little of the same limpid element in a cylinder which Enceladus or

Typhon could not have risen asunder, and apply to it intense heat, and the vast power that couched latent in the water shivers the cylinder to atoms. A little shoot from a minute seed, a shoot so soft and tender that the least bruise would kill it, forces its way downward into the hard, earth, to the depth of many feet, with an energy wholly incomprehensible. What are these mighty forces, locked up in the small seed and the drop of water? Nay, what is LIFE itself, with all its wondrous, mighty energies, - that power which maintains the heat within us, and prevents our bodies, that decay so soon without it, from resolution into their original elements - Life, that constant miracle, the nature and essence whereof have eluded all the philosophers; and all their learned dissertations on it are a mere jargon of words?

No wonder the ancient Persians thought that Light and Life were one, - both emanations from the Supreme Deity, the archetype of light. No wonder that in their ignorance they worshipped the Sun. God breathed into man the spirit of life, - not matter, but an emanation from Himself; not a creature made by Him, nor a distinct existence, but a Power, like His own Thought: and light, to those great-souled ancients, also seemed no creature, and no gross material substance, but a pure emanation from the Deity, immortal and indestructible like Himself.

What, indeed, is REALITY? Our dreams are as real, while they last, as the occurrences of the daytime. We see, hear, feel, act, experience pleasure and suffer pain, as vividly and actually in a dream as when awake. The occurrences and transactions of a year are crowded into the limits of a second: and the dream remembered is as real as the past occurrences of life.

The philosophers tell us that we have no cognizance of substance itself, but only of its attributes: that when we see that which we call a block of marble, our perceptions give us information only of something extended, solid, colored, heavy, and the like; but not of the very thing itself, to which these attributes belong. And yet the attributes do not exist without the substance. They are not substances, but adjectives. There is no such thing or existence as hardness, weight or color, by itself, detached from any subject, moving first here, then there, and attaching itself to this and to the other subject. And yet, they say, the attributes are not the subject. So Thought, Volition, and Perception are not the soul, but its attributes; and we have no cognizance of the soul itself, but only of them, its manifestations. Nor of God; but only of His Wisdom, Power, Magnificence, Truth, and other attributes.

And yet we know that there is matter, a soul within our body, a God that lives in the Universe.

Take, then, the attributes of the soul. I am conscious that I exist and am the same identical person that I was twenty years ago. I am conscious that my body is not I, - that if my arms were lopped away, this person that I call ME, would still remain, complete, entire, identical as before. But I cannot ascertain, by the most intense and long-continued reflection, what I am, nor where within my body I reside, nor whether I am a point, or an expanded substance. I have no power to examine and inspect. I exist, will, think, perceive. That I know, and nothing more. I think a noble and sublime Thought. What is that Thought? It is not Matter, nor Spirit. It is

not a Thing; but a Power and Force. I make upon a paper certain conventional marks, that represent that Thought. There is no Power or Virtue in the marks I write, but only in the Thought which they tell to others. I die, but the Thought still lives. It is a Power. It acts on men, excites them to enthusiasm, inspires patriotism, governs their conduct, controls their destinies, disposes of life and death. The words I speak are but a certain succession of particular sounds, that by conventional arrangement communicate to others the Immaterial, Intangible, Eternal Thought. The fact that Thought continues to exist an instant, after it makes its appearance in the soul, proves it immortal: for there is nothing conceivable that can destroy it. The spoken words, being mere sounds, may vanish into thin air, and the written ones, mere marks, be burned, erased, destroyed: but the THOUGHT itself lives still, and must live on forever.

A Human Thought, then, is an actual EXISTENCE, and a FORCE and POWER, capable of acting upon and controlling matter as well as mind. Is not the existence of a God, who is the immaterial soul of the Universe, and whose THOUGHT, embodied or not embodied in His WORD, is an Infinite Power, of Creation and production, destruction and preservation, quite as comprehensible as the existence of a Soul, of a Thought separated from the Soul, of the Power of that Thought to mould the fate and influence the Destinies of Humanity?

And yet we know not when that Thought comes, nor what it is. It is not WE. We do not mould it, shape it, fashion it. It is neither our mechanism nor our invention. It appears spontaneously, flashing, as it were, into the soul, making that soul the involuntary instrument of its utterance to the world. It comes to us, and seems a stranger to us, seeking a home.

As little can we explain the mighty power of the human WILL, Volition, like Thought, seems spontaneous, an effect without a cause. Circumstances provoke it, and serve as its occasion, but do not produce it. It springs up in the soul, like Thought, as the waters gush upward in a spring. Is it the manifestation of the soul, merely making apparent what passes within the soul, or an emanation from it, going abroad and acting outwardly, itself a real Existence, as it is an admitted Power? We can but own our ignorance. It is certain that it acts on other souls, controls, directs them, shapes their action, legislates for men and nations: and yet it is not material nor visible; and the laws it writes merely in one soul of what has passed within another.

God, therefore, is a mystery, only as everything that surrounds us, and as we ourselves, are mysteries. We know that there is and must be a FIRST CAUSE. His attributes, severed from Himself, are unrealities. As color and extension, weight and hardness, do not exist apart from matter as separate existences and substantives, spiritual or immaterial; so the Goodness, Wisdom, justice, Mercy, and Benevolence of God are not independent existences, personify them as men may, but attributes of the Deity, the adjectives of One Great Substantive. But we know that He must be Good, True, Wise, Just, Benevolent, Merciful: and in all these, and all His other attributes, Perfect and Infinite; because we are conscious that these are laws imposed on us by the very nature of things, necessary,

and without which the Universe would be confusion and the existence of a God incredible. They are of His essence, and necessary, as His existence is.

. . Estos], of Simon Magus, the

He is the Living, Thinking, Intelligent SOUL of the Universe, the

PERMANENT, the STATIONARY[

ONE that always is [To To ON] of Plato, as

contradistinguished from the perpetual flux and reflux, or Genesis, of things.

And, as the Thought of the Soul, emanating from the Soul, becomes audible and visible in Words, so did THE THOUGHT OF GOD, springing up within Himself, immortal as Himself, when once conceived, - immortal before, because in Himself, utter Itself in THE WORD, its manifestation and mode of communication, and thus create the Material, Mental, Spiritual Universe, which, like Him, never began to exist.

This is the real idea of the Ancient Nations: GOD, the Almighty Father, and Source of All; His THOUGHT, conceiving the whole Universe, and willing its creation: His WORD, uttering that THOUGHT, and thus becoming the Creator or Demiourgos, in the whom was Life and Light, and that Light the Life of the Universe.

Nor did that Word cease at the single act of Creation; and having set going the great machine, and enacted the laws of its motion and progression, of birth and life, and change and death, cease to exist, or remain thereafter in inert idleness. FOR THE THOUGHT OF GOD LIVES AND IS IMMORTAL. Embodied in the WORD, is not only created, but it preserves. It conducts and controls the Universe, all spheres, all worlds, all actions of mankind, and of every animate and inanimate creature. It speaks in the soul of every man who lives. The Stars, the Earth, the Trees, the Winds, the universal voice of Nature, tempest, and avalanche, the Sea's roar and the grave voice of the waterfall, the hoarse thunder and the low whisper of the brook, the song of birds, the voice of love, the speech of men, all are the alphabet in which it communicates itself to men, and informs them of the will and law of God, the Soul of the Universe. And thus most truly did "THE WORD BECOME PLESH AND DWELL AMONG MEN."

God, the unknown FATHER [...Pater Agnōstos], known to us only

by His Attributes; the ABSOLUTE I AM:... The THOUGHT of God [.

Ennoia], and the WORD [.... Logos], Manifestation and expression of the

Thought; Behold THE TRUE MASONIC TRINITY; the UNIVERSAL SOUL, the THOUGHT in the Soul, the WORD, or Thought expressed; the THREE TN ONE, of a Trinitarian Ecossais.

Here Masonry pauses, and leaves its Initiates to carry out and develop these great Truths in such manner as to each may seem

most accordant with reason, philosophy, truth, and his religious faith. It declines to act as Arbiter between them. It looks calmly on, while each multiplies the intermediates between the Deity and Matter, and the personifications of God's manifestations and attributes, to whatever extent his reason, his conviction, or his fancy dictates.

While the Indian tells us that PARABRAHMA, BRAHM, and PARATMA were the first Triune God, revealing Himself as BRAHMA, VISHNU, and SIVA, Creator, Preserver, and Destroyer;

The Egyptian, of AMUN-RE, NEITH, and PHTHA, Creator, Matter, Thought or Light; the Persian of his Trinity of Three Powers in ORMUZD, Sources of

Light, Fire, and Water; the Buddhists of the God SAKYA, a Trinity composed of BUDDHA, DHARM and SANGA, - Intelligence, Law, and Union or Harmony; the Chinese Sabeans of their Trinity of Chang-ti, the Supreme Sovereign; Tien, the Heavens; and Tao, the Universal Supreme Reason and Principle of all things; who produced the Unit; that, two; two, three; and three, all that is;

While the Sclavono-Vend typifies his Trinity by the three heads of the God Triglav; the Ancient Prussian points to his Triune God, Perkoun, Pikollos, and Potrimpos, Deities of Light and Thunder, of Hell and of the Earth; the Ancient Scandinavian to Odin, Frea, and Thor; and the old Etruscans to TINA, TALNA, and MINIMVA, Strength, Abundance, and Wisdom;

While Plato tells us of the Supreme Good, the Reason or Intellect, and the Soul or Spirit; and Philo of the Archetype of Light, Wisdom [as the Kabalists, of the Triads of the Sephiroth; . Word [

While the disciples of Simon Magus, and the many sects of the Gnostics, confuse us with their Eons, Emanations, Powers, Wisdom Superior and Inferior, Ialdabaoth, Adam-Kadmon, even to the three hundred and sixtyfive thousand emanations of the Maldaites;

And while the pious Christian believes that the WORD dwelt in the Mortal Body of Jesus of Nazareth, and suffered upon the Cross; and that the HOLY GHOST was poured out upon the Apostles, and now inspires every truly Christian Soul:

While all these faiths assert their claims to the exclusive possession of the Truth, Masonry inculcates its old doctrine, and no more: That God is ONE; that His THOUGHT uttered in His

WORD, created the Universe, and preserves it by those Eternal Laws which are the expression of that Thought: that the Soul of Man, breathed into him by God, is immortal as His Thoughts are; that he is free to do evil or to choose good, responsible for his acts and punishable for his sins: that all evil and wrong and suffering are but temporary, the discords of one great Harmony, and that in His good time they will lead by infinite modulations to the great, harmonic final chord and cadence of Truth, Love, Peace, and Happiness, that will ring forever and ever under the Arches of Heaven, among all the Stars and Worlds, and in all souls of men and Angels.



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry , prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



27^o - Knight Commander of the Temple

XXVII. KNIGHT COMMANDER OF THE EMPIRE

THIS is the first of the really Chivalric Degrees of the Ancient and Accepted Scottish Rite. It occupies this place in the Calendar of the Degrees between the 26th and the last of the Philosophical Degrees, in order, by breaking the continuity of these, to relieve what might otherwise become wearisome; and also to remind that, while engaged with the speculations and abstractions of philosophy and creeds, the Mason is also to continue engaged in active duties of this great warfare of life. He is not only a Moralist and Philosopher, but a Soldier, the Successor of those Knights of the Middle Age, who, while they wore the Cross, also wielded the Sword, and were the Soldiers of Honor, Loyalty, and Duty.

Times change, and circumstances; but Virtue and Duty remain the same. The Evils to be warred against but take another shape and are developed in a different form.

There is the same need now of truth and loyalty as in the days of Frederic Barbarossa.

The characters, religious and military, attention to the sick and wounded in the Hospital, and war against the Infidel in the field are no longer blended; but the same duties, to be performed in another shape, continue to exist and to environ us all.

The innocent virgin is no longer at the mercy of the brutal Baron or licentious man-at-arms; but purity and innocence still need protectors.

War is no longer the apparently natural State of Society; and for most men it is an empty obligation to assume, that they will not recede before the enemy; but the same high duty and obligation still rest upon all men.

Truth, in act, profession, and opinion, is rarer now than in days of chivalry. Falsehood has become a current coin, and circulates with a certain degree of respectability; because it has an actual value. It is indeed the great Vice of the Age-it, and its twin-sister, Dishonesty. Men, for political preferment, profess whatever principles are expedient and profitable. At the bar, in the pulpit, and in the halls of legislation, men argue against their own convictions, and, with what they term logic, prove to the satisfaction of others that which they do not themselves believe. Insincerity and duplicity are valuable to their possessors, like estates in stocks, that yield a certain revenue: and it is no longer the truth of an opinion or a principle, but the net profit that may be realized from it, which is the measure of its value.

The Press is the great sower of falsehood. To slander a political antagonist, to misrepresent all that he says, and, if that be impossible, to invent for him what he does not say; to put in circulation whatever baseless calumnies against him are necessary to defeat him,--these are habits so common as to have ceased to notice or comment, much less surprise or disgust.

There was a time when a Knight would die rather than utter a lie or break his Knightly word. The Knight Commander of the Temple revives the old Knightly spirit; and devotes himself to the Knightly worship of Truth. No profession of an opinion not his own, for expediency's sake or profit, or through fear of the world's disfavor; no slander of even an enemy; no coloring or perversion of the sayings or acts of other men; no insincere speech and argument for any purpose, or under any pretext, must soil his fair escutcheon. Out of the Chapter, as well as in it, he must speak the Truth, and all the Truth, no more and no less; or else speak not at all.

To purity and innocence everywhere, the Knight Commander owes protection, as of old; against bold violence, or those, more guilty than murderers, who by art and treachery seek to slay the soul; and against that want and destitution that drive too many to sell their honor and innocence for food.

In no age of the world has man had better opportunity than now to display those lofty virtues and that noble heroism that so distinguished the three great military and religious Orders, in their youth, before they became corrupt and vitiated by prosperity and power.

When a fearful epidemic ravages a city, and death is inhaled with the air men breathe; when the living scarcely suffice to bury the dead--most men flee in abject terror, to return and live, respectable and influential, when the danger has passed away. But the old Knightly spirit of devotion and disinterestedness and contempt of death still lives, and is not extinct in the human heart. Everywhere a few are found to stand firmly and unflinchingly at their posts, to front and defy the danger, not for money, or to be honored for it, or to protect their own household; but from mere humanity, and to obey the unerring dictates of duty. They nurse the sick, breathing the pestilential atmosphere of the hospital. They explore the abodes of want and misery. With the gentleness of woman, they soften the pains of the dying, and feed the lamp of life in the convalescent. They perform the last sad offices the dead; and they seek no other reward than the approval their own consciences.

These are the true Knights of the present age: these, and captain who remains at his post on board his shattered ship on the last boat, loaded to the water's edge with passengers and crew, has parted from her side; and then goes calmly down with her into the mysterious depths of the ocean:--the pilot who stands at the wheel while the swift flames eddy round him and scorch away his life:--the fireman who ascends the blazing walls, and plunges amid the flames to save the property or lives of those who have upon him no claim by tie of blood, or friendship, or even of ordinary acquaintance:--these, and others like these:--all men, who, set at the post of duty, stand there manfully; to die, if need be, but not to desert their post: for these, too, are sworn not to recede before the enemy.

To the performance of duties and of acts of heroism like these, you have devoted yourself, my Brother, by becoming a Knight Commander of the Temple. Soldier of the Truth and of Loyalty! Protector of Purity and Innocence ! Defier of Plague and Pestilence ! Nurser of the Sick and Burier of the Dead ! Knight, preferring Death to abandonment of the Post of Duty! Welcome the bosom of this Order !



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry , prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



28° - Knight of the Sun or Prince Adept (Part 2)

The Pythagorean ideas as to particular numbers are partially expressed in the following

LECTURE OF THE KABALISTS.

Qu.'. Why did you seek to be received a Knight of the Kabalah ?

Ans.. To know, by means of numbers, the admirable harmony which there is between nature and religion.

Qu.'. How were you announced?

Ans.'. By twelve raps.

Qu.'. What do they signify?

Ans.'. The twelve bases of our temporal and spiritual happiness.

Qu.'. What is a Kabalist?

Ans.'. A man who has learned, by tradition, the Sacerdotal Art and the Royal Art.

Qu.'. What means the device, Omnia in numeris sita sunt?

Ans.'. That everything lies veiled in numbers.

Qu.'. Explain me that.

Ans.'. I will do so, as far as the number 12. Your sagacity will discern the rest.

Qu.'. What signifies the unit in the number 10?

Ans.'. GOD, creating and animating matter, expressed by 0, which, alone, is of no value.

Qu.'. What does the unit mean?

Ans.'. In the moral order, a Word incarnate in the bosom of a virgin--or religion.... In the physical, a spirit embodied in the virgin earth--or nature.

Qu.'. What do you mean by the number two?

Ans.'. In the moral order, man and woman.... In the physical, the active and the passive.

Qu.'. What do you mean by the number 3?

Ans.'. In the moral order, the three theological virtues.... In the physical, the three principles of bodies.

Qu.'. What do you mean by the number 4?

Ans.'. The four cardinal virtues.... The four elementary qualities.

Qu.'. What do you mean by the number 5?

Ans.'. The quintessence of religion.... The quintessence of matter.

Qu.'. What do you mean by the number 6?

Ans.'. The theological cube . . . The physical cube.

Qu.'. What do you mean by the number 7?

Ans.'. The seven sacraments . . . The seven planets.

Qu.'. What do you mean by the number 8?

Ans.'. The small number of Elus . . . The small number of wise men.

Qu.'. What do you mean by the number 9?

Ans.'. The exaltation of religion . . . The exaltation of matter.

Qu.'. What do you mean by the number 10?

Ans.'. The ten commandments . . . The ten precepts of nature.

Qu.'. What do you mean by the number 11?

Ans.'. The multiplication of religion . . . The multiplication of nature.

Qu.'. What do you mean by the number 12?

Ans.'. The twelve Articles of Faith; the twelve Apostles, foundation of the Holy City, who preached throughout the whole world, for our happiness and spiritual joy . . . The twelve operations of nature: The twelve signs of the Zodiac, foundation of the Primum Mobile, extending it throughout the Universe for our temporal felicity.

[The Rabbi (President of the Sanhedrim) adds: From all that you have said, it results that the unit develops itself in 2, is completed in three internally, and so produces 4 externally; whence, through 6, 7, 8, 9, it arrives at 5, half of the spherical number 10, to ascend, passing through 11, to 12, and to raise itself, by the number 4 times 10, to the number 6 times 12, the final term and summit of our eternal happiness.]

Qu.'. What is the generative number?

Ans.'. In the Divinity, it is the unit; in created things, the number 2: Because the Divinity, 1, engenders 2, and in created things 2 engenders 1.

Qu.'. What is the most majestic number?

Ans.'. 3, because it denotes the triple divine essence.

Qu.'. What is the most mysterious number?

Ans.'. 4, because it contains all the mysteries of nature.

Qu.'. What is the most occult number?

Ans.'. 5, because it is inclosed in the centre of the series.

Qu.'. What is the most salutary number?

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

Qu.'. What is the most fortunate number?

Ans.'. 7, because it leads us to the decade, the perfect number.

Qu.'. Which is the number most to be desired?

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

Qu.'. Which is the most sublime number?

Ans.'. 9, because by it religion and nature are exalted.

Qu.'. Which is the most perfect number?

Ans.'. 10, because it includes unity, which created everything, and zero, symbol of matter and chaos, whence everything emerged.

In its figures it comprehends the created and uncreated, the commencement and the end, power and force, life and annihilation. By the study of this number, we find the relations of all things; the power of the Creator, the faculties of the creature, the Alpha and Omega of divine knowledge.

Qu.'. Which is the most multiplying number?

Ans.'. 11, because with the possession of two units, we arrive at the multiplication of things.

Qu.'. Which is the most solid number?

Ans.'. 12, because it is the foundation of our spiritual and temporal happiness.

Qu.'. Which is the favorite number of religion and nature?

Ans.'. 4 times 10, because it enables us, rejecting everything impure, eternally to enjoy the number 6 times 12, term and summit of our felicity.

Qu.'. What is the meaning of the square?

Ans.'. It is the symbol of the four elements contained in the triangle, or the emblem of the three

chemical principles: these things united form absolute unity in the primal matter.

Qu.'. What is the meaning of the centre of the circumference?

Ans.'. It signifies the universal spirit, vivifying centre of nature.

Qu.'. What do you mean by the quadrature of the circle?

Ans.'. The investigation of the quadrature of the circle indicates the knowledge of the four vulgar elements, which are themselves composed of elementary spirits or chief principles; as the circle, though round, is composed of lines, which escape the sight, and are seen only by the mind.

Qu.'. What is the profoundest meaning of the figure 3?

Ans.'. The Father, the Son, and the Holy Spirit. From the action of these three results the triangle within the square; and from the seven angles, the decade or perfect number.

Qu.'. Which is the most confused figure?

Ans.'. Zero,--the emblem of chaos, formless mixture of the elements.

Qu.'. What do the four devices of the Degree signify?

Ans.'. That we are to hear, see, be silent, and enjoy our happiness.

The unit is the symbol of identity, equality, existence, conservation and general harmony; the Central Fire, the Point within the Circle.

Two, or the duad, is the symbol of diversity, inequality, division, separation, and vicissitudes.

The figure 1 signifies the living man [a body standing upright] man being the only living being possessed of this faculty. Adding to it a head, we have the letter P, the sign of Paternity, Creative Power; and with a further addition, R, signifying man in motion, going, lens, Iturus.

The Duad is the origin of contrasts. It is the imperfect condition into which, according to the Pythagoreans, a being falls, when he detaches himself from the Monad, or God. Spiritual beings, emanating from God, are enveloped in the duad, and therefore receive only illusory impressions.

As formerly the number ONE designated harmony, order, or the Good Principle (the ONE and ONLY GOD, expressed in Latin Solus, whence the words Sol, Soleil, symbol of this God), the number Two expressed the contrary idea. There commenced the fatal knowledge of good and evil. Everything double, false opposed to the single and sole reality, was expressed by the Binary number. It expressed also that state of contrariety in which nature exists, where everything is double; night and day, light and darkness, cold and heat, wet and dry, health and sickness, error and truth, one and the other sex, etc. Hence the Romans dedicated the second month in the year to Pluto, the God of Hell, and the second day of that month to the manes of the dead.

The number One, with the Chinese, signified unity, harmony order, the Good Principle, or God; Two, disorder, duplicity, falsehood. That people, in the earliest ages, based their whole philosophical system on the two primary figures or lines, one straight and unbroken, and the other broken or divided into two; doubling which, by placing one under the other, and trebling by placing three under each other, they made the four symbols and eight Koua; which referred to the natural elements, and the primary principles of all things, and served symbolically or scientifically to express them. Plato terms unity and duality the original elements of nature, and first principles of all existence: and the oldest sacred book of the Chinese says: "The Great First Principle has produced two equations and differences, or primary rules of existence; but the two primary rules or two oppositions, namely YN

and YANG, or repose and motion, have produced four signs symbols, and the four symbols have produced the eight KOUA or further combinations."

The interpretation of the Hermetic fables shows, among every ancient people, in their principal gods, first, 1, the Creating Monad, then 3, then 3 times 3, 3 times 9, and 3 times 27. This triple progression has for its foundation the three ages of Nature, the Past, the Present, and the Future; or the three degrees of universal generation. . . Birth, Life, Death. . . Beginning, middle, end.

The Monad was male, because its action produces no change in itself, but only out of itself. It represented the creative principle.

The Duad, for a contrary reason, was female, ever changing by addition, subtraction, or multiplication. It represents matter capable of form.

The union of the Monad and Duad produces the Triad, signifying the world formed by the creative principle out of matter. Pythagoras represented the world by the right-angled triangle, in which the squares of the two shortest sides are equal, added together, to the square of the longest one; as the world, as formed, is equal to the creative cause, and matter clothed with form.

The ternary is the first of the unequal numbers. The Triad, mysterious number, which plays so great a part in the traditions of Asia and the philosophy of Plato, image of the Supreme Being, includes in itself the properties of the first two numbers. It was, to the Philosophers, the most excellent and favorite number: a mysterious type, revered by all antiquity, and consecrated in the Mysteries; wherefore there are but three essential Degrees among Masons; who venerate, in the triangle, the most august mystery, that of the Sacred Triad, object of their homage and study.

In geometry, a line cannot represent a body absolutely perfect. As little do two lines constitute a figure demonstratively perfect. But three lines form, by their junction, the TRIANGLE, or the first figure regularly perfect; and this is why it has served and still serves to characterize The Eternal; Who, infinitely perfect in His nature, is, as Universal Creator, the first Being, and consequently the first Perfection.

The Quadrangle or Square, perfect as it appears, being but the second perfection, can in no wise represent God; Who is the first. It is to be noted that the name of God in Latin and French (Deus, Dieu), has for its initial the Delta or Greek Triangle. Such is the reason, among ancients and moderns, for the consecration of the Triangle, whose three sides are emblems of the three Kingdoms, or Nature, or God. In the centre is the Hebrew JOD, the Animating Spirit of Fire, the generative principle, represented by the letter G., initial of the name of Deity in the languages of the North, and the meaning whereof is Generation.

The first side of the Triangle, offered to the study of the Apprentice, is the mineral kingdom, symbolized by Tub.'.

The second side, the subject of the meditations of the Fellow Craft, is the vegetable kingdom, symbolized by Schib.' (an ear of corn). In this reign begins the Generation of bodies; and this is why the letter G., in its radiance, is presented to the eyes of the adept.

The third side, the study whereof is devoted to the animal kingdom, and completes the instruction of the Master, is symbolized by Mach.' (Son of putrefaction).

The figure 3 symbolizes the Earth. It is a figure of the terrestrial bodies. The 2, upper half of 3, symbolizes the vegetable world, the lower half being hidden from our sight.

Three also referred to harmony, friendship, peace, concord, and temperance; and was so highly esteemed among the Pythagoreans that they called it perfect harmony.

Three, four, ten, and twelve were sacred numbers among the Etrurians, as they were among the Jews, Egyptians, and Hindus.

The name of Deity, in many Nations, consisted of three letters among the Greeks, I.'A.' Q.'; among the Persians, H.'O.'M.'. among the Hindus, AUM; among the Scandinavians, I.'O.'W.'. On the upright Tablet of the King, discovered at Nimroud, no less than five of the thirteen names of the Great Gods consist of three letters each,--ANU, SAN, YAV, BAR, and BEI,.

The quaternary is the most perfect number, and the root of other numbers, and of all things. The tetrad expresses the first mathematical power. Four represents also the generative power, from which all combinations are derived. The Initiates considered it the emblem of Movement and the Infinite, representing everything that is neither corporeal nor sensible. Pythagoras communicated it to his disciples as a symbol of the Eternal and Creative Principle, under the name of Quaternary, the Ineffable Name of God, which signifies Source of everything that has received existence; and which, in Hebrew, is composed of four letters.

In the Quaternary we find the first solid figure, the universal symbol of immortality, the pyramid. The Gnostics claimed that the whole edifice of their science rested on a square whose angles were . . . Silence: Profundity: Intelligence; and Truth. For if the Triangle, figured by the number 3, forms the triangular base of the pyramid, it is unity which forms its point or summit.

Lysias and Timaeus of Locria said that not a single thing could be named, which did not depend on the quaternary as its root.

There is, according to the Pythagoreans, a connection between the gods and numbers, which constitutes the kind of Divination called Arithmomancy. The soul is a number: it is moved of itself: it contains in itself the quaternary number.

Matter being represented by the number 9, or 3 times 3, and the Immortal Spirit having for its essential hieroglyphic the quaternary or the number 4, the Sages said that Man, having gone astray and become entangled in an inextricable labyrinth, in going from four to nine, the only way which he could take to emerge from these deceitful paths, these disastrous detours, and the abyss of evil into which he had plunged, was to retrace his steps, and go from nine to four.

The ingenious and mystical idea which caused the Triangle to be venerated, was applied to the figure 4 (4). It was said that it expressed a living being, I, bearer of the Triangle, the emblem of God; i. e., man bearing with himself a Divine principle.

Four was a divine number; it referred to the Deity, and many Ancient Nations gave God a name of four letters; as the Hebrews, the Egyptians AMUN, the Persians SURA, the Greeks, and the Latins DEUS. This was the Tetragrammaton of the Hebrews, and the Pythagoreans called it Tetractys, and swore their most solemn oath by it. So too ODIN among the Scandinavians, ZEYS among the Greeks, PHTA among the Egyptians, THOTH among the Phoenicians, and AS-UR and NEBO among the Assyrians. The list might be indefinitely extended.

The number 5 was considered as mysterious, because it was compounded of the Binary, Symbol of the False and Double, and the Ternary, so interesting in its results. It thus energetically expresses the state of imperfection, of order and disorder, of happiness and misfortune, of life and death, which we see upon the earth. To the Mysterious Societies it offered the fearful image of the Bad Principle, bringing trouble into the inferior order,--in a word, the Binary acting in the Ternary.

Under another aspect it was the emblem of marriage; because it is composed of 2, the first equal number, and of 3, the first unequal number. Wherefore Juno, the Goddess of Marriage, had for her

hieroglyphic the number 5.

Moreover, it has one of the properties of the number 9, that of reproducing itself, when multiplied by itself: there being always a 5 on the right hand of the product; a result which led to its use as a symbol of material changes.

The ancients represented the world by the number 5. A reason for it, given by Diodorus, is, that it represents earth, water, a fire, and ether or spirit. Thence the origin of (5) and the Universe, as the whole.

The number 5 designated the universal quintessence, and Symbolized, by its form the vital essence, the animating spirit which flows [serpentat] through all nature. In fact, this ingenious figure is the union of the two Greek accents ", placed over those vowels which ought to be or ought not to be aspirated. The first sign ' bears the name of potent spirit; and signifies the Superior Spirit, the Spirit of God aspirated (spiratus), respired by man. The second sign ' is styled mild spirit, and represents the secondary spirit, the spirit purely human.

The triple triangle, a figure of five lines uniting in five points, was among the Pythagoreans an emblem of Health.

It is the Pentalfa of Pythagoras, or Pentangle of Solomon; has five lines and five angles; and is, among Masons, the outline or origin of the five-pointed Star, and an emblem of Fellowship.

The number 6 was, in the Ancient Mysteries, a striking emblem of nature; as presenting the six dimensions of all bodies: the six lines which make up their form, viz., the four lines of direction, toward the North, South, East, and West; with the two lines of height and depth, responding to the zenith and nadir. The sages applied the senary to the physical man; while the septenary was, for them, the symbol of his immortal spirit.

The hieroglyphical senary (the double equilateral triangle) the symbol of Deity.

Six is also an emblem of health, and the symbol of justice; because it is the first perfect number; that is, the first whose aliquot parts ($\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{6}$, or 3, 2, and 1), added together, make itself.

Ormuzd created six good spirits, and Ahriman six evil ones. These typify the six Summer and the six Winter months.

No number has ever been so universally in repute as the septenary. Its celebrity is due, no doubt, to the planets being seven in number. It belongs also to sacred things. The Pythagoreans regarded it as formed of the numbers 3 and 4; the first whereof was, in their eyes, the image of the three material elements, and the second the principle of everything that is neither corporeal nor sensible. It presented them, from that point of view, the emblem of everything that is perfect.

Considered as composed of 6 and unity, it serves to designate the invisible centre or soul of everything; because no body exists, of which six lines do not constitute the form, nor without a seventh interior point, as the centre and reality of the body, whereof the external dimensions give only the appearance.

The numerous applications of the septenary confirmed the ancient sages in the use of this symbol. Moreover, they exalted the properties of the number 7, as having, in a subordinate manner, the perfection of the unit: for if the unit is uncreated, if no number produces it, the seven is also not engendered by any number contained in the interval between 1 and 10. The number 4 occupies an arithmetical middle-ground between the unit and 7, inasmuch as it is as much over 1, as it is under 7, the difference each way being 3.

The number 7, among the Egyptians, symbolized life; and this is why the letter Z of the Greeks was

the initial of the verb I live; and Jupiter, Father of Life.

The number 8, or the octary, is composed of the sacred numbers 3 and 5. Of the heavens, of the seven planets, and of the sphere of the fixed stars, or of the eternal unity and the mysterious number 7, is composed the ogdoade, the number 8, the first cube of equal numbers, regarded as sacred in the arithmetical philosophy.

The Gnostic ogdoade had eight stars, which represented the eight Cabiri of Samothrace, the eight Egyptian and Phoenician principles, the eight gods of Xenocrates, the eight angles of the cubic stone.

The number eight symbolizes perfection: and its figure, 8 or (infinity) indicates the perpetual and regular course of the Universe.

It is the first cube ($2 \times 2 \times 2$), and signifies friendship prudence, counsel, and justice. It was a symbol of the primeval law which regarded all men as equal.

The novary, or triple ternary. If the number three was celebrated among the ancient sages, that of three times three had no less celebrity; because, according to them, each of the three elements which constitute our bodies is ternary: the water containing earth and fire; the earth containing igneous and aqueous particles; and the fire being tempered by globules of water terrestrial corpuscles which serve to feed it. No one of the three elements being entirely separated from the others, all material beings composed of these three elements, whereof each is triple, may be designated by the figurative number of three times three, which has become the symbol of all formations of bodies. Hence the name of ninth envelope, given to matter. Every material extension, every circular line, has for representative sign the number nine, among the Pythagoreans; who had observed the property which this number possesses, of reproducing itself incessantly and entire, in every multiplication; thus offering to the mind a very striking emblem of matter which is incessantly composed before our eyes, after having undergone a thousand decompositions.

The number nine was consecrated to the Spheres and the Muses. It is the sign of every circumference; because a circle of 360 degrees is equal to 9, that is to say, $3 + 6 + 0 = 9$. Nevertheless, the ancients regarded this number with a sort of terror: they considered it a bad presage; as the symbol of versatility, of change and the emblem of the frailty of human affairs. Wherefore they avoided all numbers where nine appears, and chiefly 81, the product of 9 multiplied by itself, and the addition whereof, $8 + 1$, again presents the number 9.

As the figure of the number 6 was the symbol of the terrestrial globe, animated by a divine spirit, the figure of the number 9 symbolized the earth, under the influence of the Evil Principle thence the terror it inspired. Nevertheless, according to Kabalists, the figure 9 symbolizes the generative egg, or the image of a little globular being, from whose lower side seems to flow its spirit of life.

The Ennead, signifying an aggregate of 9 things or persons, is the first square of unequal numbers.

Every one is aware of the singular properties of the number 9, which, multiplied by itself or any other number whatever, gives a result whose final sum is always 9, or always divisible by 9.

Nine, multiplied by each of the ordinary numbers, produces an arithmetical progression, each member whereof, composed of two figures, presents a remarkable fact; for example:

1...2...3...4...5...6...7...8...9..10

9..18..27..36..45..54..63..72..81..90

The first line of figures gives the regular series, from 1 to 10.

The second reproduces this line doubly; first ascending, from the first figure of 18, and then returning from the second figure of 81.

It follows, from the curious fact, that the half of the numbers which compose this progression represents, in inverse order, the figures of the second half:

$$9...18..27..36..45 = 135 = 9..and\ 1 + 3 + 5 = 45 = 9$$

$$90..81..72..63..54 = 360 = 9$$

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$$99\ 99\ 99\ 99\ 99\ 495 = 18 = 9.$$

$$So\ 9^2 = 81...81^2 = 6561 = 18 = 9...9 \times 2 = 18...18^2 = 324 = 9.$$

$$9 \times 3 = 27...27^2 = 729 = 18 = 9\ 9 \times 4 = 36...36^2 = 1296 = 18 = 9.$$

And so with every multiple of 9--say 45, 54, 63, 72, etc.

$$Thus\ 9 \times 8 = 72...72^2 = 5184 = 18 = 9.$$

And further:

$$18\ 27\ 36\ 72$$

$$18\ 27\ 36\ 72$$

-- -- -- --

$$144 = 9\ 189 = 18 = 9\ 216 = 9\ 144 = 9$$

$$18 = 9\ 54 = 9\ 108 = 9\ 504 = 9$$

$$324 = 9...18=9\ 729= 18= 9\ 1296= 18=9\ 5184 = 18 =9$$

$$108$$

$$108$$

$$864 = 18$$

$$108 = 9$$

$$11664 = 18 = 9$$

And so the cubes:

$$27^2 = 729 \times 729 = 18 = 9 \quad 18^2 = 324 = 9 \quad 9^2 = 81$$

$$81^2 = 6561 = 18 = 9$$

$$729 \ 324 \ 6561$$

$$6561 = 18 = 9 \quad 1296 = 18 = 9 \quad 6561 = 18 = 9$$

$$1458 = 18 = 9 \quad 648 = 18 = 9 \quad 39366 = 27 = 9$$

$$5103 = 9 \quad 972 = 18 = 9 \quad 32805 = 18 = 9$$

$$39366 = 27 = 9$$

$$531441 = 18 = 9 \quad 104976 = 27 = 9 \quad 43,046,721 = 27 = 9$$

The number 10, or the Denary, is the measure of everything and reduces multiplied numbers to unity. Containing all the numerical and harmonic relations, and all the properties of numbers which precede it, it concludes the Abacus or Table Pythagoras. To the Mysterious Societies, this number typified the assemblage of all the wonders of the Universe. They wrote it thus (theta), that is to say, Unity in the middle of Zero, as the centre of a circle, or symbol of Deity. They saw in this figure everything that should lead to reflection: the centre, the ray, and the circumference, represented to them God, Man, and the Universe.

This number was, among the Sages, a sign of concord, love, and peace. To Masons it is a sign of union and good faith; because it is expressed by joining two hands, or the Master's grip, when the number of fingers gives 10: and it was represented by the Tetractys of Pythagoras.

The number 12, like the number 7, is celebrated in the worship of nature. The two most famous divisions of the heavens, that by 7, which is that of the planets, and that by 12, which is that of the Signs of the Zodiac, are found upon the religious monuments of all the peoples of the Ancient World, even to the remote extremes of the East. Although Pythagoras does not speak the number 12, it is none the less a sacred number. It is image of the Zodiac; and consequently that of the Sun, which rules over it.

Such are the ancient ideas in regard to those numbers which so often appear in Masonry; and rightly understood, as the old Sages understood them, they contain many a pregnant lesson.

Before we enter upon the final lesson of Masonic Philosophy, we will delay a few moments to repeat to you the Christian interpretations of the Blue Degrees.

In the First Degree, they said, there are three symbols to be applied.

1st. Man, after the fall, was left naked and defenceless against the just anger of the Deity. Prone to evil, the human race staggered blindly onward into the thick darkness of unbelief, bound fast by the strong cable-tow of the natural and sinful will. Moral corruption was followed by physical misery. Want and destitution invaded the earth. War and Famine and Pestilence filled up the measure of evil, and over the sharp flints of misfortune and wretchedness man toiled with naked and bleeding feet. This condition of blindness, destitution, misery, and bondage, from which to save the world the Redeemer came, is symbolized by the condition of the candidate, when he is brought up for the first time to the door of the Lodge.

2d. Notwithstanding the death of the Redeemer, man can be saved only by faith, repentance, and reformation. To repent, he must feel the sharp sting of conscience and remorse, like a sword piercing his bosom. His confidence in his guide, whom he is told to follow and fear no danger; his trust in God, which he is caused to profess; and the point of the sword that is pressed against his naked left breast over the heart, are symbolical of the faith, repentance and reformation necessary to bring him to the light of a life in Christ the Crucified.

3d. Having repented and reformed, and bound himself to the service of God by a firm promise and obligation, the light of Christian hope shines down into the darkness of the heart of the humble penitent, and blazes upon his pathway to Heaven. And this is symbolized by the candidate's being brought to light, after he is obligated, by the Worshipful Master, who in that is a symbol of the Redeemer, and so brings him to light, with the help of the brethren, as He taught the Word with the aid of the Apostles.

In the Second Degree there are two symbols:

4th. The Christian assumes new duties toward God and his fellows. Toward God, of love, gratitude, and veneration, and an anxious desire to serve and glorify Him; toward his fellows, of kindness, sympathy, and justice. And this assumption of duty this entering upon good works, is symbolized by the Fellow-Craft's obligation; by which, bound as an apprentice to secrecy merely, and set in the Northeast corner of the Lodge, he descends as a Fellow-Craft into the body of the brethren, and assumes the active duties of a good Mason.

5th. The Christian, reconciled to God, sees the world in a new light. This great Universe is no longer a mere machine, wound up and set going six thousand or sixty millions years ago, and left to run on afterward forever, by virtue of a law of mechanics created at the beginning, without further care or consideration on the part of the Deity; but it has now become to him a great emanation from God, the product of His thought, not a mere dead machine, but a thing of life, over which God watches continually, and every movement of which is immediately produced by His present action, the law of harmony being the essence of the Deity, re-enacted every instant. And this is symbolized by the imperfect instruction given in the Fellow-Craft's Degree, in the sciences, and particularly geometry, connected as the latter is with God Himself in the mind of a Mason, because the same letter, suspended in the East, represents both; and astronomy, or the knowledge of the laws of motion and harmony that govern the spheres, is but a portion of the wider science of geometry. It is so symbolized, because it is here, in the Second Degree, that the candidate first receives an other than moral instruction.

There are also two symbols in the Third Degree, which, with the 3 in the first, and 2 in the second, make the 7.

6th. The candidate, after passing through the first part of the ceremony, imagines himself a Master; and is surprised to be informed that as yet he is not, and that it is uncertain whether he ever will be. He is told of a difficult and dangerous path yet to be travelled, and is advised that upon that journey it depends whether he will become a Master. This is symbolical of that which our Saviour said to Nicodemus, that, notwithstanding his morals might be beyond reproach, he could not enter the Kingdom of Heaven unless he were born again; symbolically dying, and again entering the world regenerate, like a spotless infant.

7th. The murder of Hiram, his burial, and his being raised again by the Master, are symbols, both of the death, burial, and resurrection of the Redeemer; and of the death and burial in sins of the natural man, and his being raised again to a new life, or born again, by the direct action of the Redeemer; after Morality (symbolized by the Entered Apprentice's grip), and Philosophy (symbolized by the grip of the Fellow-Craft), had failed to raise him. That of the Lion of the House of Judah is the strong grip, never to be broken, with which Christ, of the royal line of that House, has clasped to Himself the whole human race, and embraces them in His wide arms as closely and affectionately as brethren embrace each other on the five points of fellowship.

As Entered Apprentices and Fellow-Crafts, Masons are taught to imitate the laudable example of

those Masons who labored at the building of King Solomon's Temple; and to plant firmly and deep in their hearts those foundation-stones of principle, truth, justice, temperance, fortitude, prudence, and charity, on which to erect that Christian character which all the storms of misfortune and all the powers and temptations of Hell shall not prevail against; those feelings and noble affections which are the most proper homage that can be paid to the Grand Architect and Great Father of the Universe, and which make the heart a living temple builded to Him: when the unruly passions are made to submit to rule and measurement, and their excesses are struck off with the gavel of self-restraint; and when every action and every principle is accurately corrected and adjusted by the square of wisdom, the level of humility, and the plumb of justice.

The two columns, Jachin and Boaz, are the symbols of that profound faith and implicit trust in God and the Redeemer that are the Christian's strength; and of those good works by which alone that faith can be established and made operative and effectual to salvation.

The three pillars that support the Lodge are symbols of a Christian's HOPE in a future state of happiness; FAITH in the promises and the divine character and mission of the Redeemer; and CHARITABLE JUDGMENT of other men.

The three murderers of Khir-Om symbolize Pontius Pilate, Caiaphas the High-Priest, and Judas Iscariot: and the three blows given him are the betrayal by the last, the refusal of Roman protection by Pilate, and the condemnation by the High-Priest. They also symbolize the blow on the ear, the scourging, and the crown of thorns. The twelve fellow-crafts sent in search of the body are the twelve disciples, in doubt whether to believe that the Redeemer would rise from the dead.

The Master's word, supposed to be lost, symbolizes the Christian faith and religion, supposed to have been crushed and destroyed when the Saviour was crucified, after Iscariot had betrayed Him, and Peter deserted Him, and when the other disciples doubted whether He would arise from the dead; but which rose from His tomb and flowed rapidly over the civilized world; and so that which was supposed to be lost was found. It symbolizes also the Saviour Himself; the WORD that was in the beginning--that was with God, and that was God; the Word of life, that was made flesh and dwelt among us, and was supposed to be lost, while He lay in the tomb, for three days, and His disciples "as yet knew not the scripture that He must rise again from the dead," and doubted when they heard of it, and were amazed and frightened and still doubted when He appeared among them.

The bush of acacia placed at the head of the grave of Khir-Om is an emblem of resurrection and immortality.

Such are the explanations of our Christian brethren; entitled,

like those of all other Masons, to a respectful consideration.

CLOSING INSTRUCTION.

There is no pretence to infallibility in Masonry. It is not for us to dictate to any man what he shall believe. We have hitherto, in the instruction of the several Degrees, confined ourselves to aying before you the great thoughts that have found expression in the different ages of the world, leaving you to decide for yourself as to the orthodoxy or heterodoxy of each, and what proportion of truth, if any, each contained. We shall pursue no other course in this closing Philosophical instruction; in which we propose to deal with the highest questions that have ever exercised the human mind,--with the existence and the nature of a God, with the existence and the nature of the human soul, and with the relations of the divine and human spirit with the merely material Universe. There can be no questions more important to an intelligent being, none that have for him a more direct and personal interest; and to this last word of Scottish Masonry we invite your serious and attentive consideration. And, as what we shall now say will be but the completion and rounding-off of what we have already said in several of the preceding Degrees, in regard to the Old Thought and the Ancient Philosophies,

we hope that you have noted and not forgotten our previous lessons, without which this would seem imperfect and fragmentary.

In its idea of rewarding a faithful and intelligent workman by conferring upon him a knowledge of the True Word, Masonry has perpetuated a very great truth, because it involves the proposition that the idea which a man forms of God is always the most important element in his speculative theory of the Universe, and in his particular practical plan of action for the Church, the State, the community, the Family, and his own individual life. It will ever make a vast difference in the conduct of a people in war or peace, whether they believe the Supreme God to be a cruel Deity, delighting in sacrifice and blood, or a God of Love; and an individual's speculative theory as to the mode and extent of God's government, and as to the nature and reality of his own free-will and consequent responsibility, will needs; have great influence in shaping the course of his life and conversation.

We see every day the vast influence of the popular idea of God. All the great historical civilizations of the race have grown out of the national ideas which were formed of God; or have been intimately connected with those ideas. The popular Theology, which at first is only an abstract idea in the heads of philosophers, by and by shows itself in the laws, and in the punishments for crime, in the churches, the ceremonies and the sacraments, the festivals and the fasts, the weddings, the baptisms and the funerals, in the hospitals, the colleges, the schools, and all the social charities, in the relations of husband and wife, parent and child, in the daily work and the daily prayer of every man.

As the world grows in its development, it necessarily outgrows its ancient ideas of God, which were only temporary and provisional. A man who has a higher conception of God than those about him, and who denies that their conception is God, is very likely to be called an Atheist by men who are really far less believers in a God than he. Thus the Christians, who said the Heathen idols were no Gods, were accounted Atheists by the People, and accordingly put to death; and Jesus of Nazareth was crucified as an unbelieving blasphemer, by the Jews.

There is a mere formal Atheism, which is a denial of God in terms, but not in reality. A man says, There is no God; that is, no God that is self-originated, or that never originated, but always WAS and HAD BEEN, who is the cause of existence, who is the Mind and the Providence of the Universe; and so the order, beauty, and harmony of the world of matter and mind do not indicate any plan or purpose of Deity. But, he says, NATURE,-- meaning by that the whole sum-total of existence,-- that is powerful, active, wise, and good; Nature is self-originated, or always was and had been, the cause of its own existence, the mind of the Universe and the Providence of itself. There is obviously a plan and purpose whereby order, beauty, and harmony are brought about; but all that is the plan and purpose of nature.

In such cases, the absolute denial of God is only formal and not real. The qualities of God are admitted, and assumed to be real; and it is a mere change of name to call the possessor of those qualities, Nature, and not God. The real question is, whether such Qualities exist, as we call God; and not, by what particular name we shall designate the Qualities. One man may call the sum total of these Qualities, Nature; another, Heaven; a third, Universe, a fourth, Matter; a fifth, Spirit; a sixth, God, Theos, Zeus, Alfadir, Allah, or what he pleases. All admit the existence of the Being, Power, or ENS, thus diversely named. The name is of the smallest consequence.

Real Atheism is the denial of the existence of any God, of the actuality of all possible ideas of God. It denies that there any Mind, Intelligence, or ENS, that is the Cause and Providence of the Universe, and of any Thing or any Existence, Soul, Spirit, or Being, that intentionally or intelligently produces the Order, Beauty, and Harmony thereof, and the constant and regular modes of operation therein. It must necessarily deny that there is any law, order, or harmony in existence, or any constant mode of operation in the world; for it is utterly impossible for any human creature to conceive, however much he may pretend to do so, of either of these, except as a consequence of the action of Intelligence; which is, indeed, that otherwise unknown thing, the existence of which these alone prove; otherwise than as the cause of these, not a thing at all; a mere name for the wholly uncognizable cause of these.

The real atheist must deny the existence of the Qualities of God, deny that there is any mind of or in the Universe, any self-conscious Providence, any Providence at all. He must deny that there is any Being or Cause of Finite things, that is self-consciously powerful, wise, just, loving, and faithful to itself and its own nature. He must deny that there is any plan in the Universe or any part of it. He must hold, either that matter is eternal, or that it originated itself, which is absurd, or that it was originated by an Intelligence, or at least by a Cause; and then he admits a God. No doubt it is beyond the reach of our faculties to imagine how matter originated,--how it began to be, in space where before was nothing, or God only. But it is equally beyond the reach of our faculties to imagine it eternal and unoriginated. To hold it to be eternal, without thought or will; that the specific forms of it, the seed, the rock, the tree, the man, the solar system, all came with no forethought planning or producing them, by "chance" or "the fortuitous concourse of atoms" of matter that has no thought or will; and that they indicate no mind, no plan, no purpose, no providence, is absurd. It is not to deny the existence of what we understand by mind, plan, purpose, Providence; but to insist that these words shall have some other meaning than that which the human race has ever attached to them: shall mean some unknown thing, for which the human race has no name, because it has of such a thing no possible idea. Either there never was any such thing as a "plan," and the word is nonsense, or the Universe exists in conformity to a plan. The word never meant, and never can mean, any other thing than that which the Universe exhibits. So with the word "purpose;" so with the word "Providence." They mean nothing, or else only what the Universe proves.

It was soon found that the denial of a Conscious Power, the cause of man and of his life, of a Providence, or a Mind and Intelligence arranging man in reference to the world, and the world in reference to man, would not satisfy the instinctive desires of human nature, or account for the facts of material nature. It did not long answer to say, if it ever was said, that the Universe was drifting in the void inane, and neither it, nor any mind within or without it, knew of its whence, its whither, or its whereabouts; that man was drifting in the Universe, knowing little of his whereabouts, nothing of his whence or whither; that there was no Mind, no Providence, no Power, that knew any better; nothing that guided and directed man in his drifting, or the Universe in the weltering waste of Time. To say to man and woman, "your heroism, your bravery, your self-denial all comes to nothing: your nobleness will do you no good you will die, and your nobleness will do mankind no service; for there is no plan or order in all these things; everything comes and goes by the fortuitous concourse of atoms;" did not, nor ever will, long satisfy the human mind.

True, the theory of Atheism has been uttered. It has been said, "Death is the end: this is a world without a God: you are a body without a soul: there is a Here, but no Hereafter for you; a Earth, but no Heaven. Die, and return to your dust. Man is bones, blood, bowels, and brain; mind is matter: there is no soul in the brain, nothing but nerves. We can see all the way to a little star in the nebula of Orion's belt; so distant that it will take light a thousand millions of years to come from it to the earth, journeying at the rate of twelve millions of miles a minute. There is no Heaven this side of that: you see all the way through: there is not a speck of Heaven; and do you think there is any beyond it; and if so, when would you reach it? There is no Providence. Nature is a fortuitous concourse of atoms; though is a fortuitous function of matter, a fortuitous result of a fortuitous result, a chance-shot from the great wind-gun of the Universe, accidentally loaded, pointed at random, and fired off by chance. Things happen; they are not arranged. There is luck, and there is ill-luck; but there is no Providence. Die you into dust!" Does all this satisfy the human instinct of immortality, that makes us ever long, with unutterable longing, to join our selves again to our dear ones who have gone away before us, and to mankind, for eternal life? Does it satisfy our mighty hungering and thirst for immortality, our anxious longing to come nearer to, and to know more of, the Eternal Cause of all things?

Men never could be content to believe that there was no mind that thought for man, no conscience to enact eternal laws, no hear to love those whom nothing of earth loves or cares for, no will of the Universe to marshal the nations in the way of wisdom, justice and love. History is not--thank God! we know it is not,--the fortuitous concourse of events, or Nature that of atoms. We can not believe that there is no plan nor purpose in Nature, to guide our going out and coming in: that there is a mighty going, but goes nowhere; that all beauty, wisdom, affection, justice, morality in the world, is an accident, and may end to-morrow.

All over the world there is heroism unrequited, or paid with misery; vice on thrones, corruption in

high places, nobleness in poverty or even in chains, the gentle devotion of woman rewarded by brutal neglect or more brutal abuse and violence; everywhere want, misery, over-work, and under-wages. Add to these the Atheist's creed,--a body without a soul, an earth without Heaven, a world without a God; and what a Pandemonium would we make of this world !

The intellect of the Atheist would find matter everywhere; but no Causing and Providing Mind: his moral sense would find no Equitable Will, no Beauty of Moral Excellence, no Conscience enacting justice into the unchanging law of right, no spiritual Order or spiritual Providence, but only material Fate and Chance. His affections would find only finite things to love; and to them the dead who were loved and who died yesterday, are like the rainbow that yesterday evening lived a moment and then passed away. His soul, flying through the vast Inane, and feeling the darkness with its wings, seeking the Soul of all, which at once is Reason, Conscience, and the Heart of all that is, would find no God, but a universe all disorder; no Infinite, no Reason, no Conscience, no Heart, no Soul of things; nothing to reverence, to esteem, to love, to worship, to trust in; but only an Ugly Force, alien and foreign to us, that strikes down those we love, and makes us mere worms on the hot sand of the world. No voice would speak from the Earth to comfort him. It is a cruel mother, that great Earth, that devours her young,--a Force and nothing more. Out of the sky would smile no kind Providence, in all its thousand starry eyes; and in storms a malignant violence, with its lightning-sword, would stab into the darkness, seeking for men to murder.

No man ever was or ever can be content with that. The evidence of God has been ploughed into Nature so deeply, and so deeply woven into the texture of the human soul, that Atheism has never become a faith, though it has sometimes assumed the shape of theory. Religion is natural to man. Instinctively he turns to God and reverences and relies on Him. In the Mathematics of the Heavens, written in gorgeous diagrams of fire, he sees law, order, beauty, harmony without end: in the ethics of the little nations that inhabit the ant-hills he sees the same; in all Nature, animate and inanimate, he sees the evidences of a Design, a Will, an Intelligence, and a God,--of a God beneficent and loving as well as wise, and merciful and indulgent as well as powerful.

To man, surrounded by the material Universe, and conscious of the influence that his material environments exercised upon his fortunes and his present destiny;--to man, ever confronted with the splendors of the starry heavens, the regular march of the seasons, the phenomena of sunrise and moonrise, and all evidences of intelligence and design that everywhere presse upon and overwhelmed him, all imaginable questions as to the nature and cause of these phenomena constantly recurred, demanding to be solved, and refusing to be sent away unanswered. And still, after the lapse of ages, press upon the human min and demand solution, the same great questions--perhaps still demanding it in vain.

Advancing to the period when man had ceased to look upon the separate parts and individual forces of the Universe as gods; when he had come to look upon it as a whole, this question, among the earliest, occurred to him, and insisted on being answered: "Is this material Universe self-existent, or was it created? Is eternal, or did it originate?"

And then in succession came crowding on the human mind these other questions:

"Is this material Universe a mere aggregate of fortuitous combinations of matter, or is it the result and work of intelligen acting upon a plan?

"If there be such an Intelligence, what and where is it? Is material Universe itself an Intelligent being? Is it like man, body and a soul ? Does Nature act upon itself, or is there a Cause beyond it that acts upon it?

"If there is a personal God, separate from the material Universe, that created all things, Himself uncreated, is He corporeal or incorporeal, material or spiritual, the soul of the Universe or wholly apart from it? and if He be Spirit, what then is spirit?

"Was that Supreme Deity active or quiescent before the creation; and if quiescent during a previous eternity, what necessity of His nature moved Him at last to create a world; or was it a mere whim that had no motive?"

"Was matter co-existent with Him, or absolutely created him out of nothing? Did He create it, or only mould and shape and fashion a chaos already existing, co-existent with Himself?"

"Did the Deity directly create matter, or was creation the work of inferior deities, emanations from Himself?"

"If He be good and just, whence comes it that, foreknowing everything, He has allowed sorrow and evil to exist; and how to reconcile with His benevolence and wisdom the prosperity of vice and the misfortunes of virtue in this world?"

And then, as to man himself, recurred these other questions, as they continue to recur to all of us:

"What is it in us that thinks? Is Thought the mere result of material organization; or is there in us a soul that thinks, separate from and resident in the body? If the latter, is it eternal and uncreated; and if not, how created? Is it distinct from God, or an emanation from Him? Is it inherently immortal, or only so by destination, because God has willed it? Is it to return to and be merged in Him, or ever to exist, separately from Him, with its present identity?"

"If God has fore-seen and fore-arranged all that occurs, how has man any real free-will, or the least control over circumstances? How can anything be done against the will of Infinite Omnipotence; and if all is done according to that will, how is there any wrong or evil, in what Infinite Wisdom and Infinite Power does not choose to prevent?"

"What is the foundation of the moral law? Did God enact it of His own mere pleasure; and if so, can He not, when He pleases, repeal it? Who shall assure us He will not repeal it, and make right wrong, and virtue vice? Or is the moral law a necessity of His nature; and if so, who enacted it; and does not that assert a power, like the old Necessity, superior to Deity?"

And, close-following after these, came the great question of **HEREAFTER**, of another Life, of the soul's Destiny; and the thousand other collateral and subordinate questions, as to matter, spirit, futurity, and God, that have produced all the systems of philosophy, all metaphysics, and all theology, since the world began.

What the old philosophic mind thought upon these great questions, we have already, to some extent, developed. With the Emanation-doctrine of the Gnostics and the Orient, we have endeavored to make you familiar. We have brought you face to face with the Kabalists, the Essenes, and Philo the Jew. We have shown that, and how, much of the old mythology was derived from the daily and yearly recurring phenomena of the heavens. We have exhibited to you the ancient notions by which they endeavored to explain to themselves the existence and prevalence of evil; and we have in some degree made known to you their metaphysical ideas as to the nature of the Deity. Much more remains to be done than it is within our power to do. We stand upon the sounding shore of the great ocean of Time. In front of us stretches out the heaving waste of the illimitable Past; and its waves, as they roll up to our feet along the sparking slope of the yellow sands, bring to us, now and then, from the depths of that boundless ocean, a shell, a few specimens of algae torn rudely from their stems, a rounded pebble; and that is all; of all the vast treasures of ancient thought that lie buried there, with the mighty anthem of the boundless ocean thundering over them forever and forever.

Let us once more, and for the last time, along the shore of that great ocean, gather a few more relics of the Past, and listen to its mighty voices, as they come, in fragmentary music, in broken and interrupted rhythm, whispering to us from the great bosom of the Past.

Rites, creeds, and legends express, directly or symbolically, some leading idea, according to which the Mysteries of Being are supposed to be explained in Deity. The intricacies of mythical genealogies are a practical acknowledgment of the mysterious nature of the Omnipotent Deity; displaying in their beautiful but ineffectual imagery the first efforts of the mind to communicate with nature: the flowers which fancy strewed before the youthful steps of Psyche, when she first set out in pursuit of the immortal object of her love. Theories and notions, in all their varieties of truth and falsehood, are a machinery more or less efficacious, directed to the same end. Every religion was, in its origin, an embryo philosophy, or an attempt to interpret the unknown by mind; and it was only when philosophy, which is essentially progress, outgrew its first acquisitions, that religion became a thing apart, cherishing as unalterable dogmas the notions which philosophy had abandoned. Separated from philosophy, it became arrogant and fantastical, professing to have already attained what its more authentic representative was ever pursuing in vain; and discovering, through its initiations and Mysteries, all that to its contracted view seemed wanting to restore the well-being of mankind, the means of purification and expiation, remedies for disease, expedients to cure the disorders of the soul, and to propitiate the gods.

Why should we attempt to confine the idea of the Supreme Mind within an arbitrary barrier, or exclude from the limits of veracity any conception of the Deity, which, if imperfect and inadequate, may be only a little more so than our own? "The name of God," says Hobbes, "is used not to make us conceive Him, or He is inconceivable, but that we may honor Him." "Believe in God, and adore Him," said the Greek Poet, "but investigate Him not; the inquiry is fruitless, seek not to discover who God is; for, by the desire to know, you offend Him who chooses to remain unknown." "When we attempt," says Philo, "to investigate the essence of the Absolute Being, we fall into an abyss of perplexity; and the only benefit to be derived from such researches is the conviction of their absurdity."

Yet man, though ignorant of the constitution of the dust on which he treads, has ventured, and still ventures, to speculate on the nature of God, and to define dogmatically in creeds the subject least within the compass of his faculties; and even to hate and persecute those who will not accept his views as true.

But though a knowledge of the Divine Essence is impossible, the conceptions formed respecting it are interesting, as indications of intellectual development. The history of religion is the history of the human mind; and the conception formed by it of Deity is always in exact relation to its moral and intellectual attainments. The one is the index and the measure of the other.

The negative notion of God, which consists in abstracting the inferior and finite, is, according to Philo, the only way in which it is possible for man worthily to apprehend the nature of God. After exhausting the varieties of symbolism, we contrast the Divine Greatness with human littleness, and employ expressions apparently affirmative, such as "Infinite," "Almighty," "Allwise," "Omnipotent," "Eternal," and the like; which in reality amount only to denying, in regard to God, those limits which confine the faculties of man; and thus we remain content with a name which is a mere conventional sign and confession of our ignorance.

The Hebrew and the Greek *To ON* expressed abstract existence, without outward manifestation or development. Of the same nature are the definitions, "God is a sphere whose centre is everywhere, and whose circumference nowhere;" "God is He who sees all, Himself unseen;" and finally, that of Proclus and Hegel -- "the *To* -- that which has no outward and positive existence." Most of the so-called ideas or definitions of the "Absolute" are only a collection of negations; from which, as they affirm nothing, nothing is learned.

God was first recognized in the heavenly bodies and in the elements. When man's consciousness of his own intellectuality was matured, and he became convinced that the internal faculty of thought was something more subtle than even the most subtle elements, he transferred that new conception to the object of his worship, and deified a mental principle instead of a physical one. He in every case makes God after his own image; for do what we will, the highest efforts of human thought can conceive nothing higher than the supremacy of intellect; and so he ever comes back to some familiar type of exalted humanity. He at first deifies nature, and afterward himself.

The eternal aspiration of the religious sentiment in man is to become united with God. In his earliest development, the wish and its fulfillment were simultaneous, through unquestioning belief. In proportion as the conception of Deity was exalted, the notion of His terrestrial presence or proximity was abandoned and the difficulty of comprehending the Divine Government, together with the glaring superstitious evils arising out of its misinterpretation, endangered the belief in it altogether.

Even the lights of Heaven, which, as "bright potentates of the sky," were formerly the vigilant directors of the economy of earth now shine dim and distant, and Uriel no more descends upon a sunbeam. But the real change has been in the progressive ascent of man's own faculties, and not in the Divine Nature; as the Stars are no more distant now than when they were supposed to rest on the shoulders of Atlas. And yet a little sense of disappointment and humiliation attended the first awakening of the soul, when reason, looking upward toward the Deity, was impressed with a dizzy sense of having fallen.

But hope revives in despondency; and every nation that ever advanced beyond the most elementary conceptions, felt the necessity of an attempt to fill the chasm, real or imaginary, separating man from God. To do this was the great task of poetry, philosophy, and religion. Hence the personifications of God's attributes, developments, and manifestations, as "Powers," "Intelligences," "Angels," "Emanations;" through which and the oracular faculty in himself, man could place himself in communion with God.

The various ranks and orders of mythical beings imagined by Persians, Indians, Egyptians, or Etrurians, to preside over the various departments of nature, had each his share in a scheme to bring man into closer approximation to the Deity; they eventually gave way only before an analogous though less picturesque symbolism; and the Deities and Daemons of Greece and Rome were perpetuated with only a change of names, when their offices were transferred to Saints and Martyrs. The attempts by which reason had sometimes endeavored to span the unknown by a bridge of metaphysics, such as the idealistic systems of Zoroaster, Pythagoras, or Plato, were only a more refined form of the poetical illusions which satisfied the vulgar; and man still looked back with longing to the lost golden age, when his ancestors communed face to face with the Gods; and hoped that, by propitiating Heaven, he might accelerate the renewal of it in the islands of the Far West, under the sceptre of Kronos, or in a centralization of political power at Jerusalem. His eager hope overcame even the terrors of the grave; for the Divine power was as infinite as human expectation, and the Egyptian, duly ensepulchred in the Lybian Catacombs, was supposed to be already on his way to the Fortunate Abodes under the guidance of Hermes, there to obtain a perfect association and reunion with his God.

Remembering what we have already said elsewhere in regard to the old ideas concerning the Deity, and repeating it as little as possible, let us once more put ourselves in communion with the Ancient poetic and philosophic mind, and endeavor to learn of it what it thought, and how it solved the great problems that have ever tortured the human intellect.

The division of the First and Supreme Cause into two parts, one Active and the other Passive, the Universe Agent and Patient, or the hermaphroditic God-World, is one of the most ancient and widespread dogmas of philosophy or natural theology. Almost every ancient people gave it a place in their worship, their mysteries, and their ceremonies.

Ocellus Lucanus, who seems to have lived shortly after Pythagoras opened his School in Italy, five or six hundred years before our era, and in the time of Solon, Thales, and the other Sages who had studied in the Schools of Egypt, not only recognizes the eternity of the Universe, and its divine character as an unproduced and indestructible being, but also the distinction of Active and Passive causes in what he terms the Grand Whole, or the single hermaphroditic Being that comprehends all existences, as well causes as effects; and which is a system regularly ordered, perfect and complete, of all Natures. He well apprehended the dividing line that separates existence eternally the same, from that which eternally changes; the nature of celestial from that of terrestrial bodies, that of causes from that of effects, that which is from that which only BECOMES,--a distinction that

naturally struck every thinking man.

We shall not quote his language at full length. The heavenly bodies, he thought, are first and most noble; they move of themselves, and ever revolve, without change of form or essence. Fire, water, earth, and air change incessantly and continually, not place, but form. Then, as in the Universe there are generation and cause of generation,--as generation is where there are change and displacement of parts, and cause where there is stability of nature, evidently it belongs to what is the cause of generation, to move and to act, and to the recipient, to be made and moved. In his view, everything above the Moon was the habitation of the gods; all below, that of Nature and discord; this operates dissolution of things made; that, production of those that are being made. As the world is unproduced and indestructible, as it had no beginning, and will have no end, necessarily the principle that operates generation in another than itself, and that which operates it in itself, have co-existed.

The former is all above the moon, and especially the sun: the latter is the sublunary world. Of these two parts, one active, the other passive--one divine and always the same, the other mortal and ever changing, all that we call the "world" or "universe" is composed.

These accorded with the principles of the Egyptian philosophy, which held that man and the animals had always existed together with the world; that they were its effects, eternal like itself. The chief divisions of nature into active and passive causes, its system of generation and destruction, and the concurrence of the two great principles, Heaven and earth, uniting to form all things, will, according to Ocellus, always continue to exist. "Enough," he concludes, "as to the Universe, the generations and destructions effected in it, the mode in which it now exists, the mode in which it will ever exist, by the eternal qualities of the two principles, one always moving, the other always moved; one always governing, the other always governed."

Such is a brief summary of the doctrine of this philosopher, whose work is one of the most ancient that has survived to us. The subject on which he treated occupied in his time all men's minds: the poets sang of cosmogonies and theogonies, and the philosophers wrote treatises on the birth of the world and the elements of its composition. The cosmogony of the Hebrews, attributed to Moses; that of the Phoenicians, ascribed to Sanchoniathon; that of the Greeks, composed by Hesiod; that of the Egyptians, the Atlantes, and the Cretans, preserved by Diodorus Siculus; the fragments of the theology of Orpheus, divided among different writers; the books of the Persians, or their Boundehesh; those of the Hindus; the traditions of the Chinese and the people of Macassar; the cosmogonic chants which Virgil puts in the mouth of Iopas at Carthage; and those of the old Silenus, the first book of the Metamorphoses of Ovid; all testify to the antiquity and universality of these fictions as to the origin of the world and its causes.

At the head of the causes of nature, Heaven and earth were placed; and the most apparent parts of each, the sun, the moon, the fixed stars and planets, and, above all, the zodiac, among the active causes of generation; and among the passive, the several elements. These causes were not only classed in the progressive order of their energy, Heaven and earth heading the respective lists, but distinct sexes were in some sort assigned to them, and characteristics analogous to the mode in which they concur in universal generation.

The doctrine of Ocellus was the general doctrine everywhere, it naturally occurring to all to make the same distinction. The Egyptians did so, in selecting those animals in which they recognized these emblematic qualities, in order to symbolize the double sex of the Universe. Their God KNEPH, out of whose mouth issued the Orphic egg, whence the author of the Clementine Recognitions makes a hermaphroditic figure to emerge, uniting in itself the two principles whereof Heaven and the earth are forms, and which enter into the organization of all beings which the heavens and the earth engender by their concurrence, furnishes another emblem of the double power, active and passive, which the ancients saw in the Universe, and which they symbolized by the egg. Orpheus, who studied in Egypt, borrowed from the theologians of that country the mysterious forms under which the science of nature was veiled, and carried into Greece the symbolic egg, with its division into two

parts or causes figured by the hermaphroditic being that issued from it, and whereof Heaven and earth are composed.

The Brahmins of India expressed the same cosmogonic idea by a statue, representative of the Universe, uniting in itself both sexes. The male sex offered an image of the sun, centre of the active principle, and the female sex that of the moon, at the sphere whereof, proceeding downward, the passive portion of nature begins. The Lingam, unto the present day revered in the Indian temples, being but the conjunction of the organs of generation of the two sexes, was an emblem of the same. The Hindus have ever had the greatest veneration for this symbol of ever-reproductive nature. The Greeks consecrated the same symbols of universal fruitfulness in their Mysteries; and they were exhibited in the sanctuaries of Eleusis. They appear among the sculptured ornaments of all the Indian temples. Tertullian accuses the Valentinians of having adopted the custom of venerating them; a custom, he says, introduced by Melampus from Egypt into Greece. The Egyptians consecrated the Phallus in the Mysteries of Osiris and Isis, as we learn from Plutarch and Diodorus Siculus; and the latter assures us that these emblems were not consecrated by the Egyptians alone, but by every people. They certainly were so among the Persians and Assyrians; and they were regarded everywhere as symbolic of the generative and productive powers of all animated beings. In those early ages, the works of Nature and all her agents were sacred like herself.

For the union of Nature with herself is a chaste marriage, of which the union of man and woman was a natural image, all their organs were an expressive emblem of the double energy which manifests itself in Heaven and Earth uniting together to produce all beings. "The Heavens," says Plutarch, "seemed to men to fulfill the functions of father, and the Earth of mother. The former impregnated the earth with its fertilizing rains, and the earth, receiving them, became fruitful and brought forth." Heaven, which covers and embraces the earth everywhere, is her potent spouse, uniting himself to her to make her fruitful, without which she would languish in everlasting sterility, buried in the shades of chaos and of night. Their union is their marriage their productions or parts are their children. The skies are our Father, and Nature the great Mother of us all.

This idea was not the dogma of a single sect, but the general opinion of all the Sages. "Nature was divided," says Cicero, "into two parts, one active, and the other that submitted itself to this action, which it received, and which modified it. The former was deemed to be a Force, and the latter the material on which that Force exerted itself." Macrobius repeated almost literally the doctrine of Ocellus. Aristotle termed the earth the fruitful mother, environed on all sides by the air. Above it was Heaven, the dwelling-place of the gods and the divine stars, its substance ether, or a fire incessantly moving in circles, divine and incorruptible, and subject to no change. Below it, nature, and the elements, nutable and acted on, corruptible and mortal.

Synesius said that generations were effected in the portions of the Universe which we inhabit; while the cause of generations resided in the portions above us, whence descend to us the germs of the effects produced here below. Proclus and Simplicius deemed Heaven the Active Cause and Father, relatively to the earth. The former says that the World or the Whole is a single Animal; what is done in it, is done by it; the same World acts, and acts upon itself. He divides it into "Heaven" and "Generation." In the former, he says, are placed and arranged the conservative causes of generation, superintended by the Genii and Gods. The Earth, or Rhea, associated ever with saturn in production, is mother of the effects of which Heaven is Father; the womb or bosom that receives the fertilizing energy of the God that engenders ages. The great work of generation is operated, he says, primarily by the action of the Sun, and secondarily by that of the Moon, so that the Sun is the primitive source of this energy, as father and chief of the male gods that form his court. He follows the action of the male and female principles through all the portions and divisions of nature, attributing to the former the origin of stability and identity, to the latter, that of diversity and mobility. Heaven is to the earth, he says, as the male to the female. It is the movement of the heavens that, by their revolutions, furnished the seminal incitements and forces, whose emanations received by the earth, make it fruitful, and cause it to produce animals and plants of every kind.

Philo says that Moses recognized this doctrine of two causes, active and passive; but made the former to reside in the Mind or Intelligence external to matter.

The ancient astrologers divided the twelve signs of the Zodiac into six male and six female, and assigned them to six male and six female Gods. Heaven and Earth, or Ouranos and Ghe, were among the most ancient nations, the first and most ancient Divinities. We find them in the Phoenician history of Sanchoniathon, and in the Grecian Genealogy of the Gods given by Hesiod. Everywhere they marry, and by their union produce the later Gods. "In the beginning," says Apollodorus, "Ouranos or the Heavens was Lord of all the Universe: he took to wife Ghe or the earth, and had by her many children." They were the first Gods of the Cretans, and under other names, of the Armenians, as we learn from Berosus, and of Panchaia, an island South of Arabia, as we learn from Euhemerus. Orpheus made the Divinity or the "Great Whole," male and female, because, he said, it could produce nothing, unless it united in itself the productive force of both sexes. He called Heaven PANGENETOR, the Father of all things, most ancient of Beings, beginning and end of all, containing in Himself the incorruptible and unwearying force of Necessity.

The same idea obtained in the rude North of Europe. The Scythians made the earth to be the wife of Jupiter; and the Germans adored her under the name of HERTA. The Celts worshipped the Heavens and the Earth, and said that without the former the latter would be sterile, and that their marriage produced all things. The Scandinavians acknowledged BOR or the Heavens, and gave FURTUR, his son, the Earth as his wife. Olaus Rudbeck adds, that their ancestors were persuaded that Heaven intermarried with the Earth, and thus uniting his forces with hers, produced animals and plants. This marriage of Heaven and Earth produced the Azes, Genii famous in the theology of the North. In the theology of the Phrygians and Lydians, the ASII were born of the marriage of the Supreme God with the Earth, and Firmicus informs us that the Phrygians attributed to the Earth supremacy over the other elements, and considered her the Great Mother of all things.

Virgil sings the impregnation of the joyous earth, by the Ether, its spouse, that descends upon its bosom, fertilizing it with rains. Columella sings the loves of Nature and her marriage with Heaven annually consummated at the sweet Spring-time. He describes the Spirit of Life, the soul that animates the world, fired with passion of Love, uniting with Nature and itself, itself a part of Nature, and filling its own bosom with new productions. This union of the universe with itself, this mutual action of two sexes, he terms "the great Secrets of Nature," "the Mysteries of the Union of Heaven with Earth, imaged in the Sacred Mysteries of Atys and Bacchus."

Varro tells us that the great Divinities adored at Samothrace were the Heavens and the Earth, considered as First Causes or Primal Gods, and as male and female agents, one bearing to the other the relations that the Soul and Principle of Movement bear to the body or the matter that receives them. These were the gods revered in the Mysteries of that Island, as they were in the orgies of Phoenicia.

Everywhere the sacred body of Nature was covered with the veil of allegory, which concealed it from the profane, and allowed it to be seen only by the sage who thought it worthy to be the object of his study and investigation. She showed herself to those only who loved her in spirit and in truth, and she abandoned the indifferent and careless to error and to ignorance. "The Sages of Greece," says Pausanias, "never wrote otherwise than in an enigmatical manner, never naturally and directly." "Nature," says Sallust the Philosopher, "should be sung only in a language that imitates the secrecy of her processes and operations. She is herself an enigma. We see only bodies in movement; the forces and springs that move them are hidden from us." The poets inspired by the Divinity, the wisest philosophers, all the theologians, the chiefs of the initiations and Mysteries, even the gods uttering their oracles, have borrowed the figurative language of allegory. "The Egyptians," says Proclus, "preferred that mode of teaching, and spoke of the great secrets of Nature, only in mythological enigmas." The Gymnosophists of India and the Druids of Gaul lent to science the same enigmatic language, and in the same style wrote the Hierophants of Phoenicia.

The division of things into the active and the passive cause leads to that of the two Principles of Light and Darkness, connected with and corresponding with it. For Light comes from the ethereal substance that composes the active cause, and darkness from earth or the gross matter which composes the passive cause. In Hesiod, the Earth, by its union with Tartarus, engenders Typhon. Chief of the Powers or Genii of Darkness. Put it unites itself with the Ether or Ouranos, when it engenders the Gods of Olympus, or the Stars, children of Starry Ouranos.

Light was the first Divinity worshipped by men. To it they owed the brilliant spectacle of Nature. It seems an emanation from the Creator of all things, making known to our senses the Universe which darkness hides from our eyes, and, as it were giving it existence. Darkness, as it were, reduces all nature again to nothingness, and almost entirely annihilates man.

Naturally, therefore, two substances of opposite natures were imagined, to each of which the world was in turn subjected, one contributing to its felicity and the other to its misfortune. Light multiplied its enjoyments; Darkness despoiled it of them: the former was its friend, the latter its enemy. To one all good was attributed; to the other all evil; and thus the words "Light" and "Good" became synonymous, and the words "Darkness" and "Evil." It seeming that Good and Evil could not flow from one and the same source, any more than could Light and Darkness, men naturally imagined two Causes or Principles, of different natures and opposite in their effects, one of which shed Light and Good, and the other Darkness and Evil, on the Universe.

This distinction of the two Principles was admitted in all the Theologies, and formed one of the principal bases of all religions. It entered as a primary element into the sacred fables, the cosmogonies and the Mysteries of antiquity. "We are not to suppose," says Plutarch, "that the Principles of the Universe are inanimate bodies, as Democritus and Epicurus thought; nor that a matter devoid of qualities is organized and arranged by a single Reason or Providence, Sovereign over all things, as the Stoics held; for it is not possible that a single Being, good or evil, is the cause of all inasmuch as God can in nowise be the cause of any evil. The harmony of the Universe is a combination of contraries, like the strings of a lyre, or that of a bow, which alternately is stretched and relaxed." "The good," says Euripides, "is never separated from the Evil. The two must mingle, that all may go well." And this opinion as to the two principles, continues Plutarch, "is that of all antiquity. From the Theologians and Legislators it passed to the Poets and Philosophers. Its author is unknown; but the opinion itself is established by the traditions of the whole human race, and consecrated in the mysteries and sacrifices both of the Greeks and Barbarians, wherein was recognized the dogma of opposing principles in nature, which, by their contrariety, produce the mixture of good and evil. We must admit two contrary causes, two opposing powers, which lead, one to the right and the other to the left, and thus control our life, as they do the sublunary world, which is therefore subject to so many changes and irregularities of every kind. For if there can be no effect without a cause, and if the Good cannot be the cause of the Evil, it is absolutely necessary that there should be a cause for the Evil, as there is one for the Good." This doctrine, he adds, has been generally received among most nations, and especially by those who have had the greatest reputation for wisdom. All have admitted two gods, with different occupations, one making the good and the other the evil found in nature. The former has been styled "God," the latter "Demon." The Persians, or Zoroaster, named the former Ormuzd and the latter Ahriman; of whom they said one was of the nature of Light, the other of that of Darkness. The Egyptians called the former Osiris, and the latter Typhon, his eternal enemy.

The Hebrews, at least after their return from the Persian captivity, had their good Deity, and the Devil, a bad and malicious Spirit, ever opposing God, and Chief of the Angels of Darkness, as God was of those of Light. The word "Satan" means, in Hebrew, simply, "The Adversary."

The Chaldeans, Plutarch says, had their good and evil stars. The Greeks had their Jupiter and Pluto, and their Giants and Titans, to whom were assigned the attributes of the Serpent with which Pluto or Serapis was encircled, and the shape whereof was assumed by Typhon, Ahriman, and the Satan of the Hebrews. Every people had something equivalent to this.

The People of Pegu believe in two Principles, one author of Good and the other of Evil, and strive to propitiate the latter, while they think it needless to worship the former, as he is incapable of doing evil. The people of Java, of the Moluccas, of the Gold Coast, the Hottentots, the people of Teneriffe and Madagascar, and the Savage Tribes of America, all worship and strive to avert the anger and propitiate the good-will of the Evil Spirit.

But among the Greeks, Egyptians, Chaldeans, Persians, and Assyrians, the doctrine of the two Principles formed a complete and regularly arranged theological system. It was the basis of the religion of the Magi and of Egypt. The author of an ancient work, attributed to Origen, says that

Pythagoras learned from Zarastha, a Magus at Babylon (the same, perhaps, as Zerdusht or Zoroaster), that there are two principles of all things, whereof one is the father and the other the mother; the former, Light, and the latter, Darkness. Pythagoras thought that the Dependencies on Light were warmth, dryness, lightness, swiftness; and those on Darkness, cold, wet, weight, and slowness; and that the world derived its existence from these two principles, as from the male and the female. According to Porphyry, he conceived two opposing powers, one good, which he termed Unity, the Light, Right, the Equal, the Stable, the Straight; the other evil, which he termed Binary, Darkness, the Left, the Unequal, the Crooked. These ideas he received from the Orientals, for he dwelt twelve years at Babylon, studying with the Magi. Varro says he recognized two Principles of all things, - the Finite and the Infinite, Good and Evil, Life and Death, Day and Night. While he thought was of the nature of the Good Principle, and Black of that of the Evil; that Light and Darkness, Heat and Cold, the Dry and the Wet, mingled in equal proportions; that Summer was the triumph of heat, and Winter of cold; that their equal combination produced Spring and Autumn, the former producing verdure and favorable to health, and the latter, deteriorating everything, giving birth to maladies. He applied the same idea to the rising and setting of the sun; and, like the Magi, held that God or Ormuzd in the body resembled light, and in the soul, truth .

Aristotle, like Plato, admitted a principle of Evil, resident in matter and in its eternal imperfection.

The Persians said that Ormuzd, born of the pure Light, and Ahriman, born of darkness, were ever at war. Ormuzd produced six Gods, Beneficence, Truth, Good Order, Wisdom, Riches, and Virtuous Joy. These were so many emanations from the Good Principle, so many blessings bestowed by it on men. Ahriman, in his turn, produced six Devs, opponents of the six emanations from Ormuzd. Then Ormuzd made himself three times as great as before, ascended as far above the sun as the sun is above the earth, and adorned the heavens with stars, of which he made Sirius the sentinel or advance-guard: that he then created twenty-four other Deities, and placed them in an egg, where Ahriman also placed twenty-four others, created by him, who broke the egg, and so intermingled Good and Evil. Theopompus adds that, according to the Magi, for two terms of three thousand years, each of the two Principles is to be by turns victor and the other vanquished; then for three thousand more for each they are to contend with each other, each destroying reciprocally the works of the other; after which Ahriman is to perish, and men, wearing transparent bodies, to enjoy unutterable happiness.

The twelve great Deities of the Persians, the six Amshaspands and six Devs, marshalled, the former under the banner of Light, and the latter under that of Darkness, are the twelve Zodiacal Signs or Months; the six supreme signs, or those of Light, or of Spring and Summer, commencing with Aries, and the six inferior, of Darkness, or of Autumn and Winter, commencing with Libra. Limited Time, as contradistinguished from Time without limits, or Eternity, is Time created and measured by the celestial revolutions. It is comprehended in a period divided into twelve parts, each subdivided into a thousand parts, which the Persians termed years. Thus the circle annually traversed by the Sun was divided into 12,000 parts, or each sign into 3,000: and thus, each year, the Principle of Light and Good triumphed for 3,000 years, that of Evil and Darkness for 3,000, and they mutually destroyed each other's labors for 6,000, or 3,000 for each: so that the Zodiac was equally divided between them. And accordingly Ocellus Lucanus, the Disciple of Pythagoras, held that the principal cause of all sublunary effects resided in the Zodiac, and that from it flowed the good or bad influences of the planets that revolved therein.

The twenty-four good and twenty-four evil Deities, enclosed in the Egg, are the forty-eight constellations of the ancient sphere, equally divided between the realms of Light and Darkness, on the concavity of the celestial sphere which was apportioned among them; and which, enclosing the world and planets, was the mystic and sacred egg of the Magi, the Indians, and the Egyptians,-- the egg that issued from the mouth of the God Kneph, that figured as the Orphic Egg in the Mysteries of Greece, that issued from the God Chumong of the Coresians, and from the Egyptian Osiris and the God Phanes of the Modern Orphics, Principle of Light,--the egg crushed by the Sacred Bull of the Japanese, and from which the world emerged; that placed by the Greeks at the feet of Bacchus the bull-horned God, and from which Aristophanes makes Love emerge, who with Night organizes Chaos.

Thus the Balance, the Scorpion, the Serpent of Ophiucus, or the Dragon of the Hesperides became

malevolent Signs and Evil Genii; and entire nature was divided between the two principles, and between the agents or partial causes subordinate to them. Hence Michael and his Archangels, and Satan and his fallen compeers. Hence the wars of Jupiter and the Giants, in which the Gods of Olympus fought on the side of the Light-God, against the dark progeny of earth and Chaos; a war which Proclus regarded as symbolizing the resistance opposed by dark and chaotic matter to the active and beneficent force which gives it organization; an idea which in part appears in the old theory of two Principles, one innate in the active and luminous substance of Heaven, and the other in the inert and dark substance of matter that resists the order and the good that Heaven communicates to it.

Osiris conquers Typhon, and Ormuzd, Ahriman, when, at the Vernal Equinox, the creative action of Heaven and its demiourgic energy is most strongly manifested. Then the principle of Light and Good overcomes that of Darkness and Evil, and the world rejoices, redeemed from cold and wintry darkness by the beneficent Sign into which the Sun then enters triumphant and rejoicing, after his resurrection.

From the doctrine of the two Principles, Active and Passive grew that of the Universe, animated by a Principle of Eternal Life, and by a Universal Soul, from which every isolated and temporary being received at its birth an emanation, which, at the death of such being, returned to its source. The life of matter as much belonged to nature as did matter itself; and as life is manifested by movement, the sources of life must needs seem to be placed in those luminous and eternal bodies, and above all in the Heaven in which they revolve, and which whirls them along with itself in that rapid course that is swifter than all other movement. And fire and heat have so great an analogy with life, that cold like absence of movement, seemed the distinctive characteristic of death. Accordingly, the vital fire that blazes in the Sun and produces the heat that vivifies everything, was regarded as the principle of organization and life of all sublunary beings.

According to this doctrine, the Universe is not to be regarded in its creative and eternal action, merely as an immense machine moved by powerful springs and forced into a continual movement which, emanating from the circumference, extends to the centre acts and re-acts in every possible direction, and re-produces in succession all the varied forms which matter receives. So to regard it would be to recognize a cold and purely mechanical action, the energy of which could never produce life.

On the contrary, it was thought, the Universe should be deemed an immense Being, always living, always moved and always moving in an eternal activity inherent in itself, and which, subordinate to no foreign cause, is communicated to all its parts, connects them together, and makes of the world of things a complete and perfect whole. The order and harmony which reign therein seem to belong to and be a part of it, and the design of the various plans of construction of organized beings would seem to be graven in its Supreme Intelligence, source of all the other Intelligences which it communicates together with life to man. Nothing existing out of it, it must be regarded as the principle and term of all things.

Chaeremon had no reason for saying that the Ancient Egyptians, inventors of the sacred fables, and adorers of the Sun and the other luminaries, saw in the Universe only a machine, without life and without intelligence, either in its whole or in its parts; and that their cosmogony was a pure Epicureanism, which required only matter and movement to organize its world and govern it. Such an opinion would necessarily exclude all religious worship. Wherever we suppose a worship, there we must suppose intelligent Deities who receive it, and are sensible to the homage of their adorers; and no other people were so religious as the Egyptians.

On the contrary, with them the immense, immutable, and Eternal Being, termed "God" or "the Universe," had eminently, and in all their plenitude, that life and intelligence which sublunary beings, each an infinitely small and temporary portion of itself, possess in a far inferior degree and infinitely less quantity. It was to them, in some sort, like the Ocean, whence the springs, brooks, and rivers have risen by evaporation, and to the bosom whereof they return by a longer or shorter course, and after a longer or shorter separation from the immense mass of its waters. The machine of the Universe was, in their view, like that of man, moved by a Principle of Life which kept it in eternal

activity, and circulated in all its parts. The Universe was a living and animated being, like man and the other animals; or rather they were so only because the Universe was essentially so, and for a few moments communicated to each an infinitely minute portion of its eternal life, breathed by it into the inert and gross matter of sublunary bodies. That withdrawn, man or the animal died; and the Universe alone, living and circulating around the wrecks of their bodies, by its eternal movement, organized and animated new bodies, returning to them the eternal fire and subtle substance which vivifies itself, and which, incorporated in its immense mass, was its universal soul.



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry , prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



28° - Knight of the Sun or Prince Adept (Part 2)

The Pythagorean ideas as to particular numbers are partially expressed in the following

LECTURE OF THE KABALISTS.

Qu.'. Why did you seek to be received a Knight of the Kabalah ?

Ans.. To know, by means of numbers, the admirable harmony which there is between nature and religion.

Qu.'. How were you announced?

Ans.'. By twelve raps.

Qu.'. What do they signify?

Ans.'. The twelve bases of our temporal and spiritual happiness.

Qu.'. What is a Kabalist?

Ans.'. A man who has learned, by tradition, the Sacerdotal Art and the Royal Art.

Qu.'. What means the device, Omnia in numeris sita sunt?

Ans.'. That everything lies veiled in numbers.

Qu.'. Explain me that.

Ans.'. I will do so, as far as the number 12. Your sagacity will discern the rest.

Qu.'. What signifies the unit in the number 10?

Ans.'. GOD, creating and animating matter, expressed by 0, which, alone, is of no value.

Qu.'. What does the unit mean?

Ans.'. In the moral order, a Word incarnate in the bosom of a virgin--or religion.... In the physical, a spirit embodied in the virgin earth--or nature.

Qu.'. What do you mean by the number two?

Ans.'. In the moral order, man and woman.... In the physical, the active and the passive.

Qu.'. What do you mean by the number 3?

Ans.'. In the moral order, the three theological virtues.... In the physical, the three principles of bodies.

Qu.'. What do you mean by the number 4?

Ans.'. The four cardinal virtues.... The four elementary qualities.

Qu.'. What do you mean by the number 5?

Ans.'. The quintessence of religion.... The quintessence of matter.

Qu.'. What do you mean by the number 6?

Ans.'. The theological cube . . . The physical cube.

Qu.'. What do you mean by the number 7?

Ans.'. The seven sacraments . . . The seven planets.

Qu.'. What do you mean by the number 8?

Ans.'. The small number of Elus . . . The small number of wise men.

Qu.'. What do you mean by the number 9?

Ans.'. The exaltation of religion . . . The exaltation of matter.

Qu.'. What do you mean by the number 10?

Ans.'. The ten commandments . . . The ten precepts of nature.

Qu.'. What do you mean by the number 11?

Ans.'. The multiplication of religion . . . The multiplication of nature.

Qu.'. What do you mean by the number 12?

Ans.'. The twelve Articles of Faith; the twelve Apostles, foundation of the Holy City, who preached throughout the whole world, for our happiness and spiritual joy . . . The twelve operations of nature: The twelve signs of the Zodiac, foundation of the Primum Mobile, extending it throughout the Universe for our temporal felicity.

[The Rabbi (President of the Sanhedrim) adds: From all that you have said, it results that the unit develops itself in 2, is completed in three internally, and so produces 4 externally; whence, through 6, 7, 8, 9, it arrives at 5, half of the spherical number 10, to ascend, passing through 11, to 12, and to raise itself, by the number 4 times 10, to the number 6 times 12, the final term and summit of our eternal happiness.]

Qu.'. What is the generative number?

Ans.'. In the Divinity, it is the unit; in created things, the number 2: Because the Divinity, 1, engenders 2, and in created things 2 engenders 1.

Qu.'. What is the most majestic number?

Ans.'. 3, because it denotes the triple divine essence.

Qu.'. What is the most mysterious number?

Ans.'. 4, because it contains all the mysteries of nature.

Qu.'. What is the most occult number?

Ans.'. 5, because it is inclosed in the centre of the series.

Qu.'. What is the most salutary number?

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

Qu.'. What is the most fortunate number?

Ans.'. 7, because it leads us to the decade, the perfect number.

Qu.'. Which is the number most to be desired?

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

Qu.'. Which is the most sublime number?

Ans.'. 9, because by it religion and nature are exalted.

Qu.'. Which is the most perfect number?

Ans.'. 10, because it includes unity, which created everything, and zero, symbol of matter and chaos, whence everything emerged.

In its figures it comprehends the created and uncreated, the commencement and the end, power and force, life and annihilation. By the study of this number, we find the relations of all things; the power of the Creator, the faculties of the creature, the Alpha and Omega of divine knowledge.

Qu.'. Which is the most multiplying number?

Ans.'. 11, because with the possession of two units, we arrive at the multiplication of things.

Qu.'. Which is the most solid number?

Ans.'. 12, because it is the foundation of our spiritual and temporal happiness.

Qu.'. Which is the favorite number of religion and nature?

Ans.'. 4 times 10, because it enables us, rejecting everything impure, eternally to enjoy the number 6 times 12, term and summit of our felicity.

Qu.'. What is the meaning of the square?

Ans.'. It is the symbol of the four elements contained in the triangle, or the emblem of the three

chemical principles: these things united form absolute unity in the primal matter.

Qu.'. What is the meaning of the centre of the circumference?

Ans.'. It signifies the universal spirit, vivifying centre of nature.

Qu.'. What do you mean by the quadrature of the circle?

Ans.'. The investigation of the quadrature of the circle indicates the knowledge of the four vulgar elements, which are themselves composed of elementary spirits or chief principles; as the circle, though round, is composed of lines, which escape the sight, and are seen only by the mind.

Qu.'. What is the profoundest meaning of the figure 3?

Ans.'. The Father, the Son, and the Holy Spirit. From the action of these three results the triangle within the square; and from the seven angles, the decade or perfect number.

Qu.'. Which is the most confused figure?

Ans.'. Zero,--the emblem of chaos, formless mixture of the elements.

Qu.'. What do the four devices of the Degree signify?

Ans.'. That we are to hear, see, be silent, and enjoy our happiness.

The unit is the symbol of identity, equality, existence, conservation and general harmony; the Central Fire, the Point within the Circle.

Two, or the duad, is the symbol of diversity, inequality, division, separation, and vicissitudes.

The figure 1 signifies the living man [a body standing upright] man being the only living being possessed of this faculty. Adding to it a head, we have the letter P, the sign of Paternity, Creative Power; and with a further addition, R, signifying man in motion, going, lens, Iturus.

The Duad is the origin of contrasts. It is the imperfect condition into which, according to the Pythagoreans, a being falls, when he detaches himself from the Monad, or God. Spiritual beings, emanating from God, are enveloped in the duad, and therefore receive only illusory impressions.

As formerly the number ONE designated harmony, order, or the Good Principle (the ONE and ONLY GOD, expressed in Latin Solus, whence the words Sol, Soleil, symbol of this God), the number Two expressed the contrary idea. There commenced the fatal knowledge of good and evil. Everything double, false opposed to the single and sole reality, was expressed by the Binary number. It expressed also that state of contrariety in which nature exists, where everything is double; night and day, light and darkness, cold and heat, wet and dry, health and sickness, error and truth, one and the other sex, etc. Hence the Romans dedicated the second month in the year to Pluto, the God of Hell, and the second day of that month to the manes of the dead.

The number One, with the Chinese, signified unity, harmony order, the Good Principle, or God; Two, disorder, duplicity, falsehood. That people, in the earliest ages, based their whole philosophical system on the two primary figures or lines, one straight and unbroken, and the other broken or divided into two; doubling which, by placing one under the other, and trebling by placing three under each other, they made the four symbols and eight Koua; which referred to the natural elements, and the primary principles of all things, and served symbolically or scientifically to express them. Plato terms unity and duality the original elements of nature, and first principles of all existence: and the oldest sacred book of the Chinese says: "The Great First Principle has produced two equations and differences, or primary rules of existence; but the two primary rules or two oppositions, namely YN

and YANG, or repose and motion, have produced four signs symbols, and the four symbols have produced the eight KOUA or further combinations."

The interpretation of the Hermetic fables shows, among every ancient people, in their principal gods, first, 1, the Creating Monad, then 3, then 3 times 3, 3 times 9, and 3 times 27. This triple progression has for its foundation the three ages of Nature, the Past, the Present, and the Future; or the three degrees of universal generation. . . Birth, Life, Death. . . Beginning, middle, end.

The Monad was male, because its action produces no change in itself, but only out of itself. It represented the creative principle.

The Duad, for a contrary reason, was female, ever changing by addition, subtraction, or multiplication. It represents matter capable of form.

The union of the Monad and Duad produces the Triad, signifying the world formed by the creative principle out of matter. Pythagoras represented the world by the right-angled triangle, in which the squares of the two shortest sides are equal, added together, to the square of the longest one; as the world, as formed, is equal to the creative cause, and matter clothed with form.

The ternary is the first of the unequal numbers. The Triad, mysterious number, which plays so great a part in the traditions of Asia and the philosophy of Plato, image of the Supreme Being, includes in itself the properties of the first two numbers. It was, to the Philosophers, the most excellent and favorite number: a mysterious type, revered by all antiquity, and consecrated in the Mysteries; wherefore there are but three essential Degrees among Masons; who venerate, in the triangle, the most august mystery, that of the Sacred Triad, object of their homage and study.

In geometry, a line cannot represent a body absolutely perfect. As little do two lines constitute a figure demonstratively perfect. But three lines form, by their junction, the TRIANGLE, or the first figure regularly perfect; and this is why it has served and still serves to characterize The Eternal; Who, infinitely perfect in His nature, is, as Universal Creator, the first Being, and consequently the first Perfection.

The Quadrangle or Square, perfect as it appears, being but the second perfection, can in no wise represent God; Who is the first. It is to be noted that the name of God in Latin and French (Deus, Dieu), has for its initial the Delta or Greek Triangle. Such is the reason, among ancients and moderns, for the consecration of the Triangle, whose three sides are emblems of the three Kingdoms, or Nature, or God. In the centre is the Hebrew JOD, the Animating Spirit of Fire, the generative principle, represented by the letter G., initial of the name of Deity in the languages of the North, and the meaning whereof is Generation.

The first side of the Triangle, offered to the study of the Apprentice, is the mineral kingdom, symbolized by Tub.'.

The second side, the subject of the meditations of the Fellow Craft, is the vegetable kingdom, symbolized by Schib.' (an ear of corn). In this reign begins the Generation of bodies; and this is why the letter G., in its radiance, is presented to the eyes of the adept.

The third side, the study whereof is devoted to the animal kingdom, and completes the instruction of the Master, is symbolized by Mach.' (Son of putrefaction).

The figure 3 symbolizes the Earth. It is a figure of the terrestrial bodies. The 2, upper half of 3, symbolizes the vegetable world, the lower half being hidden from our sight.

Three also referred to harmony, friendship, peace, concord, and temperance; and was so highly esteemed among the Pythagoreans that they called it perfect harmony.

Three, four, ten, and twelve were sacred numbers among the Etrurians, as they were among the Jews, Egyptians, and Hindus.

The name of Deity, in many Nations, consisted of three letters among the Greeks, I.'A.' Q.'; among the Persians, H.'O.'M.'. among the Hindus, AUM; among the Scandinavians, I.'O.'W.'. On the upright Tablet of the King, discovered at Nimroud, no less than five of the thirteen names of the Great Gods consist of three letters each,--ANU, SAN, YAV, BAR, and BEI,.

The quaternary is the most perfect number, and the root of other numbers, and of all things. The tetrad expresses the first mathematical power. Four represents also the generative power, from which all combinations are derived. The Initiates considered it the emblem of Movement and the Infinite, representing everything that is neither corporeal nor sensible. Pythagoras communicated it to his disciples as a symbol of the Eternal and Creative Principle, under the name of Quaternary, the Ineffable Name of God, which signifies Source of everything that has received existence; and which, in Hebrew, is composed of four letters.

In the Quaternary we find the first solid figure, the universal symbol of immortality, the pyramid. The Gnostics claimed that the whole edifice of their science rested on a square whose angles were . . . Silence: Profundity: Intelligence; and Truth. For if the Triangle, figured by the number 3, forms the triangular base of the pyramid, it is unity which forms its point or summit.

Lysias and Timaeus of Locria said that not a single thing could be named, which did not depend on the quaternary as its root.

There is, according to the Pythagoreans, a connection between the gods and numbers, which constitutes the kind of Divination called Arithmomancy. The soul is a number: it is moved of itself: it contains in itself the quaternary number.

Matter being represented by the number 9, or 3 times 3, and the Immortal Spirit having for its essential hieroglyphic the quaternary or the number 4, the Sages said that Man, having gone astray and become entangled in an inextricable labyrinth, in going from four to nine, the only way which he could take to emerge from these deceitful paths, these disastrous detours, and the abyss of evil into which he had plunged, was to retrace his steps, and go from nine to four.

The ingenious and mystical idea which caused the Triangle to be venerated, was applied to the figure 4 (4). It was said that it expressed a living being, I, bearer of the Triangle, the emblem of God; i. e., man bearing with himself a Divine principle.

Four was a divine number; it referred to the Deity, and many Ancient Nations gave God a name of four letters; as the Hebrews, the Egyptians AMUN, the Persians SURA, the Greeks, and the Latins DEUS. This was the Tetragrammaton of the Hebrews, and the Pythagoreans called it Tetractys, and swore their most solemn oath by it. So too ODIN among the Scandinavians, ZEYS among the Greeks, PHTA among the Egyptians, THOTH among the Phoenicians, and AS-UR and NEBO among the Assyrians. The list might be indefinitely extended.

The number 5 was considered as mysterious, because it was compounded of the Binary, Symbol of the False and Double, and the Ternary, so interesting in its results. It thus energetically expresses the state of imperfection, of order and disorder, of happiness and misfortune, of life and death, which we see upon the earth. To the Mysterious Societies it offered the fearful image of the Bad Principle, bringing trouble into the inferior order,--in a word, the Binary acting in the Ternary.

Under another aspect it was the emblem of marriage; because it is composed of 2, the first equal number, and of 3, the first unequal number. Wherefore Juno, the Goddess of Marriage, had for her

hieroglyphic the number 5.

Moreover, it has one of the properties of the number 9, that of reproducing itself, when multiplied by itself: there being always a 5 on the right hand of the product; a result which led to its use as a symbol of material changes.

The ancients represented the world by the number 5. A reason for it, given by Diodorus, is, that it represents earth, water, a fire, and ether or spirit. Thence the origin of (5) and the Universe, as the whole.

The number 5 designated the universal quintessence, and Symbolized, by its form the vital essence, the animating spirit which flows [serpentat] through all nature. In fact, this ingenious figure is the union of the two Greek accents ", placed over those vowels which ought to be or ought not to be aspirated. The first sign ' bears the name of potent spirit; and signifies the Superior Spirit, the Spirit of God aspirated (spiratus), respired by man. The second sign ' is styled mild spirit, and represents the secondary spirit, the spirit purely human.

The triple triangle, a figure of five lines uniting in five points, was among the Pythagoreans an emblem of Health.

It is the Pentalfa of Pythagoras, or Pentangle of Solomon; has five lines and five angles; and is, among Masons, the outline or origin of the five-pointed Star, and an emblem of Fellowship.

The number 6 was, in the Ancient Mysteries, a striking emblem of nature; as presenting the six dimensions of all bodies: the six lines which make up their form, viz., the four lines of direction, toward the North, South, East, and West; with the two lines of height and depth, responding to the zenith and nadir. The sages applied the senary to the physical man; while the septenary was, for them, the symbol of his immortal spirit.

The hieroglyphical senary (the double equilateral triangle) the symbol of Deity.

Six is also an emblem of health, and the symbol of justice; because it is the first perfect number; that is, the first whose aliquot parts ($\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{6}$, or 3, 2, and 1), added together, make itself.

Ormuzd created six good spirits, and Ahriman six evil ones. These typify the six Summer and the six Winter months.

No number has ever been so universally in repute as the septenary. Its celebrity is due, no doubt, to the planets being seven in number. It belongs also to sacred things. The Pythagoreans regarded it as formed of the numbers 3 and 4; the first whereof was, in their eyes, the image of the three material elements, and the second the principle of everything that is neither corporeal nor sensible. It presented them, from that point of view, the emblem of everything that is perfect.

Considered as composed of 6 and unity, it serves to designate the invisible centre or soul of everything; because no body exists, of which six lines do not constitute the form, nor without a seventh interior point, as the centre and reality of the body, whereof the external dimensions give only the appearance.

The numerous applications of the septenary confirmed the ancient sages in the use of this symbol. Moreover, they exalted the properties of the number 7, as having, in a subordinate manner, the perfection of the unit: for if the unit is uncreated, if no number produces it, the seven is also not engendered by any number contained in the interval between 1 and 10. The number 4 occupies an arithmetical middle-ground between the unit and 7, inasmuch as it is as much over 1, as it is under 7, the difference each way being 3.

The number 7, among the Egyptians, symbolized life; and this is why the letter Z of the Greeks was

the initial of the verb I live; and Jupiter, Father of Life.

The number 8, or the octary, is composed of the sacred numbers 3 and 5. Of the heavens, of the seven planets, and of the sphere of the fixed stars, or of the eternal unity and the mysterious number 7, is composed the ogdoade, the number 8, the first cube of equal numbers, regarded as sacred in the arithmetical philosophy.

The Gnostic ogdoade had eight stars, which represented the eight Cabiri of Samothrace, the eight Egyptian and Phoenician principles, the eight gods of Xenocrates, the eight angles of the cubic stone.

The number eight symbolizes perfection: and its figure, 8 or (infinity) indicates the perpetual and regular course of the Universe.

It is the first cube ($2 \times 2 \times 2$), and signifies friendship prudence, counsel, and justice. It was a symbol of the primeval law which regarded all men as equal.

The novary, or triple ternary. If the number three was celebrated among the ancient sages, that of three times three had no less celebrity; because, according to them, each of the three elements which constitute our bodies is ternary: the water containing earth and fire; the earth containing igneous and aqueous particles; and the fire being tempered by globules of water terrestrial corpuscles which serve to feed it. No one of the three elements being entirely separated from the others, all material beings composed of these three elements, whereof each is triple, may be designated by the figurative number of three times three, which has become the symbol of all formations of bodies. Hence the name of ninth envelope, given to matter. Every material extension, every circular line, has for representative sign the number nine, among the Pythagoreans; who had observed the property which this number possesses, of reproducing itself incessantly and entire, in every multiplication; thus offering to the mind a very striking emblem of matter which is incessantly composed before our eyes, after having undergone a thousand decompositions.

The number nine was consecrated to the Spheres and the Muses. It is the sign of every circumference; because a circle of 360 degrees is equal to 9, that is to say, $3 + 6 + 0 = 9$. Nevertheless, the ancients regarded this number with a sort of terror: they considered it a bad presage; as the symbol of versatility, of change and the emblem of the frailty of human affairs. Wherefore they avoided all numbers where nine appears, and chiefly 81, the product of 9 multiplied by itself, and the addition whereof, $8 + 1$, again presents the number 9.

As the figure of the number 6 was the symbol of the terrestrial globe, animated by a divine spirit, the figure of the number 9 symbolized the earth, under the influence of the Evil Principle thence the terror it inspired. Nevertheless, according to Kabalists, the figure 9 symbolizes the generative egg, or the image of a little globular being, from whose lower side seems to flow its spirit of life.

The Ennead, signifying an aggregate of 9 things or persons, is the first square of unequal numbers.

Every one is aware of the singular properties of the number 9, which, multiplied by itself or any other number whatever, gives a result whose final sum is always 9, or always divisible by 9.

Nine, multiplied by each of the ordinary numbers, produces an arithmetical progression, each member whereof, composed of two figures, presents a remarkable fact; for example:

1...2...3...4...5...6...7...8...9..10

9..18..27..36..45..54..63..72..81..90

The first line of figures gives the regular series, from 1 to 10.

The second reproduces this line doubly; first ascending, from the first figure of 18, and then returning from the second figure of 81.

It follows, from the curious fact, that the half of the numbers which compose this progression represents, in inverse order, the figures of the second half:

$$9...18..27..36..45 = 135 = 9..and\ 1 + 3 + 5 = 45 = 9$$

$$90..81..72..63..54 = 360 = 9$$

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$$99\ 99\ 99\ 99\ 99\ 495 = 18 = 9.$$

$$So\ 9^2 = 81...81^2 = 6561 = 18 = 9...9 \times 2 = 18...18^2 = 324 = 9.$$

$$9 \times 3 = 27...27^2 = 729 = 18 = 9\ 9 \times 4 = 36...36^2 = 1296 = 18 = 9.$$

And so with every multiple of 9--say 45, 54, 63, 72, etc.

$$Thus\ 9 \times 8 = 72...72^2 = 5184 = 18 = 9.$$

And further:

$$18\ 27\ 36\ 72$$

$$18\ 27\ 36\ 72$$

-- -- -- --

$$144 = 9\ 189 = 18 = 9\ 216 = 9\ 144 = 9$$

$$18 = 9\ 54 = 9\ 108 = 9\ 504 = 9$$

$$324 = 9...18=9\ 729= 18= 9\ 1296= 18=9\ 5184 = 18 =9$$

$$108$$

$$108$$

$$864 = 18$$

$$108 = 9$$

$$11664 = 18 = 9$$

And so the cubes:

$$27^2 = 729 \times 729 = 18 = 9 \quad 18^2 = 324 = 9 \quad 9^2 = 81$$

$$81^2 = 6561 = 18 = 9$$

$$729 \ 324 \ 6561$$

$$6561 = 18 = 9 \quad 1296 = 18 = 9 \quad 6561 = 18 = 9$$

$$1458 = 18 = 9 \quad 648 = 18 = 9 \quad 39366 = 27 = 9$$

$$5103 = 9 \quad 972 = 18 = 9 \quad 32805 = 18 = 9$$

$$39366 = 27 = 9$$

$$531441 = 18 = 9 \quad 104976 = 27 = 9 \quad 43,046,721 = 27 = 9$$

The number 10, or the Denary, is the measure of everything and reduces multiplied numbers to unity. Containing all the numerical and harmonic relations, and all the properties of numbers which precede it, it concludes the Abacus or Table Pythagoras. To the Mysterious Societies, this number typified the assemblage of all the wonders of the Universe. They wrote it thus (theta), that is to say, Unity in the middle of Zero, as the centre of a circle, or symbol of Deity. They saw in this figure everything that should lead to reflection: the centre, the ray, and the circumference, represented to them God, Man, and the Universe.

This number was, among the Sages, a sign of concord, love, and peace. To Masons it is a sign of union and good faith; because it is expressed by joining two hands, or the Master's grip, when the number of fingers gives 10: and it was represented by the Tetractys of Pythagoras.

The number 12, like the number 7, is celebrated in the worship of nature. The two most famous divisions of the heavens, that by 7, which is that of the planets, and that by 12, which is that of the Signs of the Zodiac, are found upon the religious monuments of all the peoples of the Ancient World, even to the remote extremes of the East. Although Pythagoras does not speak the number 12, it is none the less a sacred number. It is image of the Zodiac; and consequently that of the Sun, which rules over it.

Such are the ancient ideas in regard to those numbers which so often appear in Masonry; and rightly understood, as the old Sages understood them, they contain many a pregnant lesson.

Before we enter upon the final lesson of Masonic Philosophy, we will delay a few moments to repeat to you the Christian interpretations of the Blue Degrees.

In the First Degree, they said, there are three symbols to be applied.

1st. Man, after the fall, was left naked and defenceless against the just anger of the Deity. Prone to evil, the human race staggered blindly onward into the thick darkness of unbelief, bound fast by the strong cable-tow of the natural and sinful will. Moral corruption was followed by physical misery. Want and destitution invaded the earth. War and Famine and Pestilence filled up the measure of evil, and over the sharp flints of misfortune and wretchedness man toiled with naked and bleeding feet. This condition of blindness, destitution, misery, and bondage, from which to save the world the Redeemer came, is symbolized by the condition of the candidate, when he is brought up for the first time to the door of the Lodge.

2d. Notwithstanding the death of the Redeemer, man can be saved only by faith, repentance, and reformation. To repent, he must feel the sharp sting of conscience and remorse, like a sword piercing his bosom. His confidence in his guide, whom he is told to follow and fear no danger; his trust in God, which he is caused to profess; and the point of the sword that is pressed against his naked left breast over the heart, are symbolical of the faith, repentance and reformation necessary to bring him to the light of a life in Christ the Crucified.

3d. Having repented and reformed, and bound himself to the service of God by a firm promise and obligation, the light of Christian hope shines down into the darkness of the heart of the humble penitent, and blazes upon his pathway to Heaven. And this is symbolized by the candidate's being brought to light, after he is obligated, by the Worshipful Master, who in that is a symbol of the Redeemer, and so brings him to light, with the help of the brethren, as He taught the Word with the aid of the Apostles.

In the Second Degree there are two symbols:

4th. The Christian assumes new duties toward God and his fellows. Toward God, of love, gratitude, and veneration, and an anxious desire to serve and glorify Him; toward his fellows, of kindness, sympathy, and justice. And this assumption of duty this entering upon good works, is symbolized by the Fellow-Craft's obligation; by which, bound as an apprentice to secrecy merely, and set in the Northeast corner of the Lodge, he descends as a Fellow-Craft into the body of the brethren, and assumes the active duties of a good Mason.

5th. The Christian, reconciled to God, sees the world in a new light. This great Universe is no longer a mere machine, wound up and set going six thousand or sixty millions years ago, and left to run on afterward forever, by virtue of a law of mechanics created at the beginning, without further care or consideration on the part of the Deity; but it has now become to him a great emanation from God, the product of His thought, not a mere dead machine, but a thing of life, over which God watches continually, and every movement of which is immediately produced by His present action, the law of harmony being the essence of the Deity, re-enacted every instant. And this is symbolized by the imperfect instruction given in the Fellow-Craft's Degree, in the sciences, and particularly geometry, connected as the latter is with God Himself in the mind of a Mason, because the same letter, suspended in the East, represents both; and astronomy, or the knowledge of the laws of motion and harmony that govern the spheres, is but a portion of the wider science of geometry. It is so symbolized, because it is here, in the Second Degree, that the candidate first receives an other than moral instruction.

There are also two symbols in the Third Degree, which, with the 3 in the first, and 2 in the second, make the 7.

6th. The candidate, after passing through the first part of the ceremony, imagines himself a Master; and is surprised to be informed that as yet he is not, and that it is uncertain whether he ever will be. He is told of a difficult and dangerous path yet to be travelled, and is advised that upon that journey it depends whether he will become a Master. This is symbolical of that which our Saviour said to Nicodemus, that, notwithstanding his morals might be beyond reproach, he could not enter the Kingdom of Heaven unless he were born again; symbolically dying, and again entering the world regenerate, like a spotless infant.

7th. The murder of Hiram, his burial, and his being raised again by the Master, are symbols, both of the death, burial, and resurrection of the Redeemer; and of the death and burial in sins of the natural man, and his being raised again to a new life, or born again, by the direct action of the Redeemer; after Morality (symbolized by the Entered Apprentice's grip), and Philosophy (symbolized by the grip of the Fellow-Craft), had failed to raise him. That of the Lion of the House of Judah is the strong grip, never to be broken, with which Christ, of the royal line of that House, has clasped to Himself the whole human race, and embraces them in His wide arms as closely and affectionately as brethren embrace each other on the five points of fellowship.

As Entered Apprentices and Fellow-Crafts, Masons are taught to imitate the laudable example of

those Masons who labored at the building of King Solomon's Temple; and to plant firmly and deep in their hearts those foundation-stones of principle, truth, justice, temperance, fortitude, prudence, and charity, on which to erect that Christian character which all the storms of misfortune and all the powers and temptations of Hell shall not prevail against; those feelings and noble affections which are the most proper homage that can be paid to the Grand Architect and Great Father of the Universe, and which make the heart a living temple builded to Him: when the unruly passions are made to submit to rule and measurement, and their excesses are struck off with the gavel of self-restraint; and when every action and every principle is accurately corrected and adjusted by the square of wisdom, the level of humility, and the plumb of justice.

The two columns, Jachin and Boaz, are the symbols of that profound faith and implicit trust in God and the Redeemer that are the Christian's strength; and of those good works by which alone that faith can be established and made operative and effectual to salvation.

The three pillars that support the Lodge are symbols of a Christian's HOPE in a future state of happiness; FAITH in the promises and the divine character and mission of the Redeemer; and CHARITABLE JUDGMENT of other men.

The three murderers of Khir-Om symbolize Pontius Pilate, Caiaphas the High-Priest, and Judas Iscariot: and the three blows given him are the betrayal by the last, the refusal of Roman protection by Pilate, and the condemnation by the High-Priest. They also symbolize the blow on the ear, the scourging, and the crown of thorns. The twelve fellow-crafts sent in search of the body are the twelve disciples, in doubt whether to believe that the Redeemer would rise from the dead.

The Master's word, supposed to be lost, symbolizes the Christian faith and religion, supposed to have been crushed and destroyed when the Saviour was crucified, after Iscariot had betrayed Him, and Peter deserted Him, and when the other disciples doubted whether He would arise from the dead; but which rose from His tomb and flowed rapidly over the civilized world; and so that which was supposed to be lost was found. It symbolizes also the Saviour Himself; the WORD that was in the beginning--that was with God, and that was God; the Word of life, that was made flesh and dwelt among us, and was supposed to be lost, while He lay in the tomb, for three days, and His disciples "as yet knew not the scripture that He must rise again from the dead," and doubted when they heard of it, and were amazed and frightened and still doubted when He appeared among them.

The bush of acacia placed at the head of the grave of Khir-Om is an emblem of resurrection and immortality.

Such are the explanations of our Christian brethren; entitled,

like those of all other Masons, to a respectful consideration.

CLOSING INSTRUCTION.

There is no pretence to infallibility in Masonry. It is not for us to dictate to any man what he shall believe. We have hitherto, in the instruction of the several Degrees, confined ourselves to aying before you the great thoughts that have found expression in the different ages of the world, leaving you to decide for yourself as to the orthodoxy or heterodoxy of each, and what proportion of truth, if any, each contained. We shall pursue no other course in this closing Philosophical instruction; in which we propose to deal with the highest questions that have ever exercised the human mind,--with the existence and the nature of a God, with the existence and the nature of the human soul, and with the relations of the divine and human spirit with the merely material Universe. There can be no questions more important to an intelligent being, none that have for him a more direct and personal interest; and to this last word of Scottish Masonry we invite your serious and attentive consideration. And, as what we shall now say will be but the completion and rounding-off of what we have already said in several of the preceding Degrees, in regard to the Old Thought and the Ancient Philosophies,

we hope that you have noted and not forgotten our previous lessons, without which this would seem imperfect and fragmentary.

In its idea of rewarding a faithful and intelligent workman by conferring upon him a knowledge of the True Word, Masonry has perpetuated a very great truth, because it involves the proposition that the idea which a man forms of God is always the most important element in his speculative theory of the Universe, and in his particular practical plan of action for the Church, the State, the community, the Family, and his own individual life. It will ever make a vast difference in the conduct of a people in war or peace, whether they believe the Supreme God to be a cruel Deity, delighting in sacrifice and blood, or a God of Love; and an individual's speculative theory as to the mode and extent of God's government, and as to the nature and reality of his own free-will and consequent responsibility, will needs; have great influence in shaping the course of his life and conversation.

We see every day the vast influence of the popular idea of God. All the great historical civilizations of the race have grown out of the national ideas which were formed of God; or have been intimately connected with those ideas. The popular Theology, which at first is only an abstract idea in the heads of philosophers, by and by shows itself in the laws, and in the punishments for crime, in the churches, the ceremonies and the sacraments, the festivals and the fasts, the weddings, the baptisms and the funerals, in the hospitals, the colleges, the schools, and all the social charities, in the relations of husband and wife, parent and child, in the daily work and the daily prayer of every man.

As the world grows in its development, it necessarily outgrows its ancient ideas of God, which were only temporary and provisional. A man who has a higher conception of God than those about him, and who denies that their conception is God, is very likely to be called an Atheist by men who are really far less believers in a God than he. Thus the Christians, who said the Heathen idols were no Gods, were accounted Atheists by the People, and accordingly put to death; and Jesus of Nazareth was crucified as an unbelieving blasphemer, by the Jews.

There is a mere formal Atheism, which is a denial of God in terms, but not in reality. A man says, There is no God; that is, no God that is self-originated, or that never originated, but always WAS and HAD BEEN, who is the cause of existence, who is the Mind and the Providence of the Universe; and so the order, beauty, and harmony of the world of matter and mind do not indicate any plan or purpose of Deity. But, he says, NATURE,-- meaning by that the whole sum-total of existence,-- that is powerful, active, wise, and good; Nature is self-originated, or always was and had been, the cause of its own existence, the mind of the Universe and the Providence of itself. There is obviously a plan and purpose whereby order, beauty, and harmony are brought about; but all that is the plan and purpose of nature.

In such cases, the absolute denial of God is only formal and not real. The qualities of God are admitted, and assumed to be real; and it is a mere change of name to call the possessor of those qualities, Nature, and not God. The real question is, whether such Qualities exist, as we call God; and not, by what particular name we shall designate the Qualities. One man may call the sum total of these Qualities, Nature; another, Heaven; a third, Universe, a fourth, Matter; a fifth, Spirit; a sixth, God, Theos, Zeus, Alfadir, Allah, or what he pleases. All admit the existence of the Being, Power, or ENS, thus diversely named. The name is of the smallest consequence.

Real Atheism is the denial of the existence of any God, of the actuality of all possible ideas of God. It denies that there any Mind, Intelligence, or ENS, that is the Cause and Providence of the Universe, and of any Thing or any Existence, Soul, Spirit, or Being, that intentionally or intelligently produces the Order, Beauty, and Harmony thereof, and the constant and regular modes of operation therein. It must necessarily deny that there is any law, order, or harmony in existence, or any constant mode of operation in the world; for it is utterly impossible for any human creature to conceive, however much he may pretend to do so, of either of these, except as a consequence of the action of Intelligence; which is, indeed, that otherwise unknown thing, the existence of which these alone prove; otherwise than as the cause of these, not a thing at all; a mere name for the wholly uncognizable cause of these.

The real atheist must deny the existence of the Qualities of God, deny that there is any mind of or in the Universe, any self-conscious Providence, any Providence at all. He must deny that there is any Being or Cause of Finite things, that is self-consciously powerful, wise, just, loving, and faithful to itself and its own nature. He must deny that there is any plan in the Universe or any part of it. He must hold, either that matter is eternal, or that it originated itself, which is absurd, or that it was originated by an Intelligence, or at least by a Cause; and then he admits a God. No doubt it is beyond the reach of our faculties to imagine how matter originated,--how it began to be, in space where before was nothing, or God only. But it is equally beyond the reach of our faculties to imagine it eternal and unoriginated. To hold it to be eternal, without thought or will; that the specific forms of it, the seed, the rock, the tree, the man, the solar system, all came with no forethought planning or producing them, by "chance" or "the fortuitous concourse of atoms" of matter that has no thought or will; and that they indicate no mind, no plan, no purpose, no providence, is absurd. It is not to deny the existence of what we understand by mind, plan, purpose, Providence; but to insist that these words shall have some other meaning than that which the human race has ever attached to them: shall mean some unknown thing, for which the human race has no name, because it has of such a thing no possible idea. Either there never was any such thing as a "plan," and the word is nonsense, or the Universe exists in conformity to a plan. The word never meant, and never can mean, any other thing than that which the Universe exhibits. So with the word "purpose;" so with the word "Providence." They mean nothing, or else only what the Universe proves.

It was soon found that the denial of a Conscious Power, the cause of man and of his life, of a Providence, or a Mind and Intelligence arranging man in reference to the world, and the world in reference to man, would not satisfy the instinctive desires of human nature, or account for the facts of material nature. It did not long answer to say, if it ever was said, that the Universe was drifting in the void inane, and neither it, nor any mind within or without it, knew of its whence, its whither, or its whereabouts; that man was drifting in the Universe, knowing little of his whereabouts, nothing of his whence or whither; that there was no Mind, no Providence, no Power, that knew any better; nothing that guided and directed man in his drifting, or the Universe in the weltering waste of Time. To say to man and woman, "your heroism, your bravery, your self-denial all comes to nothing: your nobleness will do you no good you will die, and your nobleness will do mankind no service; for there is no plan or order in all these things; everything comes and goes by the fortuitous concourse of atoms;" did not, nor ever will, long satisfy the human mind.

True, the theory of Atheism has been uttered. It has been said, "Death is the end: this is a world without a God: you are a body without a soul: there is a Here, but no Hereafter for you; a Earth, but no Heaven. Die, and return to your dust. Man is bones, blood, bowels, and brain; mind is matter: there is no soul in the brain, nothing but nerves. We can see all the way to a little star in the nebula of Orion's belt; so distant that it will take light a thousand millions of years to come from it to the earth, journeying at the rate of twelve millions of miles a minute. There is no Heaven this side of that: you see all the way through: there is not a speck of Heaven; and do you think there is any beyond it; and if so, when would you reach it? There is no Providence. Nature is a fortuitous concourse of atoms; though is a fortuitous function of matter, a fortuitous result of a fortuitous result, a chance-shot from the great wind-gun of the Universe, accidentally loaded, pointed at random, and fired off by chance. Things happen; they are not arranged. There is luck, and there is ill-luck; but there is no Providence. Die you into dust!" Does all this satisfy the human instinct of immortality, that makes us ever long, with unutterable longing, to join our selves again to our dear ones who have gone away before us, and to mankind, for eternal life? Does it satisfy our mighty hungering and thirst for immortality, our anxious longing to come nearer to, and to know more of, the Eternal Cause of all things?

Men never could be content to believe that there was no mind that thought for man, no conscience to enact eternal laws, no hear to love those whom nothing of earth loves or cares for, no will of the Universe to marshal the nations in the way of wisdom, justice and love. History is not--thank God! we know it is not,--the fortuitous concourse of events, or Nature that of atoms. We can not believe that there is no plan nor purpose in Nature, to guide our going out and coming in: that there is a mighty going, but goes nowhere; that all beauty, wisdom, affection, justice, morality in the world, is an accident, and may end to-morrow.

All over the world there is heroism unrequited, or paid with misery; vice on thrones, corruption in

high places, nobleness in poverty or even in chains, the gentle devotion of woman rewarded by brutal neglect or more brutal abuse and violence; everywhere want, misery, over-work, and under-wages. Add to these the Atheist's creed,--a body without a soul, an earth without Heaven, a world without a God; and what a Pandemonium would we make of this world !

The intellect of the Atheist would find matter everywhere; but no Causing and Providing Mind: his moral sense would find no Equitable Will, no Beauty of Moral Excellence, no Conscience enacting justice into the unchanging law of right, no spiritual Order or spiritual Providence, but only material Fate and Chance. His affections would find only finite things to love; and to them the dead who were loved and who died yesterday, are like the rainbow that yesterday evening lived a moment and then passed away. His soul, flying through the vast Inane, and feeling the darkness with its wings, seeking the Soul of all, which at once is Reason, Conscience, and the Heart of all that is, would find no God, but a universe all disorder; no Infinite, no Reason, no Conscience, no Heart, no Soul of things; nothing to reverence, to esteem, to love, to worship, to trust in; but only an Ugly Force, alien and foreign to us, that strikes down those we love, and makes us mere worms on the hot sand of the world. No voice would speak from the Earth to comfort him. It is a cruel mother, that great Earth, that devours her young,--a Force and nothing more. Out of the sky would smile no kind Providence, in all its thousand starry eyes; and in storms a malignant violence, with its lightning-sword, would stab into the darkness, seeking for men to murder.

No man ever was or ever can be content with that. The evidence of God has been ploughed into Nature so deeply, and so deeply woven into the texture of the human soul, that Atheism has never become a faith, though it has sometimes assumed the shape of theory. Religion is natural to man. Instinctively he turns to God and reverences and relies on Him. In the Mathematics of the Heavens, written in gorgeous diagrams of fire, he sees law, order, beauty, harmony without end: in the ethics of the little nations that inhabit the ant-hills he sees the same; in all Nature, animate and inanimate, he sees the evidences of a Design, a Will, an Intelligence, and a God,--of a God beneficent and loving as well as wise, and merciful and indulgent as well as powerful.

To man, surrounded by the material Universe, and conscious of the influence that his material environments exercised upon his fortunes and his present destiny;--to man, ever confronted with the splendors of the starry heavens, the regular march of the seasons, the phenomena of sunrise and moonrise, and all evidences of intelligence and design that everywhere presse upon and overwhelmed him, all imaginable questions as to the nature and cause of these phenomena constantly recurred, demanding to be solved, and refusing to be sent away unanswered. And still, after the lapse of ages, press upon the human min and demand solution, the same great questions--perhaps still demanding it in vain.

Advancing to the period when man had ceased to look upon the separate parts and individual forces of the Universe as gods; when he had come to look upon it as a whole, this question, among the earliest, occurred to him, and insisted on being answered: "Is this material Universe self-existent, or was it created? Is eternal, or did it originate?"

And then in succession came crowding on the human mind these other questions:

"Is this material Universe a mere aggregate of fortuitous combinations of matter, or is it the result and work of intelligen acting upon a plan?

"If there be such an Intelligence, what and where is it? Is material Universe itself an Intelligent being? Is it like man, body and a soul ? Does Nature act upon itself, or is there a Cause beyond it that acts upon it?

"If there is a personal God, separate from the material Universe, that created all things, Himself uncreated, is He corporeal or incorporeal, material or spiritual, the soul of the Universe or wholly apart from it? and if He be Spirit, what then is spirit?

"Was that Supreme Deity active or quiescent before the creation; and if quiescent during a previous eternity, what necessity of His nature moved Him at last to create a world; or was it a mere whim that had no motive?"

"Was matter co-existent with Him, or absolutely created him out of nothing? Did He create it, or only mould and shape and fashion a chaos already existing, co-existent with Himself?"

"Did the Deity directly create matter, or was creation the work of inferior deities, emanations from Himself?"

"If He be good and just, whence comes it that, foreknowing everything, He has allowed sorrow and evil to exist; and how to reconcile with His benevolence and wisdom the prosperity of vice and the misfortunes of virtue in this world?"

And then, as to man himself, recurred these other questions, as they continue to recur to all of us:

"What is it in us that thinks? Is Thought the mere result of material organization; or is there in us a soul that thinks, separate from and resident in the body? If the latter, is it eternal and uncreated; and if not, how created? Is it distinct from God, or an emanation from Him? Is it inherently immortal, or only so by destination, because God has willed it? Is it to return to and be merged in Him, or ever to exist, separately from Him, with its present identity?"

"If God has fore-seen and fore-arranged all that occurs, how has man any real free-will, or the least control over circumstances? How can anything be done against the will of Infinite Omnipotence; and if all is done according to that will, how is there any wrong or evil, in what Infinite Wisdom and Infinite Power does not choose to prevent?"

"What is the foundation of the moral law? Did God enact it of His own mere pleasure; and if so, can He not, when He pleases, repeal it? Who shall assure us He will not repeal it, and make right wrong, and virtue vice? Or is the moral law a necessity of His nature; and if so, who enacted it; and does not that assert a power, like the old Necessity, superior to Deity?"

And, close-following after these, came the great question of **HEREAFTER**, of another Life, of the soul's Destiny; and the thousand other collateral and subordinate questions, as to matter, spirit, futurity, and God, that have produced all the systems of philosophy, all metaphysics, and all theology, since the world began.

What the old philosophic mind thought upon these great questions, we have already, to some extent, developed. With the Emanation-doctrine of the Gnostics and the Orient, we have endeavored to make you familiar. We have brought you face to face with the Kabalists, the Essenes, and Philo the Jew. We have shown that, and how, much of the old mythology was derived from the daily and yearly recurring phenomena of the heavens. We have exhibited to you the ancient notions by which they endeavored to explain to themselves the existence and prevalence of evil; and we have in some degree made known to you their metaphysical ideas as to the nature of the Deity. Much more remains to be done than it is within our power to do. We stand upon the sounding shore of the great ocean of Time. In front of us stretches out the heaving waste of the illimitable Past; and its waves, as they roll up to our feet along the sparking slope of the yellow sands, bring to us, now and then, from the depths of that boundless ocean, a shell, a few specimens of algae torn rudely from their stems, a rounded pebble; and that is all; of all the vast treasures of ancient thought that lie buried there, with the mighty anthem of the boundless ocean thundering over them forever and forever.

Let us once more, and for the last time, along the shore of that great ocean, gather a few more relics of the Past, and listen to its mighty voices, as they come, in fragmentary music, in broken and interrupted rhythm, whispering to us from the great bosom of the Past.

Rites, creeds, and legends express, directly or symbolically, some leading idea, according to which the Mysteries of Being are supposed to be explained in Deity. The intricacies of mythical genealogies are a practical acknowledgment of the mysterious nature of the Omnipotent Deity; displaying in their beautiful but ineffectual imagery the first efforts of the mind to communicate with nature: the flowers which fancy strewed before the youthful steps of Psyche, when she first set out in pursuit of the immortal object of her love. Theories and notions, in all their varieties of truth and falsehood, are a machinery more or less efficacious, directed to the same end. Every religion was, in its origin, an embryo philosophy, or an attempt to interpret the unknown by mind; and it was only when philosophy, which is essentially progress, outgrew its first acquisitions, that religion became a thing apart, cherishing as unalterable dogmas the notions which philosophy had abandoned. Separated from philosophy, it became arrogant and fantastical, professing to have already attained what its more authentic representative was ever pursuing in vain; and discovering, through its initiations and Mysteries, all that to its contracted view seemed wanting to restore the well-being of mankind, the means of purification and expiation, remedies for disease, expedients to cure the disorders of the soul, and to propitiate the gods.

Why should we attempt to confine the idea of the Supreme Mind within an arbitrary barrier, or exclude from the limits of veracity any conception of the Deity, which, if imperfect and inadequate, may be only a little more so than our own? "The name of God," says Hobbes, "is used not to make us conceive Him, or He is inconceivable, but that we may honor Him." "Believe in God, and adore Him," said the Greek Poet, "but investigate Him not; the inquiry is fruitless, seek not to discover who God is; for, by the desire to know, you offend Him who chooses to remain unknown." "When we attempt," says Philo, "to investigate the essence of the Absolute Being, we fall into an abyss of perplexity; and the only benefit to be derived from such researches is the conviction of their absurdity."

Yet man, though ignorant of the constitution of the dust on which he treads, has ventured, and still ventures, to speculate on the nature of God, and to define dogmatically in creeds the subject least within the compass of his faculties; and even to hate and persecute those who will not accept his views as true.

But though a knowledge of the Divine Essence is impossible, the conceptions formed respecting it are interesting, as indications of intellectual development. The history of religion is the history of the human mind; and the conception formed by it of Deity is always in exact relation to its moral and intellectual attainments. The one is the index and the measure of the other.

The negative notion of God, which consists in abstracting the inferior and finite, is, according to Philo, the only way in which it is possible for man worthily to apprehend the nature of God. After exhausting the varieties of symbolism, we contrast the Divine Greatness with human littleness, and employ expressions apparently affirmative, such as "Infinite," "Almighty," "Allwise," "Omnipotent," "Eternal," and the like; which in reality amount only to denying, in regard to God, those limits which confine the faculties of man; and thus we remain content with a name which is a mere conventional sign and confession of our ignorance.

The Hebrew and the Greek *To ON* expressed abstract existence, without outward manifestation or development. Of the same nature are the definitions, "God is a sphere whose centre is everywhere, and whose circumference nowhere;" "God is He who sees all, Himself unseen;" and finally, that of Proclus and Hegel -- "the *To* -- that which has no outward and positive existence." Most of the so-called ideas or definitions of the "Absolute" are only a collection of negations; from which, as they affirm nothing, nothing is learned.

God was first recognized in the heavenly bodies and in the elements. When man's consciousness of his own intellectuality was matured, and he became convinced that the internal faculty of thought was something more subtle than even the most subtle elements, he transferred that new conception to the object of his worship, and deified a mental principle instead of a physical one. He in every case makes God after his own image; for do what we will, the highest efforts of human thought can conceive nothing higher than the supremacy of intellect; and so he ever comes back to some familiar type of exalted humanity. He at first deifies nature, and afterward himself.

The eternal aspiration of the religious sentiment in man is to become united with God. In his earliest development, the wish and its fulfillment were simultaneous, through unquestioning belief. In proportion as the conception of Deity was exalted, the notion of His terrestrial presence or proximity was abandoned and the difficulty of comprehending the Divine Government, together with the glaring superstitious evils arising out of its misinterpretation, endangered the belief in it altogether.

Even the lights of Heaven, which, as "bright potentates of the sky," were formerly the vigilant directors of the economy of earth now shine dim and distant, and Uriel no more descends upon a sunbeam. But the real change has been in the progressive ascent of man's own faculties, and not in the Divine Nature; as the Stars are no more distant now than when they were supposed to rest on the shoulders of Atlas. And yet a little sense of disappointment and humiliation attended the first awakening of the soul, when reason, looking upward toward the Deity, was impressed with a dizzy sense of having fallen.

But hope revives in despondency; and every nation that ever advanced beyond the most elementary conceptions, felt the necessity of an attempt to fill the chasm, real or imaginary, separating man from God. To do this was the great task of poetry, philosophy, and religion. Hence the personifications of God's attributes, developments, and manifestations, as "Powers," "Intelligences," "Angels," "Emanations;" through which and the oracular faculty in himself, man could place himself in communion with God.

The various ranks and orders of mythical beings imagined by Persians, Indians, Egyptians, or Etrurians, to preside over the various departments of nature, had each his share in a scheme to bring man into closer approximation to the Deity; they eventually gave way only before an analogous though less picturesque symbolism; and the Deities and Daemons of Greece and Rome were perpetuated with only a change of names, when their offices were transferred to Saints and Martyrs. The attempts by which reason had sometimes endeavored to span the unknown by a bridge of metaphysics, such as the idealistic systems of Zoroaster, Pythagoras, or Plato, were only a more refined form of the poetical illusions which satisfied the vulgar; and man still looked back with longing to the lost golden age, when his ancestors communed face to face with the Gods; and hoped that, by propitiating Heaven, he might accelerate the renewal of it in the islands of the Far West, under the sceptre of Kronos, or in a centralization of political power at Jerusalem. His eager hope overcame even the terrors of the grave; for the Divine power was as infinite as human expectation, and the Egyptian, duly ensepulchred in the Lybian Catacombs, was supposed to be already on his way to the Fortunate Abodes under the guidance of Hermes, there to obtain a perfect association and reunion with his God.

Remembering what we have already said elsewhere in regard to the old ideas concerning the Deity, and repeating it as little as possible, let us once more put ourselves in communion with the Ancient poetic and philosophic mind, and endeavor to learn of it what it thought, and how it solved the great problems that have ever tortured the human intellect.

The division of the First and Supreme Cause into two parts, one Active and the other Passive, the Universe Agent and Patient, or the hermaphroditic God-World, is one of the most ancient and widespread dogmas of philosophy or natural theology. Almost every ancient people gave it a place in their worship, their mysteries, and their ceremonies.

Ocellus Lucanus, who seems to have lived shortly after Pythagoras opened his School in Italy, five or six hundred years before our era, and in the time of Solon, Thales, and the other Sages who had studied in the Schools of Egypt, not only recognizes the eternity of the Universe, and its divine character as an unproduced and indestructible being, but also the distinction of Active and Passive causes in what he terms the Grand Whole, or the single hermaphroditic Being that comprehends all existences, as well causes as effects; and which is a system regularly ordered, perfect and complete, of all Natures. He well apprehended the dividing line that separates existence eternally the same, from that which eternally changes; the nature of celestial from that of terrestrial bodies, that of causes from that of effects, that which is from that which only BECOMES,--a distinction that

naturally struck every thinking man.

We shall not quote his language at full length. The heavenly bodies, he thought, are first and most noble; they move of themselves, and ever revolve, without change of form or essence. Fire, water, earth, and air change incessantly and continually, not place, but form. Then, as in the Universe there are generation and cause of generation,--as generation is where there are change and displacement of parts, and cause where there is stability of nature, evidently it belongs to what is the cause of generation, to move and to act, and to the recipient, to be made and moved. In his view, everything above the Moon was the habitation of the gods; all below, that of Nature and discord; this operates dissolution of things made; that, production of those that are being made. As the world is unproduced and indestructible, as it had no beginning, and will have no end, necessarily the principle that operates generation in another than itself, and that which operates it in itself, have co-existed.

The former is all above the moon, and especially the sun: the latter is the sublunary world. Of these two parts, one active, the other passive--one divine and always the same, the other mortal and ever changing, all that we call the "world" or "universe" is composed.

These accorded with the principles of the Egyptian philosophy, which held that man and the animals had always existed together with the world; that they were its effects, eternal like itself. The chief divisions of nature into active and passive causes, its system of generation and destruction, and the concurrence of the two great principles, Heaven and earth, uniting to form all things, will, according to Ocellus, always continue to exist. "Enough," he concludes, "as to the Universe, the generations and destructions effected in it, the mode in which it now exists, the mode in which it will ever exist, by the eternal qualities of the two principles, one always moving, the other always moved; one always governing, the other always governed."

Such is a brief summary of the doctrine of this philosopher, whose work is one of the most ancient that has survived to us. The subject on which he treated occupied in his time all men's minds: the poets sang of cosmogonies and theogonies, and the philosophers wrote treatises on the birth of the world and the elements of its composition. The cosmogony of the Hebrews, attributed to Moses; that of the Phoenicians, ascribed to Sanchoniathon; that of the Greeks, composed by Hesiod; that of the Egyptians, the Atlantes, and the Cretans, preserved by Diodorus Siculus; the fragments of the theology of Orpheus, divided among different writers; the books of the Persians, or their Boundehesh; those of the Hindus; the traditions of the Chinese and the people of Macassar; the cosmogonic chants which Virgil puts in the mouth of Iopas at Carthage; and those of the old Silenus, the first book of the Metamorphoses of Ovid; all testify to the antiquity and universality of these fictions as to the origin of the world and its causes.

At the head of the causes of nature, Heaven and earth were placed; and the most apparent parts of each, the sun, the moon, the fixed stars and planets, and, above all, the zodiac, among the active causes of generation; and among the passive, the several elements. These causes were not only classed in the progressive order of their energy, Heaven and earth heading the respective lists, but distinct sexes were in some sort assigned to them, and characteristics analogous to the mode in which they concur in universal generation.

The doctrine of Ocellus was the general doctrine everywhere, it naturally occurring to all to make the same distinction. The Egyptians did so, in selecting those animals in which they recognized these emblematic qualities, in order to symbolize the double sex of the Universe. Their God KNEPH, out of whose mouth issued the Orphic egg, whence the author of the Clementine Recognitions makes a hermaphroditic figure to emerge, uniting in itself the two principles whereof Heaven and the earth are forms, and which enter into the organization of all beings which the heavens and the earth engender by their concourse, furnishes another emblem of the double power, active and passive, which the ancients saw in the Universe, and which they symbolized by the egg. Orpheus, who studied in Egypt, borrowed from the theologians of that country the mysterious forms under which the science of nature was veiled, and carried into Greece the symbolic egg, with its division into two

parts or causes figured by the hermaphroditic being that issued from it, and whereof Heaven and earth are composed.

The Brahmins of India expressed the same cosmogonic idea by a statue, representative of the Universe, uniting in itself both sexes. The male sex offered an image of the sun, centre of the active principle, and the female sex that of the moon, at the sphere whereof, proceeding downward, the passive portion of nature begins. The Lingam, unto the present day revered in the Indian temples, being but the conjunction of the organs of generation of the two sexes, was an emblem of the same. The Hindus have ever had the greatest veneration for this symbol of ever-reproductive nature. The Greeks consecrated the same symbols of universal fruitfulness in their Mysteries; and they were exhibited in the sanctuaries of Eleusis. They appear among the sculptured ornaments of all the Indian temples. Tertullian accuses the Valentinians of having adopted the custom of venerating them; a custom, he says, introduced by Melampus from Egypt into Greece. The Egyptians consecrated the Phallus in the Mysteries of Osiris and Isis, as we learn from Plutarch and Diodorus Siculus; and the latter assures us that these emblems were not consecrated by the Egyptians alone, but by every people. They certainly were so among the Persians and Assyrians; and they were regarded everywhere as symbolic of the generative and productive powers of all animated beings. In those early ages, the works of Nature and all her agents were sacred like herself.

For the union of Nature with herself is a chaste marriage, of which the union of man and woman was a natural image, all their organs were an expressive emblem of the double energy which manifests itself in Heaven and Earth uniting together to produce all beings. "The Heavens," says Plutarch, "seemed to men to fulfill the functions of father, and the Earth of mother. The former impregnated the earth with its fertilizing rains, and the earth, receiving them, became fruitful and brought forth." Heaven, which covers and embraces the earth everywhere, is her potent spouse, uniting himself to her to make her fruitful, without which she would languish in everlasting sterility, buried in the shades of chaos and of night. Their union is their marriage their productions or parts are their children. The skies are our Father, and Nature the great Mother of us all.

This idea was not the dogma of a single sect, but the general opinion of all the Sages. "Nature was divided," says Cicero, "into two parts, one active, and the other that submitted itself to this action, which it received, and which modified it. The former was deemed to be a Force, and the latter the material on which that Force exerted itself." Macrobius repeated almost literally the doctrine of Ocellus. Aristotle termed the earth the fruitful mother, environed on all sides by the air. Above it was Heaven, the dwelling-place of the gods and the divine stars, its substance ether, or a fire incessantly moving in circles, divine and incorruptible, and subject to no change. Below it, nature, and the elements, nutable and acted on, corruptible and mortal.

Synesius said that generations were effected in the portions of the Universe which we inhabit; while the cause of generations resided in the portions above us, whence descend to us the germs of the effects produced here below. Proclus and Simplicius deemed Heaven the Active Cause and Father, relatively to the earth. The former says that the World or the Whole is a single Animal; what is done in it, is done by it; the same World acts, and acts upon itself. He divides it into "Heaven" and "Generation." In the former, he says, are placed and arranged the conservative causes of generation, superintended by the Genii and Gods. The Earth, or Rhea, associated ever with saturn in production, is mother of the effects of which Heaven is Father; the womb or bosom that receives the fertilizing energy of the God that engenders ages. The great work of generation is operated, he says, primarily by the action of the Sun, and secondarily by that of the Moon, so that the Sun is the primitive source of this energy, as father and chief of the male gods that form his court. He follows the action of the male and female principles through all the portions and divisions of nature, attributing to the former the origin of stability and identity, to the latter, that of diversity and mobility. Heaven is to the earth, he says, as the male to the female. It is the movement of the heavens that, by their revolutions, furnished the seminal incitements and forces, whose emanations received by the earth, make it fruitful, and cause it to produce animals and plants of every kind.

Philo says that Moses recognized this doctrine of two causes, active and passive; but made the former to reside in the Mind or Intelligence external to matter.

The ancient astrologers divided the twelve signs of the Zodiac into six male and six female, and assigned them to six male and six female Gods. Heaven and Earth, or Ouranos and Ghe, were among the most ancient nations, the first and most ancient Divinities. We find them in the Phoenician history of Sanchoniathon, and in the Grecian Genealogy of the Gods given by Hesiod. Everywhere they marry, and by their union produce the later Gods. "In the beginning," says Apollodorus, "Ouranos or the Heavens was Lord of all the Universe: he took to wife Ghe or the earth, and had by her many children." They were the first Gods of the Cretans, and under other names, of the Armenians, as we learn from Berosus, and of Panchaia, an island South of Arabia, as we learn from Euhemerus. Orpheus made the Divinity or the "Great Whole," male and female, because, he said, it could produce nothing, unless it united in itself the productive force of both sexes. He called Heaven PANGENETOR, the Father of all things, most ancient of Beings, beginning and end of all, containing in Himself the incorruptible and unwearying force of Necessity.

The same idea obtained in the rude North of Europe. The Scythians made the earth to be the wife of Jupiter; and the Germans adored her under the name of HERTA. The Celts worshipped the Heavens and the Earth, and said that without the former the latter would be sterile, and that their marriage produced all things. The Scandinavians acknowledged BOR or the Heavens, and gave FURTUR, his son, the Earth as his wife. Olaus Rudbeck adds, that their ancestors were persuaded that Heaven intermarried with the Earth, and thus uniting his forces with hers, produced animals and plants. This marriage of Heaven and Earth produced the Azes, Genii famous in the theology of the North. In the theology of the Phrygians and Lydians, the ASII were born of the marriage of the Supreme God with the Earth, and Firmicus informs us that the Phrygians attributed to the Earth supremacy over the other elements, and considered her the Great Mother of all things.

Virgil sings the impregnation of the joyous earth, by the Ether, its spouse, that descends upon its bosom, fertilizing it with rains. Columella sings the loves of Nature and her marriage with Heaven annually consummated at the sweet Spring-time. He describes the Spirit of Life, the soul that animates the world, fired with passion of Love, uniting with Nature and itself, itself a part of Nature, and filling its own bosom with new productions. This union of the universe with itself, this mutual action of two sexes, he terms "the great Secrets of Nature," "the Mysteries of the Union of Heaven with Earth, imaged in the Sacred Mysteries of Atys and Bacchus."

Varro tells us that the great Divinities adored at Samothrace were the Heavens and the Earth, considered as First Causes or Primal Gods, and as male and female agents, one bearing to the other the relations that the Soul and Principle of Movement bear to the body or the matter that receives them. These were the gods revered in the Mysteries of that Island, as they were in the orgies of Phoenicia.

Everywhere the sacred body of Nature was covered with the veil of allegory, which concealed it from the profane, and allowed it to be seen only by the sage who thought it worthy to be the object of his study and investigation. She showed herself to those only who loved her in spirit and in truth, and she abandoned the indifferent and careless to error and to ignorance. "The Sages of Greece," says Pausanias, "never wrote otherwise than in an enigmatical manner, never naturally and directly." "Nature," says Sallust the Philosopher, "should be sung only in a language that imitates the secrecy of her processes and operations. She is herself an enigma. We see only bodies in movement; the forces and springs that move them are hidden from us." The poets inspired by the Divinity, the wisest philosophers, all the theologians, the chiefs of the initiations and Mysteries, even the gods uttering their oracles, have borrowed the figurative language of allegory. "The Egyptians," says Proclus, "preferred that mode of teaching, and spoke of the great secrets of Nature, only in mythological enigmas." The Gymnosophists of India and the Druids of Gaul lent to science the same enigmatic language, and in the same style wrote the Hierophants of Phoenicia.

The division of things into the active and the passive cause leads to that of the two Principles of Light and Darkness, connected with and corresponding with it. For Light comes from the ethereal substance that composes the active cause, and darkness from earth or the gross matter which composes the passive cause. In Hesiod, the Earth, by its union with Tartarus, engenders Typhon. Chief of the Powers or Genii of Darkness. Put it unites itself with the Ether or Ouranos, when it engenders the Gods of Olympus, or the Stars, children of Starry Ouranos.

Light was the first Divinity worshipped by men. To it they owed the brilliant spectacle of Nature. It seems an emanation from the Creator of all things, making known to our senses the Universe which darkness hides from our eyes, and, as it were giving it existence. Darkness, as it were, reduces all nature again to nothingness, and almost entirely annihilates man.

Naturally, therefore, two substances of opposite natures were imagined, to each of which the world was in turn subjected, one contributing to its felicity and the other to its misfortune. Light multiplied its enjoyments; Darkness despoiled it of them: the former was its friend, the latter its enemy. To one all good was attributed; to the other all evil; and thus the words "Light" and "Good" became synonymous, and the words "Darkness" and "Evil." It seeming that Good and Evil could not flow from one and the same source, any more than could Light and Darkness, men naturally imagined two Causes or Principles, of different natures and opposite in their effects, one of which shed Light and Good, and the other Darkness and Evil, on the Universe.

This distinction of the two Principles was admitted in all the Theologies, and formed one of the principal bases of all religions. It entered as a primary element into the sacred fables, the cosmogonies and the Mysteries of antiquity. "We are not to suppose," says Plutarch, "that the Principles of the Universe are inanimate bodies, as Democritus and Epicurus thought; nor that a matter devoid of qualities is organized and arranged by a single Reason or Providence, Sovereign over all things, as the Stoics held; for it is not possible that a single Being, good or evil, is the cause of all inasmuch as God can in nowise be the cause of any evil. The harmony of the Universe is a combination of contraries, like the strings of a lyre, or that of a bow, which alternately is stretched and relaxed." "The good," says Euripides, "is never separated from the Evil. The two must mingle, that all may go well." And this opinion as to the two principles, continues Plutarch, "is that of all antiquity. From the Theologians and Legislators it passed to the Poets and Philosophers. Its author is unknown; but the opinion itself is established by the traditions of the whole human race, and consecrated in the mysteries and sacrifices both of the Greeks and Barbarians, wherein was recognized the dogma of opposing principles in nature, which, by their contrariety, produce the mixture of good and evil. We must admit two contrary causes, two opposing powers, which lead, one to the right and the other to the left, and thus control our life, as they do the sublunary world, which is therefore subject to so many changes and irregularities of every kind. For if there can be no effect without a cause, and if the Good cannot be the cause of the Evil, it is absolutely necessary that there should be a cause for the Evil, as there is one for the Good." This doctrine, he adds, has been generally received among most nations, and especially by those who have had the greatest reputation for wisdom. All have admitted two gods, with different occupations, one making the good and the other the evil found in nature. The former has been styled "God," the latter "Demon." The Persians, or Zoroaster, named the former Ormuzd and the latter Ahriman; of whom they said one was of the nature of Light, the other of that of Darkness. The Egyptians called the former Osiris, and the latter Typhon, his eternal enemy.

The Hebrews, at least after their return from the Persian captivity, had their good Deity, and the Devil, a bad and malicious Spirit, ever opposing God, and Chief of the Angels of Darkness, as God was of those of Light. The word "Satan" means, in Hebrew, simply, "The Adversary."

The Chaldeans, Plutarch says, had their good and evil stars. The Greeks had their Jupiter and Pluto, and their Giants and Titans, to whom were assigned the attributes of the Serpent with which Pluto or Serapis was encircled, and the shape whereof was assumed by Typhon, Ahriman, and the Satan of the Hebrews. Every people had something equivalent to this.

The People of Pegu believe in two Principles, one author of Good and the other of Evil, and strive to propitiate the latter, while they think it needless to worship the former, as he is incapable of doing evil. The people of Java, of the Moluccas, of the Gold Coast, the Hottentots, the people of Teneriffe and Madagascar, and the Savage Tribes of America, all worship and strive to avert the anger and propitiate the good-will of the Evil Spirit.

But among the Greeks, Egyptians, Chaldeans, Persians, and Assyrians, the doctrine of the two Principles formed a complete and regularly arranged theological system. It was the basis of the religion of the Magi and of Egypt. The author of an ancient work, attributed to Origen, says that

Pythagoras learned from Zarastha, a Magus at Babylon (the same, perhaps, as Zerdusht or Zoroaster), that there are two principles of all things, whereof one is the father and the other the mother; the former, Light, and the latter, Darkness. Pythagoras thought that the Dependencies on Light were warmth, dryness, lightness, swiftness; and those on Darkness, cold, wet, weight, and slowness; and that the world derived its existence from these two principles, as from the male and the female. According to Porphyry, he conceived two opposing powers, one good, which he termed Unity, the Light, Right, the Equal, the Stable, the Straight; the other evil, which he termed Binary, Darkness, the Left, the Unequal, the Crooked. These ideas he received from the Orientals, for he dwelt twelve years at Babylon, studying with the Magi. Varro says he recognized two Principles of all things, - the Finite and the Infinite, Good and Evil, Life and Death, Day and Night. While he thought was of the nature of the Good Principle, and Black of that of the Evil; that Light and Darkness, Heat and Cold, the Dry and the Wet, mingled in equal proportions; that Summer was the triumph of heat, and Winter of cold; that their equal combination produced Spring and Autumn, the former producing verdure and favorable to health, and the latter, deteriorating everything, giving birth to maladies. He applied the same idea to the rising and setting of the sun; and, like the Magi, held that God or Ormuzd in the body resembled light, and in the soul, truth .

Aristotle, like Plato, admitted a principle of Evil, resident in matter and in its eternal imperfection.

The Persians said that Ormuzd, born of the pure Light, and Ahriman, born of darkness, were ever at war. Ormuzd produced six Gods, Beneficence, Truth, Good Order, Wisdom, Riches, and Virtuous Joy. These were so many emanations from the Good Principle, so many blessings bestowed by it on men. Ahriman, in his turn, produced six Devs, opponents of the six emanations from Ormuzd. Then Ormuzd made himself three times as great as before, ascended as far above the sun as the sun is above the earth, and adorned the heavens with stars, of which he made Sirius the sentinel or advance-guard: that he then created twenty-four other Deities, and placed them in an egg, where Ahriman also placed twenty-four others, created by him, who broke the egg, and so intermingled Good and Evil. Theopompus adds that, according to the Magi, for two terms of three thousand years, each of the two Principles is to be by turns victor and the other vanquished; then for three thousand more for each they are to contend with each other, each destroying reciprocally the works of the other; after which Ahriman is to perish, and men, wearing transparent bodies, to enjoy unutterable happiness.

The twelve great Deities of the Persians, the six Amshaspands and six Devs, marshalled, the former under the banner of Light, and the latter under that of Darkness, are the twelve Zodiacal Signs or Months; the six supreme signs, or those of Light, or of Spring and Summer, commencing with Aries, and the six inferior, of Darkness, or of Autumn and Winter, commencing with Libra. Limited Time, as contradistinguished from Time without limits, or Eternity, is Time created and measured by the celestial revolutions. It is comprehended in a period divided into twelve parts, each subdivided into a thousand parts, which the Persians termed years. Thus the circle annually traversed by the Sun was divided into 12,000 parts, or each sign into 3,000: and thus, each year, the Principle of Light and Good triumphed for 3,000 years, that of Evil and Darkness for 3,000, and they mutually destroyed each other's labors for 6,000, or 3,000 for each: so that the Zodiac was equally divided between them. And accordingly Ocellus Lucanus, the Disciple of Pythagoras, held that the principal cause of all sublunary effects resided in the Zodiac, and that from it flowed the good or bad influences of the planets that revolved therein.

The twenty-four good and twenty-four evil Deities, enclosed in the Egg, are the forty-eight constellations of the ancient sphere, equally divided between the realms of Light and Darkness, on the concavity of the celestial sphere which was apportioned among them; and which, enclosing the world and planets, was the mystic and sacred egg of the Magi, the Indians, and the Egyptians,-- the egg that issued from the mouth of the God Kneph, that figured as the Orphic Egg in the Mysteries of Greece, that issued from the God Chumong of the Coresians, and from the Egyptian Osiris and the God Phanes of the Modern Orphics, Principle of Light,--the egg crushed by the Sacred Bull of the Japanese, and from which the world emerged; that placed by the Greeks at the feet of Bacchus the bull-horned God, and from which Aristophanes makes Love emerge, who with Night organizes Chaos.

Thus the Balance, the Scorpion, the Serpent of Ophiucus, or the Dragon of the Hesperides became

malevolent Signs and Evil Genii; and entire nature was divided between the two principles, and between the agents or partial causes subordinate to them. Hence Michael and his Archangels, and Satan and his fallen compeers. Hence the wars of Jupiter and the Giants, in which the Gods of Olympus fought on the side of the Light-God, against the dark progeny of earth and Chaos; a war which Proclus regarded as symbolizing the resistance opposed by dark and chaotic matter to the active and beneficent force which gives it organization; an idea which in part appears in the old theory of two Principles, one innate in the active and luminous substance of Heaven, and the other in the inert and dark substance of matter that resists the order and the good that Heaven communicates to it.

Osiris conquers Typhon, and Ormuzd, Ahriman, when, at the Vernal Equinox, the creative action of Heaven and its demiourgic energy is most strongly manifested. Then the principle of Light and Good overcomes that of Darkness and Evil, and the world rejoices, redeemed from cold and wintry darkness by the beneficent Sign into which the Sun then enters triumphant and rejoicing, after his resurrection.

From the doctrine of the two Principles, Active and Passive grew that of the Universe, animated by a Principle of Eternal Life, and by a Universal Soul, from which every isolated and temporary being received at its birth an emanation, which, at the death of such being, returned to its source. The life of matter as much belonged to nature as did matter itself; and as life is manifested by movement, the sources of life must needs seem to be placed in those luminous and eternal bodies, and above all in the Heaven in which they revolve, and which whirls them along with itself in that rapid course that is swifter than all other movement. And fire and heat have so great an analogy with life, that cold like absence of movement, seemed the distinctive characteristic of death. Accordingly, the vital fire that blazes in the Sun and produces the heat that vivifies everything, was regarded as the principle of organization and life of all sublunary beings.

According to this doctrine, the Universe is not to be regarded in its creative and eternal action, merely as an immense machine moved by powerful springs and forced into a continual movement which, emanating from the circumference, extends to the centre acts and re-acts in every possible direction, and re-produces in succession all the varied forms which matter receives. So to regard it would be to recognize a cold and purely mechanical action, the energy of which could never produce life.

On the contrary, it was thought, the Universe should be deemed an immense Being, always living, always moved and always moving in an eternal activity inherent in itself, and which, subordinate to no foreign cause, is communicated to all its parts, connects them together, and makes of the world of things a complete and perfect whole. The order and harmony which reign therein seem to belong to and be a part of it, and the design of the various plans of construction of organized beings would seem to be graven in its Supreme Intelligence, source of all the other Intelligences which it communicates together with life to man. Nothing existing out of it, it must be regarded as the principle and term of all things.

Chaeremon had no reason for saying that the Ancient Egyptians, inventors of the sacred fables, and adorers of the Sun and the other luminaries, saw in the Universe only a machine, without life and without intelligence, either in its whole or in its parts; and that their cosmogony was a pure Epicureanism, which required only matter and movement to organize its world and govern it. Such an opinion would necessarily exclude all religious worship. Wherever we suppose a worship, there we must suppose intelligent Deities who receive it, and are sensible to the homage of their adorers; and no other people were so religious as the Egyptians.

On the contrary, with them the immense, immutable, and Eternal Being, termed "God" or "the Universe," had eminently, and in all their plenitude, that life and intelligence which sublunary beings, each an infinitely small and temporary portion of itself, possess in a far inferior degree and infinitely less quantity. It was to them, in some sort, like the Ocean, whence the springs, brooks, and rivers have risen by evaporation, and to the bosom whereof they return by a longer or shorter course, and after a longer or shorter separation from the immense mass of its waters. The machine of the Universe was, in their view, like that of man, moved by a Principle of Life which kept it in eternal

activity, and circulated in all its parts. The Universe was a living and animated being, like man and the other animals; or rather they were so only because the Universe was essentially so, and for a few moments communicated to each an infinitely minute portion of its eternal life, breathed by it into the inert and gross matter of sublunary bodies. That withdrawn, man or the animal died; and the Universe alone, living and circulating around the wrecks of their bodies, by its eternal movement, organized and animated new bodies, returning to them the eternal fire and subtle substance which vivifies itself, and which, incorporated in its immense mass, was its universal soul.



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



28° - Knight of the Sun or Prince Adept (Part 3)

These were the ancient ideas as to this Great GOD, Father of all the gods, or of the World; of this BEING, Principle of all things, and of which nothing other than itself is Principle,--the Universal cause that was termed God. Soul of the Universe, eternal like it, immense like it, supremely active and potent in its varied operations, penetrating all parts of this vast body, impressing a regular and symmetrical movement on the spheres, making the elements instinct with activity and order, mingling with everything, organizing everything, vivifying and preserving everything,--this was the UNIVERSE-GOD which the ancients adored as Supreme Cause and God of Gods.

Anchises, in the Aeneid, taught Aeneas this doctrine of Pythagoras, learned by him from his Masters, the Egyptians, in regard to the Soul and Intelligence of the Universe, from which our souls and intelligences, as well as our life and that of the animals, emanate, Heaven, Earth, the Sea, the Moon and the Stars, he said, are moved by a principle of internal life which perpetuates their existence; a great intelligent soul, that penetrates every part of the vast body of the Universe, and, mingling with everything, agitates it by an eternal movement. It is the source of life in all living things. The force which animates all, emanates from the eternal fire that burns in Heaven. In the Georgics, Virgil repeats the same doctrine; and that, at the death of every animal, the life that animated it, part of the universal life, returns to its Principle and to the source of life that circulates in the sphere of the Stars.

Servius makes God the active Cause that organizes the elements into bodies, the vivifying breath or spirit, that, spreading through matter or the elements, produces and engenders all things. The elements compose the substance of our bodies: God composes the souls that vivify these bodies. From it come the instincts of animals, from it their life, he says: and when they die, that life returns to and re-enters into the Universal Soul, and their bodies into Universal Matter.

Timaeus of Locria and Plato his Commentator wrote of the Soul of the World, developing the doctrine of Pythagoras, who thought, says Cicero, that God is the Universal Soul, resident everywhere in nature, and of which our Souls are but emanations. "God is one," says Pythagoras, as cited by Justin Martyr: "He is not, as some think, without the world, but within it, and entire in its entirety. He sees all that becomes, forms all immortal beings, is the author of their powers and performances, the origin of all things, the Light of Heaven, the Father, the Intelligence, the Soul of all beings, the Mover of all spheres."

God, in the view of Pythagoras, was ONE, a single substance, whose continuous parts extended through all the Universe, without separation, difference, or

inequality, like the soul in the human body. He denied the doctrine of the spiritualists, who had severed the Divinity from the Universe, making Him exist apart from the Universe, which thus became no more than a material work, on which acted the Abstract Cause, a God, isolated from it. The Ancient Theology did not so separate God from the Universe. This Eusebius attests, in saying that but a small number of wise men, like Moses, had sought for God or the Cause of all, outside of that ALL; while the Philosophers of Egypt and Phoenicia, real authors of all the old Cosmogonies, had placed the Supreme Cause in the Universe itself, and in its parts, so that, in their view, the world and all its parts are in God.

The World or Universe was thus compared to man: the Principle of Life that moves it, to that which moves man; the Soul of the World to that of man. Therefore Pythagoras called man a microcosm, or little world, as possessing in miniature all the qualities found on a great scale in the Universe; by his reason and intelligence partaking of the Divine Nature: and by his faculty of changing aliments into other substances, of growing, and reproducing himself, partaking of elementary Nature. Thus he made the Universe a great intelligent Being, like man--an immense Deity, having in itself, what man has in himself, movement, life, and intelligence, and besides, a perpetuity of existence, which man has not; and, as having in itself perpetuity of movement and life, therefore the Supreme Cause of all.

Everywhere extended, this Universal Soul does not, in the view of Pythagoras, act everywhere equally nor in the same manner. The highest portion of the Universe, being as it were its head, seemed to him its principal seat, and there was the guiding power of the rest of the world. In the seven concentric spheres is resident an eternal order, fruit of the intelligence, the Universal Soul that moves, by a constant and regular progression, the immortal bodies that form the harmonious system of the heavens.

Manilius says: "I sing the invisible and potent Soul of Nature; that Divine Substance which, everywhere inherent in Heaven Earth, and the Waters of the Ocean, forms the bond that holds together and makes one all the parts of the vast body of the Universe. It, balancing all Forces, and harmoniously arranging varied relations of the many members of the world, maintains it the life and regular movement that agitate it, as a result of action of the living breath or single spirit that dwells in all parts, circulates in all the channels of universal nature, flashes with rapidity to all its points, and gives to animated bodies configurations appropriate to the organization of each This eternal Law, this Divine Force, that maintains the harmony the world, makes use of the Celestial Signs to organize and guide the animated creatures that breathe upon the earth; and gives each of them the character and habits most appropriate. By action of this Force Heaven rules the condition of the Earth and of its fields cultivated by the husbandman: it gives us or takes from us vegetation and harvests: it makes the great ocean over-pass its limits at the flow, and retire within them again at ebbing, of the tide."

Thus it is no longer by means of a poetic fiction only that heavens and the earth become animated and personified, and are deemed living existences, from which other existences proceed. For now they live, with their own life, a life eternal like the bodies, each gifted with a life and perhaps a soul, like those man, a portion of the universal life and universal soul; and the other bodies that they form, and which

they contain in the bosoms, live only through them and with their life, as the embryo lives in the bosom of its mother, in consequence and by means of the life communicated to it, and which the mother ever maintains by the active power of her own life. Such is the universal life of the world, reproduced in all the beings which its superior portion creates in its inferior portion, that is as it were the matrix of the world, or of the beings that the heavens engender in its bosom.

"The soul of the world," says Macrobius, "is nature itself" [as the soul of man is man himself], "always acting through the celestial spheres which it moves, and which but follow the irresistible impulse it impresses on them. The heavens, the sun, great seat of generative power, the signs, the stars, and the planets act only with the activity of the soul of the Universe. From that soul, through them, come all the variations and changes of sublunary nature, of which the heavens and celestial bodies are but the secondary causes. The zodiac, with its signs, is an existence, immortal and divine, organized by the universal soul, and producing, or gathering in itself, all the varied emanations of the different powers that make up the nature of the Divinity."

This doctrine, that gave to the heavens and the spheres living souls, each a portion of the universal soul, was of extreme antiquity. It was held by the old Sabaeans. It was taught by Timaeus, Plato, Speusippus, Iamblichus, Macrobius, Marcus Aurelius, and Pythagoras. When once men had assigned a soul to the Universe, containing in itself the plenitude of the animal life of particular beings, and even of the stars, they soon supposed that soul to be essentially intelligent, and the source of intelligence of all intelligent beings. Then the Universe became to them not only animated but intelligent, and of that intelligence the different parts of nature partook. Each soul was the vehicle, and, as it were, the envelope of the intelligence that attached itself to it, and could repose nowhere else. Without a soul there could be no intelligence; and as there was a universal soul, source of all souls, the universal soul was gifted with a universal intelligence, source of all particular intelligences. So the soul of the world contained in itself the intelligence of the world. All the agents of nature into which the universal soul entered, received also a portion of its intelligence, and the Universe, in its totality and in its parts, was filled with intelligences, that might be regarded as so many emanations from the sovereign and universal intelligence. Wherever the divine soul acted as a cause, there also was intelligence; and thus Heaven, the stars, the elements, and all parts of the Universe, became the seats of so many divine intelligences. Every minutest portion of the great soul became a partial intelligence, and the more it was disengaged from gross matter, the more active and intelligent it was. And all the old adorers of nature, the theologians, astrologers, and poets, and the most distinguished philosophers, supposed that the stars were so many animated and intelligent beings, or eternal bodies, active causes of effects here below, whom a principle of life animated, and whom an intelligence directed, which was but an emanation from, and a portion of, the universal life and intelligence of the world.

The Universe itself was regarded as a supremely intelligent being. Such was the doctrine of Timaeus of Locria. The soul of man was part of the intelligent soul of the Universe, and therefore itself intelligent. His opinion was that of many other philosophers Cleanthes, a disciple of ZENO, regarded the Universe as God, or a the unproduced and universal cause of all effects produced. He ascribed a soul and

intelligence to universal nature, and to this intelligent soul, in his view, divinity belonged. From it the intelligence of man was an emanation, and shared its divinity. Chrysippus, the most subtle of the Stoics, placed in the universal reason that forms the soul and intelligence of nature, that divine force or essence of the Divinity which he assigned to the world moved by the universal soul that pervades its every part.

An interlocutor in Cicero's work, *De Natura Deorum*, formally argues that the Universe is necessarily intelligent and wise, because man, an infinitely small portion of it, is so. Cicero makes the same argument in his oration for Milo. The physicists came to the same conclusion as the philosophers. They supposed that movement essentially belonged to the soul, and the direction of regular and ordered movements to the intelligence. And, as both movement and order exist in the Universe, therefore, they held, there must be in it a soul and an intelligence that rule it, and are not to be distinguished from itself; because the idea of the Universe is but the aggregate of all the particular ideas of all things that exist.

The argument was, that the Heavens, and the Stars which make part of them, are animated, because they possess a portion of the Universal Soul: they are intelligent beings, because that Universal Soul, part whereof they possess, is supremely intelligent and they share Divinity with Universal Nature, because Divinity resides in the Universal Soul and Intelligence which move and rule the world, and of each of which they hold a share. By this process of logic, the interlocutor in Cicero assigned Divinity to the Stars, as animated beings gifted with sensibility and intelligence, and composed of the noblest and purest portions of the ethereal substance, unmixed with matter of an alien nature, an essentially containing light and heat. Hence he concluded them to be so many gods, of an intelligence superior to that of other existences, corresponding to the lofty height in which they moved with such perfect regularity and admirable harmony, with a movement spontaneous and free. Hence he made them "Gods," active, eternal, and intelligent "Causes"; and peopled the realm of Heaven with a host of Eternal Intelligences, celestial Genii or Angels, sharing the universal Divinity, and associated with it in the administration of the Universe, and the dominion exercised over sublunary nature and man.

We make the motive-force of the planets to be a mechanical law, which we explain by the combination of two forces, the centripetal and centrifugal, whose origin we cannot demonstrate, but whose force we can calculate. The ancients regarded them as moved by an intelligent force that had its origin in the first and universal Intelligence. Is it so certain, after all, that we are any nearer the truth than they were; or that we know what our "centripetal and centrifugal forces" mean; for what is a force? With us, the entire Deity acts upon and moves each planet, as He does the sap that circulates in the little blade of grass, and in the particles of blood in the tiny veins of the invisible rotifer. With the Ancients, the Deity of each Star was but a portion of the Universal God, the Soul of Nature. Each Star and Planet, with them, was moved of itself, and directed by its own special intelligence. And this opinion of Achilles Tatius, Diodorus, Chrysippus, Aristotle, Plato, Heraclides of Pontus, Theophrastus, Simplicius, Macrobius, and Proclus, that in each Star there is an immortal Soul and Intelligence,--part of the Universal Soul and Intelligence of the Whole,--this opinion of Orpheus, Plotinus, and the Stoics, was in reality, that of many Christian philosophers. For Origen held the same opinion; and Augustin held that every visible thing in the world was superintended by an Angelic Power: and

Cosma, the Monk, believed that every Star was under the guidance of an Angel; and the author of the Octateuch, written in the time of the Emperor Justin, says that they are moved by the impulse communicated to them by Angels stationed above the firmament. Whether the stars were animated beings, was a question that Christian antiquity did not decide. Many of the Christian doctors believed they were. Saint Augustin hesitates, Saint Jerome doubts, if Solomon did not assign souls to the Stars. Saint Ambrose does not doubt they have souls; and Pamphilus says that many of the Church believe they are reasonable beings, while many think otherwise, but that neither one nor the other opinion is heretical.

Thus the Ancient Thought, earnest and sincere, wrought out the idea of a Soul inherent in the Universe and in its several parts. The next step was to separate that Soul from the Universe, and give to it an external and independent existence and personality; still omnipresent, in every inch of space and in every particle of matter, and yet not a part of Nature, but its Cause and its Creator. This is the middle ground between the two doctrine of Pantheism (or that all is God, and God is in all and is all), on the one side, and Atheism (or that all is nature, and there is no other God), on the other; which doctrines, after all, when reduced to their simplest terms, seem to be the same.

We complacently congratulate ourselves on our recognition of personal God, as being the conception most suited to human sympathies, and exempt from the mystifications of Pantheism. But the Divinity remains still a mystery, notwithstanding all the devices which symbolism, either from the organic or inorganic creation, can supply; and personification is itself a symbol, liable misapprehension as much as, if not more so than, any other, since it is apt to degenerate into a mere reflection of our own infirmities; and hence any affirmative idea or conception that we can, our own minds, picture of the Deity, must needs be infinitely inadequate.

The spirit of the Vedas (or sacred Indian Books, of great antiquity), as understood by their earliest as well as most recent expositors, is decidedly a pantheistic monotheism--one God, a He all in all; the many divinities, numerous as the prayers addressed to them, being resolvable into the titles and attributes of a few, and ultimately into THE ONE. The machinery of personification was understood to have been unconsciously assumed as mere expedient to supply the deficiencies of language; and the Mimansa justly considered itself as only interpreting the true meaning of the Mantras, when it proclaimed that, in the beginning, "Nothing was but Mind, the Creative Thought of Him which existed alone from the beginning, and breathed without afflation." The idea suggested in the Mantras is dogmatically asserted and developed in the Upanishadas. The Vedanta philosophy, assuming the mystery of the "ONE IN MANY" as the fundamental article of faith, maintained not only the Divine Unity, but the identity of matter and spirit. The unity which it advocates is that of mind. Mind is the Universal Element, the One God, the Great Soul, Mahaatma. He is the material as well as efficient cause, and the world is a texture of which he is both the web and the weaver. He is the Macrocosmos, the universal organism called Pooroosha, of which Fire, Air, and Sun are only the chief members. His head is light, his eyes the sun and moon, his breath the wind, his voice the opened Vedas. All proceeds from Brahm, like the web from the spider and the grass from the earth.

Yet it is only the impossibility of expressing in language the origination of matter from spirit, which gives to Hindu philosophy the appearance of materialism. Formless Himself, the Deity is present in all forms. His glory is displayed in the Universe as the image of the sun in water, which is, yet is not, the luminary itself. All maternal agency and appearance, the subjective world, are to a great extent phantasms, the notional representations of ignorance. They occupy, however, a middle ground between reality and non-reality; they are unreal, because nothing exists but Brahm; yet in some degree real, inasmuch as they constitute an outward manifestation of him. They are a self-induced hypostasis of the Deity, under which He presents to Himself the whole of animate and inanimate Nature, the actuality of the moment, the diversified appearances which successively invest the one Pantheistic Spirit.

The great aim of reason is to generalize; to discover unity in multiplicity, order in apparent confusion; to separate from the accidental and the transitory, the stable and universal. In the contemplation of Nature, and the vague, but almost intuitive perception of a general uniformity of plan among endless varieties of operation and form, arise those solemn and reverential feelings, which, if accompanied by intellectual activity, may eventually ripen into philosophy.

Consciousness of self and of personal identity is co-existent with our existence. We cannot conceive of mental existence without it. It is not the work of reflection nor of logic, nor the result of observation, experiment, and experience. It is a gift from God, like instinct; and that consciousness of a thinking soul which is really the person that we are, and other than our body, is the best and most solid proof of the soul's existence. We have the same consciousness of a Power on which we are dependent; which we can define and form an idea or picture of, as little as we can of the soul, and yet which we feel, and therefore know, exists. True at correct ideas of that Power, of the Absolute Existence from which all proceeds, we cannot trace; if by true and correct we mean equate ideas; for of such we are not, with our limited faculties, capable. And ideas of His nature, so far correct as we are capable of entertaining, can only be attained either by direct inspiration or by the investigations of philosophy.

The idea of the universal preceded the recognition of any system for its explanation. It was felt rather than understood; and it was long before the grand conception on which all philosophy rests received through deliberate investigation that analytical development which might properly entitle it to the name. The sentiment, when first observed by the self-conscious mind, was, says Plato, "a Divine gift, communicated to mankind by some Prometheus, or by those ancients who lived nearer to the gods than our degenerate selves." The mind deduced from its first experiences the notion of a general Cause or Antecedent, to which it shortly gave a name and personified it. This was the statement of a theorem, obscure in proportion to its generality. It explained all things but itself. It was a true cause, but an incomprehensible one. Ages had to pass before the nature of the theorem could rightly be appreciated, and before men, acknowledging the First Cause to be an object of faith rather than science, were contented to confine their researches to those nearer relations of existence and succession, which are really within the reach of their faculties. At first, and for a long time, the intellect deserted the real for a hastily-formed ideal world, and the imagination usurped the place of reason, in

attempting to put a construction on the most general and inadequate of conceptions, by transmuting its symbols into realities, and by substantializing it under a thousand arbitrary forms.

In poetry, the idea of Divine unity became, as in Nature, obscured by a multifarious symbolism; and the notionalities of transcendental philosophy reposed on views of nature scarcely more profound than those of the earliest symbolists. Yet the idea of unity was rather obscured than extinguished; and Xenophanes appeared as an enemy of Homer, only because he more emphatically insisted on the monotheistic element, which, in poetry, has been comparatively overlooked. The first philosophy reasserted the unity which poetry had lost; but being unequal to investigate its nature, it again resigned it to the world of approximate sensations, and became bewildered in materialism, considering the conceptional whole or First Element as some refinement of matter, unchangeable in its essence, though subject to mutations of quality form in an eternal succession of seeming decay and regeneration; comparing it to water, air, or fire, as each endeavored to refine on the doctrine of his predecessor, or was influenced by a different class of theological traditions.

In the philosophical systems, the Divine Activity, divided by the poets and by popular belief among a race of personifications, in whom the idea of descent replaced that of cause, or of pantheistic evolution, was restored, without subdivision or reservation, to nature as a whole; at first as a mechanical force or life; afterward as an all-pervading soul or inherent thought; and lastly as an external directing Intelligence.

The Ionian revival of pantheism was materialistic. The Moving Force was inseparable from a material element, a subtle yet visible ingredient. Under the form of air or fire, the principle of life was associated with the most obvious material machinery of nature. Everything, it was said, is alive and full of gods. The wonders of the volcano, the magnet, the ebb and flow of the tide, were vital indications, the breathing or moving of the Great World-Animal. The imperceptible ether of Anaximenes had no positive quality beyond the atmospheric air with which it was easily confused: and even the "Infinite" of Anaximander, though free of the conditions of quality or quantity, was only an ideal chaos, relieved of its coarseness by negations. It was the illimitable storehouse or Pleroma, out of which is evolved the endless circle of phenomenal change. A moving Force was recognized in, but not clearly distinguished from, the material. Space, Time, Figure, and Number, and other common forms or properties, which exist only as attributes, were treated as substances, or at least as making a substantial connection between the objects to which they belong: and all the conditions of material existence were supposed to have been evolved out of the Pythagorean Monad.

The Eleatic philosophers treated conceptions not only as entities, but as the only entities, alone possessing the stability and certainty and reality vainly sought among phenomena. The only reality was Thought. "All real existence," they said, "is mental existence; non-existence, being inconceivable, is therefore impossible; existence fills up the whole range of thought, and is inseparable from its exercise; thought and its object are one."

Xenophanes used ambiguous language, applicable to the material as well as to the mental, and exclusively appropriate neither. In other words, he availed himself of material imagery to illustrate an indefinite meaning. In announcing the universal being, he appealed to the heavens as the visible manifestation, calling it spherical, a term borrowed from the material world. He said that God was neither moved nor unmoved, limited nor unlimited. He did not even attempt to express clearly what cannot be conceived clearly; admitting, says Simplicius, that such speculations were above physics. Parmenides employed similar expedients, comparing his metaphysical Deity to a sphere, or to heat an aggregate or a continuity, and so involuntarily withdrawing its nominal attributes.

The Atomic school, dividing the All into Matter and Force deemed matter unchangeable in its ultimate constitution, though infinitely variable in its resultant forms. They made all variety proceed from the varied combinations of atoms; but they required no mover nor director of the atoms external to themselves; universal Reason; but a Mechanical Eternal Necessity, like that of the Poets. Still it is doubtful whether there ever was a time when reason could be said to be entirely asleep, a stranger to its own existence, notwithstanding this apparent materialism. The earliest contemplation of the external world, which brings it into an imagined association with ourselves, assigns, either to its whole or its parts, the sensation and volition which belong to our own souls.

Anaxagoras admitted the existence of ultimate elementary particles, as Empedocles did, from the combinations whereof material phenomena resulted. But he asserted the Moving Force to be Mind; and yet, though he clearly saw the impossibility of advancing by illustration or definition beyond a reasonable faith, or a simple negation of materiality, yet he could not wholly desist from the endeavor to illustrate the nature of this non-matter or mind, by symbols drawn from those physical considerations which decided him in placing it in a separate category. Whether as human reason, or as the regulating Principle in nature, he held it different from all other things in character and effect, and that therefore it must necessarily differ in its essential constitution. It was neither Matter, nor a Force conjoined with matter, or homogeneous with it, but independent and generically distinct, especially in that, being the source of all motion, separation, and cognition it is something entirely unique, pure, and unmixed; and so, being unhindered by any interfering influence limiting its independence of individual action, it has Supreme Empire over all things, over the vortex of worlds as well as over all that live in them. It is most penetrating and powerful, mixing with other things, though no other thing mixes with it; exercises universal control and cognition, and includes the Necessity of the Poets, as well as the independent power of thought which we exercise within ourselves. In short, it is the self-conscious power of thought extended to the Universe, and exalted into the Supreme External Mind which sees, knows, and directs all things.

Thus Pantheism and Materialism were both avoided; and matter, though as infinitely varied as the senses represent it, was held in a bond of unity transferred to a ruling power apart from it. That Power could not be Prime Mover, if it were itself moved; nor All-Governing, if not apart from the things it governs. If the arranging Principle were inherent in matter, it would have been impossible to account for the existence of a chaos: if something external, then the old Ionian doctrine of a

"beginning" became more easily conceivable, as being the epoch at which the Arranging Intelligence commenced its operations.

But this grand idea of an all-governing independent mind involved difficulties which proved insuperable; because it gave to matter, in the form of chaos, an independent and eternal self-existence, and so introduced a dualism of mind and matter. In the Mind or Intelligence, Anaxagoras included not only life and motion, but the moral principles of the noble and good; and probably used the term on account of the popular misapplication of the word "God," and as being less liable to misconstruction, and more specifically marking his idea. His "Intelligence" principle remained practically liable to many of the same defects as the "Necessity" of the poets. It was the presentiment of a great idea, which it was for the time impossible to explain or follow out. It was not yet intelligible, nor was even the road opened through which it might be approached.

Mind cannot advance in metaphysics beyond self-deification. In attempting to go further, it only enacts the apotheosis of own subtle conceptions, and so sinks below the simpler ground already taken. The realities which Plato could not recognize in phenomena, he discovered within his own mind, and as unhesitatingly as the old Theosophists installed its creations among the gods. He, like most philosophers after Anaxagoras, made the Supreme Being to be Intelligence; but in other respects left His nature undefined, or rather indefinite through the variety of definitions, a conception vaguely floating between Theism and Pantheism. Though deprecating the demoralizing tendencies of poetry, he was too wise to attempt to replace them by other representations of a positive kind. He justly says, that spirit things can be made intelligible only through figures; and the forms of allegorical expression which, in a rude age, had been adopted unconsciously, were designedly chosen by the philosopher as the most appropriate vehicles for theological ideas.

As the devices of symbolism were gradually stripped away, in order, if possible, to reach the fundamental conception, the religious feeling habitually connected with it seemed to evaporate under the process. And yet the advocates of Monotheism, Xenophanes and Heraclitus, declaimed only against the making of gods in human form. They did not attempt to strip nature of its divinity, but rather to recall religious contemplation from an exploded symbolism to a purer one. They continued the veneration which, in the background of poetry, has been maintained for Sun and Stars, the Fire or Ether. Socrates prostrated himself before the rising luminary; and the eternal spheres, which seem to have shared the religious homage of Xenophanes, retained a secondary and qualified Divinity in the Schools of the Peripatetics and Stoics.

The unseen being or beings revealed only to the Intellect became the theme of philosophy; and their more ancient symbols, if not openly discredited, were passed over with evasive generality, as beings respecting whose problematical existence we must be "content with what has been reported by those ancients, who, assuming to be their descendants, must therefore be supposed to have been well acquainted with their own ancestors and family connections." And the Theism of Anaxagoras was still more decidedly subversive, not only of Mythology, but of the whole religion of outward nature; it being an appeal from the world without, to the consciousness of spiritual dignity within man.

In the doctrines of Aristotle, the world moves on uninterruptedly, always changing, yet ever the same, like Time, the Eternal Now, knowing neither repose nor death. There is a principle which makes good the failure of identity, by multiplying resemblances; the destruction of the individual by an eternal renewal of the form in which matter is manifested. This regular eternal movement implies an Eternal Mover; not an inert Eternity, such as the Platonic Eidos, but one always acting, His essence being to act, for otherwise he might never have acted, and the existence of the world would be an accident; for what should have, in that case, decided Him to act, after long inactivity? Nor can He be partly in act and partly potential, that is, quiescent and undetermined to act or not to act, for even in that case motion would not be eternal, but contingent and precarious. He is therefore wholly in act, a pure, untiring activity, and for the same reasons wholly immaterial. Thus Aristotle avoided the idea that God was inactive and self-contemplative for an eternity, and then for some unknown reason, or by some unknown motive, commenced to act outwardly and produce; but he incurred the opposite hazard, of making the result of His action, matter and the Universe, be coexistent with Himself; or, in other words, of denying that there was any time when His outward action commenced.

The First Cause, he said, unmoved, moves all. Act was first, and the Universe has existed forever; one persistent cause directing its continuity. The unity of the First Mover follows from His immateriality. If He were not Himself unmoved, the series of motions and causes of motion would be infinite. Unmoved, therefore, and unchangeable Himself, all movement, even that in space, is caused by Him: He is necessary: He cannot be otherwise than as He is; and it is only through the necessity of His being that we can account for those necessary eternal relations which make a science of Being possible. Thus Aristotle leaned to a seemingly personal God; not a Being of parts and passions, like the God of the Hebrews, or that of the mass even of educated men in our own day, but a Substantial Head of all the categories of being, an Individuality of Intelligence, the dogma of Anaxagoras revived out of a more elaborate and profound analysis of Nature; something like that living unambiguous Principle which the old poets in advance of the materialistic cosmogonists from Night a Chaos, had discovered in Ouranos or Zeus. Soon, however, the vision of personality is withdrawn, and we reach that culminating point of thought where the real blends with the ideal; where moral action and objective thought (that is, thought exercised to anything outside of itself), as well as the material body, are excluded; and where the divine action in the world retains veil of impenetrable mystery, and to the utmost ingenuity research presents but a contradiction. At this extreme, the series of efficient causes resolves itself into the Final Cause. That which moves, itself unmoved, can only be the immobility Thought or Form. God is both formal, efficient, and final cause; the One Form comprising all forms, the one good including good, the goal of the longing of the Universe, moving the world as the object of love or rational desire moves the individual. He is the internal or self-realized Final Cause, having no end beyond Himself. He is no moral agent; for if He were, He would be but an instrument for producing something still higher and greater. One sort of act only, activity of mind or thought, can be assigned to Him who is at once all act yet all repose. What we call our highest pleasure, which distinguishes wakefulness and sensation and which gives a reflected charm to hope and memory, is with Him perpetual. His existence is unbroken enjoyment of that which is most excellent but only temporary with us. The divine quality of active and yet tranquil self-contemplation characterizing

intelligence, is pre-eminently possessed by the divine mind; His thought, which is His existence, being, unlike ours, unconditional and wholly act. If He can receive any gratification or enjoyment from that which exists beyond Himself, He can also be displeased and pained with it, and then He would be an imperfect being. To suppose pleasure experienced by Him from anything outward, supposes insufficient prior enjoyment and happiness, and a sort of dependency. Man's Good is beyond himself; not so God's. The eternal act which produces the world's life is the eternal desire of good. The object of the Absolute Thought is the Absolute Good. Nature is all movement, and Thought all repose. In contemplating that absolute good, the Finality can contemplate only itself; and thus, all material interference being excluded, the distinction of subject and object vanishes in complete identification, and the Divine Thought is "the thinking of thought." The energy of mind is life, and God is that energy in its purity and perfection. He is therefore life itself, eternal and perfect; and this sums up all that is meant by the term "God." And yet, after all this transcendentalism, the very essence of thought consists in its mobility and power of transference from object to object; and we can conceive of no thought, without an object beyond itself, about which to think, or of any activity in mere self-contemplation, without outward act, movement, or manifestation.

Plato endeavors to show how the Divine Principle of Good becomes realized in Nature: Aristotle's system is a vast analogical induction to prove how all Nature tends toward a final good. Plato considered Soul as a principle of movement, and made his Deity realize, that is, turn into realities, his ideas as a free, intelligent Force. Aristotle, for whom Soul is the motionless centre from which motion radiates, and to which it converges, conceives a correspondingly unmoved God. The Deity of Plato creates, superintends, and rejoices in the universal joy of, His creatures. That of Aristotle is the perfection of man's intellectual activity extended to the Universe. When he makes the Deity to be an eternal act of self-contemplation, the world is not excluded from His cognizance, for He contemplates it within Himself. Apart from and beyond the world, He yet mysteriously intermingles with it. He is universal as well as individual; His agency is necessary and general, yet also makes the real and the good of the particular.

When Plato had given to the unformed world the animal life of the Ionians, and added to that the Anaxagorean Intelligence, overruling the wild principle of Necessity; and when to Intelligence was added Beneficence; and the dread Wardours, Force and Strength, were made subordinate to Mildness and Goodness, it seemed as if a further advance were impossible, and that the Deity could not be more than The Wise and The Good.

But the contemplation of the Good implies that of its opposite, Evil. When God is held to be "The Good," it is not because Evil is unknown, but because it is designedly excluded from His attributes. But if Evil be a separate and independent existence, how would it fare with His prerogative of Unity and Supremacy? To meet this dilemma, it remained only to fall back on something more or less akin to the vagueness of antiquity; to make a virtual confession of ignorance, to deny the ultimate reality of evil, like Plato and Aristotle, or, with Speusippus, the eternity of its antithetical existence, to surmise that it is only one of those notions which are indeed provisionally indispensable in a condition of finite knowledge, but of which so many have been already discredited by the advance of philosophy; to revert, in

short, to the original conception of "The Absolute," or of a single Being, in whom all mysteries are explained, and before whom the disturbing principle is reduced to a mere turbid spot on the ocean of Eternity, which to the eye of faith may be said no longer to exist.

But the absolute is nearly allied to the non-existent. Matter and evil obtruded themselves too constantly and convincingly to be confuted or cancelled by subtleties of Logic. It is in vain to attempt to merge the world in God, while the world of experience exhibits contrariety, imperfection, and mutability, instead of the immutability of its source. Philosophy was but another name for uncertainty; and after the mind had successively deified Nature and its own conceptions, without any practical result but toilsome occupation; when the reality it sought, without or within, seemed ever to elude its grasp, the intellect, baffled in its higher flights, sought advantage and repose in aiming at truth of a lower but more applicable kind.

The Deity of Plato is a Being proportioned to human sympathies; the Father of the World, as well as its Creator; the author of good only, not of evil. "Envy," he says, "is far removed from celestial beings, and man, if willing, and braced for the effort, is permitted to aspire to a communion with the solemn troops and sweet societies of Heaven. God is the Idea or Essence of Goodness, the Good itself: in goodness, He created the World, and gave to it the greatest perfection of which it was susceptible; making it, as far as possible, an image of Himself. The sublime type of all excellence is an object not only of veneration but love." The Sages of old had already intimated in enigmas that God is the Author of Good; that like the Sun in Heaven, or AEsculapius on earth, He is "Healer," "Saviour," and "Redeemer," the destroyer and averter of Evil, ever healing the mischiefs inflicted by Here, the wanton or irrational power of nature.

Plato only asserts with more distinctness the dogma of antiquity when he recognizes Love as the highest and most beneficent of gods, who gives to nature the invigorating energy restored by the art of medicine to the body; since Love is emphatically the physician of the Universe, the AEsculapius to whom Socrates wished to sacrifice in the hour of his death.

A figurative idea, adopted from familiar imagery, gave that endearing aspect to the divine connection with the Universe which had commanded the earliest assent of the sentiments, until, rising in refinement with the progress of mental cultivation, it ultimately established itself as firmly in the deliberate approbation of the understanding, as it had ever responded to the sympathies. Even the rude Scythians, Bithynians, and Scandinavians, called God their "Father"; all nations traced their ancestry more or less directly to Heaven. The Hyperborean Olen, one of the oldest symbols of the religious antiquity of Greece, made Love the First born of Nature. Who will venture to pronounce at what time God was first worthily and truly honored, or when man first began to feel aright the mute eloquence of nature? In the obscure physics of the mystical Theologers who preceded Greek philosophy, Love was the Great First Cause and Parent of the Universe. "Zeus," says Proclus, "when entering upon the work of creation, changed Himself into the form of Love: and He brought forward Aphrodite, the principle of Unity and Universal Harmony, to display her light to all. In the depths of His mysterious being, He contains the principle of love within Himself; in Him creative wisdom and blessed love are

united."

"From the first

Of Days on these his love divine be fixed,

His admiration; till in time complete

What he admired and loved, his vital smile

Unfolded into being."

The speculators of the venerable East, who had conceived the idea of an Eternal Being superior to all affection and change, in his own sufficiency enjoying a plenitude of serene and independent bliss, were led to inquire into the apparently inconsistent fact of the creation of the world. Why, they asked, did He, who required nothing external to Himself to complete His already existing Perfection, come forth out of His unrevealed and perfect existence, and become incorporated in the vicissitudes of nature? The solution of the difficulty was Love. The Great Being beheld the beauty of His own conception, which dwelt with Him alone from the beginning, Maia, or Nature's loveliness, at once the germ of passion and the source of worlds. Love became the universal parent, when the Deity, before remote and inscrutable, became ideally separated into the loving and the beloved.

And here again recurs the ancient difficulty; that, at whatever early period this creation occurred, an eternity had previously elapsed, during which God, dwelling alone in His unimpeached unity, had no object for His love; and that the very word implies to us an existing object toward which the love is directed; so that we cannot conceive of love in the absence of any object to be loved; and therefore we again return to this point, that if love is of God's essence, and He is unchangeable, the same necessity of His nature, supposed to have caused creation, must ever have made His existence without an object to love impossible: and so that the Universe must have been co-existent with Himself.

The questions how and why evil exists in the Universe: how its existence is to be reconciled with the admitted wisdom and goodness and omnipotence of God; and how far man is a free agent, or controlled by an inexorable necessity or destiny, have two sides. On one, they are questions as to the qualities and attributes of God; for we must infer His moral nature from His mode of governing the Universe, and they ever enter into any consideration His intellectual nature: and on the other, they directly concern the moral responsibility, and therefore the destiny, of man. All important, therefore, in both points of view, they have been much discussed in all ages of the world, and have no doubt urged men, more than all other questions have, to endeavor to fathom the profound mysteries of the Nature and the mode of Existence and action of an incomprehensible God.

And, with these, still another question also presents itself: whether the Deity governs the Universe by fixed and unalterable laws, or by special Providences and interferences, so that He may be induced to change His course and the results of

human or material action, by prayer and supplication.

God alone is all-powerful; but the human soul has in all ages asserted its claim to be considered as part of the Divine. "The purity of the spirit," says Van Helmont, "is shown through energy and efficaciousness of will. God, by the agency of an infinite will, created the Universe, and the same sort of power in an inferior degree, limited more or less by external hindrances, exists in all spiritual beings." The higher we ascend in antiquity, the more does prayer take the form of incantation; and that form it still in a great degree retains, since the rites of public worship are generally considered not merely as an expression of trust or reverence, as real spiritual acts, the effect of which is looked for only within the mind of the worshipper, but as acts from which some direct outward result is anticipated, the attainment of some desired object, of health or wealth, of supernatural gifts for body or soul, of exemption from danger, or vengeance upon enemies. Prayer was able to change the purposes of Heaven, and to make the Deity tremble under the abyss. It exercised a compulsory influence over the gods. It promoted the magnetic sympathy of spirit with spirit; and the Hindu and Persian liturgies, addressed not only to the Deity Himself, but to His diversified manifestations, were considered wholesome and necessary iterations of the living or creative Word which at first effectuated the divine will, and which from instant to instant supports the universal frame by its eternal repetition.

In the narrative of the Fall, we have the Hebrew mode of explaining the great moral mystery, the origin of evil and the apparent estrangement from Heaven; and a similar idea, variously modified, obtained in all the ancient creeds. Everywhere, man had at the beginning been innocent and happy, and had lapsed, by temptation and his own weakness, from his first estate. Thus was accounted for the presumed connection of increase of knowledge with increase of misery, and, in particular, the great penalty of death was reconciled with Divine Justice. Subordinate to these greater points were the questions, Why is the earth covered with thorns and weeds? whence the origin of clothing, of sexual shame and passion? whence the infliction of labor, and how to justify the degraded condition of woman in the East, or account for the loathing so generally felt toward the Serpent Tribe?

The hypothesis of a fall, required under some of its modifications in all systems, to account for the apparent imperfection in the work of a Perfect Being, was, in Eastern philosophy, the unavoidable accompaniment and condition of limited or individual existence; since the Soul, considered as a fragment of the Universal Mind, might be said to have lapsed from its pre-eminence when parted from its source, and ceasing to form part of integral perfection. The theory of its reunion was correspondent to the assumed cause of its degradation. To reach its prior condition its individuality must cease; it must be emancipated by re-absorption into the Infinite, the consummation of all things in God, to be promoted by human effort in spiritual meditation or self-mortification, and completed in the magical transformation of death.

And as man had fallen, so it was held that the Angels of Evil had, from their first estate, to which, like men, they were, in God's good time, to be restored, and the reign of evil was then to cease forever. To this great result all the Ancient Theologies point; and thus they all endeavored to reconcile the existence of Sin and

Evil with the perfect and undeniable wisdom and beneficence of God.

With man's exercise of thought are inseparably connected freedom and responsibility. Man assumes his proper rank as a moral agent, when with a sense of the limitations of his nature arise the consciousness of freedom, and of the obligations accompanying its exercise, the sense of duty and of the capacity to perform it. To suppose that man ever imagined himself not to be a free agent until he had argued himself into that belief, would be to suppose that he was in that below the brutes; for he, like them, is conscious of his freedom to act. Experience alone teaches him that this freedom of action is limited and controlled; and when what is outward to him restrains and limits this freedom of action, he instinctively rebels against it as a wrong. The rule of duty and the materials of experience are derived from an acquaintance with the conditions of the external world, in which the faculties are exerted; and thus the problem of man involves those of Nature and God. Our freedom, we learn by experience, is determined by an agency external to us; our happiness is intimately dependent on the relations of the outward World, and on the moral character of its Ruler.

Then at once arises this problem: The God of Nature must be One, and His character cannot be suspected to be other than good. Whence, then, came the evil, the consciousness of which must in variably have preceded or accompanied man's moral development? On this subject human opinion has ebbed and flowed between two contradictory extremes, one of which seems inconsistent with God's Omnipotence, and the other with His beneficence. If God it was said, is perfectly wise and good, evil must arise from some independent and hostile principle: if, on the other hand, all agencies are subordinate to One, it is difficult, if evil does indeed exist, if there is any such thing as Evil, to avoid the impiety of making God the Author of it.

The recognition of a moral and physical dualism in nature was adverse to the doctrine of Divine Unity. Many of the Ancients thought it absurd to imagine one Supreme Being, like Homer's Jove, distributing good and evil out of two urns. They therefore substituted, as we have seen, the doctrine of two distinct and eternal principles; some making the cause of evil to be the inherent imperfection of matter and the flesh, without explaining how God was not the cause of that; while others personified the required agency, and fancifully invented an Evil Principle, the question of whose origin indeed involved all the difficulty of the original problem, but whose existence, if once taken for granted, was sufficient as a popular solution of the mystery; the difficulty being supposed no longer to exist when pushed a step further off, as the difficulty of conceiving the world upheld by an elephant was supposed to be got rid of when it was said that the elephant was supported by a tortoise.

The simpler, and probably the older, notion, treated the one only God as the Author of all things. "I form the light," says Jehovah, "and create darkness; I cause prosperity and create evil; I, the Lord, do all these things." "All mankind," says Maximus Tyrius, "are agreed that there exists one only Universal King and Father, and that the many gods are His Children." There is nothing improbable in the supposition that the primitive idea was that there was but one God. A vague sense of Nature's Unity, blended with a dim perception of an all-pervading Spiritual

Essence, has been remarked among the earliest manifestations of the Human Mind. Everywhere it was the dim remembrance, uncertain and indefinite, of the original truth taught by God to the first men.

The Deity of the Old Testament is everywhere represented as the direct author of Evil, commissioning evil and lying spirits to men, hardening the heart of Pharaoh, and visiting the iniquity of the individual sinner on the whole people. The rude conception of sternness predominating over mercy in the Deity, can alone account for the human sacrifices, purposed, if not executed, by Abraham and Jephthah. It has not been uncommon, in any age or country of the world, for men to recognize the existence of one God, without forming any becoming estimate of His dignity. The causes of both good and ill are referred to a mysterious centre, to which each assigns such attributes as correspond with his own intellect and advance in civilization. Hence the assignment to the Deity of the feelings of envy and jealousy. Hence the provocation given by the healing skill of AEsculapius and the humane theft of fire by Prometheus. The very spirit of Nature, personified in Orpheus, Tantalus, or Phineus was supposed to have been killed, confined, or blinded, for having too freely divulged the Divine Mysteries to mankind. This Divine Envy still exists in a modified form, and varies according to circumstances. In Hesiod it appears in the lowest type of human malignity. In the God of Moses, it is jealousy of the infringement of the autocratic power, the check to political treason; and even the penalties denounced for worshipping other gods often seem dictated rather by a jealous regard for His own greatness in Deity, than by the immorality and degraded nature of the worship itself. In Herodotus and other writers it assumes a more philosophical shape, as a strict adherence to a moral equilibrium in the government of the world, in the punishment of pride, arrogance, and insolent pretension.

God acts providentially in Nature by regular and universal laws, by constant modes of operation; and so takes care of material things without violating their constitution, acting always according to the nature of the things which He has made. It is a fact of observation that, in the material and unconscious world, He works by its materiality and unconsciousness, not against them; in the animal world, by its animality and partial consciousness, not against them. So in the providential government of the world, He acts by regular and universal laws, and constant modes of operation; and so takes care of human things without violating their constitution, acting always according to the human nature of man, not against it, working in the human world by means of man's consciousness and partial freedom, not against them.

God acts by general laws for general purposes. The attraction of gravitation is a good thing, for it keeps the world together; and if the tower of Siloam, thereby falling to the ground slays eighteen men of Jerusalem, that number is too small to think of, considering the myriad millions who are upheld by the same law. It could not well be repealed for their sake, and to hold up that tower; nor could it remain in force, and the tower stand.

It is difficult to conceive of a Perfect Will without confounding it with something like mechanism; since language has no name for that combination of the Inexorable with the Moral, which the old poets personified separately in Ananke or Eimarmene and Zeus. How combine understandingly the Perfect Freedom of the Supreme and

All-Sovereign Will of God with the inflexible necessity, as part of His Essence, that He should and must continue to be, in all His great attributes, of justice and mercy for example, what He is now and always has been, and with the impossibility of His changing His nature and becoming unjust, merciless, cruel, fickle, or of His repealing the great moral laws which make crime wrong and the practice of virtue right?

For all that we familiarly know of Free-Will is that capricious exercise of it which we experience in ourselves and other men; and therefore the notion of Supreme Will, still guided by Infallible Law, even if that law be self-imposed, is always in danger of being either stripped of the essential quality of Freedom, or degraded under the ill-name of Necessity to something of even less moral and intellectual dignity than the fluctuating course of human operations.

It is not until we elevate the idea of law above that of partiality or tyranny, that we discover that the self-imposed limitations of the Supreme Cause, constituting an array of certain alternatives, regulating moral choice, are the very sources and safeguards of human freedom; and the doubt recurs, whether we do not set a law above God Himself; or whether laws self-imposed may not be self-repealed: and if not, what power prevents it.

The Zeus of Homer, like that of Hesiod, is an array of antitheses, combining strength with weakness, wisdom with folly, universal parentage with narrow family limitation, omnipotent control over events with submission to a superior destiny,-- DESTINY, a name by means of which the theological problem was cast back into the original obscurity out of which the powers of the human mind have proved themselves as incapable of rescuing it, as the efforts of a fly caught in a spider's web to do more than increase its entanglement.

The oldest notion of Deity was rather indefinite than repulsive. The positive degradation was of later growth. The God of nature reflects the changeful character of the seasons, varying from dark to bright. Alternately angry and serene, and lavishing abundance which she again withdraws, nature seems inexplicably capricious, and though capable of responding to the highest requirements of the moral sentiment through a general comprehension of her mysteries, more liable by a partial or hasty view to become darkened into a Siva, a Saturn, or a Mexitli, a patron of fierce orgies or blood-stained altars. All the older poetical personifications exhibit traces of this ambiguity. They are neither wholly immoral nor purely beneficent.

No people have ever deliberately made their Deity a malevolent or guilty Being. The simple piety which ascribed the origin of all things to God, took all in good part, trusting and hoping all things. The Supreme Ruler was at first looked up to with unquestioning reverence. No startling discords or contradictions had yet raised a doubt as to His beneficence, or made men dissatisfied with His government. Fear might cause anxiety, but could not banish hope, still less inspire aversion. It was only later, when abstract notions began to assume the semblance of realities, and

when new or more distinct ideas suggested new words for their expression, that it became necessary to fix a definite barrier between Evil and Good.

To account for moral evil, it became necessary to devise some new expedient suited both to the piety and self-complacency of the inventor, such as the perversity of woman, or an agent distinct from God, a Typhon or Ahriman, obtained either by dividing the Gods into two classes, or by dethroning the Ancient Divinity, and changing him into a Dev or Daemon. Through a similar want, the Orientals devised the inherent corruption of the fleshy and material; the Hebrew transferred to Satan everything illegal and immoral; and the Greek reflection, occasionally adopting the older and truer view, retorted upon man the obloquy cast on these creatures of his imagination, and showed how he has to thank himself alone for his calamities, while his good things are the voluntary gifts, not the plunder of Heaven. Homer had already made Zeus exclaim, in the Assembly of Olympus, "Grievous it is to hear these mortals accuse the Gods; they pretend that evils come from us; but they themselves occasion them gratuitously by their own wanton folly." "It is the fault of man," said Solon; in reference to the social evils of his day, "not of God, that destruction comes;" and Euripides, after a formal discussion of the origin of evil, comes to the conclusion that men act wrongly, not from want of natural good sense and feeling, but because knowing what is good, they yet for various reasons neglect to practise it.

And at last reaching the highest truth, Pindar, Hesiod, AEschylus, AEsop, and Horace said, "All virtue is a struggle; life is not a scene of repose, but of energetic action. Suffering is but another name for the teaching of experience, appointed by Zeus himself, the giver of all understanding, to be the parent of instruction, the schoolmaster of life. He indeed put an end to the golden age; he gave venom to serpents and predacity to wolves; he shook the honey from the leaf, and stopped the flow of wine in the rivulets; he concealed the element of fire, and made the means of life scanty and precarious. But in all this his object was beneficent; it was not to destroy life, but to improve it. It was a blessing to man, not a curse, to be sentenced to earn his bread by the sweat of his brow; for nothing great or excellent is attainable without exertion; safe and easy virtues are prized neither by gods nor men; and the parsimoniousness of nature is justified by its powerful effect in rousing the dormant faculties, and forcing on mankind the invention of useful arts by means of meditation and thought."

Ancient religious reformers pronounced the worship of "idols" to be the root of all evil; and there have been many iconoclasts in different ages of the world. The maxim still holds good; for the worship of idols, that is, of fanciful conceits, if not the source of all evil, is still the cause of much; and it prevails as extensively now as it ever did. Men are ever engaged in worshipping the picturesque fancies of their own imaginations.

Human wisdom must always be limited and incorrect; and even right opinion is only a something intermediate between ignorance and knowledge. The normal condition of man is that of progress. Philosophy is a kind of journey, ever learning, yet never arriving at the ideal perfection of truth. A Mason should, like the wise Socrates, assume the modest title of a "lover of wisdom;" for he must ever long after something more excellent than he possesses, something still beyond his reach,

which he desires to make eternally his own.

Thus the philosophic sentiment came to be associated with the poetical and the religious, under the comprehensive name of Love. Before the birth of Philosophy, Love had received but scanty and inadequate homage. This mightiest and most ancient of gods, coeval with the existence of religion and of the world, had been indeed unconsciously felt, but had neither been worthily honoured nor directly celebrated in hymn or paean. In the old days of ignorance it could scarcely have been recognized. In order that it might exercise its proper influence over religion and philosophy, it was necessary that the God of Nature should cease to be a God of terrors, a personification of mere Power or arbitrary Will, a pure and stern Intelligence, an inflictor of evil, and an unrelenting Judge. The philosophy of Plato, in which this charge became forever established, was emphatically a mediation of Love. With him, the inspiration of Love first kindled the light of arts and imparted them to mankind; and not only the arts of mere existence, but the heavenly art of wisdom, which supports the Universe. It inspires high and generous deeds and noble self devotion. Without it, neither State nor individual could do anything beautiful or great. Love is our best pilot, confederate, supporter, and saviour; the ornament and governor of all things human and divine; and he with divine harmony forever soothes the minds of men and gods.

Man is capable of a higher Love, which, marrying mind with mind and with the Universe, brings forth all that is noblest in his faculties, and lifts him beyond himself. This higher love is neither mortal nor immortal, but a power intermediate between the human and the Divine, filling up the mighty interval, and binding the Universe together. He is chief of those celestial emissaries who carry to the gods the prayers of men, and bring down to men the gifts of the gods. "He is forever poor, and far from being beautiful as mankind imagine, for he is squalid and withered; he flies low along the ground, is homeless and unsandalled; sleeping without covering before the doors and in the unsheltered streets, and possessing so far his mother's nature as being ever the companion of want. Yet, sharing also that of his father, he is forever scheming to obtain things good and beautiful; he is fearless, vehement, and strong; always devising some new contrivance strictly cautious and full of inventive resource; a philosopher through his whole existence, a powerful enchanter, and a subtle sophist."

The ideal consummation of Platonic science is the arrival at the contemplation of that of which earth exhibits no express image or adequate similitude, the Supreme Prototype of all beauty, pure and uncontaminated with human intermixture of flesh or colour, the Divine Original itself. To one so qualified is given the prerogative of bringing forth not mere images and shadows of virtue, but virtue itself, as having been conversant not with shadows, but with the truth; and having so brought forth and nurtured a progeny of virtue, he becomes the friend of God, and, so far as such a privilege can belong to any human being, immortal.

Socrates believed, like Heraclitus, in a Universal Reason pervading all things and all minds, and consequently revealing itself in ideas. He therefore sought truth in general opinion, and perceived in the communication of mind with mind one of the greatest prerogatives of wisdom and the most powerful means of advancement. He believed true wisdom to be an attainable idea, and that the moral convictions of the

mind, those eternal instincts of temperance, conscientiousness, and justice, implanted in it by the gods, could not deceive, if rightly interpreted.

This metaphysical direction given to philosophy ended in visionary extravagance. Having assumed truth to be discoverable in thought, it proceeded to treat thoughts as truths. It thus became an idolatry of notions, which it considered either as phantoms exhaled from objects, or as portions of the divine preexistent thought; this creating a mythology of its own, and escaping from one thralldom only to enslave itself afresh. Theories and notions indiscriminately formed and defended are the false gods or "idols" of philosophy. For the word idolon means image, and a false mind-picture of God is as much an idol as a false wooden image of Him. Fearlessly launching into the problem of universal being, the first philosophy attempted to supply a compendious and decisive solution of every doubt. To do this, it was obliged to make the most sweeping assumptions; and as poetry had already filled the vast void between the human and the divine, by personifying its Deity as man, so philosophy bowed down before the supposed reflection of the divine image in the mind of the inquirer, who, in worshipping his own notions, had unconsciously deified himself. Nature thus was enslaved to common notions, and notions very often to words.

By the clashing of incompatible opinions, philosophy was gradually reduced to the ignominious confession of utter incapacity, and found its check or intellectual fall in skepticism. Xenophanes and Heraclitus mournfully acknowledged the unsatisfactory result of all the struggles of philosophy, in the admission of a universality of doubt; and the memorable effort of Socrates to rally the discomfited champions of truth, ended in a similar confession.

The worship of abstractions continued the error which personified Evil or deified Fortune; and when mystical philosophy resigned its place to mystical religion, it changed not its nature, but only its name. The great task remained unperformed, of reducing the outward world and its principles to the dominion of the intellect, and of reconciling the conception of the supreme unalterable power asserted by reason, with the requisitions of human sympathies.

A general idea of purpose and regularity in nature had been suggested by common appearances to the earliest reflection. The ancients perceived a natural order, a divine legislation, from which human institutions were supposed to be derived, laws emblazoned in Heaven, and thence revealed to earth. But the divine law was little more than an analogical inference from human law, taken in the vulgar sense of arbitrary will or partial covenant. It was surmised rather than discovered, and remained unmoral because unintelligible. It mattered little, under the circumstances, whether the Universe were said to be governed by chance or by reason, since the latter, if misunderstood, was virtually one with the former. "Better far," said Epicurus, "acquiesce in the fables of tradition, than acknowledge the oppressive necessity of the physicists"; and Menander speaks of God, Chance, and Intelligence as undistinguishable. Law unacknowledged goes under the name of Chance: perceived, but not understood, it becomes Necessity. The wisdom of the Stoic was a dogged submission to the arbitrary behests of one; that of the Epicurean an advantage snatched by more or less dexterous management from the equal tyranny of the other.

Ignorance sees nothing necessary, and is self abandoned to a power tyrannical because defined by no rule, and paradoxical because permitting evil, while itself assumed to be unlimited, all powerful, and perfectly good. A little knowledge, presuming the identification of the Supreme Cause with the inevitable certainty of perfect reason, but omitting the analysis or interpretation of it, leaves the mind chain-bound in the ascetic fatalism of the Stoic. Free-will, coupled with the universal rule of Chance; or Fatalism and Necessity, coupled with Omniscience and fixed and unalterable Law,--these are the alternatives, between which the human mind has eternally vacillated. The Supernaturalists, contemplating a Being acting through impulse, though with superhuman wisdom, and considering the best courtier to be the most favored subject, combines contradictory expedients, inconsistently mixing the assertion of free action with the enervating service of petition; while he admits, in the words of a learned archbishop, that "if the production of the things we ask for depend on antecedent, natural, and necessary causes, our desires will be answered no less by the omission than the offering of prayers, which, therefore, are a vain thing."

The last stage is that in which the religion of action is made legitimate through comprehension of its proper objects and conditions. Man becomes morally free only when both notions, that of Chance and that of incomprehensible Necessity, are displaced by that of Law. Law, as applied to the Universe, means that universal, providential pre-arrangement, whose conditions can be discerned and discretionally acted on by human intelligence. The sense of freedom arises when the individual independence develops itself according to its own laws, without external collisions or hindrance; that of constraint, where it is thwarted or confined by other Natures, or where, by combination of external forces, the individual force is compelled into a new direction. Moral choice would not exist safely, or even at all, unless it were bounded by conditions determining its preferences. Duty supposes a rule both intelligible and certain, since an uncertain rule would be unintelligible, and if unintelligible, there could be no responsibility. No law that is unknown can be obligatory; and that Roman Emperor was justly execrated, who pretended to promulgate his penal laws, by putting them up at such a height that none could read them.

Man commands results, only by selecting among the contingent the pre-ordained results most suited to his purposes. In regard to absolute or divine morality, meaning the final cause or purpose of those comprehensive laws which often seem harsh to the individual, because inflexibly just and impartial to the universal, speculation must take refuge in faith; the immediate and obvious purpose often bearing so small a proportion to a wider and unknown one, as to be relatively absorbed or lost. The rain that, unseasonable to me, ruins my hopes of an abundant crop, does so because it could not otherwise have blessed and prospered the crops of another kind of a whole neighboring district of country. The obvious purpose of a sudden storm of snow, or an unexpected change of wind, exposed to which I lose my life, bears small proportion to the great results which are to flow from that storm or wind over a whole continent. So always, of the good all ill which at first seemed irreconcilable and capriciously distributed, the one holds its ground, the other diminishes by being explained. In a world of a multitude of individuals, a world of action and exertion, a world affording, by the conflict of interests and the clashing of passions, any scope for the exercise of the manly and generous virtues,

even Omnipotence cannot make it, that the comfort and convenience of one man alone shall always be consulted.

Thus the educated mind soon begins to appreciate the moral superiority of a system of law over one of capricious interference; and as the jumble of means and ends is brought into more intelligible perspective, partial or seeming good is cheerfully resigned for the disinterested and universal. Self-restraint is found not to imply self-sacrifice. The true meaning of what appeared to be Necessity is found to be, not arbitrary Power, but Strength and Force enlisted in the service of Intelligence. God having made us men, and placed us in a world of change and eternal renovation, with ample capacity and abundant means for rational enjoyment, we learn that it is folly to repine because we are not angels, inhabiting a world in which change and the clashing of interest and the conflicts of passion are unknown.

The mystery of the world remains, but is sufficiently cleared up to inspire confidence. We are constrained to admit that if every man would but do the best in his power to do, and that which he knows he ought to do, we should need no better world than this. Man, surrounded by necessity, is free, not in a dogged determination of isolated will, because, though inevitably complying with nature's laws, he is able, proportionately to his knowledge, to modify, in regard to himself, the conditions of their action, and so to preserve an average uniformity between their forces and his own.

Such are some of the conflicting opinions of antiquity; and we have to some extent presented to you a picture of the Ancient Thought. Faithful, as far as it goes, it exhibits to us Man's Intellect ever struggling to pass beyond the narrow bounds of the circle in which its limited powers and its short vision confine it, and ever we find it travelling round the circle. like one lost in a wood, to meet the same unavoidable and insoluble difficulties. Science with her many instruments, Astronomy, particularly, with her telescope, Physics with the microscope, and Chemistry with its analyses and combinations, have greatly enlarged our ideas of the Deity, by discovering to us the vast extent of the Universe in both directions, its star-systems and its invisible swarms of minutest animal life; by acquainting us with the new and wonderful Force or Substance we call Electricity, apparently a link between Matter and Spirit: and still the Deity only becomes more incomprehensible to us than ever, and we find that in our speculations we but reproduce over and over again the Ancient Thought.

Where, then, amid all these conflicting opinions, is the True Word of a Mason?

My Brother, most of the questions which have thus tortured men's minds, it is not within the reach and grasp of the Human Intellect to understand; but without understanding, as we have explained to you heretofore, we may and must believe.

The True Word of a Mason is to be found in the concealed and profound meaning of the Ineffable Name of Deity, communicated by God to Moses; and which meaning was long lost by the very precautions taken to conceal it. The true pronounciation of that was in truth a secret, in which, however, was involved the far

more profound secret of its meaning. In that meaning is included all the truth than can be known by us, in regard to the nature of God.

Long known as AL, AL SCHADAI, ALOHAYIM, and ADONAI; as the Chief or Commander of the Heavenly Armies; as the aggregate of the Forces [ALOHAYIM] of Nature; as the Mighty, the Victorious, the Rival of Bal and Osiris; as the Soul of Nature, Nature itself, a God that was but Man personified, a God with human passions, the God of the Heathen with but a mere change of name, He assumes, in His communications to Moses, the name IHUH, and says to Him, AHIH ASHR AHIH, I AM WHAT I AM. Let us examine the esoteric or inner, meaning of this Ineffable Name.

HIH is the imperfect tense of the verb TO BE, of which IHIH] is the present; [AHI-- being the personal pronoun "I" affixed the first person, by apocope; and IHI the third. The verb has the following forms : . . . Preterite, 3d person, masculine singular, HIH, did exist, was; 3d person com. plural, HIU . . . Present, 3d pers. masc. sing. IHIH, once IHUA, by apocope AHI, IHI . . . Infinitive, HIH, HIU . . . Imperative, 2d pers. masc sing. HIH, fem. HUI . . . Participle, masc. sing. HUH, ENS - EXISTING . . . EXISTENCE.

The verb is never used, as the mere logical copula or connecting word, is, was, etc., is used with the Greeks, Latins, and ourselves. It always implies existence, actuality. The present form also includes the future sense, . . shall or may be or exist. And HUH and HUA Chaldaic forms of the imperfect tense of the verb, are the same as the Hebrew HUH and HIH, and mean was, existed, became.

Now HUA and HIA are the Personal Pronoun [Masculine and Feminine], HE, SHE. Thus in Gen. iv. 20 we have the phrase, HUA HIH, HE WAS: and in Lev. xxi. 9, ATH ABIH HIA, HER Father. This feminine pronoun, however, is often written HUA, and HIA occurs only eleven times in the Pentateuch. Sometimes the feminine form means IT; but that pronoun is generally in the masculine form.

When either Yod, Vav, He, or Aleph terminates a word, and has no vowel either immediately preceding or following it, it is often rejected; as in GI, for GIA, a valley.

So HUA-HIA, He-She, could properly be written HU-HI; or by transposition of the letters, common with the Talmudists, IH-UH, which is the Tetragrammaton or Ineffable Name.

In Gen. i. 27, it is said, "So the ALHIM created man in His image: in the image of ALHIM created He him: MALE and FEMALE created He them."

Sometimes the word was thus expressed; triangularly:

And we learn that this designation of the Ineffable Name was, among the Hebrews, a symbol of Creation. The mysterious union of God with His creatures was in the letter , which they considered to be the Agent of Almighty Power; and to enable the possessor of the Name to work miracles.

The Personal Pronoun HUA, HE, is often used by itself, to express the Deity. Lee says that in such cases, IHUH, IH, or ALHIM, or some other name of God, is understood; but there is no necessity for that. It means in such cases the Male, Generative, or Creative Principle or Power.

It was a common practice with the Talmudists to conceal secret meanings and sounds of words by transposing the letters.

The reversal of the letters of words was, indeed, anciently common everywhere. Thus from Neitha, the name of an Egyptian Goddess, the Greeks, writing backward, formed Athene, the name of Minerva. In Arabic we have Nahid, a name of the planet Venus, which, reversed, gives Dihan, Greek, in Persian, Nihad, Nature; which Sir William Jones writes also Nahid. Strabo informs us that the Armenian name of Venus was Anaitis.

Tien, Heaven, in Chinese, reversed, is Neit, or Neith, worshipped at Sais in Egypt. Reverse Neitha, drop the i, and add an e, and we, as before said, Athene. Mitra was the name of Venus among the ancient Persians. Herodotus, who tells us this, also informs us that her name, among the Scythians, was Artim pasa. Artim is Mitra, reversed. So, by reversing it, the Greeks formed Artemis, Diana.

One of the meanings of Rama, in Sanscrit, is Kama, the Deity of Love. Reverse this, and we have Amar, and by changing a into o, Amor, the Latin word for Love. Probably, as the verb is Amare, the oldest reading was Amar and not Amor. So Dipaka, in Sanscrit, one of the meanings whereof is love, is often written Dipuc. Reverse this, and we have, adding o, the Latin word Cupido.

In Arabic, the radical letters rhm, pronounced rahm, signify the trunk, compassion, mercy; this reversed, we have mhr, in Persic, love and the Sun. In Hebrew we have Lab, the heart; and in Chaldee, Bal, the heart; the radical letters of both being b and l.

The Persic word for head is Sar. Reversed, this becomes Ras in Arabic and Hebrew, Raish in Chaldee, Rash in Samaritan, and Ryas in Ethiopic; all meaning head, chief, etc. In Arabic we have Kid, in the sense of rule, regulation, article of agreement, obligation; which, reversed, becomes, adding e, the Greek dike justice. In Coptic we have Chlom, a crown. Reversed, we have in Hebrew, Moloch or Malec, a King, or he who wears a crown.

In the Kou-onen, or oldest Chinese writing, by Hieroglyphics, Ge [Hi or Khi, with the initial letter modified], was the Sun: in Persic, Gaw: and in Turkish Giun. Yue was the Moon; in Sanscrit Uh, and in Turkish Ai. It will be remembered in Egypt and elsewhere, the Sun was originally feminine, and the Moon masculine. In Egypt, Ioh was the moon: and in the feast of Bacchus they cried incessantly, Euoi Sabvi! Euoi

Bakhe! lo Bakhe ! lo Bakhe !

Bunsen gives the following personal pronouns for he and she:

He She

Christian Aramtic.....Hu.....Hi

Jewish AramaicHu.....Hi

HebrewHu'....Hi'

ArabicHuwa...Hiya

Thus the Ineffable Name not only embodies the Great Philosophical Idea, that the Deity is the ENS, the To ON, the Absolute Existence, that of which the Essence is To Exist, the only Substance of Spinoza, the BEING, that never could not have existed, as contradistinguished from that which only becomes, not Nature or the Soul of Nature, but that which created Nature; but also the idea of the Male and Female Principles, in its highest a most profound sense; to wit, that God originally comprehended in Himself all that is: that matter was not co-existent with Him, or independent of Him; that He did not merely fashion a shape a pre-existing chaos into a Universe; but that His Thought manifested itself outwardly in that Universe, which so became, and before was not, except as comprehended in Him: that the Generative Power or Spirit, and Productive Matter, ever among the ancients deemed the Female, originally were in God; and that He WAS and IS all that Was, that IS, and that Shall be: in Whom all else lives, moves, and has its being.

This was the great Mystery of the Ineffable Name; and this true arrangement of its letters, and of course its true pronounciation and its meaning, soon became lost to all except select few to whom it was confided; it being concealed from common people, because the Deity thus metaphysically named was not that personal and capricious, and as it were tangible God in whom they believed, and who alone was within the reach of their rude capacities.

Diodorus says that the name given by Moses to God was IAQ, Theodorus says that the Samaritans termed God IABE, but the Jews IAQ. Philo Byblius gives the form IEYQ: and Clemens of Alexandria IAOY. Macrobius says that it was an admitted axiom among the Heathen, that the triliteral IAQ was the sacred name of the Supreme God. And the Clarian oracle said: "Learn thou that IAQ is the great God Supreme, that ruleth over all." The letter I signified Unity. A and Q are the first and last letters of the Greek Alphabet.

Hence the frequent expression: "I am the First, and I am the Last; and besides Me there is no other God. I am A and Q, the First and the Last. I am A and Q, the Beginning and the Ending, which IS, and Was, and IS to come: the Omnipotent." For in this we see shadowed forth the same great truth; that God is all in all--the Cause and the Effect--the beginning, or Impulse, or Generative Power: and the Ending, or Result, or that which is produced: that He is in reality all that is, all that

ever was, and all that ever will be; in this sense, that nothing besides Himself has existed eternally, and co-eternally with Him, independent of Him, and self-existent, or self-originated.

And thus the meaning of the expression, ALOHAYIM, a plural noun, used, in the account of the Creation With which Genesis commences, with a singular verb, and of the name or title IHUH ALHIM, used for the first time in the 4th verse of the 2d chapter of the same book, becomes clear. The ALHIM is the aggregate unity of the manifested Creative Forces or Powers of Deity, His Emanations; and IHUH-ALHIM is the ABSOLUTE Existence, or Essence of these Powers and Forces, of which they are Active Manifestations and Emanations.

This was the profound truth hidden in the ancient allegory and covered from the general view with a double veil. This was the esoteric meaning of the generation and production of the Indian, Chaldean, and Phoenician cosmognies; and the Active and Passive Powers, of the Male and Female Principles; of Heaven and its Luminaries generating, and the Earth producing; all hiding from vulgar view, as above its comprehension, the doctrine that matter is not eternal, but that God was the only original Existence, the ABSOLUTE, from Whom everything has proceeded, and to Whom all returns: and that all moral law springs not from the relation of things, but from His Wisdom and Essential Justice, as the Omnipotent Legislator. And this TRUE WORD is with entire accuracy said to have been lost; because its meaning was lost even among the Hebrews, although we still find the name (its real meaning unsuspected), in the Hu of the Druids and the Fo HI of the Chinese.

When we conceive of the Absolute Truth, Beauty, or Good, cannot stop short at the abstraction of either. We are forced to refer each to some living and substantial Being, in which they have their foundations, some being that is the first and last principle of each.

Moral Truth, like every other universal and necessary truth, cannot remain a mere abstraction. Abstractions are unrealities. In ourselves, moral truth is merely conceived of. There must be somewhere a Being that not only conceives of, but constitutes it. It has this characteristic; that it is not only, to the eyes of our intelligence, an universal and necessary truth, but one obligatory on our will. It is A LAW. We do not establish that law ourselves. It is imposed on us despite ourselves: its principle must be without us. It supposes a legislator. He cannot be the being to whom the law applies; but must be one that possesses in the highest degree all the characteristics of moral truth. The moral law, universal and necessary, necessarily has as its author a necessary being;--composed of justice and charity, its author must be a being possessing the plenitude of both.

As all beautiful and all true things refer themselves, these a Unity which is absolute TRUTH, and those to a Unity which absolute BEAUTY, so all the moral principles centre in a single principle, which is THE GOOD. Thus we arrive at the conception of THE GOOD in itself, the ABSOLUTE Good, superior to all particular duties, and determinate in those duties. This Absolute Good must necessarily be an attribute of the Absolute Being. There cannot be several Absolute Beings; the one in whom realized Absolute Truth and Absolute Beauty being different from the one in whom is realized Absolute Good. The Absolute necessarily implies absolute Unity. The

True, the Beautiful, and Good are not three distinct essences: but they are one and same essence, considered in its fundamental attributes: the different phases which, in our eyes, the Absolute and Infinite Perfection assumes. Manifested in the World of the Finite and Relative, these three attributes separate from each other, and are distinguished by our minds, which can comprehend nothing except by division. But in the Being from Whom they emanate, they are indivisibly united; and this Being, at once triple and one, Who sums up in Himself perfect Beauty) perfect Truth, and the perfect Good, is GOD.

God is necessarily the principle of Moral Truth, and of personal morality. Man is a moral person, that is to say, one endowed with reason and liberty. He is capable of virtue: and virtue has with him two principal forms, respect for others and love of others,-- justice and charity.

The creature can possess no real and essential attribute which the Creator does not possess. The effect can draw its reality and existence only from its cause. The cause contains in itself, at least, what is essential in the effect. The characteristic of the effect is inferiority, short-coming, imperfection. Dependent and derivate, it bears in itself the marks and conditions of dependence; and its imperfection proves the perfection of the cause; or else there would be in the effect something immanent, without a cause.

God is not a logical Being, whose Nature may be explained by deduction, and by means of algebraic equations. When, setting out with a primary attribute, the attributes of God are deduced one from the other, after the manner of the Geometricians and Scholastics, we have nothing but abstractions. We must emerge from this empty dialectic, to arrive at a true and living God. The first notion which we have of God, that of an Infinite Being, is not given us a priori, independently of all experience. It is our consciousness of ourself, as at once a Being and a limited Being, that immediately raises us to the conception of a Being, the principle of our being, and Himself without limits. If the existence that we possess forces us to recur to a cause possessing the same existence in an infinite degree, all the substantial attributes of existence that we possess equally require each an infinite cause. God, then, is no longer the Infinite, Abstract, Indeterminate Being, of which reason and the heart cannot lay hold, but a real Being, determinate like ourselves, a moral person like ourself; and the study of our own souls will conduct us, without resort to hypothesis, to a conception of God, both sublime and having a connection with ourselves.

If man be free, God must be so. It would be strange if, while the creature has that marvellous power of disposing of himself, of choosing and willing freely, the Being that has made him should be subject to a necessary development, the cause of which, though in Himself, is a sort of abstract, mechanical, or metaphysical power, inferior to the personal, voluntary cause which we are, and of which we have the clearest consciousness. God is free because we are: but he is not free as we are. He is at once everything that we are, and nothing that we are. He possesses the same attributes as we, but extended to infinity. He possesses, then, an infinite liberty, united to an infinite intelligence; and as His intelligence is infallible, exempt from the uncertainty of deliberation, and perceiving at a glance where the Good is, so His liberty accomplishes it spontaneously and without effort.

As we assign to God that liberty which is the basis of our existence, so also we transfer to His character, from our own, justice and charity. In man they are virtues: in God, His attributes. What is in us the laborious conquest of liberty, is in Him His very nature. The idea of the right, and the respect paid to the right, are signs of the dignity of our existence. If respect of rights is the very essence of justice, the Perfect Being must know and respect the rights of the lowest of His creatures; for He assigned them those rights. In God resides a sovereign justice, that renders to every one what is due him, not according to deceitful appearances, but according to the truth of things. And if man, a limited being, has the power to go out of himself, to forget his own person, to love another like himself, and devote himself to his happiness, dignity, and perfection, the Perfect Being must have, in an infinite degree, that disinterested tenderness, that Charity, the Supreme virtue of the human person. There is in God an infinite tenderness for His creatures, manifested in His giving us existence, which He might have withheld; and every day it appears in innumerable marks of His Divine Providence.

Plato well understood that love of God, and expresses it in these great words: "Let us speak of the cause which led the Supreme Arranger of the Universe to produce and regulate that Universe. He was good; and he who is good has no kind of ill will. Exempt from that, He willed that created things should be, as far as possible, like Himself." And Christianity in its turn said, "God has so loved men that He has given them His only Son."

It is not correct to affirm, as is often done, that Christianity has in some sort discovered this noble sentiment. We must not lower human nature, to raise Christianity. Antiquity knew, described, and practised charity; the first feature of which, so touching, and thank God! so common, is goodness, as its loftiest one is heroism. Charity is devotion to another; and it is ridiculously senseless to pretend that there ever was an age of the world, when the human soul was deprived of that part of its heritage, the power of devotion. But it is certain that Christianity has diffused and popularized this virtue, and that, before Christ, these words were never spoken: LOVE ONE ANOTHER; FOR THAT IS THE WHOLE LAW. Charity presupposes Justice. He who truly loves his brother respects the rights of his brother; but he does more, he forgets his own. Egoism sells or takes. Love delights in giving. In God, love is what it is in us; but in an infinite degree. God is inexhaustible in His charity, as He is inexhaustible in His essence. That Infinite Omnipotence and Infinite Charity, which, by an admirable good-will, draws from the bosom of its immense love the favors which it incessantly bestows on the world and on humanity, teaches us that the more we give, the more we possess.

God being all just and all good, He can will nothing but what is good and just. Being Omnipotent, whatever He wills He can do, and consequently does. The world is the work of God: it is therefore perfectly made.

Yet there is disorder in the world, that seems to impugn the justice and goodness of God.

A principle indissolubly connected with the very idea of good, tells us that every moral agent deserves reward when he does well, and punishment when he does ill. This principle is universal and necessary. It is absolute. If it does not apply in this

world, it is false, or the world is badly ordered.

But good actions are not always followed by happiness, nor evil ones by misery. Though often this fact is more apparent than real; though virtue, a war against the passions, full of dignity but full of sorrow and pain, has the latter as its condition, yet the pains that follow vice are greater; and virtue conduces most to health, strength, and long life;--though the peaceful conscience that accompanies virtue creates internal happiness; though public opinion generally decides correctly on men's characters, and rewards virtue with esteem and consideration, and vice with contempt and infamy; and though, after all, justice reigns in the world, and the surest road to happiness is still that of virtue, yet there are exceptions. Virtue is not always rewarded, nor vice punished, in this life.

The data of this problem are these: 1st. The principle of merit and demerit within us is absolute: every good action ought to be rewarded, every bad one punished: 2d. God is just as He is all powerful: 3d. There are in this world particular cases, contradicting the necessary and universal law of merit and demerit. What is the result?

To reject the two principles, that God is just, and the law merit and demerit absolute, is to raze to the foundations the whole edifice of human faith.

To maintain them, is to admit that the present life is to be terminated or continued elsewhere. The moral person who acts well or ill, and awaits reward or punishment, is connected with a body, lives with it, makes use of it, depends upon it in a measure but is not it. The body is composed of parts. It diminishes or increases, it is divisible even to infinity. But this something which has a consciousness of itself, and says "I, ME"; that feels itself free and responsible, feels too that it is incapable of division, that it is a being one and simple; that the ME cannot be halved, that if a limb is cut off and thrown away, no part of the ME, goes with it: that it remains identical with itself under the variety of phenomena which successively manifest it. This identity, indivisibility, and absolute unity of the person, are its spirituality, the very essence of the person. It is not in the least an hypothesis to affirm that the soul differs essentially from the body. By the soul we mean the person, not separated from the consciousness of the attributes which constitute it,--thought and will. The Existence without consciousness is an abstract being, and not a person. It is the person, that is identical, one, simple. Its attributes, developing it, do not divide it. Indivisible, it is indissoluble, and may be immortal. If absolute justice requires this immortality, it does not require what is impossible. The spirituality of the soul is the condition and necessary foundation of immortality: the law of merit and demerit the direct demonstration of it. The first is the metaphysical, the second the moral proof. Add to these the tendency of all the powers of the soul toward the Infinite, and the principle of final causes, and the proof of the immortality of the soul is complete.

God, therefore, in the Masonic creed, is INFINITE TRUTH, INFINITE BEAUTY, INFINITE GOODNESS. He is the Holy of Holies, as Author of the Moral Law, as the PRINCIPLE of Liberty, of Justice, and of Charity, Dispenser of Reward and

Punishment. Such a God is not an abstract God; but an intelligent and free person, Who has made us in His image, from Whom we receive the law that presides over our destiny, and Whose judgment we await. It is His love that inspires us in our acts of charity: it is His justice that governs our justice, and that of society and the laws. We continually remind ourselves that He is infinite; because otherwise we should degrade His nature: but He would be for us as if He were not, if His infinite nature had not forms inherent in ourselves, the forms of our own reason and soul.

When we love Truth, Justice, and Nobility of Soul, we should know that it is God we love underneath these special forms, and should unite them all into one great act of total piety. We should feel that we go in and out continually in the midst of the vast forces of the Universe, which are only the Forces of God; that in our studies, when we attain a truth, we confront the thought of God; when we learn the right, we learn the will of God laid down as a rule of conduct for the Universe; and when we feel disinterested love, we should know that we partake the feeling of the Infinite God. Then, when we reverence the mighty cosmic force, it will not be a blind Fate in an Atheistic or Pantheistic world, but the Infinite God, that we shall confront and feel and know. Then we shall be mindfull of the mind of God, conscious of God's conscience, sensible of His sentiments, and our own existence will be in the infinite being of God.

The world is a whole, which has its harmony; for a God who is One, could make none but a complete and harmonious work. The harmony of the Universe responds to the unity of God, as the indefinite quantity is the definite sign of the infinitude of God. To say that the Universe is God, is to admit the world only, and On the other hand, to suppose that the Universe is void of God, and that He is wholly apart from it, is an insupportable and almost impossible abstraction. To distinguish is not to separate. I distinguish, but do not separate myself from my qualities and effects. So God is not the Universe, although He is everywhere present in spirit and in truth.

To us, as to Plato, absolute truth is in God. It is God Himself under one of His phases. In God, as their original, are the immutable principles of reality and cognizance. In Him things receive at once their existence and their intelligibility. It is by participating in the Divine reason that our own reason possesses something of the Absolute. Every judgment of reason envelopes a necessary truth, and every necessary truth supposes the necessary Existence.

Thus, from every direction,--from metaphysics, aesthetics, an morality above all, we rise to the same Principle, the common centre, and ultimate foundation of all truth, all beauty, all good. The True, the Beautiful, the Good, are but diverse revelations of one and the same Being. Thus we reach the threshold of religion and are in communion with the great philosophies which all proclaim a God; and at the same time with the religions which cove the earth, and all repose on the sacred foundation of natural religion; of that religion which reveals to us the natural light give to all men, without the aid of a particular revelation. So long a philosophy does not arrive at religion, it is below all worships even the most imperfect; for they at least give man a Father, a Witness, a Consoler, a Judge. By religion, philosophy connects itself with humanity, which, from one end of the world to the other, aspires to God, believes in God, hopes in God. Philosophy contains in itself the common basis of all religious beliefs; it, as it were, borrows from them their principle, and

returns it to them surrounded with light, elevated above uncertainty, secure against all attack.

From the necessity of His Nature, the Infinite Being must create and preserve the Finite, and to the Finite must, in its forms, give and communicate of His own kind. We cannot conceive of any finite thing existing without God, the Infinite basis and ground thereof; nor of God existing without something. God is the necessary logical condition of a world, its necessitating cause; a world, the necessary logical condition of God, His necessitated consequence. It is according to His Infinite Perfection to create, and then to preserve and bless whatever He creates. That is the conclusion of modern metaphysical science. The stream of philosophy runs down from Aristotle to Hegel, and breaks off with this conclusion: and then again recurs the ancient difficulty. If it be of His nature to create,--if we cannot conceive of His existing alone, without creating, without having created, then what He created was co-existent with Himself. If He could exist an instant without creating, He could as well do, so for a myriad of eternities. And so again comes round to us the old doctrine of a God, the Soul of the Universe, and co-existent with it. For what He created had a beginning; and however long since that creation occurred, an eternity had before elapsed. The difference between a beginning and no beginning is infinite.

But of some things we can be certain. We are conscious of ourselves--of ourselves if not as substances, at least as Powers to be, to do, to suffer. We are conscious of ourselves not as self originated at all or as self-sustained alone; but only as dependent, first for existence, ever since for support.

Among the primary ideas of consciousness, that are inseparable from it, the atoms of self-consciousness, we find the idea of God. Carefully examined by the scrutinizing intellect, it is the idea of God as infinite, perfectly powerful, wise, just, loving, holy; absolute being with no limitation. This made us, made all, sustains us, sustains all; made our body, not by a single act, but by a series of acts extending over a vast succession of years,--for man's body is the resultant of all created things,-- made our spirit, our mind, conscience, affections, soul, will, appointed for each its natural mode of action, set each at its several aim. Thus self-consciousness leads us to consciousness of God, and at last to consciousness of an infinite God. That is the highest evidence of our own existence, and it is the highest evidence of His.

If there is a God at all, He must be omnipresent in space. Beyond the last Stars He must be, as He is here. There can be no mote that peoples the sunbeams, no little cell of life that the microscope discovers in the seed-sporule of a moss, but He is there.

He must also be omnipresent in time. There was no second of time before the Stars began to burn, but God was in that second. In the most distant nebulous spot in Orion's belt, and in every one of the millions that people a square inch of limestone, God is alike present. He is in the smallest imaginable or even unimaginable portion of time, and in every second of its most vast and unimaginable volume; His Here conterminous with the All of Space, His Now coeval with the All of Time.

Through all this space, in all this Time, His Being extends, spreads undivided, operates unspent; God in all His infinity, perfectly powerful, wise, just, loving, and holy. His being is an infinite activity, a creating, and so a giving of Himself to the World. The World's being is a becoming, a being created and continued. It is so now, and was so, incalculable and unimaginable millions of ages ago.

All this is philosophy, the unavoidable conclusion of the human mind. It is not the opinion of Coleridge and Kant, but their science; not what they guess, but what they know.

In virtue of this in-dwelling of God in matter, we say that the world is a revelation of Him, its existence a show of His. He is in His work. The manifold action of the Universe is only His mode of operation, and all material things are in communion with Him. All grow and move and live in Him, and by means of Him, and only so. Let Him withdraw from the space occupied by anything, and it ceases to be. Let Him withdraw any quality of His nature from anything, and it ceases to be. All must partake of Him, He dwelling in each, and yet transcending all.

The failure of fanciful religion to become philosophy, does not preclude philosophy from coinciding with true religion. Philosophy, or rather its object, the divine order of the Universe, is the intellectual guide which the religious sentiment needs; while exploring the real relations of the finite, it obtains a constantly improving and self-correcting measure of the perfect law of the Gospel of Love and Liberty, and a means of carrying into effect the spiritualism of revealed religion. It establishes law, by ascertaining its terms; it guides the spirit to see its way to the amelioration of life and the increase of happiness. While religion was stationary, science could not walk alone; when both are admitted to be progressive, their interests and aims become identified. Aristotle began to show how religion may be founded on an intellectual basis; but the basis he laid was too narrow. Bacon, by giving to philosophy a definite aim and method, gave it at the same time a safer and self-enlarging basis. Our position is that of intellectual beings surrounded by limitations; and the latter being constant, have to intelligence the practical value of laws, in whose investigation and application consists that seemingly endless career of intellectual and moral progress which the sentiment of religion inspires and ennobles. The title of Saint has commonly been claimed for those whose boast it has been to despise philosophy; yet faith will stumble and sentiment mislead, unless knowledge be present, in amount and quality sufficient to purify the one and to give beneficial direction to the other.

Science consists of those matured inferences from experience which all other experience confirms. It is no fixed system prior to revision, but that progressive mediation between ignorance and wisdom in part conceived by Plato, whose immediate object is happiness, and its impulse the highest kind of love. Science realizes and unites all that was truly valuable in both the old schemes of mediation; the heroic, or system of action and effort; and the mystical theory of spiritual, contemplative communion. "Listen to me," says Galen, "as to the voice of the Eleusinian Hierophant, and believe that the study of nature is a mystery no less important than theirs, nor less adapted to display the wisdom and power of the Great Creator. Their lessons and demonstrations were obscure, but ours are clear and unmistakable."

To science we owe it that no man is any longer entitled to consider himself the central point around which the whole Universe of life and motion revolves--the immensely important individual or whose convenience and even luxurious ease and indulgence the whole Universe was made. On one side it has shown us an infinite Universe of stars and suns and worlds at incalculable distances from each other, in whose majestic and awful presence we sink and even our world sinks into insignificance; while, on the other side, the microscope has placed us in communication with new worlds of organized living beings, gifted with senses, nerves, appetites, and instincts, in every tear and in every drop of putrid water.

Thus science teaches us that we are but an infinitesimal portion of a great whole, that stretches out on every side of us, and above and below us, infinite in its complications, and which infinite wisdom alone can comprehend. Infinite wisdom has arranged the infinite succession of beings, involving the necessity of birth, decay, and death, and made the loftiest virtues possible by providing those conflicts, reverses, trials, and hardships, without which even their names could never have been invented.

Knowledge is convertible into power, and axioms into rules of utility and duty. Modern science is social and communicative. It is moral as well as intellectual; powerful, yet pacific and disinterested; binding man to man as well as to the Universe; filling up the details of obligation, and cherishing impulses of virtue, and, by affording clear proof of the consistency and identity of all interests, substituting co-operation for rivalry, liberality for jealousy, and tending far more powerfully than any other means to realize the spirit of religion, by healing those inveterate disorders which, traced to their real origin, will be found rooted in an ignorant assumption as to the penurious severity of Providence, and the consequent greed of selfish men to confine what seemed as if extorted from it to themselves, or to steal from each other rather than quietly to enjoy their own.

We shall probably never reach those higher forms containing the true differences of things, involving the full discovery and correct expression of their very self or essence. We shall ever fall short of the most general and most simple nature, the ultimate or most comprehensive law. Our widest axioms explain many phenomena, but so too in a degree did the principles or elements of the old philosophers, and the cycles and epicycles of ancient astronomy. We cannot in any case of causation assign the whole of the conditions, nor though we may reproduce them in practice, can we mentally distinguish them all, without knowing the essences of the things including them; and we therefore must not unconsciously ascribe that absolute certainty to axioms, which the ancient religionists did to creeds, nor allow the mind, which ever strives to insulate itself and its acquisitions, to forget the nature of the process by which it substituted scientific for common notions, and so with one as with the other lay the basis of self-deception by a pedantic and superstitious employment of them.

Doubt, the essential preliminary of all improvement and discovery, must accompany all the stages of man's onward progress. His intellectual life is a perpetual beginning, a perpetual beginning, a preparation for a birth. The faculty of doubting and questioning, without which those of comparison and judgment would be useless, is itself a divine prerogative of the reason. Knowledge is always imperfect,

or complete only in a prospectively boundless career, in which discovery multiplies doubt and doubt leads on to new discovery. The boast of science is not so much its manifested results, as its admitted imperfection and capacity of unlimited progress. The true religious philosophy of an imperfect being is not a system of creed, but, as Socrates thought, an infinite search or approximation. Finality is but another name for bewilderment or defeat. Science gratifies the religious feeling without arresting it, and opens out the unfathomable mystery of the One Supreme into more explicit and manageable Forms, which express not indeed His Essence, which is wholly beyond our reach and higher than our faculties can climb, but His Will, and so feeds an endless enthusiasm by accumulating forever new objects of pursuit. We have long experienced that knowledge is profitable, we are beginning to find out that it is moral, and we shall at last discover it to be religious.

God and truth are inseparable; a knowledge of God is possession of the saving oracles of truth. In proportion as the thought and purpose of the individual are trained to conformity with the rule of right prescribed by supreme Intelligence, so far is his happiness promoted, and the purpose of his existence fulfilled. In this way a new life arises in him; he is no longer isolated, but is a part of the eternal harmonies around him. His erring will is directed by the influence of a higher will, informing and moulding it in the path of his true happiness.

Man's power of apprehending outward truth is a qualified privilege; the mental like the physical inspiration passing through a diluted medium; and yet, even when truth, imparted, as it were, by intuition, has been specious, or at least imperfect, the intoxication of sudden discovery has ever claimed it as full, infallible, and divine. And while human weakness needed ever to recur to the pure and perfect source, the revelations once popularly accepted and valued assumed an independent substantiality, perpetuating not themselves only, but the whole mass of derivative forms accidentally connected with them, and legalized in their names. The mists of error thickened under the shadows of prescription, until the free light again broke in upon the night of ages, redeeming the genuine treasure from the superstition which obstinately doted on its accessories.

Even to the Barbarian, Nature reveals a mighty power and a wondrous wisdom, and continually points to God. It is no wonder that men worshipped the several things of the world. The world of matter is a revelation of fear to the savage in Northern climes; he trembles at his deity throned in ice and snow. The lightning, the storm, the earthquake startle the rude man, and he sees the divine in the extraordinary.

The grand objects of Nature perpetually constrain men to think of their Author. The Alps are the great altar of Europe; the nocturnal sky has been to mankind the dome of a temple, starred all over with admonitions to reverence, trust, and love. The Scriptures for the human race are writ in earth and Heaven. No organ or miserere touches the heart like the sonorous swell of the sea or the ocean-wave's immeasurable laugh. Every year the old world puts on new bridal beauty, and celebrates its Whit-Sunday, when in the sweet Spring each bush and tree dons reverently its new glories. Autumn is a long All-Saints' day; and the harvest is Hallowmass to Mankind. Before the human race marched down from the slopes of the Himalayas to take possession of Asia, Chaldea, and Egypt, men marked each annual crisis, the solstices and the equinoxes, and celebrated religious festivals

therein; even then, and ever since, the material was and has been the element of communion between man and God.

Nature is full of religious lessons to a thoughtful man. He dissolves the matter of the Universe, leaving only its forces; he solves away the phenomena of human history, leaving only immortal spirit; he studies the law, the mode of action of the forces and this spirit, which make up the material and the human world, and cannot fail to be filled with reverence, with trust, with boundless love of the Infinite God, who devised these laws of matter and of mind, and thereby bears up this marvellous Universe of things and men. Science has its New Testament; and beatitudes of Philosophy are profoundly touching. An undevour astronomer is mad. Familiarity with the grass and the trees teaches us deeper lessons of love and trust than we can glean from the writings of Fenelon and Augustine. The great Bible of God is ever open before mankind. The eternal flowers of Heaven seem to shed sweet influence on the perishable blossoms of the earth. The great sermon of Jesus was preached on a mountain, which preached to Him as He did to the people, and His figures of speech were first natural figures of fact.

If to-morrow I am to perish utterly, then I shall only take counsel for to-day, and ask for qualities which last no longer. My fathers will be to me only as the ground out of which my bread-corn is grown; dead, they are but the rotten mould of earth, their memory of small concern to me. Posterity!--I shall care nothing for the future generations of mankind! I am one atom in the trunk of a tree, and care nothing for the roots below, or the branch above. I shall sow such seed only as will bear harvest to-day. Passion may enact my statutes to-day, and ambition repeal them to-morrow. I will know no other legislators. Morality will vanish, and expediency take its place. Heroism will be gone; and instead of it there will be the savage ferocity of the he-wolf, the brute cunning of the she-fox, the rapacity of the vulture, and the headlong daring of the wild bull; but no longer the cool, calm courage that, for truth's sake, and for love's sake, looks death firmly in the face, and then wheels into line ready to be slain. Affection, friendship, philanthropy, will be but the wild fancies of the monomaniac, fit subjects for smiles or laughter or for pity.

But knowing that we shall live forever, and that the Infinite God loves all of us, we can look on all the evils of the world, and see that it is only the hour before sunrise, and that the light is coming; and so we also, even we, may light a little taper, to illuminate the darkness while it lasts, and help until the day-spring come. Eternal morning follows the night: a rainbow scarfs the shoulders of every cloud that weeps its rain away to be flowers on land and pearls at sea: Life rises out of the grave, the soul cannot be held by fettering flesh. No dawn is hopeless; and disaster is only the threshold of delight.

Beautifully, above the great wide chaos of human errors, shines the calm, clear light of natural human religion, revealing to us God as the Infinite Parent of all, perfectly powerful, wise, just, loving, and perfectly holy too. Beautiful around stretches off every way the Universe, the Great Bible of God. Material nature is its Old Testament, millions of years old, thick with eternal truths under our feet, glittering with everlasting glories over our heads; and Human Nature is the New Testament from the Infinite God, every day revealing a new page as Time turns over the leaves. Immortality stands waiting to give a recompense for every virtue not

rewarded, for every tear not wiped away, for every sorrow undeserved, for every prayer, for every pure intention and emotion of the heart. And over the whole, over Nature, Material and Human, over this Mortal Life and over the eternal Past and Future, the infinite Loving-kindness of God the Father comes enfolding all and blessing everything that ever was, that is, that ever shall be.

Everything is a thought of the Infinite God. Nature is His prose, and man His Poetry. There is no Chance, no Fate; but God's Great Providence, enfolding the whole Universe in its bosom, and feeding it with everlasting life. In times past there has been evil which we cannot understand; now there are evils which we cannot solve, nor make square with God's perfect goodness by any theory our feeble intellect enables us to frame. There are sufferings, follies, and sins for all mankind, for every nation, for every man and every woman. They were all foreseen by the infinite wisdom of God, all provided for by His infinite power and justice, and all are consistent with His infinite love. To believe otherwise would be to believe that He made the world, to amuse His idle hours with the follies and agonies of mankind, as Domitian was wont to do with the wriggings and contortions of insect agonies. Then indeed we might despairingly unite in that horrible utterance of Heine: "Alas, God's Satire weighs heavily on me! The Great Author of the Universe, the Aristophanes of Heaven, is bent on demonstrating, with crushing force, to me, the little, earthly, German Aristophanes, how my wittiest sarcasms are only pitiful attempts at jesting, in comparison with His, and how miserably I am beneath Him, in humor, in colossal mockery."

No, no! God is not thus amused with and prodigal of human suffering. The world is neither a Here without a Hereafter, a body without a soul, a chaos with no God; nor a body blasted by a soul, a Here with a worse Hereafter, a world with a God that hates more than half the creatures He has made. There is no Savage, Revengeful, and Evil God: but there is an Infinite God, seen everywhere as Perfect Cause, everywhere as Perfect Providence, transcending all, yet in-dwelling everywhere, with perfect power, wisdom, justice, holiness, and love, providing for the future welfare of each and all, foreseeing and forecaring for every bubble that breaks on the great stream of human life and human history.

The end of man and the object of existence in this world, being not only happiness, but happiness in virtue and through virtue, virtue in this world is the condition of happiness in another life, and the condition of virtue in this world is suffering, more or less frequent, briefer or longer continued, more or less intense. Take away suffering, and there is no longer any resignation or humanity, no more self-sacrifice, no more devotedness, no more heroic virtues, no more sublime morality. We are subjected to suffering, both because we are sensible, and because we ought to be virtuous. If there were no physical evil, there would be no possible virtue, and the world would be badly adapted to the destiny of man. The apparent disorders of the physical world, and the evils that result from them, are not disorders and evils that occur despite the power and goodness of God. God not only allows, but wills them. It is His will that there shall be in the physical world causes enough of pain for man, to afford him occasions for resignation and courage.

Whatever is favorable to virtue, whatever gives the moral liberty more energy, whatever can serve the greater moral development of the human race, is good.

Suffering is not the worst condition of man on earth. The worst condition is the moral brutalization which the absence of physical evil would engender.

External or internal physical evil connects itself with the object of existence, which is to accomplish the moral law here below, whatever the consequences, with the firm hope that virtue unfortunate will not fail to be rewarded in another life. The moral law has its sanction and its reason in itself. It owes nothing to that law of merit and demerit that accompanies it, but is not its basis. But, though the principle of merit and demerit ought not to be the determining principle of virtuous action, it powerfully concurs with the moral law, because it offers virtue a legitimate ground of consolation and hope.

Morality is the recognition of duty, as duty, and its accomplishment, whatever the consequences.

Religion is the recognition of duty in its necessary harmony with goodness; a harmony that must have its realization in another life, through the justice and omnipotence of God.

Religion is as true as morality; for once morality is admitted, its consequences must be admitted.

The whole moral existence is included in these two words, harmonious with each other: DUTY and HOPE.

Masonry teaches that God is infinitely good. What motive, what reason, and, morally speaking, what possibility can there be to Infinite Power and Infinite Wisdom, to be anything but good? Our very sorrows, proclaiming the loss of objects inexpressibly dear to us, demonstrate His Goodness. The Being that made us intelligent cannot Himself be without intelligence; and He Who has made us so to love and to sorrow for what we love, must number love for the creatures He has made, among His infinite attributes. Amid all our sorrows, we take refuge in the assurance that He loves us; that He does not capriciously, or through indifference, and still less in mere anger, grieve and afflict us; that He chastens us, in order that by His chastisements, which are by His universal law only the consequences of our acts, we may be profited; and that He could not show so much love for His creatures, by leaving them unchastened, untried, undisciplined. We have faith in the Infinite; faith in God's Infinite Love; and it is that faith that must save us.

No dispensations of God's Providence, no suffering or bereavement is a messenger of wrath: none of its circumstances are indications of God's Anger. He is incapable of Anger; higher above any such feelings than the distant stars are above the earth. Bad men do not die because God hates them. They die because it is best for them that they should do so; and, bad as they are, it is better for them to be in the hands of the infinitely good God, than anywhere else.

Darkness and gloom lie upon the paths of men. They stumble at difficulties, are ensnared by temptations, and perplexed by trouble. They are anxious, and troubled, and fearful. Pain and affliction and sorrow often gather around the steps of

their earthly pilgrimage. All this is written indelibly upon the tablets of the human heart. It is not to be erased; but Masonry sees and reads it in a new light. It does not expect these ills and trials and sufferings to be removed from life; but that the great truth will at some time be believed by all men, that they are the means selected by infinite wisdom, to purify the heart, and to invigorate the soul whose inheritance is immortality, and the world its school.

Masonry propagates no creed except its own most simple and Sublime One; that universal religion, taught by Nature and by Reason. Its Lodges are neither Jewish, Moslem, nor Christian Temples. It reiterates the precepts of morality of all religions. It venerates the character and commends the teachings of the great and good of all ages and of all countries. It extracts the good and not the evil, the truth, and not the error, from all creeds; and acknowledges that there is much which is good and true in all.

Above all the other great teachers of morality and virtue, it reveres the character of the Great Master Who, submissive to the will of His and our Father, died upon the Cross. All must admit, that if the world were filled with beings like Him, the great ills of society would be at once relieved. For all coercion, injury, selfishness, and revenge, and all the wrongs and the greatest sufferings of life, would disappear at once. These human years would be happy; and the eternal ages would roll on in brightness and beauty; and the still, sad music of Humanity, that sounds through the world, now in the accents of grief, and now in pensive melancholy, would change to anthems, sounding to the March of Time, and bursting out from the heart of the world.

If every man were a perfect imitator of that Great, wise, Good Teacher, clothed with all His faith and all His virtues, how the circle of Life's ills and trials would be narrowed! The sensual passions would assail the heart in vain. Want would no longer successfully tempt men to act wrongly, nor curiosity to do rashly. Ambition, spreading before men its Kingdoms and its Thrones, and offices and honors, would cause none to swerve from their great allegiance. Injury and insult would be shamed by forgiveness "Father," men would say, "forgive them; for they know not what they do." None would seek to be enriched at another's loss or expense. Every man would feel that the whole human race were his brothers. All sorrow and pain and anguish would be soothed by a perfect faith and an entire trust in the Infinite Goodness of God. The world around us would be new, and the Heavens above us; for here, and there, and everywhere, through all the ample glories and splendors of the Universe, all men would recognize and feel the presence and the beneficent care of a loving Father.

However the Mason may believe as to creeds, and churches, and miracles, and missions from Heaven, he must admit that the Life and character of Him who taught in Galilee, and fragments of Whose teachings have come down to us, are worthy of all imitation. That Life is an undenied and undeniable Gospel. Its teachings cannot be passed by and discarded. All must admit that it would be happiness to follow and perfection to imitate Him. None ever felt for Him a sincere emotion of contempt, nor in anger accused Him of sophistry, nor saw immorality lurking in His doctrines; however they may judge of those who succeeded Him, and claimed to be His apostles. Divine or human, inspired or only a reforming Essene, it must be agreed

that His teachings are far nobler, far purer, far less alloyed with error and imperfection, far less of the earth earthly, than those of Socrates, Plato, Seneca, or Mahomet, or any other of the great moralists and Reformers of the world.

If our aims went as completely as His beyond personal care and selfish gratification; if our thoughts and words and actions were as entirely employed upon the great work of benefiting our kind-- the true work which we have been placed here to do - as His were; if our nature were as gentle and as tender as His; and if society, country, kindred, friendship, and home were as dear to us as they were to Him, we should be at once relieved of more than half the difficulties and the diseased and painful affections of our lives. Simple obedience to rectitude, instead of self-interest; simple self-culture and self-improvement, instead of constant cultivation of the good opinion of others; single-hearted aims and purposes, instead of improper objects, sought and approached by devious and crooked ways, would free our meditations of many disturbing and irritating questions.

Not to renounce the nobler and better affections of our natures, nor happiness, nor our just dues of love and honor from men; not to vilify ourselves, nor to renounce our self-respect, nor a just and reasonable sense of our merits and deserts, nor our own righteousness of virtue, does Masonry require, nor would our imitation of Him require; but to renounce our vices, our faults, our passions, our self-flattering delusions; to forego all outward advantages, which are to be gained only through a sacrifice of our inward integrity, or by anxious and petty contrivances and appliances; to choose and keep the better part; to secure that, and let the worst take care of itself; to keep a good conscience, and let opinion come and go as it will; to retain a lofty self-respect, and let low self-indulgence go; to keep inward happiness, and let outward advantages hold a subordinate place; to renounce our selfishness, and that eternal anxiety as to what we are to have, and what men think of us; and be content with the plenitude of God's great mercies, and so to be happy. For it is the inordinate devotion to self, and consideration of self, that is ever a stumbling block in the way; that spreads questions, snares, and difficulties around us, darkens the way of Providence, and makes the world a far less happy one to us than it might be.

As He taught, so Masonry teaches, affection to our kindred, tenderness to our friends, gentleness and forbearance toward our inferiors, pity for the suffering, forgiveness of our enemies; and to wear an affectionate nature and gentle disposition as the garment of our life, investing pain; and toil, and agony, and even death, with a serene and holy beauty. It does not teach us to wrap ourselves in the garments of reserve and pride, to care nothing for the world because it cares nothing for us, to withdraw our thoughts from society because it does us not justice, and see how patiently we can live within the confines of our own bosoms, or in quiet communion, through books, with the mighty dead. No man ever found peace or light in that way. Every relation, of hate, scorn, or neglect, to mankind, is full of vexation and torment. There is nothing to do with men but to love them, to admire their virtues, pity and bear with their faults, and forgive their injuries. To hate your adversary will not help you; to kill him will help you still less: nothing within the compass of the Universe will help you, but to pity, forgive, and love him.

If we possessed His gentle and affectionate disposition, His love and compassion

for all that err and all that offend, how many difficulties, both within and without us, would they relieve ! How many depressed minds should we console ! How many troubles in society should we compose! How many enmities soften! How many a knot of mystery and misunderstanding would be untied by a single word, spoken in simple and confiding truth! How many a rough path would be made smooth, and how many a crooked path be made straight ! Very many places, now solitary, would be made glad; very many dark places be filled with light.

Morality has its axioms, like the other sciences; and these axioms are, in all languages, justly termed moral truths. Moral truths, considered in themselves, are equally as certain as mathematical truths. Given the idea of a deposit, the idea of keeping it faithfully is attached to it as necessarily, as to the idea of a triangle is attached the idea that its three angles are equal to two right angles. You may violate a deposit; but in doing so, do not imagine that you change the nature of things, or make what is in itself a deposit become your own property. The two ideas exclude each other. You have but a false semblance of property: and all the efforts of the passions, all the sophisms of interest, will not overturn essential differences. Therefore it is that a moral truth is so imperious; because, like all truth, it is what it is, and shapes itself to please no caprice. Always the same, and always present, little as we may like it, it inexorably condemns, with a voice always heard, but not always regarded, the insensate and guilty will which thinks to prevent its existing, by denying, or rather by pretending to deny, its existence.

The moral truths are distinguished from other truths by this singular characteristic: so soon as we perceive them, they appear to us as the rule of our conduct. If it is true that a deposit is made in order to be returned to its legitimate possessor, it must be returned. To the necessity of believing the truth, the necessity practising it is added.

The necessity of practising the moral truths is obligation. The moral truths, necessary to the eye of reason, are obligatory on the will. The moral obligation, like the moral truth which is its basis, is absolute. As necessary truths are not more or less necessary, so obligation is not more or less obligatory. There are degrees of importance among different obligations; but there are no degrees in the obligation itself. One is not nearly obliged, almost obliged; but wholly so, or not at all. If there be any place of refuge against the obligation, it ceases to exist.

If the obligation is absolute, it is immutable and universal. For if what is obligation to-day may not be so to-morrow, if what is obligatory for me may not be so for you, the obligation differing from itself, it would be relative and contingent. This fact of absolute, immutable, universal obligation is certain and manifest. The good is the foundation of obligation. If it be not, obligation has no foundation; and that is impossible. If one act ought to be done, and another ought not, it must be because evidently there is an essential difference between the two acts. If one be not good and the other bad, the obligation imposed on us is arbitrary.

To make the Good a consequence, of anything whatever, is to annihilate it. It is the first, or it is nothing. When we ask an honest man why, despite his urgent necessities, he has respected the sanctity of a deposit, he answers, because it was his duty. Asked why it was his duty, he answers, because it was right, was just, was

good. Beyond that there is no answer to be made, but there is also no question to be asked. No one permits a duty to be imposed on him without giving himself a reason for it: but when it is admitted that the duty is commanded by justice, the mind is satisfied; for it has arrived at a principle beyond which there is nothing to seek, justice being its own principle. The primary truths include their own reason: and justice, the essential distinction between good and evil, is the first truth of morality.

Justice is not a consequence; because we cannot ascend to any principle above it. Moral truth forces itself on man, and does not emanate from him. It no more becomes subjective, by appearing to us obligatory, than truth does by appearing to us necessary. It is in the very nature of the true and the good that we must seek for the reason of necessity and obligation. Obligation is founded on the necessary distinction between the good and the evil; and it is itself the foundation of liberty. If man has his duties to perform, he must have the faculty of accomplishing them, of resisting desire, passion, and interest, in order to obey the law. He must be free; therefore he is so, or human nature is in contradiction with itself. The certainty of the obligation involves the corresponding certainty of free will.

It is the will that is free: though sometimes that will may be ineffectual. The power to do must not be confounded with the power to will. The former may be limited: the latter is sovereign. The external effects may be prevented: the resolution itself cannot. Of this sovereign power of the will we are conscious. We feel in ourselves, before it becomes determinate, the force which can determine itself in one way or another. At the same time when I will this or that, I am equally conscious that I can will the contrary. I am conscious that I am the master of my resolution: that I may check it, continue it, retake it. When the act has ceased, the consciousness of the power which produced it has not. That consciousness and the power remain, superior to all the manifestations of the power. Wherefore free-will is the essential and ever-subsisting attribute of the will itself.

At the same time that we judge that a free agent has done a good or a bad act, we form another judgment, as necessary as the first; that if he has done well, he deserves compensation; if ill, punishment. That judgment may be expressed in a manner more or less vivid, according as it is mingled with sentiments more or less ardent. Sometimes it will be a merely kind feeling toward a virtuous agent, and moderately hostile to a guilty one; sometimes enthusiasm or indignation. The judgment of merit and demerit is intimately connected with the judgment of good and evil. Merit is the natural right which we have to be rewarded; demerit the natural right which others have to punish us. But whether the reward is received, or the punishment undergone, or not, the merit or demerit equally subsists. Punishment and reward are the satisfaction of merit and demerit, but do not constitute them. Take away the former, and the latter continue. Take away the latter, and there are no longer real rewards or punishments. When a base man encompasses our merited honors, he has obtained the mere appearance of a reward; a mere material advantage. The reward is essentially moral; and its value is independent of its form. One of those simple crowns of oak with which the early Romans rewarded heroism, was of more real value than the wealth of the world, when it was the sign of the gratitude and admiration of a people. Reward accorded to merit is a debt; without merit it is an alms or a theft.

The Good is good in itself, and to be accomplished, whatever the consequences. The results of the Good cannot but be fortunate. Happiness, separated from the Good, is but a fact to which no moral idea is attached. As an effect of the Good, it enters into the moral order, completes and crowns it.

virtue without happiness, and crime without misery, is a contradiction and disorder. If virtue suppose sacrifice (that is, suffering), eternal justice requires that sacrifice generously accepted and courageously borne, shall have for its reward the same happiness that was sacrificed: and it also requires that crime shall be punished with unhappiness, for the guilty happiness which it attempted to procure.

This law that attaches pleasure and sorrow to the good and the evil, is, in general, accomplished even here below. For order rules in the world; because the world lasts. Is that order sometimes disturbed? Are happiness and sorrow not always distributed in legitimate proportion to crime and virtue? The absolute judgment of the Good, the absolute judgment of obligation, the absolute judgment of merit and demerit, continue to subsist, inviolable and imprescriptible; and we cannot help but believe that He Who has implanted in us the sentiment and idea of order, cannot therein Himself be wanting; and that He will, sooner or later, reestablish the holy harmony of virtue and happiness, by means belonging to Himself.

The Judgment of the Good, the decision that such a thing is good, and that such another is not,--this is the primitive fact, and reposes on itself. By its intimate resemblances to the judgment of the true and the beautiful, it shows us the secret affinities of morality, metaphysics, and aesthetics. The good, so especially united to the true, is distinguished from it, only because it is truth put in practice. The good is obligatory. These are two indivisible but not identical ideas. The idea of obligation reposes on the idea of the Good. In this intimate alliance, the former borrows from the latter its universal and absolute character.

The obligatory good is the moral law. That is the foundation of all morality. By it we separate ourselves from the morality of interest and the morality of sentiment. We admit the existence of those facts, and their influence; but we do not assign them the same rank.

To the moral law, in the reason of man, corresponds liberty in action. Liberty is deduced from obligation, and is a fact irresistibly evident. Man, as free, and subject to obligation, is a moral person; and that involves the idea of rights. To these ideas is added that of merit and demerit; which supposes the distinction between good and evil, obligation and liberty; and creates the idea of reward and punishment.

The sentiments play no unimportant part in morality. All the moral judgments are accompanied by sentiments that respond to them. From the secret sources of enthusiasm the human will draws the mysterious virtue that makes heroes. Truth enlightens and illumines. Sentiment warms and inclines to action. Interest also bears its part; and the hope of happiness is the work of God, and one of the motive powers of human action.

Such is the admirable economy of the moral constitution of man. His Supreme

Object, the Good: his law, virtue, which often imposes upon him suffering, thus making him to excel all other created beings known to us. But this law is harsh, and in contradiction with the instinctive desire for happiness. Wherefore the Beneficent Author of his being has placed in his soul, by the side of the severe law of duty, the sweet, delightful force of sentiment. Generally he attaches happiness to virtue; and for the exceptions, for such there are, he has placed Hope at the end of the journey to be travelled.

Thus there is a side on which morality touches religion. It is a sublime necessity of Humanity to see in God the Legislator supremely wise, the witness always present, the infallible Judge of virtue. The human mind, ever climbing up to God, would deem the foundations of morality too unstable, if it did not place in God the first principle of the moral law. Wishing to give to the moral law a religious character, we run the risk of taking from it its moral character. We may refer it so entirely to God as to make His will an arbitrary decree. But the will of God, whence we deduce morality, in order to give it authority, itself has no moral authority, except as it is just. The Good comes from the will of God alone; but from His will, in so far as it is the expression of His wisdom and justice. The Eternal Justice of God is the sole foundation of Justice, such as Humanity perceives and practises it. The Good, duty, merit and demerit, are referred to God, as everything is referred to Him; but they have none the less a proper evidence and authority. Religion is the crown of Morality, not its base. The base of Morality is in itself.

The Moral Code of Masonry is still more extensive than that developed by philosophy. To the requisitions of the law of Nature and the law of God, it adds the imperative obligation of a contract. Upon entering the Order, the Initiate binds to himself every Mason in the world. Once enrolled among the children of light, every Mason on earth becomes his brother, and owes him the duties, the kindnesses, and the sympathies of a brother. On every one he may call for assistance in need, protection against danger, sympathy in sorrow, attention in sickness, and decent burial after death. There is not a Mason in the world who is not bound to go to his relief, when he is in danger, if there be greater probability of saving his life than of losing his own. No Mason can wrong him to the value of anything, knowingly, himself, nor suffer it to be done by others, if it be in his power to prevent it. No Mason can speak evil of him, to his face or behind his back. Every Mason must keep his lawful secrets, and aid him in his business, defend his character when unjustly assailed, and protect, counsel, and assist his widow and his orphans. What so many thousands owe to him, he owes to each of them. He has solemnly bound himself to be ever ready to discharge this sacred debt. If he fails to do it he is dishonest and forsworn; and it is an unparalleled meanness in him to obtain good offices by false pretences, to receive kindness and service, rendered him under the confident expectation that he will in his turn render the same, and then to disappoint, without ample reason, that just expectation.

Masonry holds him also, by his solemn promise, to a purer life a nobler generosity, a more perfect charity of opinion and action; to be tolerant, catholic in his love for his race, ardent in his zeal for the interest of mankind, the advancement and progress of humanity.

Such are, we think, the Philosophy and the Morality, such the TRUE WORD of a

Master Mason.

The world, the ancients believed, was governed by Seven Secondary Causes; and these were the universal forces, known to the Hebrews by the plural name ELOHIM. These forces, analogous and contrary one to the other, produce equilibrium by their contrasts, and regulate the movements of the spheres. The Hebrews called them the Seven great Archangels, and gave them names, each of which, being a combination of another word with AL, the first Phoenician Nature-God, considered as the Principle of Light, represented them as His manifestations. Other peoples assigned to these Spirits the government of the Seven Planets then known, and gave them the names of their great divinities.

So, in the Kabala, the last Seven Sephiroth constituted ATIK YOMIN, the Ancient of Days; and these, as well as the Seven planets, correspond with the Seven colors separated by the prism, and the Seven notes of the musical octave.

Seven is the sacred number in all theogonies and all symbols, because it is composed of 3 and 4. It represents the magical power in its full force. It is the Spirit assisted by all the Elementary Powers, the Soul served by Nature, the Holy Empire spoken of in the clavicules of Solomon, symbolized by a warrior, crowned, bearing a triangle on his cuirass, and standing on a cube, to which are harnessed two Sphinxes, one white and the other black, pulling contrary ways, and turning the head to look backward.

The vices are Seven, like the virtues; and the latter were anciently symbolized by the Seven Celestial bodies then known as planets. FAITH, as the converse of arrogant Confidence, was represented by the Sun; HOPE, enemy of Avarice, by the Moon; CHARITY, opposed to Luxury, by Venus; FORCE, stronger than Rage, by Mars; PRUDENCE, the opposite of Indolence, by Mercury; TEMPERANCE, the antipodes of Gluttony, by Saturn; and JUSTICE, the opposite of Envy, by Jupiter.

The Kabalistic book of the Apocalypse is represented as closed with Seven Seals. In it we find the Seven genii of the Ancient Mythologies; and the doctrine concealed under its emblems is the pure Kabala, already lost by the Pharisees at the advent of the Saviour. The pictures that follow in this wondrous epic are so many pantacles, of which the numbers 3, 4, 7, and 12 are keys.

The Cherub, or symbolic bull, which Moses places at the gate of the Edenic world, holding a blazing sword, is a Sphinx, with the body of a bull and a human head; the old Assyrian Sphinx whereof the combat and victory of Mithras were the hieroglyph analysis. This armed Sphinx represents the law of the Mystery, which keeps watch at the door of initiation, to repulse the Profane. It also represents the grand Magical Mystery, all the elements whereof the number 7 expresses, still without giving it last word. This "unspeakable word" of the Sages of the school of Alexandria, this word, which the Hebrew Kabalists wrote; IHUH, and translated by ARARITA, so expressing the threefoldness of the Secondary Principle, the dualism of the middle ones, and the Unity as well of the first Principle as of the end; and also the junction of the number 3 with the number 4 in a word composed of four letters, but formed of seven by one triplicate and two repeated, - this word is pronounced Ararita.

The vowels in the Greek language are also Seven in number, and were used to designate the Seven planets.

Tsadok or Sydyc was the Supreme God in Phoenicia. His Seven Sons were probably the Seven Cabiri; and he was the Heptaktis, the God of Seven Rays.

Kronos, the Greek saturn, Philo makes Sanchoniathon say, had six sons, and by Astarte Seven daughters, the Titanides. The Persians adored Ahura Masda or Ormuzd and the Six Amshaspands the first three of whom were Lords of the Empires of Light, Fire and Splendor; the Babylonians, Bal and the Gods; the Chinese Shangti, and the Six Chief Spirits; and the Greeks, Kronos, and the Six great Male Gods, his progeny, Zeus, Poseidon, Apollo, Ares, Hephaistos, and Hermes; while the female deities were also Seven: Rhea, wife of Kronos, Here, Athene, Artemis, Aphrodite, Hestia, and Demetei. In the Orphic Theogony, Gaia produced the fourteen Titans, Seven male and Seven female, Kronos being the most potent of the males; and as the number Seven appears in these, nine by threes, or the triple triangle, is found in the three Moerae or Fates, the three Centimanes, and the three Cyclopes, offspring of Ouranos and Gaia, or Heaven and Earth.

The metals, like the colors, were deemed to be Seven in number, and a metal and color were assigned to each planet. Of the metals, gold was assigned to the Sun and silver to the Moon.

The palace of Deioces in Ecbatana had Seven circular walls of different colors, the two innermost having their battlements covered respectively with silvering and gilding.

And the Seven Spheres of Borsippa were represented by the Stories, each of a different color, of the tower or truncated pyramid of Bel at Babylon.

Pharaoh saw in his dream, which Joseph interpreted, Seven ears of wheat on one stalk, full and good, and after them Seven ears, withered, thin, and blasted with the East Wind; and the Seven thin ears devoured the Seven good ears; and Joseph interpreted these to mean Seven years of plenty succeeded by Seven years of famine.

Connected with this Ebn Hesham relates that a flood of rain laid bare to view a sepulchre in Yemen, in which lay a woman having on her neck Seven collars of pearls, and on her hands and feet bracelets and ankle-rings and armlets, Seven on each, with an inscription on a tablet showing that, after attempting in vain to purchase grain of Joseph, she, Tajah, daughter of Dzu Shefar, and her people, died of famine.

Hear again the words of an adept, who had profoundly studied the mysteries of science, and wrote, as the Ancient Oracles spoke, in enigmas; but who knew that the theory of mechanical forces and of the materiality of the most potent agents of Divinity, explains nothing, and ought to satisfy no one!

Through the veil of all the hieratic and mystic allegories of the ancient dogmas, under the seal of all the sacred writings, in the ruins of Nineveh or Thebes, on the worn stones of the ancient temples, and on the blackened face of the sphinx of Assyria or Egypt, in the monstrous or marvellous pictures which the sacred pages of the Vedas translate for the believers of India, in the strange emblems of our old books of alchemy, in the ceremonies of reception practised by all the mysterious Societies, we find the traces of a doctrine, everywhere the same, and everywhere carefully concealed. The occult philosophy seems to have been the nurse or the godmother of all religions, the secret lever of all the intellectual forces, the key of all divine obscurities, and the absolute Queen of Society, in the ages when it was exclusively reserved for the education of the Priests and Kings.

It had reigned in Persia with the Magi, who perished one day as the masters of the world had perished, for having abused their power. It had endowed India with the most marvellous traditions, and an incredible luxury of poetry, grace, and terror in its emblems: it had civilized Greece by the sounds of the lyre of Orpheus: it hid the principles of all the sciences, and of the whole progression of the human spirit, in the audacious calculations of Pythagoras: fable teemed with its miracles; and history, when it undertook to judge of this unknown power, confounded itself with fable: it shook or enfeebled empires by its oracles; made tyrants turn pale on their thrones, and ruled over all minds by means of curiosity or fear. To this science, said the crowd, nothing is impossible; it commands the elements, knows the language of the planets, and controls the movements of the stars; the moon, at its voice, falls, reeking with blood, from Heaven; the dead rise upright on their graves, and shape into fatal words the wind that breathes through their skulls. Controller of Love or Hate, this science can at pleasure confer on human hearts Paradise or Hell: it disposes at will of all forms, and distributes beauty or deformity as it pleases: it changes in turn, with the rod of Circe, men into brutes and animals into men: it even disposes of Life or of Death, and can bestow on its adepts riches by the transmutation of metals, and immortality by its quintessence and elixir, compounded of gold and light.

This is what magic had been, from Zoroaster to Manes, from Orpheus to Apollonius Thyaneus; when positive Christianity, triumphing over the splendid dreams and gigantic aspirations of the school of Alexandria, publicly crushed this philosophy with its anathemas, and compelled it to become more occult and more mysterious than ever.

At the bottom of magic, nevertheless, was science, as at the bottom of Christianity there was love; and in the Evangelic Symbols we see the incarnate WORD adored in its infancy by three magi whom a star guides (the ternary and the sign of the microcosm), and receiving from them gold, frankincense, and myrrh; another mysterious ternary, under the emblem whereof are allegorically contained the highest secrets of the Kabala.

Christianity should not have hated Magic; but human ignorance always fears the unknown. Science was obliged to conceal itself, to avoid the impassioned aggressions of a blind love. It enveloped itself in new hieroglyphs, concealed its efforts, disguised its hopes. Then was created the jargon of alchemy, a continual deception for the vulgar herd, greedy of gold, and a living language for the true

disciples of Hermes alone.

Resorting to Masonry, the alchemists there invented Degrees, and partly unveiled their doctrine to their Initiates; not by the language of their receptions, but by oral instruction afterward; for their rituals, to one who has not the key, are but inconprehensible and absurd jargon.

Among the sacred books of the Christians are two works which the infallible church does not pretend to understand, and never attempts to explain,--the prophecy of Ezekiel and the Apocalypse; two cabalistic clavicules, reserved, no doubt, in Heaven, for the exposition of the Magian kings; closed with Seven seals for all faithful believers; and perfectly clear to the unbeliever initiated in the occult sciences.

For Christians, and in their opinion, the scientific and magical clavicules of Solomon are lost. Nevertheless, it is certain that, in the domain of intelligence governed by the WORD, nothing that is written is lost. Only those things which men cease to understand no longer exist for them, at least as WORD; then they enter into the domain of enigmas and mystery.

The mysterious founder of the Christian Church was saluted in His cradle by the three Magi, that is to say by the hieratic ambassadors from the three parts of the known world, and from the three analogical worlds of the occult philosophy.

In the school of Alexandria, Magic and Christianity almost take each other by the hand under the auspices of Ammonius Saccos and Plato. The dogma of Hermes is found almost entire in the writings attributed to Dionysius the Areopagite. Synesius traces the plan of a treatise on dreams, which was subsequently to be commented on by Cardan, and composes hymns which might serve for the liturgy of the Church of Swedenborg, if a church of illuminati could have a liturgy.

To this epoch of ardent abstractions and impassioned logomachies belongs the philosophical reign of Julian, an illuminatus and Initiate of the first order, who believed in the unity of God and the universal Dogma of the Trinity, and regretted the loss of nothing of the old world but its magnificent symbols and too graceful images. He was no Pagan, but a Gnostic, infected with the allegories of Grecian polytheism, and whose misfortune it was to find the name of Jesus Christ less sonorous than that of Orpheus.

We may be sure that so soon as Religion and Philosophy become distinct departments, the mental activity of the age is in advance of its Faith; and that, though habit may sustain the latter for a time, its vitality is gone.

The dunces who led primitive Christianity astray, by substituting faith for science, reverie for experience, the fantastic for the reality; and the inquisitors who for so many ages waged against Magism a war of extermination, have succeeded in shrouding in darkness the ancient discoveries of the human mind; so that we now grope in the dark to find again the key of the phenomena of nature. But all natural phenomena depend on a single immutable law, represented by the philosophical

stone and its symbolic form, which is that of a cube. This law, expressed in the Kabala by the number 4, furnished the Hebrews with all the mysteries of their divine Tetragram.

Everything is contained in that word of four letters. It is the Azot of the Alchemists, the Thot of the Bohemians, the Taro of the Kabalists. It supplies to the Adept the last word of the human Sciences, and the Key of the Divine Power: but he alone understands how to avail himself of it who comprehends the necessity of never revealing it. If OEdipus, in place of slaying the Sphynx, had conquered it, and driven it into Thebes harnessed to his chariot, he would have been King, without incest, calamities, or exile. If Psyche, by submission and caresses, had persuaded Love to reveal himself, she would never have lost him. Love is one of the mythological images of the grand secret and the grand agent, because it expresses at once an action and a passion, a void and plenitude, an arrow and a wound. The Initiates ought to understand this, and, lest the profane should overhear, Masonry never says too much.

When Science had been overcome in Alexandria by the fanaticism of the murderers of Hypatia, it became Christian, or, rather it concealed itself under Christian disguises, with Ammonius Synosius, and the author of the books of Dionysius the Areopagite. Then it was necessary to win the pardon of miracles by the appearances of superstition, and of science by a language unintelligible. Hieroglyphic writing was revived, and pantacles and characters were invented, that summed up a whole doctrine in a sign, a whole series of tendencies and revelations in a word. What was the object of the aspirants to knowledge? They sought for the secret of the great work, or the Philosophal Stone, or the perpetual motion, or the squaring of the circle, or the universal medicine; formulas which often saved them from persecution and general ill-will, by exposing them to the charge of folly; and each of which expressed one of the forces of the grand magical secret. This lasted until the time of the Roman de la Rose, which also expresses the mysterious and magical meaning of the poem of Dante, borrowed from the High Kabalah, that immense and concealed source of the universal philosophy.

It is not strange that man knows but little of the powers of the human will, and imperfectly appreciates them; since he knows nothing as to the nature of the will and its mode of operation. That his own will can move his arm, or compel another to obey him; that his thoughts, symbolically expressed by the signs of writing, can influence and lead other men, are mysteries as incomprehensible to him, as that the will of Deity could effect the creation of a Universe.

The powers of the will are as yet chiefly indefinite and unknown. Whether a multitude of well-established phenomena are to be ascribed to the power of the will alone, or to magnetism or some other natural agent, is a point as yet unsettled; but it is agreed by all that a concentrated effort of the will is in every case necessary to success.

That the phenomena are real is not to be doubted, unless credit is no longer to be given to human testimony; and if they are real, there is no reason for doubting the exercise heretofore, by many adepts, of the powers that were then termed magical. Nothing is better vouched for than the extraordinary performances of the Brahmins.

No religion is supported by stronger testimony; nor as any one ever even attempted to explain what may well be termed their miracles.

How far, in this life, the mind and soul can act without and independently of the body, no one as yet knows. That the will can act at all without bodily contact, and the phenomena of dreams, are mysteries that confound the wisest and most learned, whose explanations are but a Babel of words.

Man as yet knows little of the forces of nature. Surrounded, controlled, and governed by them, while he vainly thinks himself independent, not only of his race, but the universal nature and her infinite manifold forces, he is the slave of these forces, unless he becomes their master. He can neither ignore their existence nor be simply their neighbor.

There is in nature one most potent force, by means whereof single man, who could possess himself of it, and should know how to direct it, could revolutionize and change the face of the world.

This force was known to the ancients. It is a universal agent whose supreme law is equilibrium; and whereby, if science can but learn how to control it, it will be possible to change the order of the Seasons, to produce in night the phenomena of day, to send a thought in an instant round the world, to heal or slay at a distance, to give our words universal success, and make them reverberate everywhere.

This agent, partially revealed by the blind guesses of the disciples of Mesmer, is precisely what the Adepts of the middle ages called the elementary matter of the great work. The Gnostics held that it composed the igneous body of the Holy Spirit; and it was adored in the secret rites of the Sabbat or the Temple, under the hieroglyphic figure of Baphomet or the hermaphroditic goat of Mendes.

There is a Life-Principle of the world, a universal agent, wherein are two natures and a double current, of love and wrath. This ambient fluid penetrates everything. It is a ray detached from the glory of the Sun, and fixed by the weight of the atmosphere and the central attraction. It is the body of the Holy Spirit, the universal Agent, the Serpent devouring his own tail. With this electro-magnetic ether, this vital and luminous caloric, the ancients and the alchemists were familiar. Of this agent, that phase of modern ignorance termed physical science talks incoherently, knowing naught of it save its effects; and theology might apply to it all its pretended definitions of spirit. Quiescent, it is appreciable by no human sense; disturbed or in movement, none can explain its mode of action; and to term it a "fluid," and speak of its "currents," is but to veil a profound ignorance under a cloud of words.

Force attracts force, life attracts life, health attracts health, is a law of nature.

If two children live together, and still more if they sleep together, and one is feeble and the other strong, the strong will absorb the feeble, and the latter will perish.

In schools, some pupils absorb the intellect of the others, and in every circle of men some one individual is soon found, who possesses himself of the wills of the others.

Enthralments by currents is very common; and one is carried away by the crowd, in morals as in physics. The human will has an almost absolute power in determining one's acts; and every external demonstration of a will has an influence on external things.

Tissot ascribed most maladies to disorders of the will, or the perverse influences of the wills of others. We become subject to the wills of others by the analogies of our inclinations, and still more by those of our defects. To caress the weaknesses of an individual, is to possess oneself of him, and make of him an instrument in the order of the same errors or depravations. But when two natures, analogical in defects, are subordinated one to the other, there is effected a kind of substitution of the stronger instead of the weaker, and a genuine imprisonment of one mind by the other. Often the weaker struggles, and would fain revolt; and then falls lower than ever in servitude.

We each have some dominant defect, by which the enemy can grasp us. In some it is vanity, in others indolence, in most egotism. Let a cunning and evil spirit possess himself of this, and you are lost. Then you become, not foolish, nor an idiot, but positively a lunatic, the slave of an impulse from without. You have an instinctive horror for everything that could restore you to reason, and will not even listen to representations that contravene your insanity.

Miracles are the natural effects of exceptional causes.

The immediate action of the human will on bodies, or at least this action exercised without visible means, constitutes a miracle in the physical order.

The influence exercised on wills or intellects, suddenly or within a given time, and capable of taking captive the thoughts, changing the firmest resolutions, paralyzing the most violent passions, constitutes a miracle in the moral order.

The common error in relation to miracles is, to regard them as effects without causes; as contradictions of nature; as sudden fictions of the Divine imagination; and men do not reflect that a single miracle of this sort would break the universal harmony and re-plunge the universe into Chaos.

There are miracles impossible to God Himself: absurd miracles are so. If God could be absurd for a single instant, neither He nor the Universe would exist an instant afterward. To expect of the Divine Free-Will an effect whose cause is unacknowledged or does not exist, is what is termed tempting God. It is to precipitate one's self into the void.

God acts by His works: in Heaven, by angels; on earth, by men.

In the heaven of human conceptions, it is humanity that creates God; and men think that God has made them in His image, because they make Him in theirs.

The domain of man is all corporeal nature, visible on earth; and if he does not rule the planets or the stars, he can at least calculate their movement, measure their distances, and identify his will with their influence: he can modify the atmosphere, act to a certain point on the seasons, cure and afflict with sickness other men, preserve life and cause death.

The absolute in reason and will is the greatest power which it is given to men to attain; and it is by means of this power that what the multitude admires under the name of miracles, are effected.

POWER is the wise use of the will, which makes Fatality itself serve to accomplish the purposes of Sages.

Omnipotence is the most absolute Liberty; and absolute Liberty cannot exist without a perfect equilibrium; and the columns JACHIN and BOAZ are also the unlimited POWER and SPLENDOR OF PERFECTION of the Deity, the seventh and eighth SEPHIROTH of the Kabbalah, from whose equilibrium result the eternal permanence and Stability of His plans and works, and of that perfect Success and undivided, unlimited Dominion, which are the ninth and tenth SEPHIROTH, and of which the Temple of Solomon, in its stately symmetry, erected without the sound of any tool of metal being heard, is to us a symbol. "For Thine," says the Most Perfect of Prayers, "is the DOMINION, the POWER, and the GLORY, during all the ages ! Amen !"

The ABSOLUTE is the very necessity of BEING, the immutable law of Reason and of Truth. It is THAT WHICH IS. BUT THAT WHICH IS is in some sort before HE WHO IS. God Himself is not without a reason of existence. He does not exist accidentally He could not not have been. His Existence, then, is necessitated is necessary. He can exist only in virtue of a supreme and inevitable REASON. That REASON, then, is THE ABSOLUTE; for it is in IT we must believe, if we would that our faith should have a reasonable and solid basis. It has been said in our times, that God is a Hypothesis; but Absolute Reason is not one: it is essential to Existence.

Saint Thomas said, "A thing is not just because God wills it, BUT GOD WILLS IT BECAUSE IT IS JUST." If he had deduced all the consequences of this fine thought, he would have discovered the true Philosopher's Stone; the magical elixir, to convert all the trials of the world into golden mercies. Precisely as it is a necessity for God to BE, so it is a necessity for Him to be just, loving, and merciful. He cannot be unjust, cruel, merciless. He cannot repeal the law of right and wrong, of merit and demerit; for the moral laws are as absolute as the physical laws. There are impossible things. As it is impossible to make two and two be five and not four; as it is impossible to make a thing be and not be at the same time; so it is impossible for the Deity to make crime a merit, and love and gratitude crimes. So, too, it was impossible to make Man perfect, with his bodily senses and appetites, as it was to make his nerves susceptible of pleasure and not also of pain.

Therefore, according to the idea of Saint Thomas, the moral laws are the enactments of the Divine WILL, only because they are the decisions of the Absolute WISDOM and REASON, and the Revelations of the Divine NATURE. In this alone

consists the right of Deity to enact them; and thus only do we attain the certainty in Faith that the Universe is one Harmony.

To believe in the Reason of God, and in the God of Reason, is to make Atheism impossible. It is the Idolaters who have made the Atheists.

Analogy gives the Sage all the forces of Nature. It is the key of the Grand Arcanum, the root of the Tree of Life, the science of Good and Evil.

The Absolute, is REASON. Reason IS, by means of Itself. It IS BECAUSE IT IS, and not because we suppose it. IT IS, where nothing exists but nothing could possibly exist without IT. Reason is Necessity, Law, the Rule of all Liberty, and the direction of every Initiative. If God IS, HE IS by Reason. The conception of an Absolute Deity, outside of, or independent of, Reason, is the IDOL of Black Magic, the PHANTOM of the Daemon.

The Supreme Intelligence is necessarily rational. God, in philosophy, can be no more than a Hypothesis; but a Hypothesis imposed by good sense on Human Reason. To personify the Absolute Reason, is to determine the Divine Ideal.

NECESSITY, LIBERTY, and REASON! Behold the great and supreme Triangle of the Kabalists!

FATALITY, WILL, and POWER! Such is the magical ternary which, in human things, corresponds with the Divine Triangle.

FATALITY is the inevitable linking together, in succession, of effects and causes, in a given order.

WILL is the faculty that directs the forces of the Intellect, so as to reconcile the liberty of persons with the necessity of things,

The argument from these premises must be made by yourself. Each one of us does that. "Seek," say the Holy Writings, "and ye shall find." Yet discussion is not forbidden; and without doubt the subject will be fully treated of in your hearing here after. Affirmation, negation, discussion,--it is by these the truth is attained.

To explore the great Mysteries of the universe and seek to solve its manifold enigmas, is the chief use of Thought, and constitutes the principal distinction between Man and the animals. Accordingly, in all ages the Intellect has labored to understand and explain to itself the Nature of the supreme Deity.

That one Reason and one Will created and governed the Universe was too evident not to be at once admitted by the philosophers of all ages. It was the ancient religions that sought to multiply gods. The Nature of the One Deity, and the mode in which the Universe had its beginning, are questions that have always been the racks in which the human intellect has been tortured: and is chiefly with these that the Kabalists have dealt.

It is true that, in one sense, we can have no actual knowledge of the Absolute Itself, the very Deity. Our means of obtaining what is commonly termed actual knowledge, are our senses only. If to see and feel be knowledge, we have none of our own. Soul of electricity, of magnetism. We see and feel and taste an acid or an alkali, and know something of the qualities of each; but it is only when we use them in combination with other substances, and learn their effects, that we really begin to know their nature. It is the combination and experiments of Chemistry that give us a knowledge of the nature and powers of most animal and vegetable substances. As these are cognizable by inspection by our senses, we may partially know them by that alone: but the Soul, either of ourself or of another, being beyond that cognizance, can only be known by the acts and words which are its effects. Magnetism and electricity, when at rest, are equally beyond the jurisdiction of the senses; and when they are in action, we see, feel, hear, taste, and smell only their effects. We do not know what they are, but only what they do. We can know the attributes of Deity only through His manifestations. To ask anything more, is to ask, not knowledge, but something else, for which we have no name. God is a Power; and we know nothing of any Power itself, but only its effects, results, and action, and what Reason teaches us by analogy.

In these later days, in laboring to escape from all material ideas in regard to Deity, we have so refined away our notions of GOD, as to have no idea of Him at all. In struggling to regard Him as a pure immaterial Spirit, we have made the word Spirit synonymous with nothing, and can only say that He is a Somewhat, with certain attributes, such as Power, Wisdom, and Intelligence. To compare Him to LIGHT, would now be deemed not only unphilosophical, but the equivalent of Atheism; and we find it necessary to excuse and pity the ancients for their inadequate and gross ideas of Deity, expressed in considering Him as the Light-Principle, the invisible essence or substance from which visible Light flows.

Yet our own holy writings continually speak of Him as Light; and therefore the Tsabeans and the Kabala may well be pardoned for doing the same; especially since they did not regard Him as the visible Light known to us, but as the Primordial Ether-Ocean from which light flows.

Before the creation, did the Deity dwell alone in the Darkness, or in the Light ? Did the Light co-exist with Him, or was it created, after an eternity of darkness? and if it co-existed, was it an effluence from Him, filling all space as He also filled it, He and the Light at the same time filling the same place and every place ?

MILTON says, expressing the Hebraic doctrine:

"Hail, Holy Light, offspring of Heaven first-born,

Or of th' Eternal, co-eternal beam!

May I express thee unblamed, since God is Light.

And never but in unapproached Light

Dwelt from Eternity; dwelt then in Thee,

Bright effluence of bright Essence uncreate."

"The LIGHT," says the Book Omschim, or Introduction to the Kabala, "supremest of all things, and most Lofty, and Limitless, and styled INFINITE, can be attained unto by no cogitation or speculation; and its VERY SELF is evidently withdrawn and removed beyond all intellection. It WAS, before all things whatever, produced, created, formed, and made by Emanation; and in it was neither Time, Head, or Beginning; since it always existed, and remains forever, without commencement or end."

"Before the Emanations flowed forth, and created things were created, the Supreme Light was infinitely extended, and filled the whole WHERE; so that with reference to Light no vacuum could be affirmed, nor any unoccupied space; but the ALL was filled with that Light of the Infinite, thus extended, whereto in every regard was no end, inasmuch as nothing was, except that extended Light, which, with a certain single and simple equality, was everywhere like unto itself."

AINSOPH is called Light, says the Introduction to the Sohar because it is impossible to express it by any other word.

To conceive of God as an actuality, and not as a mere non- substance or name, which involved non-existence, the Kabala, like the Egyptians, imagined Him to be "a most occult Light," AUR: not our material and visible Light, but the Substance out of which Light flows, the fire, as relative to its heat and flame. Of this Light or Ether, the Sun was to the Tsabeans the only manifestation or out-shining, and as such it was worshipped, and not as the type of dominion and power. God was the Phos Noeton, the Light cognizable only by the Intellect, the Light-Principle, the Light Ether, from which souls emanate, and to which they return.

Light, Fire, and Flame, with the Phoenicians, were the sons of Kronos. They are the Trinity in the Chaldaean Oracles, the AOR of the Deity, manifested in flame, that issues out of the invisible Fire.

In the first three Persian Amshaspands, Lords of LIGHT, FIRE, and SPLENDOR, we recognize the AOR, ZOHAR, and ZAYO, Light, Splendor, and Brightness, of the Kabalah. The first of these is termed AOR MUPALA, Wonderful or Hidden Light, unrevealed, undisplayed--which is KETHER the first Emanation or Sephirah, the Will of Deity: the second is NESTAR, Concealed--which is HAKEMAH, the second Sephirah, or the Intellectual Potence of the Deity: and the third is METANOTSATS, coruscating--which is BINAH, the third Sephirah, or the intellectual producing capacity. In other words, they are THE VERY SUBSTANCE of light, in the Deity: Fire, which is that light, limited and furnished with attributes, so that it can be revealed, but yet remains unrevealed, and its splendor or out-shining, or the light that goes out from the fire.

Masonry is a search after Light. That search leads us directly back, as you see, to the Kabalah. In that ancient and little understood medley of absurdity and

philosophy, the Initiate will find the source of many doctrines; and may in time come to understand the Hermetic philosophers, the Alchemists, all the Anti-papal Thinkers of the Middle Ages, and Emanuel Swedenborg.

The Hansavati Rich, a celebrated Sanscrit Stanza, says: "He is Hansa (the Sun), dwelling in light; Vasu, the atmosphere dwelling in the firmament; the invoker of the gods (Agni), dwelling on the altar (i.e., the altar fire); the guest (of the worshipper). dwelling in the house (the domestic fire); the dweller amongst men (as consciousness); the dweller in the most excellent orb, (the Sun); the dweller in truth; the dweller in the sky (the air); born in the waters, in the rays of light, in the verity (of manifestation), in the Eastern mountains; the Truth (itself)."

"In the beginning," says a Sanskrit hymn, "arose the Source of golden light. He was the only born Lord of all that is. He established the earth and the sky. Who is the God to Whom we shall offer our sacrifice?"

"He who gives life, He who gives strength; Whose blessing all the bright gods desire; Whose shadow is immortality; Whose shadow is death; Who is the God, etc?"

"He through Whom the sky is bright and the earth for us; He through Whom the Heaven was established, nay, the highest Heaven; He who measured out the light in the air; Who is the God, etc?"

"He to Whom the Heaven and earth, standing firm by His will, look up trembling inwardly; He over Whom the rising sun shines forth; Who is the God, etc?"

"Whenever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose He Who is the only life of the bright gods; Who is the God! etc?"



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry , prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



28° - Knight of the Sun or Prince Adept (Part 4)

The WORD of God, said the Indian philosophy, is the universal and invisible Light, cognizable by the senses, that emits its blaze in the Sun, Moon, Planets, and other Stars. Philo calls it the "Universal Light," which loses a portion of its purity and splendor in descending from the intellectual to the sensible world, manifesting itself outwardly from the Deity; and the Kabalah represents that only so much of the Infinite Light flowed into the circular void prepared for creation within the Infinite Light and Wisdom, as could pass by a canal like a line or thread. The Sephiroth, emanating from the Deity, were the rays of His splendor.

The Chaldean Oracles said: "The intellect of the Generator, stirred to action, outspoke, forming within itself, by intellection universals of every possible form and fashion, which issued out, flowing forth from the One Source . . . For Deity, impersonated as Donlinion, before fabricating the manifold Universe, posited an intellected and unchangeable universal, the impression of the form whereof goes forth through the Universe; and that Universe formed and fashioned accordingly, becomes visibly beautified in infinitely varying types and forms, the Source and fountain whereof is one.... Intellectual conceptions and forms from the Generative source, succeeding each other, considered in relation to ever-progressing Time, and intimately partaking of THE PRIMAL ETHER or FIRE; but yet all these Universals and Primal Types and Ideas flowed forth from, and are part of, the first Source of the Generative Power, perfect in itself."

The Chaldeans termed the Supreme Deity ARAOR, Father of Light. From Him was supposed to flow the light above the world, which illuminates the heavenly regions. This Light or Fire was considered as the Symbol of the Divine Essence, extending itself to inferior spiritual natures. Hence the Chaldean oracles say: "The Father took from Himself, and did not confine His proper fire within His intellectual potency:" . . "All things are begotten from one Fire."

The Tsabeans held that all inferior spiritual beings were emanations from the supreme Deity; and therefore Proclus says: "The progression of the gods is one and continuous, proceeding downward from the intelligible and latent unities, and terminating in the last partition of the Divine cause."

It is impossible to speak clearly of the Divinity. Whoever attempts to express His attributes by the help of abstractions, confines himself to negatives, and at once loses sight of his ideas, in wandering through a wilderness of words. To heap Superlatives on Superlatives, and call Him best, wisest, greatest, is but to exaggerate qualities which are found in man. That there exists one only God, and that He is a Perfect and Beneficent Being, Reason legitimately teaches us; but of

the Divine Nature, of the Substance of the Deity, of the manner of His Existence, or of the mode of creation of His Universe, the human mind is inadequate to form any just conception. We can affix no clear ideas to Omnipotence, Omniscience, Infinity or Eternity; and we have no more right to attribute intelligence to Him, than any other mental quality of ourselves, extended indefinitely; or than we have to attribute our senses to Him, and our bodily organs, as the Hebrew writings do.

We satisfy ourselves with negating in the Deity everything that constitutes existence, so far as we are capable of conceiving of existence. Thus He becomes to us logically nothing, Non-Ens. The Ancients saw no difference between that and Atheism, and sought to conceive of Him as something real. It is a necessity of Human Nature. The theological idea, or rather non-idea, of the Deity, is not shared or appreciated by the unlearned. To them, God will always be The Father Who is in Heaven, a Monarch on His Throne, a Being with human feelings and human sympathies, angry at their misdeeds, lenient if they repent, accessible to their supplications. It is the Humanity, far more than the Divinity, of Christ, that makes the mass of Christians worship Him, far more than they do the Father.

"The Light of the Substance of The Infinite," is the Kabalistic expression. Christ was, according to Saint John, "the Light that lighteth every man that cometh into the world"; and "that Light was the life of men." "The Light shone in the darkness, and the darkness comprehended it not."

The ancient ideas in respect to Light were perhaps quite as correct as our own. It does not appear that they ascribed to Light any of the qualities of matter. But modern Science defines it to be a flood of particles of matter, flowing or shot out from the Sun and Stars, and moving through space to come to us. On the theories of mechanism and force, what force of attraction here or repulsion at the Sun or at the most distant Star could draw drive these impalpable, weightless, infinitely minute particles, appreciably by the Sense of sight alone, so far through space ? What has become of the immense aggregate of particles that have reached the earth since the creation? Have they increased its bulk? Why cannot chemistry detect and analyze them? If matter, why can they travel only in right lines?

No characteristic of matter belongs to Light, or Heat, or flame or to Galvanism, Electricity, and Magnetism. The electric spark is light, and so is that produced by the flint, when it cuts off particles of steel. Iron, melted or heated, radiates light; and insects, infusoria, and decayed wood emit it. Heat is produced by friction and by pressure; to explain which, Science tells us of latent Caloric, thus representing it to us as existing without its only known distinctive quality. What quality of matter enables lightning blazing from the Heavens, to rend the oak? What quality of matter enables it to make the circuit of the earth in a score of seconds ?

Profoundly ignorant of the nature of these mighty agents of Divine Power, we conceal our ignorance by words that have no meaning; and we might well be asked why Light may not be an effluence from the Deity, as has been agreed by all the religions of all the Ages of the World.

All truly dogmatic religions have issued from the Kabalah and return to it: everything

scientific and grand in the religious dreams of all the illuminati, Jacob Boehme, Swedenborg, Saint- Martin, and others, is borrowed from the Kabbalah; all the Masonic associations owe to it their Secrets and their Symbols.

The Kabbalah alone consecrates the alliance of the Universal Reason and the Divine Word; it establishes, by the counterpoises of two forces apparently opposite, the eternal balance of being; it alone reconciles Reason with Faith, Power with Liberty, Science with Mystery; it has the keys of the Present, the Past, and Future.

The Bible, with all the allegories it contains, expresses, in an incomplete and veiled manner only, the religious science of the Hebrews. The doctrine of Moses and the Prophets, identical at bottom with that of the ancient Egyptians, also had its outward meaning and its veils. The Hebrew books were written only to recall to memory the traditions; and they were written in Symbols unintelligible to the Profane. The Pentateuch and the prophetic poems were merely elementary books of doctrine, morals, or liturgy; and the true secret and traditional philosophy was written afterward, under veils still less transparent. Thus was a second Bible born, unknown to, or rather uncomprehended by, the Christians; a collection, they say, of monstrous absurdities; a monument, the adept says, wherein is everything that the genius of philosophy and that of religion have ever formed or imagined of the sublime; a treasure surrounded by thorns; a diamond concealed in a rough dark stone.

One is filled with admiration, on penetrating into the Sanctuary of the Kabbalah, at seeing a doctrine so logical, so simple, and at the same time so absolute. The necessary union of ideas and signs, the consecration of the most fundamental realities by the primitive characters; the Trinity of Words, Letters, and Numbers; a philosophy simple as the alphabet, profound and infinite as the Word; theorems more complete and luminous than those of Pythagoras; a theology summed up by counting on one's fingers; an Infinite which can be held in the hollow of an infant's hand; ten ciphers, and twenty-two letters, a triangle, a square, and a circle,--these are all the elements of the Kabbalah. These are the elementary principles of the written Word, reflection of that spoken Word that created the world!

This is the doctrine of the Kabbalah, with which you will no doubt seek to make yourself acquainted, as to the Creation.

The Absolute Deity, with the Kabbalists, has no name. The terms applied to Him are AOR PASOT, the Most Simple [or Pure] Light, "called AYEN SOPHI, or INFINITE, before any Emanation. For then there was no space or vacant place, but all was infinite Light."

Before the Deity created any Ideal, any limited and intelligible Nature, or any form whatever, He was alone, and without form or similitude, and there could be no cognition or comprehension of Him in any wise. He was without Idea or Figure, and it is forbidden to form any Idea or Figure of Him, neither by the letter He nor by the letter Yod though these are contained in the Holy Name; nor by any other letter or point in the World.

But after He created this Idea [this limited and existing-in- intellection Nature, which the ten Numerations, SEPHIROTH or Rays are], of the Medium, the First Man ADAM KADMON, He descended therein, that, by means of this Idea, He might be called by the name TETRAGRAMMATON; that created things might have cognition of Him, in His own likeness.

When the Infinite God willed to emit what were to flow forth, He contracted Himself in the centre of His light, in such manner that most intense light should recede to a certain circumference, and on all sides upon itself. And this is the first contraction, and termed Tsemsum.

ADAM KADMON, the Primal or First Man, is the first Aziluthic emanant from the Infinite Light, immitted into the evacuated Space, and from which, afterward, all the other degrees and systems had their beginnings. It is called the Adam prior to all the first. In it are imparted ten spherical numerations; and thereafter issued forth the rectilinear figure of a man in his sephirothic decade, as it were the diameter of the said circles; as it were the axis of these spheres, reaching from their highest point to their lowest; and from it depend all the systems.

But now, as the Infinite Light would be too excellent and great to be borne and endured, except through the medium of this Adam Kadmon, its most Secret Nature preventing this, its illuminating light had again to emanate in streams out of itself, by certain apertures, as it were, like windows, and which are termed the ears, eyes, nostrils, and mouth.

The light proceeding from this Adam Kadmon is indeed but one; but in proportion to its remoteness from the place of outflowing, and to the grades of its descent, it is more dense.

From the word ATSIL, to emanate or flow forth, comes the word ATSILOTH or Aziluth, Emanation, or the system of Emanants. When the primal space was evacuated, the surrounding Light of the Infinite, and the Light immitted into the void, did not touch each other; but the Light of the Infinite flowed into that void through a line or certain slender canal; and that Light is the Emanative and emitting Principle, or the out-flow and origin of Emanation: but the Light within the void is the emanant subordinate; and the two cohere only by means of the aforesaid line.

Aziluth means specifically and principally the first system of the four Olamoth, worlds or systems; which is thence called the Aziluthic World

The ten Sephiroth of the general Aziluthic system are ten Nekudoth or Points.

AINSOPH, AENSOPH, or AYENSOPH, is the title of the Cause of Causes, its meaning being "endless," because there is no limit to Its loftiness, and nothing can comprehend it. Sometimes, also, the name is applied to KETHER, or the CROWN, the first emanation, because that is the Throne of the Infinite, that is, its first and highest Seat, than which none is higher, and because Ainsoph resides and is concealed therein: hence it rejoices in the same name.

Before that anything was, says the Emech Hammelech, He, of His mere will, proposed to Himself to make worlds . . . but at that time there was no vacant space for worlds; but all space was filled with the light of His Substance, which He had with fixed limits placed in the centre of Himself, and of the parts whereof, and wherein, He was thereafter to effect a folding together.

What then did the Lord of the Will, that most perfectly free Agent, do? By His own estimation, He measured off within His own Substance the width and length of a circular space to be made vacant, and wherein might be posited the worlds aforesaid; and of that Light which was included within the circle so measured, He compressed and folded over a certain portion . . . and that Light He lifted higher up, and so a place was left unoccupied by the Primal Light.

But yet was not this space left altogether empty of that Light; for the vestiges of the Primal Light still remained in the place where Itself had been; and they did not recede therefrom.

Before the Emanations out-flowed, and created things were created, the supreme Light was infinitely extended, and filled the whole Where: nothing was, except that extended light, called AOR H'AINSOPH, the Light of the non-finite.

When it came into the mind of the Extended to will to make worlds, and by forth-flowing to utter Emanations, and to emit as Light the perfection of His active powers, and of His aspects and attributes, which was the impelling cause of the creation of worlds; then that Light, in some measure compressed, receded in every direction from a particular central point, and on all sides of it drew back, and so a certain vacuum was left, called void space, its circumference everywhere equidistant from that point which was exactly in the centre of the space . . . a certain void place and space left in Mid-Infinite: a certain Where was thereby constituted wherein Emanations might BE, and the Created, the Fashioned and the Fabricated.

This world of the garmenting,--this circular vacant space, with the vestiges of the withdrawn light of the Infinite yet remaining, is the inmost garment, nearest to His substance; and to it belongs the name AOR PENAI-AL, Light of the Countenance of God.

An interspace surrounds this great circle, established between the light of the very substance, surrounding the circle on its outside, and the substance contained within the circle. This is called SPLENDOR EXCELSUS, in contradistinction to Simple Splendor.

This light "of the vestige of the garment," is said to be relatively to that of the vestige of the substance, like a point in the centre of a circle. This light, a point in the centre of the Great Light, is called Auir, Ether, or Space.

This Ether is somewhat more gross than the Light--not so Subtle-- though not perceptible by the Senses--is termed the Primal Ether- -extends everywhere; Philosophers call it the Soul of the World.

The Light so forth-shown from the Deity, cannot be said to be severed or diverse from Him. "It is flashed forth from yet all continues to be perfect unity . . . The Sephiroth, sometimes called the Persons of the Deity, are His rays, by which He is enabled most perfectly to manifest Himself.

The Introduction to the Book SOHAR says:

The first compression was effected, in order that the Primal Light might be upraised, and a space become vacant. The second compression occurred when the vestiges of the removed Light remaining were compressed into points; and that compression was effected by means of the emotion of joy; the Deity rejoicing, it had already been said, on account of His Holy People, there-after to come into being; and that joy being vehement, and a commotion and exhilaration in the Deity being caused by it, so that He flowed forth in His delight; and of this commotion an abstract power of judgment being generated, which is a collection of the letters generated by the points of the vestiges of Light left within the circle. For He writes the finite expressions, or limited manifestations of Himself upon the Book, in single letters.

Like as when water or fire, it had been said, is blown upon by the wind, it is wont to be greatly moved, and with flashes like lightning to smite the eyes, and gleam and coruscate hither and thither, even so The Infinite was moved within Himself, and shone and coruscated in that circle, from the centre outward and again to the centre: and that commotion we term exhilaration; and from that exhilaration, variously divided within Himself, was generated the potency of determining the fashioning of the letters.

Of that exhilaration, it had also been said, was generated the determination of forms, by which determination the Infinite determined them within Himself, as if by saying: "Let this Sphere be the appointed place, wherein let all worlds be created !"

He, by radiating and coruscating, effected the points, so that their sparkling should smite the eyes like lightning. Then He combined diversely the single points, until letters were fashioned thereof, in the similitude and image of those wherewith THE BLESSED had set forth the decrees of His Wisdom.

It is not possible to attain to an understanding of the creation of man, except by the mystery of letters; and in these worlds of The Infinite is nothing, except the letters of the Alphabets and their combinations. All the worlds are Letters and Names; but He Who is the Author of all, has no name.

This world of the covering [or garment--vestimenti], [that is, the circular vacant space, with the vestiges of the removed Light of The Infinite still remaining after the first contraction and compression], is the inmost covering, nearest to His substance; and to this covering belongs the general name AUR PENIAL, Light of the Countenance of God: by which we are to understand the Light of The Substance.

And after this covering was effected, He contracted it, so as to lift up the lower moiety; . . . and this is the third contraction; and in this manner He made vacant a space for the worlds, which had not the capacity to use the great Light of the

covering, the end whereof was lucid and excellent as its beginning. And so [by drawing up the lower half and half the letters], are made the Male and Female, that is, the anterior and posterior adhering mutually to one another.

The vacant space effected by this retraction is called AUIR KADMON, the PRIMAL SPACE: for it was the first of all Spaces; nor was it allowable to call it covering, which is AUR PENI-BAL, the Light of the Countenance of God.

The vestiges of the Light of the Garment still remained there. And this world of the garment has a name that includes all things, which is the name IHUH. Before the world of the vacant space was created, HE was, and His Name, and they alone; that is, AINSOPH and His garmenting.

The EMECH HAMMELECH says again:

The lower half of the garment [by the third retraction], was left empty of the light of the garment. But the vestiges of that light remained in the place so vacated . . . and this garment is called SHEKINAH, God in-dwelling; that is, the place where Yod He, of the anterior [or male], and Vav He, of the posterior [or female], combinations of letters dwelt.

This vacant space was square, and is called the Primal Space; and in Kabbalah it is called Auira Kadmah, or Rasimu Ailah, The Primal Space, or The Sublime Vestige. It is the vestige of the Light of the Garment, with which is intermingled somewhat of the vestige of the Very Substance. It is called Primal Ether, but not void Space. . . The Light of the Vestige still remains in the place it occupied, and adheres there, like somewhat spiritual, of extreme tenuity.

In this Ether are two Lights; that is, the Light of the SUBSTANCE, which was taken away, and that of the Garment. There is a vast difference between the two; for that of the Vestige of the Garment is, relatively to that of the Vestige of the Substance, like a point in the centre of a circle. And as the only appropriate name for the Light of the Vestige of Ainsoph is AUR, Light, therefore the Light of the Vestige of the Garment could not be called by that name; and so we term it a point, that is, Yod, which is that point in the centre of Light . . . and Light, a point in the centre of the Great Light, is called Auir, Ether or Space.

This Ether is somewhat more gross than The Light . . . not so subtle, though not perceptible by the senses . . . is termed the Primal Ether . . . extends everywhere; whence the Philosophers call it The Soul of the World. . . Light is visible, though not perceptible. This Ether is neither perceptible nor visible.

The Introduction to the Book Sohar continues, in the Section of the Letter Yod, etc:

Worlds could not be framed in this Primal Ether, on account of its extreme tenuity and the excess of Light; and also because in it remained the vital Spirit of the Vestige of the Light Ainsoph, and that of the Vestige of the Light of the Garment; whereby such manifestation was prevented.

Wherefore HE directed the letter Yod, since it was not so brilliant as the Primal Ether, to descend, and take to itself the light remaining in the Primal Ether, and return above, With that Vestige which so impeded the manifestation; which Yod did.

It descended below five times, to remove the vital Spirit of the Vestige of the Light Ainsoph; and the Vestige of the Light and vital Spirit of the Garment from the Sphere of Splendor, so as to make of it ADAM, called KADMON. And by its return, manifestation is effected in the space below, and a Vestige of the Sublime Brilliance yet remains there, existing as a Spherical Shape, and termed in the Sohar simply Tehiru, that is, Splendor; and it is styled The First Matter.... it being, as it were, vapor, and, as it were, smoke. And as smoke is formless, not comprehended under any fixed definite form, so this Sphere is a formless somewhat, since it seems to be somewhat that is spherical, and yet is not limited.

The letter Yod, while adhering to the Shekinah, had adhering to himself the Light of the Shekinah, though his light was not so great as that of the Shekinah. But when he descended, he left that light of his own below, and the Splendor consisted of it. After which there was left in Yod only a vestige of that light, inasmuch as he could not re-ascend to the Shekinah and adhere to it. Wherefore The Holy and Blessed directed the letter He [the female letter], to communicate to Yod of her Light; and sent him forth, to descend and share with that light in the Splendor aforesaid . . . and when he re-descended into the Sphere of Splendor, he diffused abroad in it the Light communicated to him by the letter He.

And when he again ascended he left behind him the productive light of the letter He, and thereof was constituted another Sphere, within the Sphere of Splendor; which lesser Sphere is termed in Sohar KETHER AILAH, CORONA SUMMA, The Supreme Crown, and also ATIKA DE ATIKIM, Antiquus Antiquum, The Ancient of Ancients, and even AILIT H' AILIT, Causa Causarum, the Cause of Causes. But the Crown is very far smaller than the Sphere of Splendor, so that within the latter an immense unoccupied place and space is still left.

The BETH ALOHIM says:

Before the Infinite God, the Supreme and First Good, formed objectively within Himself a particular conception, definite, limited, and the object of intellection, and gave form and shape to an intellectual conception and image. HE was alone, companionless, without form or similitude, utterly without Ideal or Figure . . . It is forbidden to make of Him any figure whatever, by any image in the world, neither by the letter He nor by the letter Yod, nor by any other letter or point in the world.

But after He had formed this Idea, the particular conception limited and intelligible, which the Ten Numerations are, of the medium of transmission, Adam Kadmon, the Primal or Supreme Man, He by that medium descended, and may, through that Idea, be called by the name IHUH, and so created things have cognizance of Him, by means of His proper likeness.

Woe unto him who makes God to be like unto any mode or attribute whatever, even were it to one of His own; and still more if he make Him like unto the Sons of Men, whose elements are earthly, and so are consumed and perish !

There can be no conception had of Him, except in so far as He manifests Himself, in exercising dominion by and through some attribute . . . Abstracted from this, there can be no attribute, conception, or ideal of Him. He is comparable only to the Sea, filling some great reservoir, its bed in the earth, for example; wherein it fashions for itself a certain concavity, so that thereby we may begin to compute the dimensions of the Sea itself.

For example, the Spring and Source of the Ocean is a somewhat, which is one. If from this Source or spring there issues forth a certain fountain, proportioned to the space occupied by the Sea in that hemispherical reservoir, such as is the letter Yod, there the Source of Spring is the first somewhat, and the fountain that flows forth from it is the second. Then let there be made a great reservoir, as by excavation, and let this be called the Ocean, and we have the third thing, a vessel [Vas]. Now let this great reservoir be divided into seven beds of rivers, that is, into seven oblong reservoirs, so that from this ocean the waters may flow forth in seven rivers; and the Source, Fountain, and Ocean thus make ten in all.

The Cause of Causes made ten Numerations, and called the Source of Spring KETHER, Corona, the Crown, in which the idea of circularity is involved, for there is no end to the out-flow of Light; and therefore He called this, like Himself, endless; for this also, like Him, has no similitude or configuration, nor hath it any vessel or receptacle wherein it may be contained, or by means whereof any possible cognizance can be had of it.

After thus forming the Crown, He constituted a certain smaller receptacle, the letter Yod, and filled it from that source; and this is called "The Fountain gushing with Wisdom," and, manifested in this, He called Himself WISE, and the vessel He called HAKEMAH, Wisdom, Sapientia.

Then He also constituted a great reservoir, which He called the Ocean; and to it He gave the name of BINAH, Understanding, Intelligentia. In this He characterized Himself as Intelligent or Conceiver. HE is indeed the Absolutely wise and Intelligent, but Hakemah is not Absolute Wisdom of itself, but is wise by means of Binah, who fills Himself from it, and if this supply were taken from it, would be dry and unintelligent.

And thereupon seven precious vessels become, to which are given the following names: GEDULAH, Magnificence or Benignity [or KHASED, Mercy]; GEBURAH, Austerity, Rigor or Severity; TEPHARETH, Beauty; METSAKH, victory; HOD, GLORY; YESOD, Foundation or Basis; and MALAKOTH, Rule, Reign, Royalty, Dominion or Power. And in GEDULAH He took the character of Great and Benignant; in GEBURAH, of Severe; in TEPHARETH, of Beautiful; in NETSAKH, of Overcoming; in HOD, of OUR GLORIOUS AUTHOR; in YESOD, of Just, by Yesod all vessels and worlds being upheld; and in MALAKOTH He applied to Himself the title of King.

These numerations or Sephiroths are held in the Kabala to have been originally contained in each other; that is, Kether contained the nine others, Hakemah contained Binah, and Binah contained the last seven.

For all things, says the commentary of Rabbi Jizchak Lorja, in a certain most ahstruse manner, consist or reside and are contained in Binah, and it projects them, and sends them downward, species by species, into the several worlds of Emanation, Creation, Formation, and Fabrication: all whereof are derived from what are above them, and are termed their out-flowings; for, from the potency which was their state there, they descend into actuality.

The INTRODUCTION says:

It is said in many places in the Sohar, that all things that emanate or are created have their root above. Hence also the Ten Sephiroth have their root above, in the world of the garment, with the very Substance of HIM. And AINSOPH had full consciousness and appreciation, prior to their actual existence, of all the Grades and Impersonations contained unmanifested within Himself, with regard to the essence of each, and its domination then in potency . . . When He came to the Sephirah of the Impersonation Malakoth, which He then contained hidden within Himself, He concluded within himself that therein worlds should be framed; since the scale of the first nine Sephiroths was so constituted, that it was neither fit nor necessary for worlds to be framed from them; for all the attributes of these nine Superior Sephiroth could be assigned to Himself, even if He should never operate outwardly; but Malakoth, which is Empire or Dominion, could not be attributed to Him, unless He ruled over other Existences; whence from the point Malakoth He produced all the worlds into actuality.

These circles are ten in number. Originated by points, they expanded in circular shape. Ten Circles, under the mystery of the ten Sephiroth, and between them ten Spaces; whence it appears that the sphere of Splendor is in the centre of the space Malakoth of the First Occult Adam.

The First Adam, in the ten circles above the Splendor, is called the First occult Adam; and in each of these spaces are formed many thousand worlds. The first Adam is involved in the Primal Ether, and is the analogue of the world Binah.

Again the Introduction repeats the first and second descent of Yod into the vacated space, to make the light there less great and subtile; the constitution of the Tehiru, Splendor, from the light left behind there by him; the communication of Light to him by the female letter He; the emission by him of that Light, within the sphere of Splendor, and the formation thereof, within the sphere, "of a certain sphere called the Supreme crown," Corona Summa, KETHER, "wherein were contained, in potence, all the remaining Numerations, so that they were not distinguishable from it. Precisely as in man exist the four elements, in potence specifically undistinguishable, so in this Corona were in potence all the ten Numerations, specifically undistinguishable." This Crown, it is added, was called, after the restoration, The Cause of Causes, and the Ancient of the Ancients.

The point, Kether, adds the Introduction, was the aggregate of all the Ten . . . when it first emanated, it consisted of all the Ten; and the Light which extended from the Emanative Principle simultaneously flowed into it; and beheld the two Universals [that is, the Unities out of which manifoldness flows; as, for example, the idea, within the Deity, of Humanity as a Unit, out of which the individuals were to flow], the Vessel or Receptacle containing this immitted Light, and the Light Itself within it. And this Light is the Substance of the point Kether; for the WILL of God is the Soul of all things that are.

The Ainsophic Light, it had said, was infinite in every direction, and without end or limit. To prevent it from flowing into and re-filling the quasi-vacant space, occupied by an infinitely less Splendor, a partition between the greater and lesser Splendor was necessary; and this partition, the boundary of the sphere of Splendor, and a like one bounding the sphere Kether, were called Vessels or Receptacles, containing, including, and enclosing within themselves the light of the sphere. Imagine a sea of pellucid water, and in the centre of it a spherical mass of denser and darker water. The outer surface of this sphere, or its limits every way, is the vessel containing it. The Kabbalah regards the vessels "as by their nature somewhat opaque, and not so splendid as the light they enclose."

The contained Light is the Soul of the vessels, and is active in them, like the Human Soul in the human body. The Light of the Emanative Principle [Ainsoph] inheres in the vessels, as their Life, internal Light, and Soul. . . Kether emanated, with its Very Substance, at the same time as Substance and Vessel, in like manner as the flame is annexed to the live coal, and as the Soul pervades, and is within, the body. All the Numerations were potentially contained in it.

And this potentiality is thus explained: When a woman conceives, a Soul is immediately sent into the embryo which is to become the infant, in which Soul are then, potentially, all the members and veins of the body, which afterward, from that potency of the Soul, become in the human body of the child to be born.

Then the wisdom of God commanded that these Numerations potentially in Kether, should be produced from potentiality into actuality, in order that worlds might consist; and HE directed Yod again to descend, and to enter into and shine within Kether, and then to re-ascend: which was so done. From which illumination and re-ascension, all the other numerations, potentially in Kether, were manifested and disclosed; but they continued still compacted together, remaining within Kether in a circle.

When God willed to produce the other emanations or numerations from Kether, it is added, HE sent Yod down again, to the upper part of Kether, one-half of him to remain without and one half to penetrate within the sphere of Kether. Then HE sent the letter Vav into the Splendor, to pour out its light on Yod: and thus,--

Yod received light from Vav, and thereby so directed his countenance that it should illuminate and confer exceeding great energy on Hakemah, which yet remained in

Kether; so giving it the faculty to proceed forth therefrom; and that it might collect and contain within itself, and there reveal, all the other eight numerations, until that time in Kether.

The sphere of Kether opened, and thereout issued Hakemah, to remain below Kether, containing in itself all the other numerations.

By a similar process, Binah, illuminated within Hakemah by a second Yod, "issued forth out of Hakemah, having within itself the Seven lower Numerations."

And since the vessel of Binah was excellent, and coruscated with rays of the color of sapphire, and was so nearly of the same color as the vessel of Hakemah that there was scarcely any difference between them, hence it would not quietly remain below Hakemah, but rose, and placed itself on his left side.

And because the light from above profusely flowed into and accumulated in the vessel of Hakemah, to so great an extent that it overflowed, and escaped, coruscating, outside of that vessel, and, flowing off to the left, communicated potency and increase to the vessel of Binah for Binah is female

Binah, therefore, by means of this energy that flowed into it from the left side of Hakemah, by virtue of the second Yod, came to possess such virtue and potency, as to project beyond itself the Seven remaining vessels contained within itself, and so emitted them all, continuously, one after the other . . . all connected and linked one with the other, like the links of a chain.

Three points first emanated, one under the other; Kether, Hakemah, and Binah; and, so far, there was no copulation. But afterward the positions of Hakemah and Binah changed, so that they were side by side, Kether remaining above them; and then conjunction of the Male and Female, ABA and IMMA, Father and Mother, as points.

He, from Whom all emanated, created Adam Kadmon, consisting of all the worlds, so that in him should be somewhat from those above, and somewhat from those below. Hence in Him was NEPHESCH [PSYCHE, anima infima, the lowest spiritual part of man, Soul], from the world ASIAH, which is one letter He of the Tetragrammaton; RUACH [SPIRITUS, anima media, the next higher spiritual part, or Spirit], from the world YEZIRAH, which is the Vav of the Tetragrammaton; NESCHAMAH [the highest spiritual part, mens or anima superior], from the world BRIA'AH, which is the other letter He; and NESCHAMAH LENESCHAMAH, from the world ATSILUTH, which is the YOD of the Tetragrammaton.

And these letters [the Sephiroth] were changed from the spherical form into the form of a person, the symbol of which person is the BALANCE, it being Male and Female . . . Hakemah on one side, Binah on the other, and Kether over them: and so Gedulah on one side, Geburah on the other, and Tephareth under them.

The Book Omschim says: some hold that the ten Sephiroth succeeded one another in ten degrees, one above the other, in regular gradation, one connected with the

other in a direct line, from the highest to the lowest. Others hold that they issued forth in three lines, parallel with each other, one on the right hand, one on the left, and one in the middle; so that, beginning with the highest and going down to the lowest, Hakemah, Khased [or Gedulah], and Netsach are one over the other, in a perpendicular line, on the right hand; Binah, Geburah, and Hod on the left; and Kether, Tephareth, Yesod, and Malkuth in the middle: and many hold that all the ten subsist in circles, one within the other, and all homocentric.

It is also to be noted, that the Sephirothic tables contain still another numeration, sometimes called also a Sephirah, which is called Daath, cognition. It is in the middle, below Hakemah and Binah, and is the result of the conjunction of these two.

To Adam Kadmon, the Idea of the Universe, the Kabbalah assigns a human form. In this, Kether is the cranium, Hakemah and Binah the two lobes of the brain, Gedulah and Geburah the two arms, Tephareth the trunk, Netsach and Hod the thighs, Yesod the male organ, and Malkuth the female organ, of generation.

Yod is Hakemah, and He Binah; Vav is Tephareth, and the last He, Malkuth.

The whole, say the Books *Mysterii* or of Occultation, is thus summed up: The intention of God The Blessed was to form Impersonations, in order to diminish the Light. Wherefore HE constituted, in Macroprosopos, Adam Kadmon, or Arik Anpin; three Heads. The first is called, "The Head whereof is no cognition"; the second, "The Head of that which is non-existent" and the third, "The Very Head of Macroprosopos"; and these three are Corona, Sapientia, and Informatio, Kether, Hakemah, and Binah, existent in the Corona of the World of Emanation, or in Macroprosopos; and these three are called in the Sohar ATIKA KADISCHA, Senex Sanctissimus, The Most Holy Ancient. But the Seven inferior Royalties of the first Adam are called "The Ancient of Days"; and this Ancient of Days is the internal part, or Soul, of Macroprosopos.

The human mind has never struggled harder to understand and explain to itself the process of creation, and of Divine manifestation, and at the same time to conceal its thoughts from all but the initiated, than in the Kabbalah. Hence, much of it seems at first like jargon. Macroprosopos or Adam Kadmon is, we have said, the idea or intellectual aggregate of the whole Universe, include and contained unevolved in the manifested Deity, Himself yet contained unmanifested in the Absolute. The Head, Kether "whereof is no cognition," is the Will of the Deity, or the Deity as Will. Hakemah, the head "of that which is non-existent," the Generative Power of begetting or producing Thought; yet in the Deity, not in action, and therefore non-existent. Bina "the very or actual head" of Macroprosopos, is the productive intellectual capacity, which, impregnated by Hakemah, is to produce the Thought. This Thought is Daath; or rather, the result is Intellection, Thinking; the Unity, of which Thoughts are the manifold outflowings.

This may be illustrated by a comparison. Pain, in the human being, is a feeling or sensation. It must be produced. To produce it, there must be, not only the capacity to produce it, in the nerves, but also the power of generating it by means of that

capacity. This generative Power, the Passive Capacity which produces, and the pain produced, are like Hakemah, Binah, and Daath.

The four Worlds or Universals, Aziluth, Briah, Yetzirah, and Asiah, of Emanation, creation, Formation, and Fabrication, are another enigma of the Kabbalah. The first three are wholly within the Deity. The first is the Universe, as it exists potentially in the Deity, determined and imagined, but as yet wholly formless and undeveloped, except so far as it is contained in His Emanations. The second is the universe in idea, distinct within the Deity, but not invested with forms; a simple unity. The third is the same Universe in potency in the Deity, unmanifested, but invested with forms,--the idea developed into manifoldness and individuality, and succession of species and individuals; and the fourth is the potentiality become the Actuality, the Universe fabricated, and existing as it exists for us.

The Sephiroth, says the Porta Coelorum, by the virtue of their Infinite Emanator, who uses them as a workman uses his tools, and who operates with and through them, are the cause of existence of everything created, formed, and fashioned, employing in their production certain media. But these same Sephiroth, Persons and Lights, are not creatures per se, but ideas, and Rays of THE INFINITE, which, by different gradations, so descended from the supreme Source as still not to be severed from It; but It, through them, is extended to the production and government of all Entities, and is the Single and Perfect Universal Cause of All, though becoming determinate for this or the other operation, through this or that Sephiroth or MODE.

God produced all things by His Intellect and Will and free Determination. He willed to produce them by the mediation of His Sephiroth, and Persons ..by which He is enabled most perfectly to manifest Himself; and that the more perfectly, by producing the causes themselves, and the Causes of Causes, and not merely the viler effects.

God produced, in the first Originate, all the remaining causates. For, as He Himself is most simply One, and from One Simple Being One only can immediately proceed, hence it results that from the First Supreme Infinite Unity flowed forth at the same time All and One. One, that is, in so far as flowing from the Most Simple Unity, and being like unto It; but also All, in so far as, departing from that perfect Singleness which can be measured by no other Singleness, it became, to a certain extent, manifold, though still Absolute and Perfect.

Emanation, says the same, is the Resulting displayed from the Unresulting, the Finite from the Infinite, the Manifold and Composite from the Perfect Single and Simple, Potentiality from that which is Infinite Power and Act, the mobile from that which is perennially permanent; and therefore in a more imperfect and diminished mode than His Infinite Perfection is. As the First Cause is all things, in an unresulting and Infinite mode, so the Entities that flow from Him are the First Causes, in a resulting and finite mode.

THE NECESSARY ENTITY, subsisting of Itself, as It cannot be dissevered into the manifold, yet becomes, as it were, multiplied in the Causates, in respect of their

Nature, or of the Subsistences, Vessels, and openings assigned to them; whereby the Single and Infinite Essence, being inclosed or comprehended in these limits, bounds, or externalnesses, takes on Itself Definiteness of dimension, and becomes Itself manifold, by the manifoldness of these envelopes.

As man [the unit of Humanity] is a microcosm, so Adam Kadmon is a macrocosm, containing all the Causates of the First Cause ..as the Material Man is the end and completion of all creation, so in the Divine Man is the beginning thereof. As the inferior Adam receives all things from all, so the superior Adam supplies all things to all. As the former is the principle of reflected light, so the latter is of Direct Light. The former is the terminus of the Light, descending; the latter its terminus, ascending. As the Inferior man ascends from the lowest matter even to the First Cause, so the Superior Adam descends from the Simple and Infinite Act, even to the lowest and most attenuated Potence.

The Ternary is the bringing back of duality to unity.

The Ternary is the Principle of Number, because, bringing back the binary to unity, it restores to it the same quantity whereby it had departed from unity. It is the first odd number, containing in itself the first even number and the unit, which are the Father and Mother of all Numbers; and it has in itself the beginning, middle, and end.

Now, Adam Kadmon emanated from the Absolute Unity, and so is himself a unit: but he also descends and flows downward into his own Nature, and so is duality. Again, he returns to the Unity, which he hath in himself, and to The Highest, and so is the Ternary and Quaternary.

And this is why the Essential Name has four letters,--three different ones, and one of them once repeated; since the first He is the wife of the Yod, and the second He is the wife of the Vav.

Those media which manifest the First Cause, in Himself profoundly hidden, are the Sephiroth, which emanate immediately from that First cause, and by Its Nature have produced and do control all the rest.

These Sephiroth were put forth from the One First and Simple, manifesting His Infinite Goodness. They are the mirrors of His Truth, and the analogues of His Supremest Essence, the Ideas of His Wisdom, and the representations of His will; the receptacles of His Potency, and the instruments with which He operates; the Treasury of His Felicity, the dispensers of His Benignity, the Judges of His Kingdom, and reveal His Law; and finally, the Denominations, Attributes, and Names of Him Who is above all and the Cause of all..the ten categories, wherein all things are contained; the universal genera, which in themselves include all things, and utter them outwardly the Second Causes, whereby the First Cause effects, preserves, and governs all things; the rays of the Divinity, whereby all things are illumined and manifested; the Forms and Ideas and species, out whereof all things issue forth; the Souls and Potencies, whereby essence, life, and movement are given to all things; the Standard of times, whereby all things are measured; the

incorporeal Spaces which, in themselves, hold and inclose the Universe; the Supernal Monads to which all manifolds are referred, and through them to The One and Simple; and finally the Formal Perfections, flowing, forth from and still connected with the One Eminent Limitless Perfection, are the Causes of all dependent Perfections, and so illuminate the elementary Intelligences, not adjoined to matter, and the intellectual Souls, and the Celestial, Elemental and Element-produced bodies.

The IDRA SUTA says:

He the Most Holy Hidden Eldest, separates Himself, and is ever more and more separated from all that are; nor yet does He in very deed separate Himself; because all things cohere with Him and HE with All. HE is All that is, the Most Holy Eldest of All, the Occult by all possible occultations.

When HE takes shape, HE produces nine Lights, which shine forth from Him, from His outforming. And those Lights outshine from Him and emit flames, and go forth and spread out on every side; as from one elevated Lamp the Rays are poured forth in every direction, and these Rays thus diverging, are found to be, when one approaching has cognizance of them, but a single Lamp.

The Space in which to create is fixed by THE MOST HOLY ANCIENT, and illuminated by His inflowing, which is the Light of Wisdom, and the Beginning from which manifestation flows.

And HE is conformed in three Heads, which are but one Head; and these three are extended into Microprosopos, and from them shines out all that is.

Then this Wisdom instituted investiture with form, whereby the unmanifested and informous became manifested, putting on form; and produced a certain outflow.

When this Wisdom is thus expanded by flowing forth, then it is called "Father of Fathers," the whole Universe of Things being contained and comprehended in it. This Wisdom is the principle of all things, and in it beginning and end are found.

The Book of the Abstruse, says the Siphra de Zeniutha, is that which describes the equilibrium of the Balance. Before the Balance was, face did not look toward face.

And the Commentary on it says: The Scales of the Balance are designated as Male and Female. In the Spiritual world Evil and Good are in equilibrio, and it will be restored, when of the Evil Good becomes, until all is Good. Also this other world is called the World of the Balance. For, as in the Balance are two scales, one on either side and the beam and needle between them, so too in this world of restoration, the Numerations are arranged as distinct persons. For Hakemah is on the right hand, on the side of Gedulah, and Binah on the left, on the side of Geburah; and Kether is the beam of the Balance above them in the middle. So Gedulah or Khased is on one hand, and Geburah on the other, and under these Tephareth; and Netsach is on one side, and Hod on the other, and under these Yesod.

The Supreme Crown, which is the Ancient Most Holy, the most Hidden of the Hidden, is fashioned, within the occult Wisdom, of both sexes, Male and Female.

Bakemah, and Binah, the Mother, whom it impregnates, are quantitatively equal. Wisdom and the Mother of Intellection go forth at once and dwell together; for when the Intellectual Power emanates, the productive Source of intellection is included in Him.

Before Adam Kadmon was fashioned into Male and Female, and the state of equilibrium introduced, the Father and Mother did not look each other in the face; for the Father denotes most perfect Love, and the Mother most perfect Rigor; and she averted her face.

There is no left [female], says the Idra Rabba, in the Ancient and Hidden One; but His totality is Right [male]. The totality of things is HUA, HE, and HE is hidden on every side.

Macroprosopos [Adam Kadmon] is not so near unto us as to speak to us in the first person; but is designated in the third person, HUA, HE.

Of the letters it says:

Yod is male, He is female, Vav is both.

In Yod are three Yods, the upper and the lower apex, and Vav in the middle. By the upper apex is denoted the Supreme Kether; by Vav in the middle, Hakemah; and by the lower apex, Binah.

The IDRA SUTA says:

The Universe was out-formed in the form of Male and Female. Wisdom, pregnant with all that is, when it flowed and shone forth, shone altogether under the form of male and female. Hakemah is the Father, and Binah is the Mother; and so the two are in equilibrium as male and female, and for this reason, all things whatsoever are constituted in the form of male and female; and if it were not so they would not exist.

This Principle, Hakemah, is the Generator of all things; and He and Binah conjoin, and she shines within Him. When they thus conjoin, she conceives, and the out-flow is Truth.

Yod impregnates the letter He and begets a son; and she, thus pregnant, brings forth. The Principle called Father [the Male or Generative Principle] is comprehended in Yod, which itself flows downward from the energy of the Absolute Holy One.

Yod is the beginning and the end of all things that are. The stream that flows forth is the Universe of things, which always becomes. having no cessation. And this becoming world is created by Yod: for Yod includes two letters. All things are

included in Yod wherefore it is called the Father of all.

All Categories whatever go forth from Hakemah; and in it are contained all things, unmanifested; and the aggregate of all things, or the Unity in which the many are, and out of which all flow, is the Sacred Name IHUH.

In the view of the Kabalists, all individuals are contained in species, and all species in genera, and all particulars in a Universal, which is an idea, abstracted from all consideration of individuals; not an aggregate of individuals; but, as it were, an Ens, Entity or Being, ideal or intellectual, but none the less real; prior to any individual, containing them all, and out of which they are all in succession evolved.

If this discontents you, reflect that, supposing the theory correct, that all was originally in the Deity, and that the Universe has proceeded forth from Him, and not been created by Him out of nothing, the idea of the Universe, existing in the Deity before its out-flow, must have been as real as the Deity Himself. The whole Human race, or Humanity, for example, then existed in the Deity, not distinguished into individuals, but as a Unit, out of which the Manifold was to flow.

Everything actual must also first have been possible, before having actual existence; and this possibility or potentiality was to the Kabalists a real Ens. Before the evolvement of the Universe, it had to exist potentially, the whole of it, with all its individuals, included in a single Unity. This was the Idea or Plan of the Universe; and this had to be formed. It had to emanate from the Infinite Deity, and be of Himself, though not His Very Self.

Geburah, Severity, the Sephirah opposite to and conjoined sexually with Gedulah, to produce Tephareth, Harmony and Beauty, is also called in the Kabbalah "Judgment," in which term are included the ideas of limitation and conditioning, which often seems, indeed, to be its principal sense; while Benignity is as often styled Infinite. Thus it is obscurely taught that in everything that is, not only the Finite but also the Infinite is present; and that the rigor of the stern law of limitation, by which everything below or beside the Infinite Absolute is limited, bounded, and conditioned, is tempered and modified by the grace, which so relaxes it that the Infinite, Unlimited, Unconditioned, is also everywhere present; and that it is thus the Spiritual and Material Natures are in equilibrio, Good everywhere counterbalancing Evil, Light everywhere in equilibrium with Darkness: from which again results the Universal Harmony of things. In the vacant space effected for creation, there at last remained a faint vestige or trace of Ainsophic Light, of the Light of the Substance of the Infinite. Man is thus both human and divine: and the apparent antagonisms in his Nature are a real equilibrium, if he wills it shall be so; from which results the Harmony, not only of Life and Action, but of Virtue and Perfection.

To understand the Kabbalistic idea of the Sephiroth, it must be borne in mind that they were assigned, not only to the world of Emanation, Aziluth, but also to each of the other worlds, Briah, Jezirah, and Asiah. They were not only attributes of the Unmanifested Deity, not only Himself in limitation, but His actual manifestations, or His qualities made apparent as modes; and they were also qualities of the Universal Nature--Spiritual, Mental, and Material, produced and made existent by

the outflow of Himself.

In the view of the Kabbalah, God and the Universe were One and in the One General, as the type or source, were included and involved, and from it have been evolved and issued forth, the manifold and all particulars. Where, indeed, does individuality begin? Is it the Hidden Source and Spring alone that is the individual, the Unit, or is it the flowing fountain that fills the ocean, or the ocean itself, or its waves, or the drops, or the vaporous particles, that are the individuals? The Sea and the River--these are each One; but the drops of each are many. The tree is one; but its leaves are a multitude: they drop with the frosts, and fall upon his roots; but the tree still continues to grow, and new leaves come again in the Spring. Is the Human Race not the Tree, and are not individual men the leaves? How else explain the force of will and sympathy, and the dependence of one man at every instant of his life on others, except by the oneness of the race? The links that bind all created things together are the links of a single Unity, and the whole Universe is One, developing itself into the manifold.

Obtuse commentators have said that the Kabbalah assigns sexual characteristics to the very Deity. There is no warrant for such an assertion, anywhere in the Sohar or in any commentary upon it. On the contrary, the whole doctrine of the Kabbalah is based on the fundamental proposition, that the Very Deity is Infinite, everywhere extended, without limitation or determination, and therefore without any conformation whatever. In order to commence the process of creation, it was necessary for Him, first of all, to effect a vacant space within Himself. To this end the Deity, whose Nature is approximately expressed by describing Him as Light filling all space, formless, limitless, contracts Himself on all sides from a point within Himself, and thus effects a quasi-vacant space, in which only a vestige of His Light remains; and into this circular or spherical space He immits His Emanations, portions of His Light or Nature; and to some of these, sexual characteristics are symbolically assigned.

The Infinite first limits Himself by flowing forth in the shape of Will, of determination to act. This Will of the Deity, or the Deity as will, is Kether, or the Crown, the first Sephirah. In it are included all other Emanations. This is a philosophical necessity. The Infinite does not first will, and then, as a sequence to, or consequence of, that determination, subsequently perform. To will and to act must be, with Him, not only simultaneous, but in reality the same . . . Nor does He, by His Omniscience, learn that a particular action will be wise, and then, in consequence of being so convinced, first determine to do the act, and then do it. His Wisdom and His Will, also, act simultaneously; and, with Him, to decide that it was wise to create, was to create. Thus His will contains in itself all the Sephiroth. This will, determining Him to the exercise of intellection, to thought, to frame the Idea of the Universe, caused the Power in Him to excite the intellectual Faculty to exercise, and was that Power. Its SELF, which had flowed forth from Ainsoph as Will, now flows forth as the Generative Power to beget intellectual action in the Intellectual Faculty, or Intelligence, Binah. The Act itself, the Thought, the Intellection, producing the Idea, is Daath; and as the text of the Siphra de Zeniutha says, The Power and Faculty, the Generative and Productive, the Active and Passive, the Will and Capacity, which unite to produce that Act of reflection or Thought or Intellection, are always in conjunction. As is elsewhere said in the Kabbalah, both of them are contained and

essentially involved in the result. And the Will, as Wisdom or Intellectual Power, and the Capacity or Faculty, are really the Father and Mother of all that is; for to the creation of anything, it was absolutely necessary that The Infinite should form for Himself and in Himself, an idea of what HE willed to produce or create: and, as there is no Time with Him, to will was to create, to plan was to Will and to create; and in the Idea, the Universe in potency, the universal succession of things was included. Thenceforward all was merely evolution and development.

Netsach and Hod, the Seventh and Eighth Sephiroth, are usually called in the Kabbalah, Victory and Glory. Netsach is the perfect Success, which, with the Deity, to Whom the Future is present, attends, and to His creatures is to result, from the plan of Equilibrium everywhere adopted by Him. It is the reconciliation of Light and Darkness, Good and Evil, Free-will and Necessity, God's omnipotence and Man's liberty; and the harmonious issue and result of all, without which the Universe would be a failure. It is the inherent Perfection of the Deity, manifested in His Idea of the Universe, and in all the departments or worlds, spiritual, mental, or material, of that Universe; but it is that Perfection regarded as the successful result, which it both causes or produces and is, the perfection of the plan being its success. It is the prevailing of Wisdom over Accident; and it, in turn, both produces and is the Glory and Laudation of the Great Infinite Contriver, whose plan is thus Successful and Victorious.

From these two, which are one,--from the excellence and perfection of the Divine Nature and Wisdom, considered as Success and Glory, as the opposites of Failure and Mortification, results what the Kabbalah, styling it Yesod, Foundation or Basis, characterizes as the Generative member of the Symbolical human figure by which the ten Sephiroth are represented, and from this flows Malakoth, Empire, Dominion, or Rule. Yesod is the Stability and Permanence, which would, in ordinary language, be said to result from the perfection of the Idea or Intellectual Universal, out of which all particulars are evolved; from the success of that scheme, and the consequent Glory or Self-Satisfaction of the Deity; but which Stability and Permanence that Perfection, Success, and Glory really is; since the Deity, infinitely Wise, and to Whom the Past, Present, and Future were and always will be one Now, and all space one HERE, had not to await the operation and evolution of His plan, as men do the result of an experiment, in order to see if it would succeed, and so to determine whether it should stand, and be stable and permanent, or fall and be temporary. Its Perfection was its Success; His Glory, its permanence and stability: and the Attributes of Permanence and Stability belong, like the others, to the Universe, material, mental, spiritual, and real, because and as they belong to the Infinite Himself.

This Stability and Permanence causes continuance and generates succession. It is Perpetuity, and continuity without solution; and by this continuous succession, whereby out of Death comes new Life, out of dissolution and resolution comes reconstruction, Necessity and Fatality result as a consequence: that is to say, the absolute control and dominion (Malakoth) of The Infinite Deity over all that He produces, and over chance and accident; and the absolute non-existence in the Universe, in Time and in Space, of any other powers or influences than those which, proceeding from Him, are and cannot not be perfectly submissive to His will. This results, humanly speaking; but in reality, the Perfection of the plan, which is its

success, His glory, and its stability, is also His Absolute Autocracy, and the utter absence of Chance, Accident, or Antagonism. And, as the Infinite Wisdom or Absolute Reason rules in the Divine Nature itself, so also it does in its Emanations, and in the worlds or systems of Spirit, Soul, and Matter; in each of which there is as little Chance or Accident or Unreasoning Fate, as in the Divine Nature unmanifested.

This is the Kabalistic theory as to each of the four worlds;-- 1st, of the Divine Nature, or Divinity itself, quantitatively limited and determined, but not manifested into Entities, which is the world of Emanation, 2d, of the first Entities, that is, of Spirits and Angels, which is the world of creation; 3d, of the first forms, souls, or psychical natures, which is the world of Formation or Fashioning; and, 4th, of Matter and Bodies, which is the world of Fabrication, or, as it were, of manufacture. In each of these the Deity is present, as, in, and through the Ten Sephiroth. First of these, in each, is Kether, the Crown, ring, or circlet, the HEAD. Next, in that Head, as the two Hemispheres of the Brain, are Hakemah and Binah, and their result and progeny, Daath. These three are found also in the Spiritual world, and are universals in the psychical and material world, producing the lower Sephiroth. Then follow, in perfect Equilibrium, Law and Equity, Justice and Mercy, the Divine Infinite Nature and the Human Finite Nature, Good and Evil, Light and Darkness, Benignity and Severity, the Male and the Female again, as Hakemah and Binah are, mutually tempering each other, and by their intimate union producing the other Sephiroth.

The whole Universe, and all the succession of entities and events were present to The Infinite, before any act of creation; and His Benignity and Leniency, tempering and qualifying the law of rigorous Justice and inflexible Retribution, enabled Him to create: because, but for it, and if He could not but have administered the strict and stern law of justice, that would have compelled Him to destroy, immediately after its inception, the Universe He purposed to create, and so would have prevented its creation. This Leniency, therefore, was, as it were, the very essence and quintessence of the Permanence and Stability of the plan of Creation, and part of the Very Nature of the Deity. The Kabbalah, therefore, designates it as Light and Whiteness, by which the Very Substance of Deity is symbolized. With this agree Paul's ideas as to Law and Grace; for Paul had studied the Kabbalah at the feet of Gamaliel the Rabbi.

With this Benignity, the Autocracy of the dominion and control of the Deity is imbued and interpenetrated. The former, poured, as it were, into the latter, is an integral and essential part of it, and causes it to give birth to the succession and continuance of the Universe. For Malakoth, in the Kabbalah, is female, and the matrix or womb out of which all creation is born.

The Sephiroth may be arranged as on page 770.

The Kabbalah is the primitive tradition, and its entirety rests on the single dogma of Magism, "the visible is for us the proportional measure of the invisible." The Ancients, observing that equilibrium is in physics the universal law, and that it results from the apparent opposition of two forces, concluded from the physical to the metaphysical equilibrium, and thought that in God, that is to say, in the first living and active cause, two properties necessary to each other, should be

recognized; stability and movement, necessity and liberty, order dictated by reason and the self-rule of Supreme Will, Justice, and Love, and consequently Severity and Grace, Mercy or Benignity.

The idea of equilibrium among all the impersonations; of the male on one side, and the female on the other, with the Supreme Will, which is also the Absolute Reason, above each two, holding the balance, is, according to the Kabbalah, the foundation of all religions and all sciences, the primary and immutable idea of things. The Sephiroth are a triple triangle and a circle, the idea of the Ternary explained by the balance and multiplied by itself in the Supremacy and absolute control of the Divine Will in all things, domain of the Ideal; then the realization of this Idea in forms.

Unity can only be manifested by the Binary. Unity itself and the idea of Unity are already two.

The human unity is made complete by the right and left. The primitive man was of both sexes.

The Divinity, one in its essence, has two essential conditions as fundamental bases of its existence--Necessity and Liberty.

The laws of the Supreme Reason necessitate and regulate liberty in God, Who is necessarily reasonable and wise.

Knowledge supposes the binary. An object known is indispensable to the being that knows.

The binary is the generator of Society and the law. It is also the number of the gnosis, a word adopted in lieu of Science, and expressing only the idea of cognizance by intuition. It is Unity, multiplying itself by itself to create; and therefore it is that the Sacred Symbols make Eve issue from the very chest of Adam.

Adam is the human Tetragram, which is summed up in the mysterious Yod of the Kabbalah, image of the Kabbalistic Phallus. Add to this Yod, the ternary name of Eve, and you form the name of Jehova, the Divine Tetragram, the transcendent Kabbalistic and magical word:

Thus it is that Unity, complete in the fecundity of the Ternary, forms, with it, the Quaternary, which is the key of all numbers, movements, and forms.

The Square, turning upon itself, produces the circle equal to itself, and the circular movement of four equal angles turning around one point, is the quadrature of the circle.

The Binary serves as a measure for Unity; and the relation of equality between the Above and the Below, forms with them the Ternary.

To us, Creation is Mechanism: to the Ancients it was Generation. The world-producing egg figures in all cosmogonies; and modern science has discovered that

all animal production is oviparous. From this idea of generation came the reverence everywhere paid the image of generative power, which formed the Stauros of the Gnostics, and the philosophical Cross of the Masons.

Aleph is the man; Beth is the woman. One is the Principle; two is the Word. A.'. is the Active; B.'. is the Passive. Unity is Boaz, and the Binary is Jachin.

The two columns, Boaz and Jachin, explain in the Kabalah all the mysteries of natural, political, and religious antagonism.

Woman is man's creation; and universal creation is the female of the First Principle. When the Principle of Existence made Himself Creator, He produced by emanation an ideal Yod; and to make room for it in the plenitude of the uncreated Light, He had to hollow out a pit of shadow, equal to the dimension determined by His creative desire; and attributed by Him to the ideal Yod of radiating Light.

The nature of the Active Principle is to diffuse: of the Passive Principle, to collect and make fruitful.

Creation is the habitation of the Creator-Word. To create, the Generative Power and Productive Capacity must unite, the Binary become Unity again by the conjunction. The WORD is the First-BEGOTTEN, not the first created Son of God.

SANCTA SANCTIS, we repeat again; the Holy things to the Holy, and to him who is so, the mysteries of the Kabalah will be holy. Seek and ye shall find, say the Scriptures: knock and it shall be opened unto you. If you desire to find and to gain admission to the Sanctuary, we have said enough to show you the way. If you do not, it is useless for us to say more, as it has been useless to say so much.

The Hermetic philosophers also drew their doctrines from the Kabalah; and more particularly from the Treatise Beth Alohim or Domus Dei, known as the Pneumatica Kabalistica, of Rabbi Abraham Cohen Irira, and the Treatise De Revolutionibus Animarum of Rabbi Jitz-chak Lorja.

This philosophy was concealed by the Alchemists under their Symbols, and in the jargon of a rude Chemistry,--a jargon incomprehensible and absurd except to the Initiates; but the key to which is within your reach; and the philosophy, it may be, worth studying. The labors of the human intellect are always interesting and instructive.

To be always rich, always young, and never to die: such has been in all times the dream of the Alchemists.

To change into gold, lead, mercury, and all the other metals; to possess the universal medicine and elixir of life; such is the problem to be resolved, in order to accomplish this desire and realize this dream.

Like all the Mysteries of Magism, the Secrets of "the Great Work" have a threefold signification: they are religious, philosophical, and natural.

The philosophical gold, in religion, is the Absolute and Supreme Reason: in philosophy, it is the Truth; in visible nature, the Sun; in the subterranean and mineral world, the most perfect and pure gold.

It is for this that the pursuit of the Great Work is called the Search for the Absolute; and the work itself, the work of the Sun.

All the masters of the Science admit that it is impossible to attain the material results, unless there are found in the two higher Degrees all the analogies of the universal medicine and of the philosophical stone.

Then, they say, the work is simple, easy, and inexpensive; otherwise, it consumes fruitlessly the fortune and lives of the seekers.

The universal medicine for the Soul is the Supreme Reason and Absolute Justice; for the mind, mathematical and practical Truth; for the body, the Quintessence, a combination of light and gold.

The prima materia of the Great Work, in the Superior World, is enthusiasm and activity; in the intermediate world, intelligence and industry; in the lower world, labor: and, in Science, it is the Sulphur, Mercury, and Salt, which by turns volatilized and fixed, compose the AZOTH of the Sages.

The Sulphur corresponds with the elementary form of the Fire Mercury with the Air and Water; and Salt with the Earth.

The Great Work is, above all things, the creation of man by himself; that is to say, the full and entire conquest which he effects of his faculties and his future. It is, above all, the perfect emancipation of his will, which assures him the universal empire of Azoth, and the domain of magnetism, that is, complete power over the universal Magical agent.

This Magical agent, which the Ancient Hermetic philosophers disguised under the name of "Prima Materia," determines the forms of the modifiable Substance; and the Alchemists said that by means of it they could attain the transmutation of metals and the universal medicine.

There are two Hermetic operations, one spiritual, the other material, dependent the one on the other.

The whole Hermetic Science is contained in the dogma of Hermes, engraven originally, it is said, on a tablet of emerald. Its sentences that relate to operating the Great Work are as follows:

"Thou shalt separate the earth from the fire, the subtile from the gross, gently, with much industry.

"It ascends from earth to Heaven, and again descends to earth, and receives the force of things above and below.

"Thou shalt by this means possess the glory of the whole world, and therefore all obscurity shall flee away from thee.

"This is the potent force of all force, for it will overcome everything subtile, and penetrate everything solid.

"So the world was created."

All the Masters in Alchemy who have written of the Great Work, have employed symbolic and figurative expressions; being constrained to do so, as well to repel the profane from a work that would be dangerous for them, as to be well understood by Adepts, in revealing to them the whole world of analogies governed by the single and sovereign dogma of Hermes.

So, in their language, gold and silver are the King and Queen, or the Sun and Moon; Sulphur, the flying Eagle; Mercury, the Man-woman winged, bearded, mounted on a cube, and crowned with flames: Matter or Salt, the winged Dragon; the Metals in ebullition, Lions of different colors; and, finally, the entire work has for its symbols the Pelican and the Phoenix.

The Hermetic Art is therefore, at the same time a religion, a philosophy, and a natural science. As a religion, it is that of the Ancient Magi and the Initiates of all ages; as a philosophy, we may find its principles in the school of Alexandria and the theories of Pythagoras; as a science, we must inquire for its processes of Paracelsus, Nicholas Flamel, and Raymond Lulle.

The Science is a real one only for those who admit and understand the philosophy and the religion; and its process will succeed only for the Adept who has attained the sovereignty of will, and so become the King of the elementary world: for the grand agent of the operation of the Sun, is that force described in the Symbol of Hermes, of the table of emerald; it is the universal magical power; the spiritual, fiery, motive power; it is the Od, according to the Hebrews, and the Astral light, according to others.

Therein is the secret fire, living and philosophical, of which all the Hermetic philosophers speak with the most mysterious reserve: the Universal Seed, the secret whereof they kept, and which they represented only under the figure of the Caduceus of Hermes.

This is the grand Hermetic arcanum. What the Adepts call dead matter are bodies as found in nature; living matters are substances assimilated and magnetized by the science and will of the operator.

So that the Great Work is more than a chemical operation; it is a real creation of the human word initiated into the power of the Word of God.

The creation of gold in the Great Work is effected by transmutation and multiplication.

Raymond Lulle says, that to make gold, one must have gold and mercury; and to make silver, silver and mercury. And he adds: "I mean by mercury, that mineral spirit so fine and pure that it gilds even the seed of gold, and silvers that of silver." He meant by this, either electricity, or Od, the astral light.

The Salt and Sulphur serve in the work only to prepare the mercury, and it is to the mercury especially that we must assimilate, and, as it were, incorporate with it, the magnetic agent. Paracelsus, Lulle, and Flamel alone seem to have perfectly known this mystery.

The Great Work of Hermes is, therefore, an operation essentially magical, and the highest of all, for it supposes the Absolute in Science and in Will. There is light in gold, gold in light, and light in all things.

The disciples of Hermes, before promising their adepts the elixir of long life or the powder of projection, advised them to seek for the Philosophal Stone.

The Ancients adored the Sun, under the form of a black Stone, called Elagabalus, or Heliogabalus. The faithful are promised, in the Apocalypse, a white Stone.

This Stone, says the Masters in Alchemy, is the true Salt of the philosophers, which enters as one-third into the composition of Azoth. But Azoth is, as we know, the name of the grand Hermetic Agent, and the true philosophical Agent: wherefore they represent their Salt under the form of a cubical Stone.

The Philosophical Stone is the foundation of the Absolute philosophy, the Supreme and unalterable Reason. Before thinking of the Metallic work, we must be firmly fixed on the Absolute principles of Wisdom; we must be in possession of this Reason, which is the touchstone of Truth. A man who is the slave of prejudices will never become the King of Nature and the Master of transmutations. The Philosophical Stone, therefore, is necessary above all things. How shall it be found? Hermes tells us, in his "Table of Emerald," we must separate the subtle from the fixed, with great care and extreme attention. So we ought to separate our certainties from our beliefs, and make perfectly distinct the respective domains of science and faith; and to comprehend that we do not know the things we believe, nor believe anything that we come to know; and that thus the essence of the things of Faith are the unknown and indefinite, while it is precisely the contrary with the things of Science. Whence we shall conclude, that Science rests on reason and experience, and Faith has for its bases sentiment and reason.

The Sun and Moon of the Alchemists concur in perfecting and giving stability to the Philosophal Stone. They correspond to the two columns of the Temple, Jachin and Boaz. The Sun is the hieroglyphical sign of Truth, because it is the source of Light;

and the rough Stone is the symbol of Stability. Hence the Mediaeval Alchemists indicated the Philosophal Stone as the first means of making the philosophical gold, that is to say, of transforming all the vital powers figured by the six metals into Sun, that is, into Truth and Light; which is the first and indispensable operation of the Great Work, which leads to the secondary adaptation, and enables the creators of the spiritual and living gold, the possessors of the true philosophical Salt, Mercury, and Sulphur, to discover, by the analogies of Nature, the natural and palpable gold.

To find the Philosophal Stone, is to have discovered the Absolute, as all the Masters say. But the Absolute is that which admits of no errors, is the Fixed from the Volatile, is the Law of the Imagination, is the very necessity of Being, is the immutable Law of Reason and Truth. The Absolute is that which IS.

To find the Absolute in the Infinite, in the Indefinite, and in the Finite, this is the Magnum Opus, the Great Work of the Sages, which Hermes called the Work of the Sun.

To find the immovable bases of true religious Faith, of Philosophical Truth, and of Metallic transmutation, this is the secret of Hermes in its entirety, the Philosophal Stone.

This stone is one and manifold; it is decomposed by Analysis, and re-compounded by Synthesis. In Analysis, it is a powder, the powder of projection of the Alchemists; before Analysis, and in Synthesis, it is a stone.

The Philosophal Stone, say the Masters, must not be exposed to the atmosphere, nor to the gaze of the Profane; but it must be kept concealed and carefully preserved in the most secret place of the laboratory, and the possessor must always carry on his person the key of the place where it is kept.

He who possesses the Grand Arcanum is a genuine King, and more than a king, for he is inaccessible to all fear and all empty hopes. In all maladies of soul and body, a single particle from the precious stone, a single grain of the divine powder, is more than sufficient to cure him. "Let him hear, who hath ears to hear !" the Master said.

The Salt, Sulphur, and Mercury are but the accessorial elements and passive instruments of the Great Work. All depends, as we have said, on the internal Magnet of Paracelsus. The entire work consists in projection: and the projection is perfectly accomplished by the effective and realizable understanding of a single word.

There is but a single important operation in the work; this consists in Sublimation, which is nothing else, according to Geber than the elevation of dry matter, by means of fire, with adhesion to its proper vessel.

He who desires to attain to the understanding of the Grand Word and the possession of the Great Secret, ought carefully to read the Hermetic philosophers, and will undoubtedly attain initiation, as others have done; but he must take, for the

key of their allegories, the single dogma of Hermes, contained in his table of Emerald, and follow, to class his acquisitions of knowledge and direct the operation, the order indicated in the Kabalistic alphabet of the Tarot.

Raymond Lulle has said that, to make gold, we must first have gold. Nothing is made out of nothing; we do not absolutely create wealth; we increase and multiply it. Let aspirants to science well understand, then, that neither the juggler's tricks nor miracles are to be asked of the adept. The Hermetic science, like all the real sciences, is mathematically demonstrable. Its results, even material, are as rigorous as that of a correct equation.

The Hermetic Gold is not only a true dogma, a light without Shadow, a Truth without alloy of falsehood; it is also a material gold, real, pure, the most precious that can be found in the mines of the earth.

But the living gold, the living sulphur, or the true fire of the philosophers, is to be sought for in the house of Mercury. This fire is fed by the air: to express its attractive and expansive power, no better comparison can be used than that of the lightning, which is at first only a dry and earthly exhalation, united to the moist vapor, but which, by self-exhalation, takes a fiery nature, acts on the humidity inherent in it, which it attracts to itself and transmutes in its nature; after which it precipitates itself rapidly toward the earth, whither it is attracted by a fixed nature like unto its own.

These words, in form enigmatic, but clear at bottom, distinctly express what the philosophers mean by their Mercury, fecundated by Sulphur, and which becomes the Master and regenerator of the Salt. It is the AZORTH, the universal magnetic force, the grand magical agent, the Astral light, the light of life, fecundated by the mental force, the intellectual energy, which they compare to sulphur, on account of its amnities with the Divine fire.

As to the Salt, it is Absolute Matter. Whatever is matter contains salt; and all salt [nitre] may be converted into pure gold by the combined action of Sulphur and Mercury, which sometimes act so rapidly, that the transmutation may be effected in an instant, in an hour, without fatigue to the operator, and almost without expense. At other times, and according to the more refractory temper of the atmospheric media, the operation requires several days, several months, and sometimes even several years.

Two primary laws exist in nature, two essential laws, which produce, by counterbalancing each other, the universal equilibrium of things. These are fixedness and movement, analogous, in philosophy, to Truth and Fiction, and, in Absolute Conception, to Necessity and Liberty, which are the very essence of Deity. The Hermetic philosophers gave the name fixed to everything ponderable, to everything that tends by its natural to central repose and immobility; they term volatile everything that more naturally and more readily obeys the law of movement; and they form their stone by analysis, that is to say, by the volatilization of the Fixed, and then by synthesis, that is, by fixing the volatile, which they effect by applying to the fixed, which they call their salt, the sulphurated Mercury, or the light

of life, directed and made omnipotent by a Sovereign Will. Thus they master entire Nature, and their stone is found wherever there is salt, which is the reason for saying that no substance is foreign to the Great Work, and that even the most despicable and apparently vile matters may be changed into gold, which is true in this sense, that they all contain the original saltprinciple, represented in our emblems by the cubical stone.

To know how to extract from all matter the pure salt concealed in it, is to have the Secret of the Stone. Wherefore this is a Saline stone, which the Od or universal astral light decomposes or re-compounds: it is single and manifold; for it may be dissolved like ordinary salt, and incorporated with other substances. Obtained by analysis, we might term it the Universal Sublimate: found by way of synthesis, it is the true panacea of the ancients, for it cures all maladies of soul and body, and has been styled, par-excellence, the medicine of all nature. When one, by absolute initiation, comes to control the forces of the universal agent, he always has this stone at his disposal, for its extraction is then a simple and easy operation, very distinct from the metallic projection or realization. This stone, when in a state of sublimation, must not be exposed to contact with the atmospheric air, which might partially dissolve it and deprive it of its virtue; nor could its emanations be inhaled without danger. The Sage prefers to preserve it in its natural envelopes, assured as he is of extracting it by a single effort of his will, and a single application of the Universal Agent to the envelopes, which the Kabalists call cortices, the shells, bark, or integuments.

Hieroglyphically to express this law of prudence, they gave their Mercury, personified in Egypt as Hermanubis, a dog's head; and to their Sulphur, represented by the Baphomet of the Temple, that goat's head which brought into such disrepute the occult Mediaeval associations.

Let us listen for a few moments to the Alchemists themselves, and endeavor to learn the hidden meaning of their mysterious words.

The RITUAL of the Degree of Scottish Elder MASTER, and Knight of Saint Andrew, being the fourth Degree of Ramsay, it is said upon the title-page, or of the Reformed or Rectified Rite of Dresden, has these passages:

"O how great and glorious is the presence of the Almighty God which gloriously shines from between the Cherubim!

"How adorable and astonishing are the rays of that glorious Light, that sends forth its bright and brilliant beams from the Holy Ark of Alliance and Covenant!

"Let us with the deepest veneration and devotion adore the great Source of Life, that Glorious Spirit Who is the Most Merciful and Beneficent Ruler of the Universe and of all the creatures it contains!

"The secret knowledge of the Grand Scottish Master relates to the combination and transmutation of different substances; where of that you may obtain a clear idea and proper understanding, you are to know that all matter and all material

substances are composed of combinations of three several substances, extracted from the four elements, which three substances in combination are, Salt, Sulphur, and Spirit. The first of these produces Solidity, the second Softness, and the third the Spiritual, vaporous particles. These three compound substances work potently together; and therein consists the true process for the transmutation of metals.

"To these three substances allude the three golden basins, in the first of which was engraved the letter M.', in the second, the letter G.', and in the third nothing. The first, M.', is the initial letter of the Hebrew word Malakh, which signifies Salt; and the second, G.', of the Hebrew word Geparaith, which signifies Sulphur; and as there is no word in Hebrew to express the vaporous and intangible Spirit, there is no letter in the third basin.

"With these three principal substances you may effect the transmutation of metals, which must be done by means of the five points or rules of the Scottish Mastership.

"The first Master's point shows us the Brazen Sea, wherein must always be rain-water; and out of this rain-water the Scottish Masters extract the first substance, which is Salt; which salt must afterward undergo a seven-fold manipulation and purification, before it will be properly prepared. This sevenfold purification is symbolized by the Seven Steps of Solomon's Temple, which symbol is furnished us by the first point or rule of the Scottish Masters.

"After preparing the first substance, you are to extract the second, Sulphur, out of the purest gold, to which must then be added the purified or celestial Salt. They are to be mixed as the Art directs, and then placed in a vessel in the form of a SHIP, in which it is to remain, as the Ark of Noah was afloat, one hundred and fifty days, being brought to the first damp, warm degree of fire, that it may putrefy and produce the mineral fermentation This is the second point or rule of the Scottish Masters."

If you reflect, my Brother, that it was impossible for any one to imagine that either common salt or nitre could be extracted from rain-water, or sulphur from pure gold, you will no doubt suspect that some secret meaning was concealed in these words.

The Kabbalah considers the immaterial part of man as threefold, consisting of NEPHESCH, RUACH, and NESCHAMAH, Psyche, Spiritus, and Mens, or Soul, Spirit, and Intellect. There are Seven Holy Palaces, Seven Heavens and Seven Thrones; and Souls are purified by ascending through Seven Spheres. A Ship, in Hebrew, is Ani; and the same word means I, Me, or Myself.

The RITUAL, continues:

"Multiplying the substance thus obtained, is the third operation, which is done by adding to them the animate, volatile Spirit which is done by means of the water of the Celestial Salt, as well as by the Salt, which must daily be added to it very carefully, and strictly observing to put neither too much nor too little; inasmuch as, if you add too much, you will destroy that growing and multiplying substance; and if too little, it will be self-consumed and destroyed, and shrink away, not having sumcient substantiality for its preservation. This third point or rule of the Scottish

Masters gives us the emblem of the building of the Tower of Babel, used by our Scottish Masters, because by irregularity and want of due proportion and harmony that work was stopped; and the workmen could proceed no further.

"Next comes the fourth operation, represented by the Cubical Stone, whose faces and angles are all equal. As soon as the work is brought to the necessary point of multiplication, it is to be submitted to the third Degree of Fire, wherein it will receive the due proportion of the strength and substance of the metallic particles of the Cubical Stone; and this is the fourth point or rule of the Scottish Masters.

"Finally, we come to the fifth and last operation, indicated to us by the Flaming Star. After the work has become a duly-proportioned substance, it is to be subjected to the fourth and strongest Degree of fire, wherein it must remain three times twenty-seven hours; until it is thoroughly glowing, by which means it becomes a bright and shining tincture, wherewith the lighter metals may be changed, by the use of one part to a thousand of the metal. Wherefore this Flaming Star shows us the fifth and last point of the Scottish Masters.

"You should pass practically through the five points or rules of the Master, and by the use of one part to a thousand, transmute and ennoble metals. You may then in reality say that your age is a thousand years."

In the oration of the Degree, the following hints are given as to its true meaning:

"The three divisions of the Temple, the Outer Court, Sanctuary, and Holy of Holies, signify the three Principles of our Holy Order, which direct to the knowledge of morality, and teach those most practical virtues that ought to be practised by mankind. Therefore the Seven Steps which lead up to the Outer Court of the Temple, are the emblem of the Seven-fold Light which we need to possess, before we can arrive at the height of knowledge, in which consist the ultimate limits of our order.

"In the Brazen Sea we are symbolically to purify ourselves from all pollutions, all faults and wrongful actions, as well those committed through error of judgment and mistaken opinion, as those intentionally done; inasmuch as they equally prevent us from arriving at the knowledge of True Wisdom. We must thoroughly cleanse and purify our hearts to their inmost recesses, before we can of right contemplate that Flaming Star, which is the emblem of the Divine and Glorious Shekinah, or presence of God; before we may dare approach the Throne of Supreme Wisdom."

In the Degree of The True Mason [Le Vrai Macon], styled in the title-page of its Ritual the 23d Degree of Masonry, or the 12th of the 5th class, the Tracing-board displays a luminous Triangle, with a great Yod in the centre.

"The Triangle," says the Ritual, "represents one God in three Persons; and the great Yod is the initial letter of the last word.

"The Dark Circle represents the Chaos, which in the beginning God created.

"The Cross within the Circle, the Light by means whereof He developed the Chaos.

"The Square, the four Elements into which it was resolved.

"The Triangle, again, the three Principles [Salt, Sulphur, and Mercury], which the intermingling of the elements produced.

"God creates; Nature produces; Art multiplies. God created Chaos; Nature produced it; God, Nature, and Art, have perfected it.

"The Altar of Perfumes indicates the Fire that is to be applied to Nature. The two towers are the two furnaces, moist and dry, in which it is to be worked. The bowl is the mould of oak that is to inclose the philosophal egg.

"The two figures surmounted by a Cross are the two vases, Nature and Art, in which is to be consummated the double marriage of the white woman with the red Servitor, from which marriage will spring a most Potent King.

"Chaos means universal matter, formless, but susceptible of all forms. Form is the Light inclosed in the seeds of all species; and its home is in the Universal Spirit.

"To work on universal matter, use the internal and external fire: the four elements result, the Principia Principiorum and Inmediata; Fire, Air, Water, Earth. There are four qualities of these elements--the warm and dry, the cold and moist. Two appertain to each element: The dry and cold, to the Earth; the cold and moist, to Water; the moist and warm, to the Air; and the warm and dry, to Fire: whereby the Fire connects with the Earth; all the elements, as Hermes said, moving in circles.

"From the mixture of the four Elements and of their four qualities, result the three Principles,--Mercury, Sulphur, and Salt. These are the philosophical, not the vulgar.

"The philosophical Mercury is a Water and SPIRIT, which dissolves and sublimates the Sun; the philosophical Sulphur, a fire and a SOUL, which mollifies and colors it; the philosophical Salt, an Earth and a BODY, which coagulates and fixes it; and the whole is done in the bosom of the Air.

"From these three Principles result the four Elements duplicated, or the Grand Elements, Mercury, Sulphur, Salt, and Glass; two of which are volatile,--the Water [Mercury] and the Air [Sulphur], which is oil; for all substances liquid in their nature avoid fire, which takes from the one [water] and burns the other [oil]; but the other two are dry and solid, to wit, the Salt, wherein Fire is contained, and the pure Earth, which is the Glass; on both of which the Fire has no other action than to melt and refine them, unless one makes use of the liquid alkali; for, just as each element consists of two qualities, so these great duplicated Elements partake, each of two of the simple elements, or, more properly speaking, of all the four, according to the greater or less degree of each,--the Mercury partaking more of the Water, to which it is assigned; the Oil or Sulphur, more of the Air; the Salt, of the Fire; and the

Glass, of the Earth; which is found, pure and clear, in the centre of all the elementary composites, and is the last to disengage itself from the others.

"The four Elements and three Principles reside in all the Compounds, Animal, Vegetable, and Mineral; but more potently in some than in others.

"The Fire gives them Movement; the Air, Sensation; the Water, Nutriment; and the Earth, Subsistence.

"The four duplicated Elements engender THE STONE, if one is careful enough to supply them with the proper quantity of fire, and to combine them according to their natural weight. Ten parts of Air make one of Water; ten of Water, one of Earth; and ten of Earth, one of Fire; the whole by the Active Symbol of the one, and the Passive Symbol of the other, whereby the conversion of the Elements is effected."

The Allusion of the Ritual, here, is obviously to the four Worlds of the Kabbalah. The ten Sephiroth of the world Briah proceed from Malakoth, the last of the ten Emanations of the world Aziquith; the ten Sephiroth of the world Yezirah, from Malakoth of Briah; and the ten of the world Asiah, from Malakoth of Yezirah. The Pass-word of the Degree is given as Metralon, which is a corruption of METATRON, the Cherub, who and Sandalphon are in the Kabbalah the Chief of the Angels. The Active and Passive Symbols are the Male and Female.

The Ritual continues:

"It is thereby evident that, in the Great Work, we must employ ten parts of philosophical Mercury to one of Sun or Moon.

"This is attained by Solution and Coagulation. These words mean that we must dissolve the body and coagulate the spirit; which operations are effected by the moist and dry bath.

"Of colors, black is the Earth; white, the Water; blue, the Air; and red, the Fire; wherein also are involved very great secrets and mysteries.

"The apparatus employed in 'The Great Work' consists of the Moist bath, the Dry bath, the Vases of Nature and Art, the bowl of oak, lutum sapientiae, the Seal of Hermes, the tube, the physical lamp, and the iron rod.

"The work is perfected in seventeen philosophical months, according to the mixture of ingredients. The benefits reaped from it are of two kinds--one affecting the soul, and the other the body. The former consist in knowing God, Nature, and ourself; and those to the body are wealth and health.

"The Initiate traverses Heaven and Earth. Heaven is the World manifest to the Intelligence, subdivided into Paradise and Hell; Earth is the World manifest to the Senses, also subdivided into the Celestial and that of the Elements.

"There are Sciences specially connected with each of these. The one is ordinary

and common; the other, mystic and secret. The World cognizable by the Intellect has the Hermetic Theology and the Kabbalah; the Celestial Astrology; and that of the Elements, Chemistry, which by its decompositions and separations, effected by fire, reveals all the most hidden secrets of Nature, in the three kinds of Compound Substances. This last science is styled 'Hermetic,' or 'The operating of the Great Work.'"

The Ritual of the Degree of Kabbalistic and Hermetic Rose has these passages:

"The true Philosophy, known and practised by Solomon, is the basis on which Masonry is founded.

"Our Ancient Masons have concealed from us the most important point of this Divine Art, under hieroglyphical characters, which are but enigmas and parables, to all the Senseless, the Wicked, and the Ambitious.

"He will be supremely fortunate, who shall, by arduous labor, discover this sacred place of deposit, wherein all naked the sublime Truth is hidden; for he may be assured that he has found the True Light, the True Felicity, the True Heavenly Good. Then may it truly be said that he is one of the True Elect; for it is the only real and most Sublime Science of all those to which a mortal can aspire: his days will be prolonged, and his soul freed of all vices and corruption; into which" (it is added, to mislead, as if from fear too much would be disclosed), "the human race is often led by indigence."

As the symbolism of the Hall and the language of the ritual mutually explain each other, it should be noted here, that in this Degree the columns of the hall, 12 in number, are white variegated with black and red. The hangings are black, and over that crimson.

Over the throne is a great Eagle, in gold, on a black ground. In the centre of the Canopy the Blazing Star in gold, with the letter Yod in its centre. On the right and left of the throne are the Sun in gold and the Moon in silver. The throne is ascended to by three Steps. The hall and ante-room are each lighted by ten lights, and a single one at the entrance. The colors, black, white, and crimson appear in the clothing; and the Key and Balance are among the symbols.

The duty of the Second Grand Prior, says the Ritual, is "to see if the Chapter is hermetically sealed; whether the materials are ready, and the elements; whether the Black gives place to the White, and the White to the Red."

"Be laborious," it says, "like the Star, and procure the light of the Sages, and hide yourself from the Stupid Profane and the Ambitious, and be like the Owl, which sees only by night, and hides itself from treacherous curiosity."

"The Sun, on entering each of his houses, should be received there by the four elements, which you must be careful to invite to accompany you, that they may aid you in your undertaking; for without them the House would be melancholy: wherefore you will give him to feast upon the four elements.

"When he shall have visited his twelve houses, and seen you attentive there to receive him, you will become one of his chiefest favorites, and he will allow you to share all his gifts. Matter will then no longer have power over you; you will, so to say, be no longer a dweller on the earth; but after certain periods you will give back to it a body which is its own, to take in its stead one altogether Spiritual. Matter is then deemed to be dead to the world.

"Therefore it must be re-vivified, and made to be born again from its ashes, which you will effect by virtue of the vegetation of the Tree of Life, represented to us by the branch of acacia. Whoever shall learn to comprehend and execute this great work, will know great things, say the Sages of the work; but whenever you depart from the centre of the Square and the Compass you will no longer be able to work with success.

"Another Jewel is necessary for you, and in certain undertakings cannot be dispensed with. It is what is termed the Kabalistic pantacle . . . This carries with it the power of commanding the spirits of the elements. It is necessary for you to know how to use it, and that you will learn by perseverance if you are a lover of the science of our predecessors the Sages.

"A great Black Eagle, the King of Birds. He alone it is that can fire the Sun, material in its nature, that has no form, and yet by its form develops color. The black is a complete harbinger of the work: it changes color and assumes a natural form, out whereof will emerge a brilliant Sun.

"The birth of the Sun is always announced by its Star, represented by the Blazing Star, which you will know by its fiery color; and it is followed in its course by the silvery lustre of the Moon.

"A rough Ashlar is the shapeless stone which is to be prepared in order to commence the philosophical work; and to be developed, in order to change its form from triangular to cubic, after the separation from it of its Salt, Sulphur, and Mercury, by the aid of the Square, Level, Plumb, and Balance, and all the other Masonic implements which we use symbolically.

"Here we put them to philosophical use, to constitute a well proportioned edifice, through which you are to make pass the crude material, analogous to a candidate commencing his initiation into our Mysteries. When we build we must observe all the rules and proportions; for otherwise the Spirit of Life cannot lodge therein. So you will build the great tower, in which is to burn the fire of the Sages, or, in other words, the fire of Heaven; as also the Sea of the Sages, in which the Sun and Moon are to bathe. That is the basin of Purification, in which will be the water of Celestial Grace, water that doth not soil the hands, but purifies all leprous bodies.

"Let us labor to instruct our Brother, to the end that by his toils he may succeed in discovering the principle of life contained in the profundity of matter, and known by the name of Alkahest.

"The most potent of the names of Deity is ADONAI. Its power is to put the Universe in movement; and the Knights who shall be fortunate enough to possess it, with weight and measure, shall have at their disposition all the potences that inhabit it, the Elements, and the cognizance of all the virtues and sciences that man is capable of knowing. By its power they would succeed in discovering the primary metal of the Sun, which holds within itself the Principle of the germ, and wherewith we can put in alliance and six other metals, each of which contains the principles and primitive seed of the grand philosophical work.

"The six other metals are Saturn, Jupiter, Mars, Venus, Mercury, and Luna; vulgarly known as Lead, Tin, Iron, Copper, Quicksilver, and Silver. Gold is not included; because it is not in its nature a metal. It is all Spirit and incorruptible; wherefore it is the emblem of the Sun, which presides over the Light.

"The vivifying Spirit, called Alkahest, has in itself the generative virtue of producing the triangular Cubical Stone, and contains in itself all the virtues to render men happy in this world and in that to come. To arrive at the composition of that Alkahest, we begin by laboring at the science of the union of the four Elements which are to be educed from the three Kingdoms of Nature, Mineral, Vegetable, and Animal; the rule, measure, weight, and equipoise whereof have each their key. We then employ in one work the animals, vegetables, and minerals, each in his season, which make the space of the Houses of the Sun, where they have all the virtues required.

"Something from each of the three Kingdoms of Nature is assigned to each Celestial House, to the end that everything may be done in accordance with sound philosophical rules; and the everything may be thoroughly purified in its proper time and place in order to be presented at the wedding-table of the Spouse and the six virgins who hold the mystic shovel, without a common fire, but with an elementary fire, that comes primarily by attraction, and by digestion in the philosophical bed lighted by the four elements.

"At the banquet of the Spouses, the viands, being thoroughly, purified, are served in Salt, Sulphur, Spirit, and Oil; a sufficient quantity thereof is taken every month, and therewith is compounded, by means of the Balance of Solomon, the Alkahest, to serve the Spouses, when they are laid on the nuptial bed, there to engender their embryo, producing for the human race immense treasures, that will last as long as the world endures.

"Few are capable of engaging in this great work. Only the true Free-Masons may of right aspire to it; and even of them, very few are worthy to attain it, because most of them are ignorant of the Clavicles and their contents, and of the Pantacle of Solomon, which teaches how to labor at the great work.

"The weight raised by Solomon with his balance was 1, 2, 3, 4, 5; which contains 25 times unity, 2 multiplied by 2; 3 multiplied by 3; 4 multiplied by 4; 5 multiplied by 5, and once 9; these numbers thus involving the squares of 5 and 2, the cube of 2, the square of the square of 2, and the square of 3."

Thus far the Ritual, in the numbers mentioned by it, is an allusion to the 47th problem of Euclid, a symbol of Blue Masonry, entirely out of place there, and its meaning unknown. The base of the right-angled triangle being 3, and the perpendicular 4, the hypotenuse is 5, by the rule that the sum of the squares of the two former equals the square of the latter,-- 3×3 being 9; and 4×4 , 16, and $9 + 16$ being 25, the square of 5. The triangle contains in its sides the numbers 1, 2, and 3. The Perpendicular is the Male; the Base, the Female; the Hypotenuse, the product of the two.

To fix the volatile, in the Hermetic language, means to materialize the spirit; to volatilize the fixed is to spiritualize matter.

To separate the subtile from the gross, in the first operation, which is wholly internal, is to free our soul from all prejudice and all vice. This is effected by the use of the philosophical SALT, that is to say, of WISDOM; of MERCURY, that is to say, of personal aptitude and labor; and of SULPHUR, which represents the vital energy, and the ardor of the will. Thus we succeed in changing into spiritual gold such things even as are of least value, and even the foul things of the earth.

It is in this sense we are to understand the parables of the Hermetic philosophers and the prophets of Alchemy; but in their works, as in the Great Work, we must skillfully separate the subtile from the gross, the mystic from the positive, allegory from theory. If you would read them with pleasure and understandingly, you must first understand them allegorically in their entirety and then descend from allegories to realities by way of the correspondences or analogies indicated in the single dogma:

"What is above is like what is below; and what is below is like what is above."

The treatise "Minerva Mundi," attributed to Hermes Trismegistus, contains, under the most poetical and profound allegories, the dogma of the self-creation of beings, or of the law of creation that results from the accord of two forces, these which the Alchemists called the Fixed and the Volatile, and which are, in the Absolute, Necessity and Liberty.

When the Masters in Alchemy say that it needs but little time and expense to accomplish the works of Science, when they affirm, above all, that but a single vessel is necessary, when they speak of the Great and Single furnace, which all can use, which is within the reach of all the world, and which men possess without knowing it, they allude to the philosophical and moral Alchemy. In fact, a strong and determined will can, in a little while, attain complete independence; and we all possess that chemical instrument, the great and single athanor or furnace, which serves to separate the subtile from the gross, and the fixed from the volatile. This instrument, complete as the world, and accurate as the mathematics themselves, is designated by the Sages under the emblem of the Pentagram or Star with five points, the absolute sign of human intelligence.

The end and perfection of the Great Work is expressed, in alchemy, by a triangle surmounted by a cross: and the letter Tau, the last of the Sacred alphabet, has the

same meaning.

The "elementary fire," that comes primarily by attraction, is evidently Electricity or the Electric Force, primarily developed as magnetism, and in which is perhaps the secret of life or the vital force.

Paracelsus, the great Reformer in medicine, discovered magnetism long before Mesmer, and pushed to its last consequences this luminous discovery, or rather this initiation into the magic of the ancients, who understood the grand magical agent better than we do, and did not regard the Astral Light, Azoth, the universal magnetism of the Sages, as an animal and particular fluid, emanating only from certain special beings.

The four Elements, the four symbolic animals, and the re-duplicated Principles correspond with each other, and are thus arranged by the Hermetic Masons;

The Air and Earth represent the Male Principle; and the Fire and Water belong to the Female Principle.

To these four forms correspond the four following philosophical ideas.

Spirit: Matter: Movement: Repose.

Alchemy reduces these four things to three:

The Absolute: the Fixed: the Volatile.

Reason: Necessity; Liberty: are the synonyms of these three words.

As all the great Mysteries of God and the Universe are thus hidden in the Ternary, it everywhere appears in Masonry and in the Hermetic Philosophy under its mask of Alchemy. It even appears where Masons do not suspect it; to teach the doctrine of the equilibrium of Contraries, and the resultant Harmony.

The double triangle of Solomon is explained by Saint John in a remarkable manner: There are, he says, three witnesses in Heaven,--the Father, the Word, and the Holy Spirit; and three witnesses on earth, the breath, water, and blood. He thus agrees with the Masters of the Hermetic Philosophy, who give to their Sulphur the name of Ether, to their Mercury the name of philosophical water, to their Salt that of blood of the dragon, or menstruum of the earth. The blood, or Salt, corresponds by opposition with the Father; the Azothic, or Mercurial water, with the Word, or Logos; and the breath, with the Holy Spirit. But the things of High Symbolism can be well understood only by the true children of Science.

Alchemy has its Symbolic Triad of Salt, Sulphur, and Mercury,--man consisting, according to the Hermetic philosophers, of Body, Soul, and Spirit. The Dove, the Raven, and the Phoenix are striking Symbols of Good and Evil, Light and Darkness,

and the Beauty resulting from the equilibrium of the two.

If you would understand the true secrets of Alchemy, you must study the works of the Masters with patience and assiduity. Every word is often an enigma; and to him who reads in haste, the whole will seem absurd. Even when they seem to teach that the Great Work is the purification of the Soul, and so to deal only with morals, they most conceal their meaning, and deceive all but the Initiates.

Yod is termed in the Kabbalah the opifex, workman of the Deity. It is, says the Porta Coelorum, single and primal, like one, which is the first among numbers; and like a point, the first before all bodies. Moved lengthwise, it produces a line, which is Vau, and this moved sidewise produces a superficies, which is Daleth. Thus Vau becomes Daleth; for movement tends from right to left; and all communication is from above to below. The plenitude of Yod, that is, the name of this letter, spelled, is Y-O-D. Vau [which represents 6] and Daleth [4] are 10; like Yod, their principle.

Yod, says the Siphra de Zeniutha, is the Symbol of Wisdom and of the Father.

The Principle called Father, says the Idra Suta, is comprehended in Yod, which flows downward from the Holy influence, wherefore Yod is the most occult of all the letters; for he is the beginning and end of all things. The Supernal Wisdom is Yod; and all things are included in Yod, who is therefore called Father of Fathers, or the Generator of the Universal. The Principle of all things is called the House of all things: wherefore Yod is the beginning and end of all things; as it is written: "Thou hast made all things in Wisdom." For The All is termed Wisdom; and in it The All is contained; and the summary of all things is the Holy Name.

Yod, says the Siphra de Zeniutha, signifying the Father, approaches the letter He, which is the Mother; and by the combination of these two is denoted that luminous influence wherewith Binah is imbued by the Supernal Wisdom.

In the name, says the same, are included the Father, Mother and Microprosopos, their issue. He, impregnated by Vau, produced Microprosopos, or Seir Anpin.

Wisdom, Hakemah, is the Principle of all things: it is the Father of Fathers, and in it are the beginning and end of all things. Microprosopos, the second Universal, is the issue of Wisdom, the Father, and Binah, the Mother, and is composed of the six Numerations, Geburah, Gedulah, and Tephareth, Netsach Hod, and Yesod; is represented under the form of a man, and said to have at first occupied the place afterward filled by the world Briah [of Creation], but afterward to have been raised to the Aziluthic sphere, and received Wisdom, Intelligence, and Cognition [Daath] from the Supernal Wisdom and Intellectuality.

Vau, in the tri-literal word, denotes these six members of Microprosopos. For this latter is formed after the fashion of Macroprosopos, but without Kether, the will, which remains in the first prototype or Universal; though invested with a portion of the Divine Intellectual Power and Capacity. The first Universal does not use the first person, and is called in the third person, HUA, HE: but the second Universal speaks in the first person, using the word ANI, I.

The IDRA RABBA, or Synodus Magna, one of the books of the Sohar, says:

The Eldest of the Eldest [the Absolute Deity] is in Microprosopos. All things are one: all was, all is, all will be: there neither will be, nor is, nor has been, mutation.

But He confirmed Himself, by the formings, into a form that contains all forms. in a form which comprehends all genera. This form is in the likeness of His form; and is not that form but its analogue: wherefore the human form is the form of all above and below, which are included in it: and because it embraces all above and below. The Most Holy so took form, and so Microprosopos was configured. All things are equally one, in each of the two Universals; but in the second His ways are divided, and judgment is on our side, and on the side that looks toward us, also, they differ.

These Secrets are made known only to the reapers in the Holy Field.

The Most Holy Ancient is not called ATHAU, Thou, but HUA, He: but in Microprosopos, where is the beginning of things, He has the name ATHAH, and also AB, Father. From Him is the beginning, and He is called Thou, and is the Father of Fathers. He issues from the Non-Ens; and therefore is beyond cognition.

Wisdom is the Principle of the Universe, and from it thirty-two ways diverge: and in them the law is contained, in twenty-two letters and ten words. Wisdom is the Father of Fathers, and in this Wisdom is found the Beginning and the End: wherefore there is a wisdom in each Universal, one above, the other below.

The Commentary of Rabbi Chajun Vital, on the Siphra de Zeniutha, says: At the beginning of emanation, Microprosopos issued from the Father, and was intermingled with the Mother, under the mysteries of the letter [He], resolved that is, Daleth and Vau; by which Vau is denoted Microprosopos: because Vau is six, and he is constituted of the six parts that follow Hakemah and Binah. And, according to this conception, the Father is called Father of Fathers, because from Him these Fathers proceed, Benignity, Severity, and Beauty. Microprosopos was then like the letter Vau in the letter He, because He had no head; but when He was now born, three brains were constituted for Him, by the flow of Divine Light from above.

And as the world of restitution [after the vessels of the Sephiroth below Binah had been broken, that from the fragments evil might be created] is instituted after the fashion of the Balance, so also is it formed throughout in the human form. But Malakoth, Regnum, is a complete and separate person, behind Microprosopos, and in conjunction with him, and the two are called man.

The first world [of Inanity] could not continue and did not subsist, because it had no human conformation nor the system of the Balance, the Sephiroth being points, one below the other. The first Adam [Microprosopos, as distinguished from Macroprosopos, the first Occult Adam] was the beginning, wherein the ten Numerations proceeded forth from potency into act.

Microprosopos is the second garment or interposed medium, with respect to the Elder Most Holy, who is the name Tetragrammaton; and he is called Alohim;

because the former is Absolute Commiseration; while in Macroprosopos his lights have the nature of Severities, with respect to the elder Universal; though they are Commiseration, with respect to the lights of Malakoth and the three lower worlds.

All the conformations of Macroprosopos come from the first Adam; who, to interpose a second covering, caused a single spark to issue from the sphere of Severity, of whose five letters is generated the name Alohims. With this issued from the brain a most subtle air, which takes its place on the right hand, while the spark of fire is on the left. Thus the white and red do not intermix, that is, the Air and Fire, which are Mercy and Judgment.

Microprosopos is the Tree of the Knowledge of Good and Evil, his Severities being the Evil.

REGNUM, to which is given the name of Word of The Lord, superinvests Heaven, as the six members of the Degree Tephareth are called, and these become and are constituted by that superior vestiture. For every conformation and constitution is effected by means of veiling, because occultation here is the same as manifestation, the excess of light being veiled, so that, diminished in intensity and degree, it may be received by those below. Those six members conceived of as contained in Binah, are said to be in the World of Creation; as in Tephareth, in that of Formation; and as in Malakoth, in that of Fabrication.

Before the institution of equilibrium, face was not toward face: Microprosopos and his wife issuing forth back to back, and yet cohering. So above; before the prior Adam was conformed into male and female, and the state of equilibrium established, the Father and Mother were not face to face. For the Father denotes the most perfect Love; and the Mother the most perfect Rigor. And the seven supernal sons who proceeded from her, from Binah, who brought forth seven, were all most perfect rigors, having no connection with a root in the Most Holy Ancient; that is, they were all dead, destroyed, shattered; but they were placed in equilibrium, in the equipoise of the Occult Wisdom, when it was conformed into male and female, Rigor and Love, and they were then restored, and there was given them a root above.

The Father is Love and Mercy, and with a pure and subtle Aur or Benignity impregnates the Mother, who is Rigor and Severity of Judgments; and the product is the brain of Microprosopos.

It was determined, says the Introduction to the Book Sohar, by the Deity, to create Good and Evil in the world, according to what is said in Isaiah, "who makes the Light and creates the Evil." But the Evil was at first occult, and could not be generated and brought forth, except by the sinning of the First Adam. Wherefore He determined that the numerations first emanated, from Benignity downward, should be destroyed and shattered by the excessive influx of His Light; His intention being to create of them the worlds of Evils. But the first three were to remain and subsist, that among the fragments should be neither Will, Intellectual Power, nor the Capacity of Intellection of the Divinity. The last seven numerations were points, like the first three, each subsisting independently, unsustained by companionship;

which was the cause of their dying and being shattered.

There was then no Love between them, but only a two-fold Fear; Wisdom, for example, fearing lest it should ascend again to its Source in Kether; and also lest it should descend into Binah. Hence there was no union between any two, except Hakemah and Binah, and this imperfect, with averted faces. This is the meaning of the saying, that the world was created by Judgment, which is fear. And so that world could not subsist, and the Seven Kings were dethroned, until the attribute of Compassion was adjoined to it, and then restoration took place. Thence came Love and Union, and six of the parts were united into one person; for Love is the attribute of Compassion or Mercy.

Binah produced the Seven Kings, not successively, but all together. The Seventh is Regnum, called a stone, the corner-stone, because on it are builded the palaces of the three lower worlds.

The first six were shattered into fragments; but Regnum was crushed into a formless mass, lest the malignant demons created from the fragments of the others should receive bodies from it, since from it came bodies and vitality [Nephesch].

From the fragments of the vessels came all Evils; judgments, turbid waters, impurities, the Serpent, and Adam Belial [Baal]. But their internal light re-ascended to Binah, and then flowed down again into the worlds Briah and Yezirah, there to form vestiges of the Seven Numerations. The Sparks of the great Influence of the shattered vases descending into the four spiritual elements, Fire, Air, Water, and Earth, and thence into the inanimate, vegetable, living, and speaking kingdoms, became Souls.

Selecting the suitable from the unsuitable lights, and separating the good from the evil, the Deity first restored the universality of the Seven Kings of the World Aziluth, and afterward the three other Worlds.

And though in them were both good and evil, still this evil did not develop itself in act, since the Severities remained, though mitigated; some portion of them being necessary to prevent the fragments of the integuments from ascending. These were also left, because connection of two is necessary to generation. And this necessity for the existence of Severity is the mystery of the pleasure and warmth of the generative appetite; and thence Love between husband and wife.

If the Deity, says the Introduction, had not created worlds and then destroyed them, there could have been no evil in the world, but all things must have been good. There would have been neither reward nor punishment in the world. There would have been no merit in righteousness, for the Good is known by the evil, nor would there have been fruitfulness or multiplication in the world. If all carnal concupiscence were enchained for three days in the mouth of the great abyss, the egg of one of the days would be wanting to the sick man. In time to come it will be called Laban, because it will be whitened of its impurity, and will return to the realm Israel, and they will pray the Lord to give them the appetite of carnal concupiscence, for the begetting of children.

The intention of God was, when He created the world, that His creatures should recognize His existence. Therefore He created evils, to afflict them withal when they should sin, and Light and Blessing to reward the just. And therefore man necessarily has free-will and election, since Good and Evil are in the World.

And these kings died, says the Commentary, because the condition of equilibrium did not yet exist, nor was Adam Kadmon formed male and female. They were not in contact with what was alive: nor had any root in Adam Kadmon; nor was Wisdom which outflowed from Him, their root, nor did they connect with it. For all these were pure mercies and most simple Love; but those were rigorous judgments. Whence face looked not toward face; nor the Father toward the Mother, because from her proceeded judgments. Nor Macroprosopos toward Microprosopos. And Regnum, the last numeration, was empty and inane. It has nothing of itself; and, as it were, was nothing, receiving nothing from them. Its need was, to receive Love from the Male; for it is mere rigor and judgment; and the Love and Rigor must temper each other, to produce creation, and its multitudes above and below. For it was made to be inhabited; and when rigorous judgments rule in it, it is inane because its processes cannot be carried on.

Wherefore the Balance must needs be instituted, that there might be a root above, so that judgments might be restored and tempered, and live and not again die. And Seven Conformations descend; and all things become in equilibrium, and the needle of the Balance is the root above.

In the world Yezirah, says the Pneumatica Kabbalistica, denotes Kether; Hakemah and Binah; and Gedulah, Geburah, and Tephareth; and thus Vau is Beauty and Harmony. The Man is Hakemah; the Eagle, Binah; the Lion, Gedulah; and the Ox, Geburah. And the mysterious circle is thus formed by the Sohar and all the Kabbalists: Michael and the face of the Lion are on the South, and the right hand, with the letter Yod, and Water; Gabriel and the face of the Ox, on the North, and left hand, with the first of the Tetragrammaton and Fire; Uriel and the face of the Eagle, on the East and forward, with and Air; and Raphael and the face of the Man, on the West, and backward with the last Earth. In the same order, the four letters represent the four worlds.

Rabbi Schimeon Ben Jochai says that the four animals of the Mysterious Chariot, whose wheels are Netsach and Hod, are Gedulah, whose face is the Lion's; Geburah, with that of the Ox; Tephareth, with that of the Eagle; and Malakoth, with that of the Man.

The Seven lower Sephiroth, says the AEsch Mezareph, will represent Seven Metals; Gedulah and Geburah, Silver and Gold: Tephareth, Iron; Netsach and Hod, Tin and Copper; Yesod, Lead; and Malakoth will be the metallic Woman and Morn of the Sages, the field wherein are to be sowed the Seeds of the Secret Minerals, to wit, the Water of Gold; but in these such mysteries are concealed as no tongue can utter.

The word Amas, is composed of the initials of the three Hebrew words that signify Air, Water, and Fire; by which, say the Kabalists, are denoted Benignity, Judicial Rigor, and Mercy or Compassion mediating between them.

Malakoth, says the Apparatus, is called Haikal, Temple or Palace, because it is the Palace of the Degree Tephareth, which is concealed and contained in it, and Haikal denotes the place in which all things are contained.

For the better understanding of the Kabbalah, remember that Kether, or the Crown, is treated of as a person, composed of the ten Numerations, and as such termed Arik Anpin, or Macroprosopos:

That Hakemah is a person, and termed Abba, or Father:

That Binah is a person, and termed Mother, Imma:

That Tephareth, including all the Numerations from Khased or Gedulah to Yesod, is a person, called Seir Anpin, or Microprosopos. These Numerations are six in number, and are represented by the interlaced triangle, or the Seal of Solomon.

And Malakoth is a person, and called the wife of Microprosopos. Vau represents the Beauty or Harmony, consisting of the six parts which constitute Seir Anpin.

The wife, Malakoth, is said to be behind the husband, Seir, and to have no other cognition of him. And this is thus explained: That every cognizable object is to be known in two ways: a priori, which is when it is known by means of its cause, or of itself; or, a posteriori when it is known by its effects. The most nearly perfect mode of cognition is, when the intellect knows the thing itself, in itself, and through itself. But if it knows the thing by its similitude or idea, or species separate from it, or by its effects and operations, the cognition is much feebler and more imperfect. And it is thus only that Regnum, the wife of Seir, knows her husband, until face is turned to face, when they unite, and she has the more nearly perfect knowledge. For then the Deity, as limited and manifested in Seir and the Universe are one.

Vau is Tephareth, considered as the Unity in which are the six members, of which itself is one. Tephareth, Beauty, is the column which supports the world, symbolized by the column of the junior Warden in the Blue Lodges. The world was first created by Judgment: and as it could not so subsist, Mercy was conjoined with Judgment, and the Divine Mercies sustain the Universe.

God, says the Idra Suta, formed all things in the form of male and female, since otherwise the continuance of things was impossible. The All-embracing Wisdom, issuing and shining from the Most Holy Ancient, shines not otherwise than as male and female. Wisdom as the Father, Intelligence the Mother, are in equilibrium as male and female, and they are conjoined, and one shines in the other. Then they generate, and are expanded in the Truth. Then the two are the Perfection of all things, when they are coupled; and when the Son is in them, the summary of all things is in one.

These things are intrusted only to the Holy Superiors, who have entered and gone out and known the ways of the Most Holy God, so as not to err in them, to the right hand or to the left For these things are hidden; and the lofty Holinesses shine in them, as light flows from the splendor of a lamp.

These things are committed only to those who have entered and not withdrawn; for he who has not done so had better never have been born.

All things are comprehended in the letters Vau and He; and all are one system; and these are the letters, Tabunah Intelligence.



MORALS and DOGMA by ALBERT PIKE

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, prepared for the Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States: Charleston, 1871.



**29° - Scottish Knight of St. Andrew, 30° - Knight Kadosh
31° - Inspector Inquistor, 32° - Master of the Royal Secret**

XXIX. GRAND SCOTTISH KNIGHT OF ST. ANDREW.

A MIRACULOUS tradition, something like that connected with the labarum of Constantine, hallows the Ancient Cross of St. Andrew. Hungus, who in the ninth century reigned over the Picts in Scotland, is said to have seen in a vision, on the night before a battle, the Apostle Saint Andrew, who promised him the victory; and for an assured token thereof, he told him that there should appear over the Pictish host, in the air, such a fashioned cross as he had suffered upon. Hungus, awakened, looking up at the sky, saw the promised cross, as did all of both armies; and Hungus and the Picts, after rendering thanks to the Apostle for their victory, and making their offerings with humble devotion, vowed that from thenceforth, as well they as their posterity, in time of war, would wear a cross of St. Andrew for their badge and cognizance.

John Leslie, Bishop of Ross, says that this cross appeared to Achaius, King of the Scots, and Hungus, King of the Picts, the night before the battle was fought betwixt them and Athelstane, King of England, as they were on their knees at prayer.

Every cross of Knighthood is a symbol of the nine qualities of a Knight of St. Andrew of Scotland; for every order of chivalry required of its votaries the same virtues and the same excellencies.

Humility, Patience, and Self-denial are the three essential qualities of a Knight of St. Andrew of Scotland. The Cross, sanctified by the blood of the holy ones who have died upon it; the Cross, which Jesus of Nazareth bore, fainting, along the streets of Jerusalem and up to Calvary, upon which He cried, "Not My will, O Father! but Thine be done," is an unmistakable and eloquent symbol of these three virtues. He suffered upon it, because He consorted with and taught the poor and lowly, and found His disciples among the fishermen of Galilee and the despised publicans. His life was one of Humility, Patience, and Self-denial.

The Hospitallers and Templars took upon themselves vows of obedience, poverty, and chastity. The Lamb, which became the device of the Seal of the Order of the Poor Fellow Soldiery of the Temple of Solomon, conveyed the same lessons of humility and self-denial as the original device of two Knights riding a single horse. The Grand Commander warned every candidate not to be induced to enter the Order by a vain hope of enjoying earthly pomp and splendor. He told him that he

would have to endure many things, sorely against his inclinations; and that he would be compelled to give up his own will, and submit entirely to that of his superiors.

The religious Houses of the Hospitallers, despoiled by Henry the Eighth's worthy daughter, Elizabeth, because they would not take the oath to maintain her supremacy, had been Alms-houses, and Dispensaries, and Foundling-asyla, relieving the State of many orphan and outcast children, and ministering to their necessities, God's ravens in the wilderness, bread and flesh in the morning, bread and flesh in the evening. They had been Inns to the wayfaring man, who heard from afar the sound of the Vesperbell, inviting him to repose and devotion at once, and who might sing his matins with the Morning Star, and go on his way rejoicing. And the Knights were no less distinguished by bravery in battle, than by tenderness and zeal in their ministrations to the sick and dying.

The Knights of St. Andrew vowed to defend all orphans, maidens, and widows of good family, and wherever they heard of murderers, robbers, or masterful thieves who oppressed the people, to bring them to the laws, to the best of their power.

"If fortune fail you," so ran the vows of Rouge-Croix, "in divers lands or countries wherever you go or ride that you find any gentleman of name and arms, which hath lost goods, in worship and Knighthood, in the King's service, or in any other place of worship, and is fallen into poverty, you shall aid, and support, and succor him, in that you may; and he ask of you your goods to his sustenance, you shall give him part of such goods as God hath sent you to your power, and as you may bear."

Thus CHARITY and GENEROSITY are even more essential qualities of a true and gentle Knight, and have been so in all ages; and so also hath CLEMENCY. It is a mark of a noble nature to spare the conquered. Valor is then best tempered, when it can turn out a stern fortitude into the mild strains of pity, which never shines more brightly than when she is clad in steel. A martial man, compassionate, shall conquer both in peace and war; and by a twofold way, get victory with honor. The most famed men in the world have had in them both courage and compassion. An enemy reconciled hath a greater value than the long train of captives of a Roman triumph.

VIRTUE, TRUTH, and HONOR are the three MOST essential qualities of a Knight of St. Andrew. "Ye shall love God above all things, and be steadfast in the Faith," it was said to the Knights, in their charge, "and ye shall be true unto your Sovereign Lord, and true to your word and promise. Also, ye shall sit in no place where that any judgment should be given wrongfully against any body, to your knowledge."

The law hath not power to strike the virtuous, nor can fortune subvert the wise. Virtue and Wisdom, only, perfect and defend man. Virtue's garment is a sanctuary so sacred, that even Princes dare not strike the man that is thus robed. It is the livery of the King of Heaven. It protects us when we are unarmed; and is an armor that we cannot lose, unless we be false to ourselves. It is the tenure by which we hold of Heaven, without which we are but outlaws, that cannot claim protection. Nor is there wisdom without virtue, but only a cunning way of procuring our own undoing.

Peace is nigh
Where Wisdom's voice has found a listening heart.
Amid the howl of more than winter storms,
The halcyon hears the voice of vernal hours,
Already on the wing.

Sir Launcelot thought no chivalry equal to that of Virtue. This word means not continence only, but chiefly manliness, and so includes what in the old English was called souffrance, that patient endurance which is like the emerald, ever green and flowing; and also that other virtue, droicture, uprightness, a virtueso strong and so puissant, that by means of it all earthly things almost attain to be unchangeable. Even our swords are formed to remind us of the Cross, and you and any other of us may live to show how much men bear and do not die; for this world is a place of sorrow and tears, of great evils and a constant calamity, and if we would win true honor in it, we must permit no virtue of a Knight to become unfamiliar to us, as men's friends, coldly entreated and not greatly valued, become mere ordinary acquaintances.

We must not view with impatience or anger those who injure us; for it is very inconsistent with philosophy, and particularly with the Divine Wisdom that should govern every Prince Adept, to betray any great concern about the evils which the world, which the vulgar, whether in robes or tatters, can inflict upon the brave. The favor of God and the love of our Brethren rest upon a basis which the strength of malice cannot overthrow; and with these and a generous temper and noble equanimity, we have everything. To be consistent with our professions as Masons, to retain the dignity of our nature, the consciousness of our own honor, the spirit of the high chivalry that is our boast, we must disdain the evils that are only material and bodily, and therefore can be no bigger than a blow or a cozenage, than a wound or a dream.

Look to the ancient days, Sir E., for excellent examples of VIRTUE, TRUTH, and HONOR, and imitate with a noble emulation the Ancient Knights, the first Hospitallers and Templars, and Bayard, and Sydney, and Saint Louis; in the words of Pliny to his friend Maximus, Revere the ancient glory, and that old age which in man is venerable, in cities sacred. Honor antiquity and great deeds, and detract nothing from the dignity and liberty of any one. If those who now pretend to be the great and mighty, the learned and wise of the world, shall agree in condemning the memory of the heroic Knights of former ages, and in charging with folly us who think that they should be held in eternal remembrance, and that we should defend them from an evil hearing, do you remember that if these who now claim to rule and teach the world should condemn or scorn your poor tribute of fidelity, still it is for you to bear therewith modestly, and yet not to be ashamed, since a day will come when these who now scorn those who were of infinitely higher and finer natures than they are, will be pronounced to have lived poor and pitiful lives, and the world will make haste to forget them.

But neither must you believe that, even in this very different age, of commerce and trade, of the vast riches of many, and the poverty of thousands, of thriving towns and tenement houses swarming with paupers, of churches with rented pews, and theatres, opera-houses, custom-houses, and banks, of steam and telegraph, of

shops and commercial palaces, of manufactories and trades-unions, the Gold-room and the Stock Exchange, of newspapers, elections, Congresses, and Legislatures, of the frightful struggle for wealth and the constant wrangle for place and power, of the worship paid to the children of mammon, and covetousness of official station, there are no men of the antique stamp for you to revere, no heroic and knightly souls, that preserve their nobleness and equanimity in the chaos of conflicting passions, of ambition and baseness that welters around them.

It is quite true that Government tends always to become a conspiracy against liberty; or, where votes give place, to fall habitually into such hands that little which is noble or chivalric is found among those who rule and lead the people. It is true that men, in this present age, become distinguished for other things, and may have name and fame, and flatterers and lacqueys, and the oblation of flattery, who would, in a knightly age, have been despised for the want in them of all true gentility and courage; and that such men are as likely as any to be voted for by the multitude, who rarely love or discern or receive truth; who run after fortune, hating what is oppressed, and ready to worship the prosperous; who love accusation and hate apologies; and who are always glad to hear and ready to believe evil of those who care not for their favor and seek not their applause.

But no country can ever be wholly without men of the old heroic strain and stamp, whose word no man will dare to doubt, whose virtue shines resplendent in all calamities and reverses and amid all temptations, and whose honor scintillates and glitters as purely and perfectly as the diamond--men who are not wholly, the slaves of the material occupations and pleasures of life, wholly engrossed in trade, in the breeding of cattle, in the framing and enforcing of revenue regulations, in the chicanery of the law, the objects of political envy, in the base trade of the lower literature, or in the heartless, hollow vanities of an eternal dissipation. Every generation, in every country, will bequeath to those who succeed it splendid examples and great images of the dead, to be admired and imitated; there were such among the Romans, under the basest Emperors; such in England when the Long Parliament ruled; such in France during its Saturnalia of irreligion and murder, and some such have made the annals of America illustrious.

When things tend to that state and condition in which, in any country under the sun, the management of its affairs and the customs of its people shall require men to entertain a disbelief in the virtue and honor of those who make and those who are charged to execute the laws; when there shall be everywhere a spirit of suspicion and scorn of all who hold or seek office, or have amassed wealth; when falsehood shall no longer dishonor a man, and oaths give no assurance of true testimony, and one man hardly expect another to keep faith with him, or to utter his real sentiments, or to be true to any party or to any cause when another approaches him with a bribe; when no one shall expect what he says to be printed without additions, perversions, and misrepresentations; when public misfortunes shall be turned to private profit, the press pander to licentiousness, the pulpit ring with political harangues, long prayers to God, eloquently delivered to admiring auditors, be written out for publication, like poems and political speeches; when the uprightness of judges shall be doubted, and the honesty of legislators be a standing jest; then men may come to doubt whether the old days were not better than the new, the Monastery than the Opera Bouffe, the little chapel than the drinking-

saloon, the Convents than the buildings as large as they, without their antiquity, without their beauty, without their holiness, true Acherusian Temples, where the passer-by hears from within the never-ceasing din and clang and clashing of machinery, and where, when the bell rings, it is to call wretches to their work and not to their prayers; where, says an animated writer, they keep up a perennial laudation of the Devil, before furnaces which are never suffered to cool.

It has been well said, that whatever withdraws us from the power of our senses, whatever makes the Past, the Distant, or the Future, predominate over the Present, advances us in the dignity of thinking beings. The modern rivals of the German Spa, with their flaunting pretences and cheap finery, their follies and frivolities, their chronicles of dances and inelegant feasts, and their bulletins of women's names and dresses, are poor substitutes for the Monastery and Church which our ancestors would have built in the deep sequestered valleys, shut up between rugged mountains and forests of sombre pine; and a man of meditative temper, learned, and of poetic feeling, would be glad if he could exchange the showy hotel, amid the roar and tumult of the city, or the pretentious tavern of the country-town, for one old humble Monastery by the wayside, where he could refresh himself and his horse without having to fear either pride, impertinence, or knavery to pay for pomp, glitter, and gaudy ornamentation; then where he could make his orisons in a church which resounded with divine harmony, and there were no pews for wealth to isolate itself within; where he could behold the poor happy and edified and strengthened with the thoughts of Heaven; where he could then converse with learned and holy and gentle men, and before he took his departure could exalt and calm his spirits by hearing the evening song.

Even Free-Masonry has so multiplied its members that its obligations are less regarded than the simple promises which men make to one another upon the streets and in the markets. It clamors for public notice and courts notoriety by scores of injudicious journals; it wrangles in these, or, incorporated by law, carries its controversies into the Courts. Its elections are, in some Orients, conducted with all the heat and eagerness, the office-seeking and management of political struggles for place. And an empty pomp, with semi-military dress and drill, of peaceful citizens, glittering with painted banners, plumes, and jewels, gaudy and ostentatious, commends to the public favor and female admiration an Order that challenges comparison with the noble Knights, the heroic soldiery encased in steel and mail, stern despisers of danger and death, who made themselves immortal memories, and won Jerusalem from the infidels and fought at Acre and Ascalon, and were the bulwark of Christendom against the Saracenic legions that swarmed after the green banner of the Prophet Mohammed.

If you, Sir E....., would be respectable as a Knight, and not a mere tinselled pretender and Knight of straw, you must practise, and be diligent and ardent in the practice of, the virtues you have professed in this Degree. How can a Mason vow to be tolerant, and straightway denounce another for his political opinions? How vow to be zealous and constant in the service of the Order and be as useless to it as if he were dead and buried? What does the symbolism of the Compass and Square profit him, if his sensual appetites and baser passions are not governed by, but domineer over his moral sense and reason, the animal over the divine, the earthly over the spiritual, both points of the compass remaining below the Square ? What a

hideous mockery to call one "Brother," whom he maligns to the Profane, lends money unto at usury, defrauds in trade, or plunders at law by chicanery?

VIRTUE, TRUTH, HONOR!--possessing these and never proving false to your vows, you will be worthy to call yourself a Knight, to whom Sir John Chandos might, if living, give his hand, and whom St. Louis and Falkland, Tancred and Baldassar Castiglione would recognize as worthy of their friendship.

Chivalry, a noble Spaniard said, is a religious Order, and there are Knights in the fraternity of Saints in Heaven. Therefore do you here, and for all time to come, lay aside all uncharitable and repining feeling; be proof henceforward against the suggestions of undisciplined passion and inhuman zeal; learn to hate the vices and not the vicious; be content with the discharge of the duties which your Masonic and Knightly professions require; be governed by the old principles of honor and chivalry, and reverence with constancy that Truth which is as sacred and immutable as God Himself. And above all, remember always, that jealousy is not our life, nor disputation our end, nor disunion our health, nor revenge our happiness; but loving-kindness is all these, greater than Hope, greater than Faith, which can remove mountains, properly the only thing which God requires of us, and in the possession of which lies the fulfillment of all our duties.

[By Ill .'. Bro .'. Rev .'. W.W. Lord, 32d.]

We are constrained to confess it to be true, that men, in this Age of Iron, worship gods of wood and iron and brass, the work of their own hands. The Steam-Engine is the pre-eminent god of the nineteenth century, whose idolaters are everywhere, and those, who wield its tremendous power securely account themselves gods, everywhere in the civilized world.

Others confess it everywhere, and we must confess here, how reluctantly soever, that the age which we represent is narrowed and not enlarged by its discoveries, and has lost a larger world than it has gained. If we cannot go as far as the satirist who says that our self-adored century

- its broad clown's back turns broadly on the glory of the stars,

we can go with him when he adds,

We are gods by our own reckoning, and may as well shut up our temples
And wield on amidst the incense-steam, the thunder of our cars:
For we throw out acclamations of self-thanking, self-admiring
With, at every step, "Run faster, O the wondrous, wondrous age!"
Little heeding if our souls are wrought as nobly as our iron,
Or if angels will commend us at the goal of pilgrimage.

Deceived by their increased but still very imperfect knowledge and limited mastery of the brute forces of nature, men imagine that they have discovered the secrets of Divine Wisdom, and do not hesitate, in their own thoughts, to put human prudence

in the place of the Divine. Destruction was denounced by the Prophets against Tyre and Sidon, Babylon, and Damascus, and Jerusalem, as a consequence of the sins of their people; but if fire now consumes or earthquake shatters or the tornado crushes a great city, those are scoffed at as fanatics and sneered at for indulging in cant, or rebuked for Pharisaic uncharitableness, who venture to believe and say that there are divine retributions and God's judgment in the ruin wrought by His mighty agencies.

Science, wandering in error, struggles to remove God's Providence to a distance from us and the material Universe, and to substitute for its supervision and care and constant overseeing, what it calls Forces-- Forces of Nature--Forces of Matter. It will not see that the Forces of Nature are the varied actions of God. Hence it becomes antagonistic to all Religion, and to all the old Faith that has from the beginning illuminated human souls and constituted their consciousness of their own dignity, their divine origin, and their immortality; that Faith which is the Light by which the human soul is enabled, as it were, to see itself.

It is not one religion only, but the basis of all religions, the Truth that is in all religions, even the religious creed of Masonry, that is in danger. For all religions have owed all of life that they have had, and their very being, to the foundation on which they were reared; the proposition, deemed undeniable and an axiom, that the Providence of God rules directly in all the affairs and changes of material things. The Science of the age has its hands upon the pillars of the Temple, and rocks it to its foundation. As yet its destructive efforts have but torn from the ancient structure the worm-eaten fret-work of superstition, and shaken down some incoherent additions--owl-inhabited turrets of ignorance, and massive props that supported nothing. The structure itself will be overthrown, when, in the vivid language of a living writer, "Human reason leaps into the throne of God and waves her torch over the ruins of the Universe."

Science deals only with phenomena, and is but charlatanism when it babbles about the powers or causes that produce these, or what the things are, in essence, of which it gives us merely the names. It no more knows what Light or Sound or Perfume is, than the Aryan cattle-herders did, when they counted the Dawn and Fire, Flame and Light and Heat as gods. And that Atheistic Science is not even half-science, which ascribes the Universe and its powers and forces to a system of natural laws or to an inherent energy of Nature, or to causes unknown, existing and operating independently of a Divine and Supra-natural power.

That theory would be greatly fortified, if science were always capable of protecting life and property, and, with anything like the certainty of which it boasts, securing human interests even against the destructive agencies that man himself develops in his endeavors to subserve them. Fire, the fourth element, as the old philosophers deemed it, is his most useful and abject servant. Why cannot man prevent his ever breaking that ancient indenture, old as Prometheus, old as Adam? Why can he not be certain that at any moment his terrible subject may not break forth and tower up into his master, tyrant, destroyer? It is because it also is a power of nature; which, in ultimate trial of forces, is always superior to man. It is also because, in a different sense from that in which it is the servant of man, it is the servant of Him Who makes His ministers a flame of fire, and Who is over nature, as nature is over man.

There are powers of nature which man does not even attempt to check or control. Naples does nothing against Vesuvius. Valparaiso only trembles with the trembling earth before the coming earthquake. The sixty thousand people who went down alive into the grave when Lisbon buried her population under both earth and sea had no knowledge of the causes, and no possible control over the power, that effected their destruction.

But here the servant, and, in a sense, the creature of man, the drudge of kitchen and factory, the humble slave of the lamp, engaged in his most servile employment, appearing as a little point of flame, or perhaps a feeble spark, suddenly snaps his brittle chain, breaks from his prison, and leaps with destructive fury, as if from the very bosom of Hell, upon the doomed dwellings of fifty thousand human beings, each of whom, but a moment before, conceived himself his master. And those daring fire-brigades, with their water-artillery, his conquerors, it seemed, upon so many midnight fields, stand paralyzed in the presence of their conqueror.

In other matters relative to human safety and interests we have observed how confident science becomes upon the strength of some slight success in the war of man with nature, and how much inclined to put itself in the place of Providence, which, by the very force of the term, is the only absolute science. Near the beginning of this century, for instance, medical and sanitary science had made, in the course of a few years, great and wonderful progress. The great plague which wasted Europe in the fourteenth and fifteenth centuries, and reappeared in the seventeenth, had been identified with a disease which yields to enlightened treatment, and its ancient virulence was attributed to ignorance of hygiene, and the filthy habits of a former age. Another fatal and disfiguring scourge had to a great extent been checked by the discovery of vaccination. From Sangrado to Sydenham, from Paracelsus to Jenner, the healing art had indeed taken a long stride. The Faculty might be excused had it then said, "Man is mortal, disease will be often fatal; but there shall be no more unresisted and unnecessary slaughter by infectious disease, no more general carnage, no more carnivals of terror and high festivals of death."

The conceited boast would hardly have died upon the lip, when, from the mysterious depths of remotest India a spectre stalked forth, or rather a monster crept, more fearful than human eye had ever yet beheld. And not with surer instinct does the tiger of the jungles, where this terrible pestilence was born, catch the scent of blood upon the air, than did this invisible Destroyer, this fearful agent of Almighty Power, this tremendous Consequence of some Sufficient Cause, scent the tainted atmosphere of Europe and turn Westward his devastating march. The millions of dead left in his path through Asia proved nothing. They were unarmed, ignorant, defenceless, unaided by science, undefended by art. The cholera was to them inscrutable and irresistible as Azrael, the Angel of Death.

But it came to Europe and swept the halls of science as it had swept the Indian village and the Persian khan. It leaped as noiselessly and descended as destructively upon the population of many a high-towered, wide-paved, purified, and disinfected city of the West as upon the Pariahs of Tanjore and the filthy streets of Stamboul. In Vienna, Paris, London, the scenes of the great plague were re-enacted.

The sick man started in his bed
The watcher leaped upon the floor
At the cry, Bring out your dead,
The cart is at the door!

Was this the judgment of Almighty God? He would be bold who should say that it was; he would be bolder who should say it was not. To Paris, at least, that European Babylon, how often have the further words of the prophet to the daughter of the Chaldaeans, the lady of kingdoms, been fulfilled? "Thy wisdom and thy knowledge have perverted thee, and thou hast said in thy heart I am and none else beside me. Therefore shall evil come upon thee; thou shalt not know whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off; desolation shall come upon thee suddenly."

And as to London--it looked like judgment, if it be true that the Asiatic cholera had its origin in English avarice and cruelty, as they suppose who trace it to the tax which Warren Hastings, when Governor-General of India, imposed on salt, thus cutting off its use from millions of the vegetable-eating races of the East: just as that disease whose spectral shadow lies always upon America's threshold, originated in the avarice and cruelty of the slave-trade, translating the African coast fever to the congenial climate of the West Indies and Southern America--the yellow fever of the former, and the vomito negro of the latter.

But we should be slow to make inferences from our petty human logic to the ethics of the Almighty. Whatever the cruelty of the slave-trade, or the severity of slavery on the continents or islands of America, we should still, in regard to its supposed consequences, be wiser, perhaps, to say with that great and simple Casuist Who gave the world the Christian religion: "Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things ? or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all the men that dwelt in Jerusalem?"

Retribution bars retaliation, even in words. A city shattered, burned, destroyed, desolate, a land wasted, humiliated, made a desert and a wilderness, or wearing the thorny crown of humiliation and subjugation, is invested with the sacred prerogatives and immunities of the dead. The base human revenge of exultation at its fall and ruin should shrink back abashed in the presence of the infinite Divine chastisement. "Forgiveness is wiser than revenge," our Freemasonry teaches us, "and it is better to love than to hate." Let him who sees in great calamities the hand of God, be silent, and fear His judgments.

Men are great or small in stature as it pleases God. But their nature is great or small as it pleases themselves. Men are not born, some with great souls and some with little souls. One by taking thought cannot add to his stature, but he can enlarge his soul. By an act of the will he can make himself a moral giant, or dwarf himself to a pigmy.

There are two natures in man, the higher and the lower, the great and the mean, the noble and the ignoble; and he can and must, by his own voluntary act, identify

himself with the one or with the other. Freemasonry is continual effort to exalt the nobler nature over the ignoble, the spiritual over the material, the divine in man over the human. In this great effort and purpose the chivalric Degrees concur and co-operate with those that teach the magnificent lessons of morality and philosophy. Magnanimity, mercy, clemency, a forgiving temper, are virtues indispensable to the character of a perfect Knight. When the low and evil principle in our nature says, "Do not give; reserve your beneficence for impoverished friends, or at least unobjectionable strangers, Do not bestow it on successful enemies,-- friends only in virtue, of our misfortunes," the diviner principle whose voice spake by the despised Galilean says, "Do good to them that hate you, for if ye love them (only) who love you, what reward have you? Do not publicans and sinners the same"--that is, the tax-gathers and wicked oppressors, armed Romans and renegade Jews, whom ye count your enemies?,

XXX KNIGHT KADOSH.

We often profit more by our enemies than by our friends. " We support ourselves only on that which resists," and owe our success to opposition. The best friends of Masonry in America were the Anti-Masons of 1826, and at the same time they were its worst enemies. Men are but the automata of Providence, and it uses the demagogue, the fanatic, and the knave, a common trinity in Republics, as its tools and instruments to effect that of which they do not dream, and which they imagine themselves commissioned to prevent.

The Anti-Masons, traitors and perjurers some, and some mere political knaves, purified Masonry by persecution, and so proved to be its benefactors; for that which is persecuted, grows. To them its present popularity is due, the cheapening of its Degrees, the invasion of its Lodges, that are no longer Sanctuaries, by the multitude; its pomp and pageantry and overdone display.

An hundred years ago it had become known that they were the Templars under a veil, and therefore the Degree was proscribed, and, ceasing to be worked, became a mere brief and formal ceremony, under another name. Now, from the tomb in which after his murders he rotted, Clement the Fifth howls against the successors of his victims, in the Allocution of Pio Nono against the Free-Masons. The ghosts of the dead Templars

haunt the Vatican and disturb the slumbers of the paralyzed Papacy, which, dreading the dead, shrieks out its excommunications and impotent anathemas against the living. It is a declaration of war, and was needed to arouse apathy and inertness to action.

An enemy of the Templars shall tell us the secret of this Papal hostility against an Order that has existed for centuries in despite of its anathemas,

and has its Sanctuaries and Asyla even in Rome.

It will be easy, as we read, to separate the false from the true, the audacious conjectures from the simple facts.

"A power that ruled without antagonism and without concurrence, and consequently without control, proved fatal to the Sacerdotal Royalties; while the Republics, on the other hand, had perished by the conflict of liberties and franchises, which, in the absence of all duty hierarchically sanctioned and enforced, had soon become mere tyrannies, rivals one of the other. To find a stable medium between these two abysses, the idea of the Christian Hierophants was to create a society devoted to abnegation by solemn vows, protected by severe regulations; which should be recruited by initiation, and which, sole depositary of the great religious and social secrets, should make Kings and Pontiffs, without exposing it to the corruptions of Power. In that was the secret of that kingdom of Jesus Christ, which, without being of this world, would govern all its grandeurs.

"This idea presided at the foundation of the great religious orders, so often at war with the secular authorities, ecclesiastical or civil. Its realization was also the dream of the dissident sects of Gnostics or Illuminati who pretended to connect their faith with the primitive tradition of the Christianity of Saint John. It at length became a menace for the Church and Society, when a rich and dissolute Order, initiated in the mysterious doctrines of the Kabalah, seemed disposed to turn against legitimate authority the conservative principle of Hierarchy, and threatened the entire world with an immense revolution.

The Templars, whose history is so imperfectly known, were those terrible conspirators. In 1118, nine Knights Crusaders in the East, among whom were Geoffroi de Saint-Omer and Hugues de Payens, consecrated themselves to religion, and took an oath between the hands of the Patriarch of Constantinople, a See always secretly or openly hostile to that of Rome from the time of Photius. The avowed object of the Templars was to protect

the Christians who came to visit the Holy Places: their secret object was the re-building of the Temple of Solomon on the model prophesied by Ezekiel.

"This re-building, formally predicted by the Judaizing Mystics of the earlier ages, had become the secret dream of the Patriarchs of the Orient. The Temple of Solomon, re-built and consecrated to the Catholic worship would become, in effect, the Metropolis of the Universe; the East would prevail over the West, and the Patriarchs of Constantinople would possess themselves of the Papal power.

"The Templars, or Poor Fellow-Soldiery of the Holy House of the Temple intended to be re-built, took as their models, in the Bible, the Warrior-Masons of Zorobabel, who worked, holding the sword in one hand and the trowel in the other. Therefore it was that the Sword and the Trowel were the insignia of the Templars, who subsequently, as will be seen, concealed themselves under the name of Brethren Masons. [This name, Frères Maçons in the French, adopted by way of secret reference to the Builders of the Second Temple, was corrupted in English into Free-Masons, as Pythagore de Crotone was into Peter Gower of Groton in England. Khairüm or Khür-üm, (a name mis-rendered into Hiram) from an

artificer in brass and other metals, became the Chief Builder of the Haikal Kadosh, the Holy House, of the Temple, the ; and the words Bonai and Banaim yet appear in the Masonic Degrees, meaning Builder and Builders.]

"The trowel of the Templars is quadruple, and the triangular plates of it are arranged in the form of a cross, making the Kabalistic pantacle known by the name of the Cross of the East. The Knight of the East, and the Knight of the East and West, have in their titles secret allusions to the Templars of whom they were at first the successors.

"The secret thought of Hugues de Payens, in founding his Order, was not exactly to serve the ambition of the Patriarchs of Constantinople. There existed at that period in the East a Sect of Johannite Christians, who claimed to be the only true Initiates into the real mysteries of the religion of the Saviour. They pretended to know the real history of Jesus the ANOINTED, and, adopting in part the Jewish traditions and the tales of the Talmud, they held that the facts recounted in the Evangels are but allegories, the key of which Saint John gives, in saying that the world might be filled with the books that could be written upon the words and deeds of Jesus Christ; words which, they thought, would be only a ridiculous exaggeration, if he were not speaking of an allegory and a legend, that might be varied and prolonged to infinity.

"The Johannites ascribed to Saint John the foundation of their Secret Church, and the Grand Pontiffs of the Sect assumed the title of Christos, Anointed, or Consecrated, and claimed to have succeeded one another from Saint John by an uninterrupted succession of pontifical powers. He who, at the period of the foundation of the Order of the Temple, claimed these imaginary prerogatives, was named THEOCLET; he knew HUGUES DE PAYENS, he initiated him into the Mysteries and hopes of his pretended church, he seduced him by the notions of Sovereign Priesthood and Supreme royalty, and finally designated him as his successor

"Thus the Order of Knights of the Temple was at its very origin devoted to the cause of opposition to the tiara of Rome and the crowns of Kings, and the Apostolate of Kabalistic Gnosticism was vested in its chiefs. For Saint John himself was the Father of the Gnostics, and the current translation of his polemic against the heretical of his Sect and the pagans who denied that Christ was the Word, is throughout a misrepresentation, or misunderstanding at least, of the whole Spirit of that Evangel.

"The tendencies and tenets of the Order were enveloped in profound mystery, and it externally professed the most perfect orthodoxy. The Chiefs alone knew the aim of the Order: the Subalterns followed them without distrust.

"To acquire influence and wealth, then to intrigue, and at need to fight, to establish the Johannite or Gnostic and Kabalistic dogma, were the object and means proposed to the initiated Brethren. The Papacy and the rival monarchies, they said to them, are sold and bought in these days, become corrupt, and to-morrow, perhaps, will destroy each other. All that will become the heritage of the Temple: the World will soon come to us for its Sovereigns and Pontiffs. We shall constitute the equilibrium of the Universe, and be rulers over the Masters of the World.

"The Templars, like all other Secret Orders and Associations had two

doctrines, one concealed and reserved for the Masters, which was Johannism; the other public, which was the Roman Catholic. Thus they deceived the adversaries whom they sought to supplant. Hence Free-Masonry, vulgarly imagined to have begun with the Dionysian Architects or the German Stone-workers, adopted Saint John the Evangelist as one of its patrons, associating with him, in order not to arouse the suspicions of Rome, Saint John the Baptist, and thus covertly proclaiming itself the child of the Kabalah and Essenism together."

[For the Johannism of the Adepts was the Kabalah of the earlier Gnostics, degenerating afterward into those heretical forms which Gnosticism developed, so that even Manes had his followers among them. Many adopted his doctrines of the two Principles, the recollection of which is perpetuated by the handle of the dagger and the tessellated pavement or floor of the Lodge, stupidly called "the Indented Tessel," and represented by great hanging tassels, when it really means a tessellated floor (from the Latin tessera) of white and black lozenges, with a necessarily denticulated or indented border or edging. And wherever, in the higher Degrees, the two colors white and black, are in juxtaposition, the two Principles of Zoroaster and Manes are alluded to. With others the doctrine became a mystic Pantheism, descended from that of the Brahmins, and even pushed to an idolatry of Nature and hatred of every revealed dogma.

[To all this the absurd reading of the established Church, taking literally the figurative, allegorical, and mythical language of a collection of Oriental books of different ages, directly and inevitably led. The same result long after followed the folly of regarding the Hebrew books as if they had been written by the unimaginative, hard, practical intellect of the England of James the First and the bigoted stolidity of Scottish Presbyterianism.]

"The better to succeed and win partisans, the Templars sympathized with regrets for dethroned creeds and encouraged the hopes of new worships, promising to all liberty of conscience and a new orthodoxy that should be the synthesis of all the persecuted creeds."

[It is absurd to suppose that men of intellect adored a monstrous idol called Baphomet, or recognized Mahomet as an inspired prophet. Their symbolism, invented ages before, to conceal what it was dangerous to avow, was of course misunderstood by those who were not adepts, and to their enemies seemed to be pantheistic. The calf of gold, made by Aaron for the Israelites, was but one of the oxen under the layer of bronze, and the Karobim on the Propitiatory, misunderstood. The symbols of the wise always become

the idols of the ignorant multitude. What the Chiefs of the Order really believed and taught, is indicated to the Adepts by the hints contained in the high Degrees of Free-Masonry, and by the symbols which only the Adepts understand.

[The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry. The whole body of the Royal and Sacerdotal Art was hidden so carefully,

centuries since, in the High Degrees, as that it is even yet impossible to solve many of the enigmas which they contain. It is well enough for the mass of those called Masons, to imagine that all is contained in the Blue Degrees; and whoso attempts to undeceive them will labor in vain, and without any true reward violate his obligations as an Adept. Masonry is the veritable Sphinx, buried to the head in the sands heaped round it by the ages.]

"The seeds of decay were sown in the Order of the Temple at its origin. Hypocrisy is a mortal disease. It had conceived a great work which it was incapable of executing, because it knew neither humility nor personal abnegation, because Rome was then invincible, and because the later Chiefs of the Order did not comprehend its mission. Moreover, the Templars were in general uneducated, and capable only of wielding the sword, with no qualifications for governing, and at need enchaining, that queen of the world called Opinion." [The doctrines of the Chiefs would, if expounded to the masses, have seemed to them the babblings of folly. The symbols of the wise are the idols of the vulgar, or else as meaningless as the hieroglyphics of Egypt to the nomadic Arabs. There must always be a common-place interpretation for the mass of Initiates, of the symbols that are eloquent to the Adepts.]

"Hugues de Payens himself had not that keen and far-sighted intellect nor that grandeur of purpose which afterward distinguished the military founder of another soldiery that became formidable to kings. The Templars were unintelligent and therefore unsuccessful Jesuits.

"Their watchword was, to become wealthy, in order to buy the world. They became so, and in 1312 they possessed in Europe alone more than nine thousand seignories. Riches were the shoal on which they were wrecked. They became insolent, and unwisely showed their contempt for the religious and social institutions which they aimed to overthrow. Their ambition was fatal to them. Their projects were divined and prevented. [Rome, more intolerant of heresy than of vice and crime, came to fear the Order, and fear is always cruel. It has always deemed philosophical truth the most dangerous of heresies, and has never been at a loss for a false accusation, by means of which to crush free thought.] Pope Clement V. and King Philip le Bel gave the signal to Europe, and the Templars, taken as it were in an immense net, were arrested, disarmed, and cast into prison. Never was a Coup d' Etat accomplished with a more formidable concert of action. The whole world was struck with stupor, and eagerly waited for the strange revelations of a process that was to echo through so many ages.

"It was impossible to unfold to the people the conspiracy of the Templars against the Thrones and the Tiara. It was impossible to expose to them the doctrines of the Chiefs of the Order. [This would have been to initiate the multitude into the secrets of the Masters, and to have uplifted the veil of Isis. Recourse was therefore had to the charge of magic, and denouncers and false witnesses were easily found. When the temporal and spiritual tyrannies unite to crush a victim they never want for serviceable instruments.] The Templars were gravely accused of spitting upon Christ and denying God at their receptions, of gross obscenities, conversations with female devils, and the worship of a monstrous idol.

"The end of the drama is well known, and how Jacques de Molai and his fellows perished in the flames. But before his execution, the Chief of the doomed Order organized and instituted what afterward came to be called the Occult, Hermetic, or Scottish Masonry. In the gloom of his prison, the Grand Master created four Metropolitan Lodges, at Naples for the East, at Edinburg for the West, at Stockholm for the North, and at Paris for the South." [The initials of his name, J\ B\ M\ found in the same order in the first three Degrees, are but one of the many internal and cogent proofs that such was the origin of modern Freemasonry. The legend of Osiris was revived and adopted, to symbolize the destruction of the Order, and the resurrection of

Khürüm, slain in the body of the Temple, of KHÜRÜM ABAI, the Master, as the martyr of fidelity to obligation, of Truth and Conscience, prophesied the restoration to life of the buried association.]

"The Pope and the King soon after perished in a strange and sudden manner. Squin de Florian, the chief denouncer of the Order, died assassinated. In breaking the sword of the Templars, they made of it a poniard; and their proscribed trowels thenceforward built only tombs."

[The Order disappeared at once. Its estates and wealth were confiscated, and it seemed to have ceased to exist. Nevertheless it lived, under other names and governed by unknown Chiefs, revealing itself only to those who, in passing through a series of Degrees, had proven themselves worthy to be entrusted with the dangerous Secret. The modern Orders that style themselves Templars have assumed a name to which they have not the shadow of a title.]

"The Successors of the Ancient Adepts Rose-Croix, abandoning by degrees the austere and hierarchial Science of their Ancestors in initiation, became a Mystic Sect, united with many of the Templars, the dogmas of the two intermingling, and believed themselves to be the sole depositaries of the secrets of the Gospel of St. John, seeing in its recitals an allegorical series of rites proper to complete the initiation.

"The Initiates, in fact, thought in the eighteenth century that their time had arrived, some to found a new Hierarchy, others to overturn all authority, and to press down all the summits of the Social Order under the level of Equality." The mystical meanings of the Rose as a Symbol are to be looked for in the Kabalistic Commentaries on the Canticles.

The Rose was for the Initiates the living and blooming symbol of the revelation of the harmonies of being. It was the emblem of beauty, life, love, and pleasure. Flamel, or the Book of the Jew Abraham, made it the hieroglyphical sign of the accomplishment of the great Work. Such is the key of the Roman de la Rose. The Conquest of the Rose was the problem propounded to Science by Initiation, while Religion was laboring to prepare and establish the universal triumph, exclusive and definitive, of the Cross. To unite the Rose to the Cross, was the problem proposed by the High Initiation and in fact the Occult philosophy being the Universal Synthesis, ought to explain all the phenomena of Being. Religion, considered solely as a physiological fact, is the revelation and satisfaction of a necessity of souls. Its existence is a scientific fact; to deny it, would be to deny humanity itself.

The Rose-Croix Adepts respected the dominant, hierarchical, and

revealed religion. Consequently they could no more be the enemies of the Papacy than of legitimate Monarchy; and if they conspired against the Popes and Kings, it was because they considered them personally as apostates from duty and supreme favorers of anarchy.

What, in fact, is a despot, spiritual or temporal, but a crowned anarchist ?

One of the magnificent pantacles that express the esoteric and unutterable part of Science, is a Rose of Light, in the centre of which a human form extends its arms in the form of a cross.

Commentaries and studies have been multiplied upon the Divine Comedy, the work of DANTE, and yet no one, so far as we know, has pointed out its especial character. The work of the great Ghihellin is a declaration of war against the Papacy, by bold revelations of the Mysteries. The Epic of Dante is Johannite and Gnostic, an audacious application, like that of the Apocalypse, of the figures and numbers of the Kabalah to the Christian dogmas, and a secret negation of every thing absolute in these dogmas. His journey through the supernatural worlds is accomplished like the initiation into the Mysteries of Eleusis and Thebes. He escapes from that gulf of Hell over the gate of which the sentence of despair was written, by reversing the positions of his head and feet, that is to say, by accepting the direct opposite of the Catholic dogma and then he reascends to the light, by using the Devil himself as a monstrous ladder. Faust ascends to Heaven, by stepping on the head of the vanquished Mephistopheles. Hell is impassable for those only who know not how to turn back from it. We free ourselves from its bondage by audacity.

His Hell is but a negative Purgatory. His Heaven is composed of a series of Kabalistic circles, divided by a cross, like the Pantacle of Ezekiel. In the centre of this cross blooms a rose and we see the symbol of the Adepts of the Rose-Croix for the first time publicly expounded and almost categorically explained.

For the first time, because Guillaume de Lorris, who died in 1260, five years before the birth of Alighieri, had not completed his Roman de la Rose, which was continued by Chopinel, a half century afterward. One is astonished to discover that the Roman de la Rose and the Divina Commedia are two opposite forms of one and the same work, initiation into independence of spirit, a satire on all contemporary institutions, and the allegorical formula of the great Secrets of the Society of the Roses-Croix.

The important manifestations of Occultism coincide with the period of the fall of the Templars; since Jean de Meung or Chopinel, contemporary of the old age of Dante, flourished during the best years of his life at the Court of Philippe le Bel. The Roman de la Rose is the Epic of old France. It is a profound book, under the form of levity, a revelation as learned as that of Apuleius, of the Mysteries of Occultism. The Rose of Flamel, that of Jean de Meung, and that of Dante, grew on the same stem.

Swedenborg's system was nothing else than the Kabalah, minus the principle of the Hierarchy. It is the Temple, without the keystone and the foundation.

Cagliostro was the Agent of the Templars, and therefore wrote to the Free-Masons of London that the time had come to begin the work of rebuilding the Temple of the Eternal. He had introduced into Masonry a new

Rite called the Egyptian, and endeavored to resuscitate the mysterious worship of Isis. The three letters L\ P\ D\ on his seal, were the initials of the words "Lilia pedibus destrue;" tread under foot the Lilies [of France], and a Masonic medal of the sixteenth or seventeenth century has upon it a sword cutting off the stalk of a lily, and the words " talem dabit ultio messem," such harvest revenge will give.

A Lodge inaugurated under the auspices of Rousseau, the fanatic of Geneva, became the centre of the revolutionary movement in France, and a Prince of the blood-royal went thither to swear the destruction of the successors of Philippe le Bel on the tomb of Jacques de Molai. The registers of the Order of Templars attest that the Regent, the Duc d' Orleans, was Grand Master of that formidable Secret Society, and that his successors were the Duc de Maine, the Prince of Bourbon-Conde, and the Duc de Cosse-Brissac.

The Templars compromised the King; they saved him from the rage of the People, to exasperate that rage and bring on the catastrophe prepared for centuries; it was a scaffold that the vengeance of the Templars demanded. The secret movers of the

French Revolution had sworn to overturn the Throne and the Altar upon the Tomb of Jacques de Molai. When Louis XVI. was executed, half the work was done; and thenceforward the Army of the Temple was to direct all its efforts against the Pope.

Jacques de Molai and his companions were perhaps martyrs, but their avengers dishonored their memory. Royalty was regenerated on the scaffold of Louis XVI., the Church triumphed in the captivity of Pius VI., carried a prisoner to Valence, and dying of fatigue and sorrow, but the successors of the Ancient Knights of the Temple perished, overwhelmed in their fatal victory.

XXXI GRAND INSPECTOR INQUISITOR COMMANDER.

[Inspector Inquisitor.]

To hear patiently, to weigh deliberately and dispassionately, and to decide impartially;--these are the chief duties of a Judge. After the lessons you have received, I need not further enlarge upon them. You will be ever eloquently reminded of them by the furniture upon our Altar, and the decorations of the Tribunal.

The Holy Bible will remind you of your obligation; and that as you judge here below, so you will be yourself judged hereafter, by One who has not to submit, like an earthly judge, to the sad necessity

of inferring the motives, intentions, and purposes of men [of which all crime essentially consists] from the uncertain and often unsafe testimony of their acts and words; as men in thick darkness grope their way, with hands outstretched before them: but before Whom every thought, feeling, impulse, and intention of every soul that now is, or ever was, or ever will be on earth, is, and ever will be through the whole infinite duration of eternity, present and visible.

The Square and Compass, the Plumb and Level, are well known to you as a Mason. Upon you as a Judge, they peculiarly inculcate uprightness, impartiality, careful consideration of facts and circumstances, accuracy in judgment, and uniformity in decision. As a Judge, too, you are to bring up square work and square work only. Like a temple erected by the plumb, you are to lean neither to one side nor the other. Like a building well squared and levelled, you are to be firm and steadfast in your convictions of right and justice. Like the circle swept with the compasses, you are to be true. In the scales of justice you are to weigh the facts and the law alone, nor place in either scale personal friendship or personal dislike, neither fear nor favour: and when reformation is no longer to be hoped for, you are to smite relentlessly with the sword of justice.

The peculiar and principal symbol of this Degree is the Tetractys of Pythagoras, suspended in the East, where ordinarily the sacred word or letter glitters, like it, representing the Deity. Its nine external points form the triangle, the chief symbol in Masonry, with many of the meanings of which you are familiar.

To us, its three sides represent the three principal attributes of the Deity, which created, and now, as ever, support, uphold, and guide the Universe in its eternal movement; the three supports of the Masonic Temple, itself an emblem of the Universe:--Wisdom, or the Infinite Divine Intelligence; Strength, or Power, the Infinite Divine Will; and Beauty, or the Infinite Divine Harmony, the Eternal Law, by virtue of which the infinite myriads of suns and worlds flash ever onward in their ceaseless revolutions, without clash or conflict, in the Infinite of space, and change and movement are the law of all created existences.

To us, as Masonic Judges, the triangle figures forth the Pyramids, which, planted firmly as the everlasting hills, and accurately adjusted to the four cardinal points, defiant of all assaults of men and time, teach us to stand firm and unshaken as they, when our feet are planted upon the solid truth.

It includes a multitude of geometrical figures, all having a deep significance to Masons. The triple triangle is peculiarly sacred,

having ever been among all nations a symbol of the Deity. Prolonging all the external lines of the Hexagon, which also it includes, we have six smaller triangles, whose bases cut each other in the central point of the Tetractys, itself always the symbol of the generative power of the Universe, the Sun, Brahma, Osiris, Apollo, Bel, and the Deity Himself. Thus, too, we form twelve still smaller triangles, three times three of which compose the Tetractys itself.

I refrain from enumerating all the figures that you may trace within it: but one may not be passed unnoticed. The Hexagon itself faintly images to us a cube, not visible at the first glance, and therefore the fit emblem of that faith in things invisible, most essential to salvation. The first perfect solid, and reminding you of the cubical stone that sweated blood, and of that deposited by Enoch, it teaches justice, accuracy, and consistency.

The infinite divisibility of the triangle teaches the infinity of the Universe, of time, of space, and of the Deity, as do the lines that, diverging from the common centre, ever increase their distance from each other as they are infinitely prolonged. As they may be infinite in number, so are the attributes of Deity infinite; and as they emanate from one-centre and are projected into space, so the whole Universe has emanated from God.

Remember also, my Brother, that you have other duties to perform than those of a judge. You are to inquire into and scrutinize carefully the work of the subordinate Bodies in Masonry. You are to see that recipients of the higher Degrees are not unnecessarily multiplied; that improper persons are carefully excluded from membership, and that in their life and conversation Masons bear testimony to the excellence of our doctrines and the incalculable value of the institution itself. You are to inquire also into your own heart and conduct, and keep careful watch over yourself, that you go not astray. If you harbour ill-will and jealousy, if you are hospitable to intolerance and bigotry, and churlish to gentleness and kind affections, opening wide your heart to one and closing its portals to the other, it is time for you to set in order your own temple, or else you wear in vain the name and insignia of a Mason, while yet uninvested with the Masonic nature.

Everywhere in the world there is a natural law, that is, a constant mode of action, which seems to belong to the nature of things, to the constitution of the Universe. This fact is universal. In different departments we call this mode of action by different names, as the law of Matter, the law of Mind, the law of Morals, and the like. We mean by this, a certain mode of action which belongs to the material, mental, or moral forces, the mode in which commonly they are found to act, and in which it is their ideal to

act always. The ideal laws of matter we know only from the fact that they are always obeyed. To us the actual obedience is the only evidence of the ideal rule; for in respect to the conduct of the material world, the ideal and the actual are the same.

The laws of matter we learn only by observation and experience. Before experience of the fact, no man could foretell that a body, falling toward the earth, would descend sixteen feet the first second, twice that the next, four times the third, and sixteen times the fourth. No mode of action in our consciousness anticipates this rule of action in the outer world. The same is true of all the laws of matter. The ideal law is known because it is a fact. The law is imperative. It must be obeyed without hesitation. Laws of crystallization, laws of proportion in chemical combination,-- neither in these nor in any other law of Nature is there any margin left for oscillation of disobedience. Only the primal will of God works in the material world, and no secondary finite will.

There are no exceptions to the great general law of Attraction, which binds atom to atom in the body of a rotifer visible only by aid of a microscope, orb to orb, system to system; gives unity to the world of things, and rounds these worlds of systems to a Universe. At first there seem to be exceptions to this law, as in growth and decomposition, in the repulsions of electricity; but at length all these are found to be special cases of the one great law of attraction acting in various modes.

The variety of effect of this law at first surprises the senses; but in the end the unity of cause astonishes the cultivated mind. Looked at in reference to this globe, an earthquake is no more than a chink that opens in a garden-walk of a dry day in Summer. A sponge is porous, having small spaces between the solid parts: the solar system is only more porous, having larger room between the several orbs: the Universe yet more so, with spaces between the systems, as small, compared with infinite space, as those between the atoms that compose the bulk of the smallest invisible animalcule, of which millions swim in a drop of salt-water. The same attraction holds together the animalcule, the sponge, the system, and the Universe. Every particle of matter in that Universe is related to each and all the other particles; and attraction is their common bond.

In the spiritual world, the world of human consciousness, there is also a law, an ideal mode of action for the spiritual forces of man. The law of Justice is as universal an one as the law of Attraction; though we are very far from being able to reconcile all the phenomena of Nature with it. The lark has the same right in our view, to live, to sing, to dart at pleasure through the ambient

atmosphere, as the hawk has to ply his strong wings in the Summer sunshine: and yet the hawk pounces on and devours the harmless lark, as it devours the worm, and as the worm devours the animalcule; and, so far as we know, there is nowhere, in any future state of animal existence, any compensation for this apparent injustice. Among the bees, one rules, while the others obey --some work, while others are idle. With the small ants, the soldiers feed on the proceeds of the workmen's labour. The lion lies in wait for and devours the antelope that has apparently as good a right to life as he. Among men, some govern and others serve, capital commands and labour obeys, and one race, superior in intellect, avails itself of the strong muscles of another that is inferior; and yet, for all this, no one impeaches the justice of God.

No doubt all these varied phenomena are consistent with one great law of justice; and the only difficulty is that we do not, and no doubt we cannot, understand that law. It is very easy for some dreaming and visionary theorist to say that it is most evidently unjust for the lion to devour the deer, and for the eagle to tear and eat the wren; but the trouble is, that we know of no other way, according to the frame, the constitution, and the organs which God has given them, in which the lion and the eagle could manage to live at all. Our little measure of justice is not God's measure. His justice does not require us to relieve the hard working millions of all labour, to emancipate the serf or slave, unfitted to be free, from all control.

No doubt, underneath all the little bubbles, which are the lives, the wishes, the wills, and the plans of the two thousand millions or more of human beings on this earth (for bubbles they are, judging by the space and time they occupy in this great and age-outlasting sea of human-kind),--no doubt, underneath them all resides one and the same eternal force, which they shape into this or the other special form; and over all the same paternal Providence presides, keeping eternal watch over the little and the great, and producing variety of effect from Unity of Force.

It is entirely true to say that justice is the constitution or fundamental law of the moral Universe, the law of right, a rule of conduct for man (as it is for every other living creature), in all his moral relations. No doubt all human affairs (like all other affairs), must be subject to that as the law paramount; and what is right agrees therewith and stands, while what is wrong conflicts with it and falls. The difficulty is that we ever erect our notions of what is right and just into the law of justice, and insist that God shall adopt that as His law; instead of striving to learn by observation and reflection what His law is, and then believing that law to be consistent with His infinite justice, whether it corresponds with our limited notion of justice, or does not so

correspond. We are too wise in our own conceit, and ever strive to enact our own little notions into the Universal Laws of God.

It might be difficult for man to prove, even to his own satisfaction, how it is right or just for him to subjugate the horse and ox to his service, giving them in return only their daily food, which God has spread out for them on all the green meadows and savannas of the world: or how it is just that we should slay and eat the harmless deer that only crops the green herbage, the buds, and the young leaves, and drinks the free-running water that God made common to all; or the gentle dove, the innocent kid, the many other living things that so confidently trust to our protection;--quite as difficult, perhaps, as to prove it just for one man's intellect or even his wealth to make another's strong arms his servants, for daily wages or for a bare subsistence.

To find out this universal law of justice is one thing--to undertake to measure off something with our own little tape-line, and call that God's law of justice, is another. The great general plan and system, and the great general laws enacted by God, continually produce what to our limited notions is wrong and injustice, which hitherto men have been able to explain to their own satisfaction only by the hypothesis of another existence in which all inequalities and injustices in this life will be remedied and compensated for. To our ideas of justice, it is very unjust that the child is made miserable for life by deformity or organic disease, in consequence of the vices of its father; and yet that is part of the universal law. The ancients said that the child was punished for the sins of its father. We say that this its deformity or disease is the consequence of its father's vices; but so far as concerns the question of justice or injustice, that is merely the change of a word.

It is very easy to lay down a broad, general principle, embodying our own idea of what is absolute justice, and to insist that everything shall conform to that: to say, "all human affairs must be subject to that as the law paramount; what is right agrees therewith and stands, what is wrong conflicts and falls. Private cohesions of self-love, of friendship, or of patriotism, must all be subordinate to this universal gravitation toward the eternal right." The difficulty is that this Universe of necessities God-created, of sequences of cause and effect, and of life evolved from death, this interminable succession and aggregate of cruelties, will not conform to any such absolute principle or arbitrary theory, no matter in what sounding words and glittering phrases it may be embodied.

Impracticable rules in morals are always injurious; for as all men fall short of compliance with them, they turn real virtues into

imaginary offenses against a forged law. Justice as between man and man and as between man and the animals below him, is that which, under and according to the God-created relations existing between them, and the whole aggregate of circumstances surrounding them, is fit and right and proper to be done, with a view to the general as well as to the individual interest. It is not a theoretical principle by which the very relations that God has created and imposed on us are to be tried, and approved or condemned.

God has made this great system of the Universe, and enacted general laws for its government. Those laws environ everything that lives with a mighty network of necessity. He chose to create the tiger with such organs that he cannot crop the grass, but must eat other flesh or starve. He has made man carnivorous also; and some of the smallest birds are as much so as the tiger. In every step we take, in every breath we draw, is involved the destruction of a multitude of animate existences, each, no matter how minute, as much a living creature as ourself. He has made necessary among mankind a division of labour, intellectual and moral. He has made necessary the varied relations of society and dependence, of obedience and control.

What is thus made necessary cannot be unjust; for if it be, then God the great Lawgiver is Himself unjust. The evil to be avoided is, the legalization of injustice and wrong under the false plea of necessity. Out of all the relations of life grow duties,--as naturally grow and as undeniably, as the leaves grow upon the trees. If we have the right, created by God's law of necessity, to slay the lamb that we may eat and live, we have no right to torture it in doing so, because that is in no wise necessary. We have the right to live, if we fairly can, by the legitimate exercise of our intellect, and hire or buy the labour of the strong arms of others, to till our grounds, to dig in our mines, to toil in our manufactories; but we have no right to overwork or underpay them.

It is not only true that we may learn the moral law of justice, the law of right, by experience and observation; but that God has given us a moral faculty, our conscience, which is able to perceive this law directly and immediately, by intuitive perception of it; and it is true that man has in his nature a rule of conduct higher than what he has ever yet come up to,--an ideal of nature that shames his actual of history: because man has ever been prone to make necessity, his own necessity, the necessities of society, a plea for injustice. But this notion must not be pushed too far--for if we substitute this ideality for actuality, then it is equally true that we have within us an ideal rule of right and wrong, to which God Himself in His government of the world has never come, and against which He (we say it reverentially) every day offends. We detest the tiger and the wolf for the rapacity and love of blood which are their nature; we revolt against the law by which the

crooked limbs and diseased organism of the child are the fruits of the father's vices; we even think that a God Omnipotent and Omniscient ought to have permitted no pain, no poverty, no servitude; our ideal of justice is more lofty than the actualities of God. It is well, as all else is well. He has given us that moral sense for wise and beneficent purposes. We accept it as a significant proof of the inherent loftiness of human nature, that it can entertain an ideal so exalted; and should strive to attain it, as far as we can do so consistently with the relations which He has created, and the circumstances which surround us and hold us captive.

If we faithfully use this faculty of conscience; if, applying it to the existing relations and circumstances, we develop it and all its kindred powers, and so deduce the duties that out of these relations and those circumstances, and limited and qualified by them, arise and become obligatory upon us, then we learn justice, the law of right, the divine rule of conduct for human life. But if we undertake to define and settle "the mode of action that belongs to the infinitely perfect nature of God," and so set up any ideal rule, beyond all human reach, we soon come to judge and condemn His work and the relations which it has pleased Him in His infinite wisdom to create.

A sense of justice belongs to human nature, and is a part of it. Men find a deep, permanent, and instinctive delight in justice, not only in the outward effects, but in the inward cause, and by their nature love this law of right, this reasonable rule of conduct, this justice, with a deep and abiding love. Justice is the object of the conscience, and fits it as light fits the eye and truth the mind.

Justice keeps just relations between men. It holds the balance between nation and nation, between a man and his family, tribe, nation, and race, so that his absolute rights and theirs do not interfere, nor their ultimate interests ever clash, nor the eternal interests of the one prove antagonistic to those of all or of any other one. This we must believe, if we believe that God is just. We must do justice to all, and demand it of all; it is a universal human debt, a universal human claim. But we may err greatly in defining what that justice is. The temporary interests, and what to human view are the rights, of men, do often interfere and clash. The life-interests of the individual often conflict with the permanent interests and welfare of society; and what may seem to be the natural rights of one class or race, with those of another.

It is not true to say that "one man, however little, must not be sacrificed to another, however great, to a majority, or to all men." That is not only a fallacy, but a most dangerous one. Often

one man and many men must be sacrificed, in the ordinary sense of the term, to the interest of the many. It is a comfortable fallacy to the selfish; for if they cannot, by the law of justice, be sacrificed for the common good, then their country has no right to demand of them self-sacrifice; and he is a fool who lays down his life, or sacrifices his estate, or even his luxuries, to insure the safety or prosperity of his country. According to that doctrine, Curtius was a fool, and Leonidas an idiot; and to die for one's country is no longer beautiful and glorious, but a mere absurdity. Then it is no longer to be asked that the common soldier shall receive in his bosom the sword or bayonet-thrust which otherwise would let out the life of the great commander on whose fate hang the liberties of his country, and the welfare of millions yet unborn.

On the contrary, it is certain that necessity rules in all the affairs of men, and that the interest and even the life of one man must often be sacrificed to the interest and welfare of his country. Some must ever lead the forlorn hope: the missionary must go among savages, bearing his life in his hand; the physician must expose himself to pestilence for the sake of others; the sailor, in the frail boat upon the wide ocean, escaped from the foundering or burning ship, must step calmly into the hungry waters, if the lives of the passengers can be saved only by the sacrifice of his own; the pilot must stand firm at the wheel, and let the flames scorch away his own life to insure the common safety of those whom the doomed vessel bears.

The mass of men are always looking for what is just. All the vast machinery which makes up a State, a world of States, is, on the part of the people, an attempt to organize, not that ideal justice which finds fault with God's ordinances, but that practical justice which may be attained in the actual organization of the world. The minute and wide-extending civil machinery which makes up the law and the courts, with all their officers and implements, on the part of mankind, is chiefly an effort to reduce to practice the theory of right. Constitutions are made to establish justice; the decisions of courts are reported to help us judge more wisely in time to come. The nation aims to get together the most nearly just men in the State, that they may incorporate into statutes their aggregate sense of what is right. The people wish law to be embodied justice, administered without passion. Even in the wildest ages there has been a wild popular justice, but always mixed with passion and administered in hate; for justice takes a rude form with rude men, and becomes less mixed with hate and passion in more civilized communities. Every progressive State revises its statutes and revolutionizes its constitution from time to time, seeking to come closer to the utmost possible practical justice and right; and sometimes, following theorists and dreamers in their adoration for the ideal, by erecting into law positive principle of theoretical

right, works practical injustice, and then has to retrace its steps.

In literature men always look for practical justice, and desire that virtue should have its own reward, and vice its appropriate punishment. They are ever on the side of justice and humanity; and the majority of them have an ideal justice, better than the things about them, juster than the law: for the law is ever imperfect, not attaining even to the utmost practicable degree of perfection; and no man is as just as his own idea of possible and practicable justice. His passions and his necessities ever cause him to sink below his own ideal. The ideal justice which men ever look up to and strive to rise toward, is true; but it will not be realized in this world. Yet we must approach as near to it as practicable, as we should do toward that ideal democracy that "now floats before the eyes of earnest and religious men,--fairer than the Republic of Plato, or More's Utopia, or the Golden Age of fabled memory," only taking care that we do not, in striving to reach and ascend to the impossible ideal, neglect to seize upon and hold fast to the possible actual. To aim at the best, but be content with the best possible, is the only true wisdom. To insist on the absolute right, and throw out of the calculation the important and all controlling element of necessity, is the folly of a mere dreamer.

In a world inhabited by men with bodies, and necessarily with bodily wants and animal passions, the time will never come when there will be no want, no oppression, nor servitude, no fear of man no fear of God, but only Love. That can never be while there are inferior intellect, indulgence in low vice, improvidence, indolence, awful visitations of pestilence and war and famine, earthquake and volcano, that must of necessity cause men to want, and serve, and suffer, and fear.

But still the ploughshare of justice is ever drawn through and through the field of the world, uprooting the savage plants. Ever we see a continual and progressive triumph of the right. The injustice of England lost her America, the fairest jewel of her crown. The injustice of Napoleon bore him to the ground more than the snows of Russia did, and exiled him to a barren rock there to pine away and die, his life a warning to bid mankind be just.

We intuitively understand what justice is, better than we can depict it. What it is in a given case depends so much on circumstances, that definitions of it are wholly deceitful. Often it would be unjust to society to do what would, in the absence of that consideration, be pronounced just to the individual. General propositions of man's right to this or that are ever fallacious: and not infrequently it would be most unjust to the individual

himself to do for him what the theorist, as a general proposition, would say was right and his due.

We should ever do unto others what, under the same circumstances, we ought to wish, and should have the right to wish they should do unto us. There are many cases, cases constantly occurring, where one man must take care of himself, in preference to another, as where two struggle for the possession of a plank that will save one, but cannot uphold both; or where, assailed, he can save his own life only by slaying his adversary. So one must prefer the safety of his country to the lives of her enemies; and sometimes, to insure it, to those of her own innocent citizens. . The retreating general may cut away a bridge behind him, to delay pursuit and save the main body of his army, though he thereby surrenders a detachment, a battalion, or even a corps of his own force to certain destruction.

These are not departures from justice; though, like other instances where the injury or death of the individual is the safety of the many, where the interest of one individual, class, or race is postponed to that of the public, or of the superior race, they may infringe some dreamer's ideal rule of justice. But every departure from real, practical justice is no doubt attended with loss to the unjust man, though the loss is not reported to the public. Injustice, public or private, like every other sin and wrong, is inevitably followed by its consequences. The selfish, the grasping, the inhuman, the fraudulently unjust, the ungenerous employer, and the cruel master, are detested by the great popular heart; while the kind master, the liberal employer, the generous, the humane, and the just have the good opinion of all men, and even envy is a tribute to their virtues. Men honour all who stand up for truth and right, and never shrink. The world builds monuments to its patriots. Four great statesmen, organizers of the right, embalmed in stone, look down upon the lawgivers of France as they pass to their hall of legislation, silent orators to tell how nations love the just. How we revere the marble lineaments of those just judges, Jay and Marshall, that look so calmly toward the living Bench of the Supreme Court of the United States! What a monument Washington has built in the heart of America and all the world, not because he dreamed of an impracticable ideal justice, but by his constant effort to be practically just !

But necessity alone, and the greatest good of the greatest number, can legitimately interfere with the dominion of absolute and ideal justice. Government should not foster the strong at the expense of the weak, nor protect the capitalist and tax the labourer. The powerful should not seek a monopoly of development and enjoyment; not prudence only and the expedient for to-day should be appealed to by statesmen, but conscience and the right: justice should not

be forgotten in looking at interest, nor political morality neglected for political economy: we should not have national housekeeping instead of national organization on the basis of right.

We may well differ as to the abstract right of many things; for every such question has many sides, and few men look at all of them, many only at one. But we all readily recognize cruelty, unfairness, inhumanity, partiality, over-reaching, hard-dealing, by their ugly and familiar lineaments, and in order to know and to hate and despise them, we do not need to sit as a Court of Errors and Appeals to revise and reverse God's Providences.

There are certainly great evils of civilization at this day, and many questions of humanity long adjourned and put off. The hideous aspect of pauperism, the debasement and vice in our cities, tell us by their eloquent silence or in inarticulate mutterings, that the rich and the powerful and the intellectual do not do their duty by the poor, the feeble, and the ignorant; and every wretched woman who lives, Heaven scarce knows how, by making shirts at sixpence each, attests the injustice and inhumanity of man. There are cruelties to slaves, and worse cruelties to animals, each disgraceful to their perpetrators, and equally unwarranted by the lawful relation of control and dependence which it has pleased God to create.

A sentence is written against all that is unjust, written by God in the nature of man and in the nature of the Universe, because it is in the nature of the Infinite God. Fidelity to your faculties, trust in their convictions, that is justice to yourself; a life in obedience thereto, that is justice toward men. No wrong is really successful. The gain of injustice is a loss, its pleasure suffering. Iniquity often seems to prosper, but its success is its defeat and shame. After a long while, the day of reckoning ever comes, to nation as to individual. The knave deceives himself. The miser, starving his brother's body, starves also his own soul, and at death shall creep out of his great estate of injustice, poor and naked and miserable. Whoso escapes a duty avoids a gain. Outward judgment often fails, inward justice never. Let a man try to love the wrong and to do the wrong, it is eating stones and not bread, the swift feet of justice are upon him, following with woolen tread, and her iron hands are round his neck. No man can escape from this, any more than from himself. Justice is the angel of God that flies from East to West; and where she stoops her broad wings, it is to bring the counsel of God, and feed mankind with angel's bread.

We cannot understand the moral Universe. The arc is a long one, and our eyes reach but a little way; we cannot calculate the curve and

complete the figure by the experience of sight; but we can divine it by conscience, and we surely know that it bends toward justice. Justice will not fail, though wickedness appears strong, and has on its side the armies and thrones of power, the riches and the glory of the world, and though poor men crouch down in despair. Justice will not fail and perish out from the world of men! nor will what is really wrong and contrary to God's real law of justice continually endure. The Power, the Wisdom, and the Justice of God are on the side of every just thought, and it cannot fail, any more than God Himself can perish.

In human affairs, the justice of God must work by human means. Men are the instruments of God's principles; our morality is the instrument of His justice, which, incomprehensible to us, seems to our short vision often to work injustice. but will at some time still the oppressor's brutal laugh. Justice is the rule of conduct written in the nature of mankind. We may, in our daily life, in house or field or shop, in the office or in the court, help to prepare the way for the commonwealth of justice which is slowly, but, we would fain hope, surely approaching. All the justice we mature will bless us here and hereafter, and at our death we shall leave it added to the common store of human-kind. And every Mason who, content to do that which is possible and practicable, does and enforces justice, may help deepen the channel of human morality in which God's justice runs; and so the wrecks of evil that now check and obstruct the stream may the sooner be swept out and borne away by the resistless tide of Omnipotent Right. Let us, my Brother, in this as in all else, endeavour always to perform the duties of a good Mason and a good man.

XXXII SUBLIME PRINCE OF THE ROYAL SECRET.

[Master of Royal Secret.]

The Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries: it was imperfectly revealed or rather disfigured by the Gnostics: it is guessed at under the obscurities that cover the pretended crimes of the Templars; and it is found enveloped in enigmas that seem impenetrable, in

the Rites of the Highest Masonry.

Magism was the Science of Abraham and Orpheus, of Confucius and Zoroaster. It was the dogmas of this Science that were engraven on the tables of stone by Hanoah and Trismegistus. Moses purified and re-veiled them, for that is the meaning of the word reveal. He covered them with a new veil, when he made of the Holy Kabalah the exclusive heritage of the people of Israel, and the inviolable Secret of its priests. The Mysteries of Thebes and Eleusis preserved among the nations some symbols of it, already altered, and the mysterious key whereof was lost among the instruments of an ever-growing superstition. Jerusalem, the murderess of her prophets, and so often prostituted to the false gods of the Syrians and Babylonians, had at length in its turn lost the Holy Word, when a Prophet announced to the Magi by the consecrated Star of Initiation, came to rend asunder the worn veil of the old Temple, in order to give the Church a new tissue of legends and symbols, that still and ever conceals from the Profane, and ever preserves to the Elect the same truths.

It was the remembrance of this scientific and religious Absolute, of this doctrine that is summed up in a word, of this Word, in fine, alternately lost and found again, that was transmitted to the Elect of all the Ancient Initiations: it was this same remembrance, preserved, or perhaps profaned in the celebrated Order of the Templars, that became for all the secret associations, of the Rose-Croix, of the Illuminati, and of the Hermetic Freemasons, the reason of their strange rites, of their signs more or less conventional, and, above all, of their mutual devotedness and of their power.

The Gnostics caused the Gnosis to be proscribed by the Christians, and the official Sanctuary was closed against the high initiation. Thus the Hierarchy of Knowledge was compromised by the violences of usurping ignorance, and the disorders of the Sanctuary are reproduced in the State; for always, willingly or unwillingly, the King is sustained by the Priest, and it is from the eternal Sanctuary of the Divine instruction that the Powers of the Earth, to insure themselves durability, must receive their consecration and their force.

The Hermetic Science of the early Christian ages,

cultivated also by Geber, Alfarabius, and others of the Arabs, studied by the Chiefs of the Templars, and embodied in certain symbols of the higher Degrees of Freemasonry, may be accurately defined as the Kabalah in active realization, or the Magic of Works. It has three analogous Degrees, religious, philosophical, and physical realization.

Its religious realization is the durable foundation of the true Empire and the true Priesthood that rule in the realm of human intellect: its philosophical realization is the establishment of absolute Doctrine, known in all times as the "Holy Doctrine," and of which PLUTARCH, in the Treatise "de Iside et Osiride," speaks at large but mysteriously; and of a Hierarchical instruction to secure the uninterrupted succession of Adepts among the Initiates: its physical realization is the discovery and application, in the Microcosm, or Little World, of the creative law that incessantly peoples the great Universe.

Measure a corner of the Creation, and multiply that space in proportional progression, and the entire Infinite will multiply its circles filled with universes, which will pass in proportional segments between the ideal and elongating branches of your Compass. Now suppose that from any point whatever of the Infinite above you a hand holds another Compass or a Square, the lines of the Celestial triangle will necessarily meet those of the Compass of Science, to form the Mysterious Star of Solomon.

All hypotheses scientifically probable are the last gleams of the twilight of knowledge, or its last shadows. Faith begins where Reason sinks exhausted. Beyond the human Reason is the Divine Reason, to our feebleness the great Absurdity, the Infinite Absurd, which confounds us and which we believe. For the Master, the Compass of Faith is above the Square of Reason; but both rest upon the Holy Scriptures and combine to form the Blazing Star of Truth.

All eyes do not see alike. Even the visible creation is not, for all who look upon it, of one form and one color. Our brain is a book printed within and without, and the two writings are, with all men, more or less confused.

The primary tradition of the single revelation has been preserved under the name of the "Kabalah," by the Priesthood of Israel. The Kabalistic doctrine, which was also the dogma of the Magi and of Hermes, is contained in the Sepher Yetsairah, the Sohar, and the Talmud. According to that doctrine, the Absolute is the Being, in which The Word Is, the Word that is the utterance and expression of being and life.

Magic is that which it is; it is by itself, like the mathematics; for it is the exact and absolute science of Nature and its laws.

Magic is the science of the Ancient Magi: and the Christian religion, which has imposed silence on the lying oracles, and put an end to the prestiges of the false Gods, itself reveres those Magi who came from the East, guided by a Star, to adore the Saviour of the world in His cradle.

Tradition also gives these Magi the title of "Kings;" because initiation into Magism constitutes a genuine royalty; and because the grand art of the Magi is styled by all the Adepts, "The Royal Art," or the Holy Realm or Empire, Sanctum Regnum.

The Star which guided them is that same Blazing Star, the image whereof we find in all initiations. To the Alchemists it is the sign of the Quintessence; to the Magists, the Grand Arcanum; to the Kabalists, the Sacred Pentagram. The study of this Pentagram could not but lead the Magi to the knowledge of the New Name which was about to raise itself above all names, and cause all creatures capable of adoration to bend the knee.

Magic unites in one and the same science, whatsoever Philosophy can possess that is most certain, and Religion of the Infallible and the Eternal. It perfectly and incontestably reconciles these two terms that at first blush seem so opposed to each other; faith and reason, science and creed, authority and liberty.

It supplies the human mind with an instrument of philosophical and religious certainty, exact as the mathematics, and accounting for the infallibility of the mathematics themselves.

Thus there is an Absolute, in the matters of the Intelligence and of Faith. The Supreme Reason has not left the gleams of the human understanding to vacillate at hazard. There is an incontestable verity, there is an infallible method of knowing this verity, and by the knowledge of it, those who accept it as a rule may give their will a sovereign power that will make them the masters of all inferior things and of all errant spirits; that is to say, will make them the Arbiters and Kings of the World.

Science has its nights and its dawns, because it gives the intellectual world a life which has its regulated movements and its progressive phases. It is with Truths, as with the luminous rays: nothing of what is concealed is lost; but also, nothing of what is discovered is absolutely new. God has been pleased to give to Science, which is the reflection of His Glory, the Seal of His Eternity.

It is not in the books of the Philosophers, but in the religious symbolism of the Ancients, that we must look for the footprints of Science, and re-discover the Mysteries of Knowledge. The Priests of Egypt knew, better than we do, the laws of movement and of life. They knew how to temper or intensify action by reaction; and readily foresaw the realization of these effects, the causes of which they had determined. The Columns of Seth, Enoch, Solomon, and Hercules have symbolized in the Magian traditions this universal law of the Equilibrium; and the Science of the Equilibrium or balancing of Forces had led the Initiates to that of the universal gravitation around the centres of Life, Heat, and Light.

Thales and Pythagoras learned in the Sanctuaries of Egypt that the Earth revolved around the Sun; but they did not attempt to make this generally known, because to do so it would have been necessary to reveal one of the great Secrets of the Temple, that double law of attraction and radiation or of sympathy and antipathy, of fixedness and movement, which is the principle of Creation, and the perpetual cause of life. This Truth was ridiculed by the Christian Lactantius, as it was long after sought to be proven a falsehood by persecution, by Papal Rome.

So the philosophers reasoned, while the Priests, without replying to them or even smiling at their

errors, wrote, in those Hieroglyphics that created all dogmas and all poetry, the Secrets of the Truth.

When Truth comes into the world, the Star of Knowledge advises the Magi of it, and they hasten to adore the Infant who creates the Future. It is by means of the Intelligence of the Hierarchy and the practice of obedience, that one obtains Initiation. If the Rulers have the Divine Right to govern, the true Initiate will cheerfully obey.

The orthodox traditions were carried from Chaldea by Abraham. They reigned in Egypt in the time of Joseph, together with the knowledge of the True God. Moses carried Orthodoxy out of Egypt, and in the Secret Traditions of the Kabalah we find a Theology entire, perfect, unique, like that which in Christianity is most grand and best explained by the Fathers and the Doctors, the whole with a consistency and a harmoniousness which it is not as yet given to the world to comprehend. The Sohar, which is the Key of the Holy Books, opens also all the depths and lights, all the obscurities of the Ancient Mythologies and of the Sciences originally concealed in the Sanctuaries. It is true that the Secret of this Key must be known, to enable one to make use of it, and that for even the most penetrating intellects, not initiated in this Secret, the Sohar is absolutely incomprehensible and almost illegible.

The Secret of the Occult Sciences is that of Nature itself, the Secret of the generation of the Angels and Worlds, that of the Omnipotence of God.

"Ye shall be like the Elohim, knowing good and evil," had the Serpent of Genesis said, and the Tree of Knowledge became the Tree of Death.

For six thousand years the Martyrs of Knowledge toil and die at the foot of this tree, that it may again become the Tree of Life.

The Absolute sought for unsuccessfully by the insensate and found by the Sages, is the TRUTH, the REALITY, and the REASON of the universal equilibrium!

Equilibrium is the Harmony that results from the analogy of Contraries.

Until now, Humanity has been endeavoring to stand on one foot; sometimes on one, sometimes on the other.

Civilizations have risen and perished, either by the anarchical insanity of Despotism, or by the despotic anarchy of Revolt.

To organize Anarchy, is the problem which the revolutionists have and will eternally have to resolve. It is the rock of Sisyphus that will always fall back upon them. To exist a single instant, they are and always will be by fatality reduced to improvise a despotism without other reason of existence than necessity, and which, consequently, is violent and blind as Necessity. We escape from the harmonious monarchy of Reason, only to fall under the irregular dictatorship of Folly.

Sometimes superstitious enthusiasms, sometimes the miserable calculations of the materialist instinct have led astray the nations, and God at last urges the world on toward believing Reason and reasonable Beliefs.

We have had prophets enough without philosophy, and philosophers without religion; the blind believers and the sceptics resemble each other, and are as far the one as the other from the eternal salvation.

In the chaos of universal doubt and of the conflicts of Reason and Faith, the great men and Seers have been but infirm and morbid artists, seeking the beau-ideal at the risk and peril of their reason and life.

Living only in the hope to be crowned, they are the first to do what Pythagoras in so touching a manner prohibits in his admirable Symbols; they rend crowns, and tread them under foot.

Light is the equilibrium of Shadow and Lucidity.
Movement is the equilibrium of Inertia and Activity.
Authority is the equilibrium of Liberty and Power.
Wisdom is equilibrium in the Thoughts, which are the scintillations and rays of the Intellect.
Virtue is equilibrium in the Affections: Beauty is harmonious proportion in Forms.
The beautiful lives are the accurate ones, and the magnificences of Nature are an algebra of graces and splendors.
Everything just is beautiful; everything beautiful

ought to be just.

There is, in fact, no Nothing, no void Emptiness, in the Universe. From the upper or outer surface of our atmosphere to that of the Sun, and to those of the Planets and remote Stars, in different directions, Science has for hundreds of centuries imagined that there was simple, void, empty Space. Comparing finite knowledge with the Infinite, the Philosophers know little more than the apes ! In all that "void" space are the Infinite Forces of God, acting in an infinite variety of directions, back and forth, and never for an instant inactive. In all of it, active through the whole of its Infinity, is the Light that is the Visible Manifestation of God. The earth and every other planet and sphere that is not a Centre of Light, carries its cone of shadow with it as it flies and flashes round in its orbit; but the darkness has no home in the Universe. To illuminate the sphere on one side, is to project a cone of darkness on the other; and Error also is the Shadow of the Truth with which God illuminates the Soul.

In all that "Void," also, is the Mysterious and ever Active Electricity, and Heat, and the Omnipresent Ether. At the will of God the Invisible becomes Visible. Two invisible gases, combined by the action of a Force of God, and compressed, become and remain the water that fills the great basins of the seas, flows in the rivers and rivulets, leaps forth from the rocks or springs, drops upon the earth in rains, or whitens it with snows, and bridges the Danubes with ice, or gathers in vast reservoirs in the earth's bosom. God manifested fills all the extension that we foolishly call Empty Space and the Void.

And everywhere in the Universe, what we call life and Movement results from a continual conflict of Forces or Impulses. Whenever that active antagonism ceases, the immobility and inertia, which are Death, result.

If, says the Kabbalah, the Justice of God, which is Severity or the Female, alone reigned, creation of imperfect beings such as man would from the beginning have been impossible, because Sin being congenital with Humanity, the Infinite Justice, measuring the Sin by the Infinity of the God offended against, must have annihilated Humanity at the instant of its creation; and not only Humanity but the Angels, since these also,

like all created by God and less than perfect, are sinful. Nothing imperfect would have been possible. If, on the other hand, the Mercy or Benignity of God, the Male, were in no wise counteracted, Sin would go unpunished, and the Universe fall into a chaos of corruption.

Let God but repeal a single principle or law of chemical attraction or sympathy, and the antagonistic forces equilibrated in matter, released from constraint, would instantaneously expand all that we term matter into impalpable and invisible gases, such as water or steam is, when, confined in a cylinder and subjected to an immense degree of that mysterious force of the Deity which we call "heat," it is by its expansion released.

Incessantly the great currents and rivers of air flow and rush and roll from the equator to the frozen polar regions, and back from these to the torrid equatorial realms. Necessarily incident to these great, immense, equilibrated and beneficent movements, caused by the antagonism of equatorial heat and polar cold, are the typhoons, tornadoes, and cyclones that result from conflicts between the rushing currents. These and the benign trade-winds result from the same great law. God is omnipotent; but effects without causes are impossible, and these effects cannot but sometimes be evil. The fire would not warm, if it could not also burn, the human flesh. The most virulent poisons are the most sovereign remedies, when given in due proportion. The Evil is the shadow of the Good, and inseparable from it.

The Divine Wisdom limits by equipoise the Omnipotence of the Divine Will or Power, and the result is Beauty or Harmony. The arch rests not on a single column, but springs from one on either side. So is it also with the Divine Justice and Mercy, and with the Human Reason and Human Faith.

That purely scholastic Theology, issue of the Categories of Aristotle and of the Sentences of Peter Lombard, that logic of the syllogism which argues instead of reasoning, and finds a response to every thing by subtilizing on terms, wholly ignored the Kabalistic dogma and wandered off into the drear vacuity of darkness. It was less a philosophy or a wisdom than a philosophical automaton, replying by

means of springs, and uncoiling its theses like a wheeled movement. It was not the human verb but the monotonous cry of a machine, the inanimate speech of an Android. It was the fatal precision of mechanism, instead of a free application of rational necessities. ST THOMAS AQUINAS crushed with a single blow all this scaffolding of words built one upon the other, by proclaiming the eternal Empire of Reason, in that magnificent sentence, "A thing is not just because GOD wills it,- but GOD wills it because it is just." The proximate consequence of this proposition, arguing from the greater to the less, was this: "A thing is not true because ARISTOTLE has said it; but ARISTOTLE could not reasonably say it unless it was true. Seek then, first of, all, the TRUTH and JUSTICE, and the Science of ARISTOTLE will be given you in addition."

It is the fine dream of the greatest of the Poets, that Hell, become useless, is to be closed at length, by the aggrandizement of Heaven; that the problem of Evil is to receive its final solution, and Good alone, necessary and triumphant, is to reign in Eternity. So the Persian dogma taught that AHRIMAN and his subordinate ministers of Evil were at last, by means of a Redeemer and Mediator, to be reconciled with Deity, and all Evil to end. But unfortunately, the philosopher forgets all the laws of equilibrium, and seeks to absorb the Light in a splendor without shadow, and movement in an absolute repose that would be the cessation of life. So long as there shall be a visible light, there will be a shadow proportional to this Light, and whatever is illuminated will cast its cone of shadow. Repose will never be happiness, if it is not balanced by an analogous and contrary movement. This is the immutable law of Nature, the Eternal Will of the JUSTICE which is GOD.

The same reason necessitates Evil and Sorrow in Humanity which renders indispensable the bitterness of the waters of the seas. Here also, Harmony can result only from the analogy of contraries, and what is above exists by reason of what is below. It is the depth that determines the height; and if the valleys are filled up, the mountains disappear: so, if the shadows are effaced, the Light is annulled, which is only visible by the graduated contrast of gloom and splendor, and universal obscurity will be produced by an immense dazzling. Even the colors in the Light only exist by the presence of the shadow: it is the threefold alliance of the day and night, the luminous image of

the dogma, the Light made Shadow, as the Saviour is the Logos made man: and all this reposes on the same law, the primary law of creation, the single and absolute law of Nature, that of the distinction and harmonious ponderation of the contrary forces in the universal equipoise.

The two great columns of the Temple that symbolizes the Universe are Necessity, or the omnipotent Will of God, which nothing can disobey, and Liberty, or the free-will of His creatures. Apparently and to our human reason antagonistic, the same Reason is not incapable of comprehending how they can be in equipoise. The Infinite Power and Wisdom could so plan the Universe and the Infinite Succession of things as to leave man free to act, and, foreseeing what each would at every instant think and do, to make of the free-will and free-action of each an instrument to aid in effecting its general purpose. For even a man, foreseeing that another will do a certain act, and in nowise controlling or even influencing him may use that action as an instrument to effect his own purposes.

The Infinite Wisdom of God foresees what each will do, and uses it as an instrument, by the exertion of His Infinite Power, which yet does not control the Human action so as to annihilate its freedom. The result is Harmony, the third column that upholds the Lodge. The same Harmony results from the equipoise of Necessity and Liberty. The will of God is not for an instant defeated nor thwarted, and this is the Divine Victory; and yet He does not tempt nor constrain men to do Evil, and thus His Infinite Glory is unimpaired. The result is Stability, Cohesion, and Permanence in the Universe, and undivided Dominion and Autocracy in the Deity. And these, Victory, Glory, Stability, and Dominion, are the last four Sephiroth of the Kabbalah.

I AM, God said to Moses, that which Is, Was and Shall forever Be. But the Very God, in His unmanifested Essence, conceived of as not yet having created and as Alone, has no Name. Such was the doctrine of all the ancient Sages, and it is so expressly declared in the Kabbalah. is the Name of the Deity manifested in a single act, that of Creation, and containing within Himself, in idea and actuality, the whole Universe, to be invested with form and be materially developed during the eternal succession of ages. As God never WAS NOT, so He never THOUGHT not, and the Universe has no

more had a beginning than the Divine Thought of which it is the utterance,--no more than the Deity Himself. The duration of the Universe is but a point halfway upon the infinite line of eternity; and God was not inert and uncreative during the eternity that stretches behind that point. The Archetype of the Universe did never not exist in the Divine Mind. The Word was in the BEGINNING with God, and WAS God. And the Ineffable NAME is that, not of the Very Essence but of the Absolute, manifested as Being or Existence. For Existence or Being, said the Philosophers, is limitation; and the Very Deity is not limited nor defined, but is all that may possibly be, besides all that is, was, and shall be.

Reversing the letters of the Ineffable Name, and dividing it, it becomes bi-sexual, as the word Yud-He or JAH is, and discloses the meaning of much of the obscure language of the Kabbalah, and is The Highest of which the Columns Jachin and Boaz are the symbol. "In the image of Deity," we are told, "God created the Man; Male and Female created He them:" and the writer, symbolizing the Divine by the Human, then tells us that the woman, at first contained in the man, was taken from his side. So Minerva, Goddess of Wisdom, was born, a woman and in armor, of the brain of Jove; Isis was the sister before she was the wife of Osiris, and within BRAHM, the Source of all, the Very God, without sex or name, was developed MAYA, the Mother of all that is. The WORD is the First and Only-begotten of the Father; and the awe with which the Highest Mysteries were regarded has imposed silence in respect to the Nature of the Holy Spirit. The Word is Light, and the Life of Humanity.

It is for the Adepts to understand the meaning of the Symbols.

Return now, with us, to the Degrees of the Blue Masonry, and for your last lesson, receive the explanation of one of their Symbols.

You see upon the altar of those Degrees the SQUARE and the COMPASS, and you remember how they lay upon the altar in each Degree.

The SQUARE is an instrument adapted for plane surfaces only, and therefore appropriate to Geometry, or measurement of the Earth, which appears to be, and was

by the Ancients supposed to be, a plane. The COMPASS is an instrument that has relation to spheres and spherical surfaces, and is adapted to spherical trigonometry, or that branch of mathematics which deals with the Heavens and the orbits of the planetary bodies.

The SQUARE, therefore, is a natural and appropriate Symbol of this Earth and the things that belong to it, are of it, or concern it. The Compass is an equally natural and appropriate Symbol of the Heavens, and of all celestial things and celestial natures.

You see at the beginning of this reading, an old Hermetic Symbol, copied from the MATERIA PRIMA of Valentinus, printed at Frankfurt, in 1613, with a treatise entitled "AZOTEL." Upon it you see a Triangle upon a Square, both of these contained in a circle; and above this, standing upon a dragon, a human body, with two arms only, but two heads, one male and the other female. By the side of the male head is the Sun, and by that of the female head, the Moon, the crescent within the circle of the full moon. And the hand on the male side holds a Compass, and that on the female side, a Square.

The Heavens and the Earth were personified as Deities, even among the Aryan Ancestors of the European nations of the Hindus, Zends, Bactrians, and Persians; and the Rig Veda Sanhita contains hymns addressed to them as gods. They were deified also among the Phoenicians; and among the Greeks OURANOS and GEA, Heaven and Earth, were sung as the most ancient of the Deities, by Hesiod.

It is the great, fertile, beautiful MOTHER, Earth, that produces, with limitless profusion of beneficence, everything that ministers to the needs, to the comfort, and to the luxury of man. From her teeming and inexhaustible bosom come the fruits, the grain, the flowers, in their season. From it comes all that feeds the animals which serve man as labourers and for food. She, in the fair Springtime, is green with abundant grass, and the trees spring from her soil, and from her teeming vitality take their wealth of green leaves. In her womb are found the useful and valuable minerals; hers are the seas the swarm with life; hers the rivers that furnish food and irrigation, and the mountains that send down the streams which swell into these

rivers; hers the forests that feed the sacred fires for the sacrifices, and blaze upon the domestic hearths. The EARTH, therefore, the great PRODUCER, was always represented as a female, as the MOTHER,--Great, Bounteous, Beneficent Mother Earth.

On the other hand, it is the light and heat of the Sun in the Heavens, and the rains that seem to come from them, that in the Springtime make fruitful this bountifully-producing Earth, that restore life and warmth to her veins, chilled by Winter, set running free her streams, and beget, as it were, that greenness and that abundance of which she is so prolific. As the procreative and generative agents, the Heavens and the Sun have always been regarded as male; as the generators that fructify the Earth and cause it to produce.

The Hermaphroditic figure is the Symbol of the double nature anciently assigned to the Deity, as Generator and Producer, as BRAHM and MAYA among the Aryans, Osiris and Isis among the Egyptians. As the Sun was male, so the Moon was female; and Isis was both the sister and the wife of Osiris. The Compass, therefore, is the Hermetic Symbol of the Creative Deity, and the Square of the productive Earth or Universe.

From the Heavens come the spiritual and immortal portion of man; from the Earth his material and mortal portion. The Hebrew Genesis says that YEHOUAH formed man of the dust of the Earth, and breathed into his nostrils the breath of life. Through the seven planetary spheres, represented by the Mystic Ladder of the Mithriac Initiations, and it by that which Jacob saw in his dream (not with three, but with seven steps), the Souls, emanating from the Deity, descended, to be united to their human bodies; and through those seven spheres they must re-ascend, to return to their origin and home in the bosom of the Deity.

The COMPASS, therefore, as the Symbol of the Heavens, represents the spiritual, intellectual, and moral portion of this double nature of humanity; and the SQUARE, as the Symbol of the Earth, its material, sensual, and baser portion. "Truth and Intelligence," said one of the Ancient Indian Sects of Philosophers, "are the Eternal attributes of God, not of the individual Soul, which is susceptible both of knowledge and ignorance, of pleasure and pain; therefore God and

the individual Soul are distinct : " and this expression of the ancient Nyaya Philosophers, in regard to Truth, has been handed down to us through the long succession of ages, in the lessons of Freemasonry, wherein we read, that "Truth is a Divine Attribute, and the foundation of every virtue."

"While embodied in matter," they said, "the Soul is in a state of imprisonment, and is under the influence of evil passions; but having, by intense study, arrived at the knowledge of the elements and principles of Nature, it attains unto the place of THE ETERNAL; in which state of happiness, its individuality does not cease."

The vitality which animates the mortal frame, the Breath of Life of the Hebrew Genesis, the Hindu Philosophers in general held, perishes with it; but the Soul is divine, all emanation of the Spirit of God, but not a portion of that Spirit. For they compared it to the heat and light sent forth from the Sun, or to a ray of that light, which neither lessens nor divides its own essence.

However created, or invested with separate existence, the Soul, which is but the creature of the Deity, cannot know the mode of its creation, nor comprehend its own individuality. It cannot even comprehend how the being which it and the body constitute, can feel pain, or see, or hear. It has pleased the Universal: Creator to set bounds to the scope of our human and finite reason, beyond which it cannot reach; and if we are capable of comprehending the mode and manner of the creation or generation of the Universe of things, He has been pleased to conceal it from us by an impenetrable veil, while the words used to express the act have no other definite meaning than that He caused that Universe to commence to exist.

It is enough for us to know, what Masonry teaches, that we are not all mortal; that the Soul or Spirit, the intellectual and reasoning portion of ourself, is our Very Self, is not subject to decay and dissolution, but is simple and immaterial, survives the death of the body, and is capable of immortality; that it is also capable of improvement and advancement, of increase of knowledge of the things that are divine, of becoming wiser and better, and more and more worthy of immortality; and that to become so, and to help to improve and benefit others and all our race, is the

noblest ambition and highest glory that we can entertain and attain unto, in this momentary and imperfect life.

In every human being the Divine and the Human are intermingled. In every one there are the Reason and the Moral sense, the passions that prompt to evil, and the sensual appetites. "If ye live after the flesh, ye shall die," said Paul, writing to the Christians at Rome, "but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." "The flesh lusteth against the spirit, and the spirit against the flesh," he said, writing to the Christians of Galatia, "and these are contrary the one to the other, so that ye cannot do the things that ye would." "That which I do, I do not willingly do," he wrote to the Romans, "for what I wish to do, that I do not do, but that which I hate I do. It is no more I that do it, but sin that dwelleth in me. To will, is present with me; but how to perform that which is good, I find not. For, I do not do the good that I desire to do; and the evil that I do not wish to do, that I do do. I find then a law, that when I desire to do good, evil is present with me; for I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. . . So then, with the mind I myself serve the law of God, but with the flesh the law of sin."

Life is a battle, and to fight that battle heroically and well is the great purpose of every man's existence, who is worthy and fit to live at all. To stem the strong currents of adversity, to advance in despite of all obstacles, to snatch victory from the jealous grasp of fortune, to become a chief and a leader among men, to rise to rank and power by eloquence, courage, perseverance, study, energy, activity, discouraged by no reverses, impatient of no delays, deterred by no hazards; to win wealth, to subjugate men by our intellect, the very elements by our audacity, to succeed, to prosper, to thrive;--thus it is, according to the general understanding, that one fights well the battle of life. Even to succeed in business by that boldness which halts for no risks, that audacity which stakes all upon hazardous chances; by the shrewdness of the close dealer, the boldness of the unscrupulous operator, ever by the knaveries of the stock-board and the gold-room; to crawl up into place by disreputable

means or the votes of brutal ignorance,--these also are deemed to be among the great successes of life.

But that which is the greatest battle, and in which the truest honour and most real success are to be won, is that which our intellect and reason and moral sense, our spiritual natures, fight against our sensual appetites and evil passions, our earthly and material or animal nature. Therein only are the true glories of heroism to be won, there only the successes that entitle us to triumphs.

In every human life that battle is fought; and those who win elsewhere, often suffer ignominious defeat and disastrous rout, and discomfiture and shameful downfall in this encounter.

You have heard more than one definition of Freemasonry. The truest and the most significant you have yet to hear. It is taught to the entered Apprentice, the Fellow-Craft, and the Master, and it is taught in every Degree through which you have advanced to this. It is a definition of what Freemasonry is, of what its purposes and its very essence and spirit are; and it has for every one of us the force and sanctity of a divine law, and imposes on every one of us a solemn obligation.

It is symbolized and; taught, to the Apprentice as well as to you, by the COMPASS and the SQUARE; upon which, as well as upon the Book of your Religion and the Book of the law of the Scottish Freemasonry, you have taken so many obligations. As a Knight, you have been taught it by the Swords, the symbols of HONOUR and DUTY, on which you have taken your vows: it was taught you by the BALANCE, the symbol of all Equilibrium, and by the CROSS, the symbol of devotedness and self-sacrifice; but all that these teach and contain is taught and contained, for Entered Apprentice, Knight, and Prince alike, by the Compass and the Square.

For the Apprentice, the points of the Compass are beneath the Square. For the Fellow-Craft, one is above and one beneath. For the Master, both are dominant, and have rule, control, and empire over the symbol of the earthly and the material.

FREEMASONRY is the subjugation of the Human that is in man by the Divine; the Conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual

effort, struggle, and warfare of the Spiritual against the Material and Sensual. That victory, when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well-earned laurels, is the true HOLY EMPIRE.

To achieve it, the Mason must first attain a solid conviction, founded upon reason, that he hath within him a spiritual nature, a soul that is not to die when the body is dissolved, but is to continue to exist and to advance toward perfection through all the ages of eternity, and to see more and more clearly, as it draws nearer unto God, the Light of the Divine Presence. This the Philosophy of the Ancient and Accepted Rite teaches him; and it encourages him to persevere by helping him to believe that his free will is entirely consistent with God's Omnipotence and Omniscience; that He is not only infinite in power, and of infinite wisdom, but of infinite mercy, and an infinitely tender pity and love for the frail and imperfect creatures that He has made. Every Degree of the Ancient and Accepted Scottish Rite, from the first to the thirty-second, teaches by its ceremonial as well as by its instruction, that the noblest purpose of life and the highest duty of a man are to strive incessantly and vigorously to win the mastery of everything, of that which in him is spiritual and divine, over that which is material and sensual; so that in him also, as in the Universe which God governs, Harmony and Beauty may be the result of a just equilibrium.

You have been taught this in those Degrees, conferred in the Lodge of Perfection, which inculcate particularly the practical morality of Freemasonry. To be true, under whatever temptation to be false; to be honest in all your dealings, even if great losses should be the consequence; to be charitable, when selfishness would prompt you to close your hand, and deprivation of luxury or comfort must follow the charitable act; to judge justly and impartially, even in your own case, when baser impulses prompt you to do an injustice in order that you may be benefited or justified; to be tolerant, when passion prompts to intolerance and persecution; to do that which is right, when the wrong seems to promise larger profit; and to wrong no man of anything that is his, however easy it may seem so to enrich yourself;--in all these things and others which you promised in those Degrees, your spiritual nature is taught and encouraged to assert its rightful dominion over your appetites and passions.

The philosophical Degrees have taught you the value of knowledge, the excellence of truth, the superiority of intellectual labour, the dignity and value of your soul, the worth of great and noble thoughts; and thus endeavoured to assist you to rise above the level of the animal appetites and passions, the pursuits of greed and the miserable struggles of ambition, and to find purer pleasure and nobler prizes and rewards in the acquisition of knowledge, the enlargement of the intellect, the interpretation of the sacred writing of God upon the great pages of the Book of Nature.

And the Chivalric Degrees have led you on the same path, by showing you the excellence of generosity, clemency, forgiveness of injuries, magnanimity, contempt of danger, and the paramount obligations of Duty and Honour. They have taught you to overcome the fear of death, to devote yourself to the great cause of civil and religious Liberty, to be the Soldier of all that is just right, and true; in the midst of pestilence to deserve your title of Knight Commander of the Temple, and neither there nor elsewhere to desert your post and flee dastard-like from the foe. In all this, you assert the superiority and right to dominion of that in you which is spiritual and divine. No base fear of danger or death, no sordid ambitions or pitiful greeds or base considerations can tempt a true Scottish Knight to dishonour, and so make his intellect, his reason, his soul, the bond-slave of his appetites, of his passions, of that which is material and animal, selfish and brutish in his nature.

It is not possible to create a true and genuine Brotherhood upon any theory of the baseness of human nature: nor by a community of belief in abstract propositions as to the nature of the Deity, the number of His persons, or other theorems of religious faith: nor by the establishment of a system of association simply for mutual relief, and by which, in consideration of certain payments regularly made, each becomes entitled to a certain stipend in case of sickness, to attention then, and to the ceremonies of burial after death.

There can be no genuine Brotherhood without mutual regard good opinion and esteem, mutual charity, and mutual allowance for faults and failings. It is those only who learn habitually to think better of each other, to look habitually for the good that is in each

other, and expect, allow for, and overlook, the evil, who can be Brethren one of the other, in any truse sense of the word. Those who gloat over the failings of one another, who think each other to be naturally base and low, of a nature in which the Evil predominates and excellence is not to be looked for, cannot be even friends, and much less Brethren.

No one can have a right to think meanly of his race, unless he also thinks meanly of himself. If, from a single fault or error, he judges of the character of another, and takes the single act as evidence of the whole nature of the man and of the whole course of his life, he ought to consent to be judged by the same rule, and to admit it to be right that others should thus uncharitably condemn himself. But such judgments will become impossible when he incessantly reminds himself that in every man who lives there is an immortal Soul endeavouring to do that which is right and just; a Ray, however small, and almost inappreciable, from the Great Source of Light and Intelligence, which ever struggles upward amid all the impediments of sense and the obstructions of the passions; and that in every man this ray continually wages war against his evil passions and his unruly appetites, or, if it has succumbed, is never wholly extinguished and annihilated. For he will then see that it is not victory, but the struggle that deserves honour; since in this as in all else no man can always command success. Amid a cloud of errors, of failure, and shortcomings, he will look for the struggling Soul, for that which is good in every one amid the evil, and, believing that each is better than from his acts and omissions he seems to be, and that God cares for him still, and pities him and loves him, he will feel that even the erring sinner is still his brother, still entitled to his sympathy, and bound to him by the indissoluble ties of fellowship.

If there be nothing of the divine in man, what is he, after all, but a more intelligent animal? He hath no fault nor vice which some beast hath not; and therefore in his vices he is but a beast of a higher order; and he hath hardly any moral excellence, perhaps none, which some animal hath not in as great a degree,-- even the more excellent of these, such as generosity, fidelity, and magnanimity.

Bardesan, the Syrian Christian, in his Book of the Laws

of Countries, says, of men, that "in the things belonging to their bodies, they maintain their nature like animals, and in the things which belong to their minds, they do that which they wish, as being free and with power, and as the likeness of God"- and Meliton, Bishop of Sardis, in his Oration to Antoninus Caesar, says, "Let Him, the ever-living God, be always present in thy mind; for thy mind itself is His likeness, for it, too, is invisible and impalpable, and without form. . . As He exists forever, so thou also, when thou shalt have put off this which is visible and corruptible, shalt stand before Him forever, living and endowed with knowledge."

As a matter far above our comprehension, and in the Hebrew Genesis the words that are used to express the origin of things are of uncertain meaning, and with equal propriety may be translated by the word "generated," "produced," "made," or "created," we need not dispute nor debate whether the Soul or Spirit of man be a ray that has emanated or flowed forth from the Supreme Intelligence, or whether the Infinite Power hath called each into existence from nothing, by a mere exertion of Its will, and endowed it with immortality, and with intelligence like unto the Divine Intelligence: for, in either case it may be said that in man the Divine is united to the Human. Of this union the equilateral Triangle inscribed within the Square is a Symbol.

We see the Soul, Plato said, as men see the statue of Glaucus, recovered from the sea wherein it had lain many years--which viewing, it was not easy, if possible, to discern what was its original nature, its limbs having been partly broken and partly worn and by defacement changed, by the action of the waves, and shells, weeds, and pebbles adhering to it, so that it more resembled some strange monster than that which it was when it left its Divine Source. Even so, he said, we see the Soul, deformed by innumerable things that have done it harm, have mutilated and defaced it. But the Mason who hath the ROYAL SECRET can also with him argue, from beholding its love of wisdom, its tendency toward association with what is divine and immortal, its larger aspirations, its struggles, though they may have ended in defeat, with the impediments and enthrallments of the senses and the passions, that when it shall have been rescued from the material environments that now prove too strong for it, and be freed from the deforming and disfiguring accretions

that here adhere to it, it will again be seen in its true nature, and by degrees ascend by the mystic ladder of the Spheres, to its first home and place of origin.

The ROYAL SECRET, of which you are Prince, if you are a true Adept, if knowledge seems to you advisable, and Philosophy is, for you, radiant with a divine beauty, is that which the Sohar terms The Mystery of the BALANCE. It is the Secret of the UNIVERSAL EQUILIBRIUM:--

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Of that Equilibrium in the Deity, between the Infinite Divine WISDOM and the Infinite Divine POWER, from which result the Stability of the Universe, the unchangeableness of the Divine Law, and the Principles of Truth, Justice, and Right which are a part of it; and the Supreme Obligation of the Divine Law upon all men, as superior to all other law, and forming a part of all the laws of men and nations.

--Of that Equilibrium also, between the Infinite Divine JUSTICE and the Infinite Divine MERCY, the result of which is the Infinite Divine EQUITY, and the Moral Harmony or Beauty of the Universe. By it the endurance of created and imperfect natures in the presence of a Perfect Deity is made possible; and for Him, also, as for us, to love is better than to hate, and Forgiveness is wiser than Revenge or Punishment.

--Of that Equilibrium between NECESSITY and LIBERTY, between the action of the DIVINE Omnipotence and the Free-will of man, by which vices and base actions, and ungenerous thoughts and words are crimes and wrongs, justly punished by the law of cause and consequence, though nothing in the Universe can happen or be done contrary to the will of God; and without which co-existence of Liberty and Necessity, of Free-will in the creature and Omnipotence in the Creator, there could be no religion, nor any law of right and wrong, or merit and demerit, nor any justice in human punishments or penal laws.

--Of that Equilibrium between Good and Evil, and Light and Darkness in the world, which assures us that all is the work of the Infinite Wisdom and of an Infinite Love; and that there is no rebellious demon of Evil, or Principle of Darkness co-existent and in eternal controversy with God, or the Principle of Light and of Good: by attaining to the knowledge of which

equilibrium we can, through Faith, see that the existence of Evil, Sin, Suffering, and Sorrow in the world, is consistent with the Infinite Goodness as well as with the Infinite Wisdom of the Almighty.

Sympathy and Antipathy, Attraction and Repulsion, each a Force of nature, are contraries, in the souls of men and in the Universe of spheres and worlds; and from the action and opposition of each against the other, result Harmony, and that movement which is the Life of the Universe and the Soul alike. They are not antagonists of each other. The force that repels a planet from the Sun is no more an evil force, than that which attracts the Planet toward the central Luminary; for each is created and exerted by the Deity, and the result is the harmonious movement of the obedient Planets in their elliptic orbits, and the mathematical accuracy and unvarying regularity of their movements.

--Of that Equilibrium between Authority and Individual Action which constitutes Free Government, by settling on immutable foundations Liberty with Obedience to Law, Equality with Subjection to Authority, and Fraternity with Subordination to the Wisest and the Best: and of that Equilibrium between the Active Energy of the Will of the Present, expressed by the Vote of the People, and the Passive Stability and Permanence of the Will of the Past, expressed in constitutions of government, written or unwritten, and in the laws and customs, gray with age and sanctified by time, as precedents and authority; which is represented by the arch resting on the two columns, Jachin and Boaz, that stand at the portals of the Temple builded by Wisdom, on one of which Masonry sets the celestial Globe, symbol of the spiritual part of our composite nature, and on the other the terrestrial Globe, symbol of the material part.

--And, finally, of that Equilibrium, possible in ourselves, and which Masonry incessantly labours to accomplish in its Initiates, and demands of its Adepts and Princes (else unworthy of their titles), between the Spiritual and Divine and the Material and Human in man; between the Intellect, Reason, and Moral Sense on one side, and the Appetites and Passions on the other, from which result the Harmony and Beauty of a well-regulated life.

Which possible Equilibrium proves to us that our

Appetites and Senses also are Forces given unto us by God, for purposes of good, and not the fruits of the malignancy of a Devil, to be detested, mortified, and, if possible, rendered inert and dead: that they are given us to be the means by which we shall be strengthened and incited to great and good deeds, and are to be wisely used, and not abused; to be controlled and kept within due bounds by the Reason and the Moral Sense; to be made useful instruments and servants, and not permitted to become the managers and masters, using our intellect and reason as base instrument for their gratification.

And this Equilibrium teaches us, above all, to reverence ourselves as immortal souls, and to have respect and charity for others, who are even such as we are, partakers with us of the Divine Nature, lighted by a ray of the Divine Intelligence, struggling, like us, toward the light; capable, like us, of progress upward toward perfection, and deserving to be loved and pitied, but never to be hated nor despised; to be aided and encouraged in this life-struggle, and not to be abandoned nor left to wander in the darkness alone, still less to be trampled upon in our own efforts to ascend.

From the mutual action and re-action of each of these pairs of opposites and contraries results that which with them forms the Triangle, to all the Ancient Sages the expressive symbol of the Deity; as from Osiris and Isis, Har-oeri, the Master of Light and Life, and the Creative Word. At the angles of one stand, symbolically, the three columns that support the Lodge, itself a symbol of the Universe, Wisdom, Power, and Harmony or Beauty. One of these symbols, found on the Tracing-Board of the Apprentice's Degree, teaches this last lesson of Freemasonry. It is the right-angled Triangle, representing man, as a union of the spiritual and material, of the divine and human. The base, measured by the number 3, the number of the Triangle, represents the Deity and the Divine; the perpendicular, measured by the number 4, the number of the Square, represents the Earth, the Material, and the Human; and the hypotenuse, measured by 5, represents that nature which is produced by the union of the Divine and Human, the Soul and the Body; the squares, 9 and 16, of the base and perpendicular, added together, producing 25, the square root whereof is 5, the measure of the hypotenuse.

And as in each Triangle of Perfection, one is three and three are one, so man is one, though of a double nature; and he attains the purposes of his being only when the two natures that are in him are in just equilibrium; and his life is a success only when it too is a harmony, and beautiful, like the great Harmonies of God and the Universe.

Such, my Brother, is the TRUE WORD of a Master Mason; such the true ROYAL SECRET, which makes possible, and shall at length make real, the HOLY EMPIRE of true Masonic Brotherhood.

GLORIA DEI EST CELARE VERBUM. AMEN.

**DOCUMENTS FOR
WHAT HAPPENED
TO THE
CONSTITUTION
PRESENTATION**

**A STORY ABOUT A CORPORATE
TAKEOVER THAT HISTORY FORGOT
TO TELL YOU ABOUT**

&

**HOW THEY MADE THE UNITED
STATES “PERSON”
AN ENEMY AND SLAVE**

*mark allen wasmuth
The Rabbit Hole Research Group
Consistently digging for TRUTH*

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by mark allen wasmuth

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THE DECLARATION OF INDEPENDENCE

IN CONGRESS, JULY 4, 1776

The unanimous Declaration of the thirteen united States of America

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, -- That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.-- Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. **And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor**

THE CONSTITUTION FOR THE UNITED STATES

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

Article 1, Section 10

Time in video 58.10

No State shall enter into any Treaty, Alliance, or Confederation; grant Letters of Marque and Reprisal; coin Money; emit Bills of Credit; **make any Thing but gold and silver Coin a Tender in Payment of Debts;** pass any Bill of Attainder, ex post facto Law, or Law impairing the Obligation of Contracts, or grant any Title of Nobility.

Article IV Section 4 - Republican government

The United States shall guarantee to every State in this Union a Republican Form of Government, and shall protect each of them against Invasion; and on Application of the Legislature, or of the Executive (when the Legislature cannot be convened) against domestic Violence

Article VI - Debts, Supremacy, Oaths

Time in video 58.10

The Senators and Representatives before mentioned, and the Members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by Oath or Affirmation, to support this Constitution; but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.

“I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my Ability, preserve, protect and defend the Constitution of the United States.”

Amendment 4 - Search and Seizure. Ratified 12/15/1791.

Time in video 6.51

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Amendment 9 - Construction of Constitution. Ratified 12/15/1791.

Time in video 1:24.00

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Amendment 10 - Powers of the States and People. Ratified 12/15/1791.

Time in video 1:24.20

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

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by mark allen wasmuth

THE CONSTITUTION FOR THE UNITED STATES

Amendment 14 - Citizenship Rights. Ratified 7/9/1868.

Time in video 14.24

1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

2. Representatives shall be apportioned among the several States according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice-President of the United States, Representatives in Congress, the Executive and Judicial officers of a State, or the members of the Legislature thereof, is denied to any of the male inhabitants of such State, being twenty-one years of age, and citizens of the United States, or in any way abridged, except for participation in rebellion, or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such State.

3. No person shall be a Senator or Representative in Congress, or elector of President and Vice-President, or hold any office, civil or military, under the United States, or under any State, who, having previously taken an oath, as a member of Congress, or as an officer of the United States, or as a member of any State legislature, or as an executive or judicial officer of any State, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof. But Congress may by a vote of two-thirds of each House, remove such disability.

4. The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned. But neither the United States nor any State shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations and claims shall be held illegal and void.

5. The Congress shall have power to enforce, by appropriate legislation, the provisions of this article.

The Lieber Code

Washington, D.C., April 24, 1863

Instructions for the Government of Armies of the United States in the Field by Order of the Secretary of War:

Index

- [Section I](#)—Martial Law—Military Jurisdiction—Military Necessity—Retaliation
- [Section II](#)—Public and Private Property of the Enemy—Protection of Persons, and Especially of Women: of Religion, the Arts and Sciences—Punishment of Crimes against the Inhabitants of Hostile Countries
- [Section III](#)—Deserters—Prisoners of War—Hostages—Booty on the Battlefield
- [Section IV](#)—Partisans—Armed Enemies Not Belonging to the Hostile Army—Scouts—Armed Prowlers—War-Rebels
- [Section V](#)—Safe-conduct—Spies—War-traitors—Captured Messengers
- [Section VI](#)—Exchange of Prisoners—Flags of Truce—Abuse of the Flag of Truce—Flags of Protection
- [Section VII](#)—The Parole
- [Section VIII](#)—Armistice—Capitulation
- [Section IX](#)—Assassination
- [Section X](#)—Insurrection—Civil War—Rebellion

Section I

Martial Law—Military Jurisdiction—Military Necessity—Retaliation

Article II

Martial Law does not cease during the hostile occupation, except by special proclamation, ordered by the commander in chief; or by special mention in the treaty of peace concluding the war, when the occupation of a place or territory continues beyond the conclusion of peace as one of the conditions of the same.

Article III

Martial Law in a hostile country consists in the suspension, by the occupying military authority, of the criminal and civil law, and of the domestic administration and government in the occupied place or territory, and in the substitution of military rule and force for the same, as well as in the dictation of general laws, as far as military necessity requires this suspension, substitution, or dictation.

THE LIEBER CODE / GENERAL ORDERS 100

April 24, 1863

Time in video 3.00

The commander of the forces may proclaim that the administration of all civil and penal law shall continue either wholly or in part, as in times of peace, unless otherwise ordered by the military authority.

Article VII

Martial Law extends to property, and to persons, whether they are subjects of the enemy or aliens to that government.

Article XXIII

Commanding generals may cause the magistrates and civil officers of the hostile country to take the oath of temporary allegiance or an oath of fidelity to their own victorious government or rulers, and they may expel everyone who declines to do so. But whether they do so or not, the people and their civil officers owe strict obedience to them as long as they hold sway over the district or country, at the peril of their lives.

Section II

Public and Private Property of the Enemy—Protection of Persons, and Especially of Women: of Religion, the Arts and Sciences—Punishment of Crimes against the Inhabitants of Hostile Countries

Article XXXI

A victorious army appropriates all public money, seizes all public movable property until further direction by its government, and sequesters for its own benefit or of that of its government all the revenues of real property belonging to the hostile government or nation. The title to such real property remains in abeyance during military occupation, and until the conquest is made complete.

Article XXXII

A victorious army, by the martial power inherent in the same, may suspend, change, or abolish, as far as the martial power extends, the relations which arise from the services due, according to the existing laws of the invaded country, from one citizen, subject, or native of the same to another.

The commander of the army must leave it to the ultimate treaty of peace to settle the permanency of this change.

NO TREATY WAS SIGNED ENDING THE CIVIL WAR

Time in video 5.20

Appomattox Court House National Historical Park - Frequently Asked Que...

<http://www.nps.gov/apco/faqs.htm>


National Park Service
U.S. Department of the Interior



Appomattox Court House National Historical Park Frequently Asked Questions



Where's the courthouse, where the surrender took place? The surrender occurred in the village of Appomattox Court House, Virginia in a private home owned by the McLean family. In Virginia many of the towns which were county seats were called "Court House". The building is spelled courthouse (one word) and the town is Court House (two words).

Where was the treaty signed? There was no treaty signed to end the Civil War. The surrender at Appomattox Court House was a military surrender of an army which was surrounded. The Confederate government never surrendered and even had it wanted to the United States government would likely not have accepted. To do so would have legally acknowledged the existence of the Confederate States of America and would have legitimized it and given it certain legal status internationally. Treaties are between two nations and the U.S. would never concede the legal existence of the Confederacy - even though it had a government, armies, taxes and all the trappings of a modern government.

What happened to Confederate President Jefferson Davis? Davis was captured by Federal troops on May 10th in Irwinville, Georgia. He was held prisoner at Fort Monroe in Virginia for approximately two years while the U.S. government tried to build a case to try him for treason. He was ultimately released without a trial. Many scholars feel that the U.S. government was concerned that if they tried Davis for treason it would lead to a case on the constitutionality of secession.

Who was present during the surrender meeting? Over the years a great deal of time and research has been done by National Park Service Curators and Historians in an attempt to accurately answer this question. In addition to who was in the room, much effort has been expended to determine how the room was furnished, how each of the officers were dressed, and etc. In 2002 a new Park Handbook was created which contains much of this information. Along with the "Handbook," the Park Service contracted with a well known Civil War Artist, Keith Rocco to create an image of the surrender meeting based upon all of the research which had been done. The handbook and the print are both available through the park bookstore (434-352-2136).



Did You Know?

On April 10, 1865 Generals Lee and Grant met a second time at Appomattox Court House, Virginia. At that second meeting General Lee requested that his men be given evidence that they were paroled prisoners - to protect them from arrest or harassment. 28,231 parole passes were issued to Confederates.

Last Updated: December 03, 2008 at 16:08 EST

SENATE DOCUMENT 43, 1933
THE STATE OWNS EVERYTHING

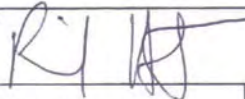
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SENATE DOCUMENT 43, 1933
THE STATE OWNS EVERYTHING

Time in video 5.36

73d CONGRESS }
1st Session }

SENATE

{ DOCUMENT
{ No. 43

CONTRACTS PAYABLE IN GOLD

AN ARTICLE ENTITLED
"CONTRACTS PAYABLE IN GOLD", BY GEORGE
CYRUS THORPE, SHOWING THE LEGAL
EFFECT OF AGREEMENTS TO
PAY IN GOLD



UNITED STATES
GOVERNMENT PRINTING OFFICE
WASHINGTON : 1933

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SENATE DOCUMENT 43, 1933

THE STATE OWNS EVERYTHING

Time in video 5.36

"CONTRACTS PAYABLE IN GOLD"

9

to coin money and regulate its value. The end sought to be accomplished is to maintain as "money" that which Congress expressly is empowered to coin, for that power is to "coin money" and not merely to stamp coins. The parity act became necessary in order to maintain the circulation of specie as money and in order effectively to regulate the value of coined money. The end sought to be accomplished by the parity act, therefore, is legitimate and within the scope of the Constitution. The parity act is an appropriate means plainly adapted to the end in view, i. e., to standardize money for use as a national medium of exchange. It is only by virtue of law that gold coin is money or legal tender; it is only by virtue of law that paper notes are money or legal tender; and it is only by virtue of law that either coin or paper has a declared value; and only by virtue of law can coin and paper be maintained at a parity in order to afford a proper medium of exchange. A parity law therefore is a necessary complement to the currency laws.

The ultimate ownership of all property is in the State; individual so-called "ownership" is only by virtue of Government, i. e., law, amounting to mere user; and use must be in accordance with law and subordinate to the necessities of the State. The fact that citizens, at a given time, may prefer specie to currency, or vice versa, can not prevent Congress from enacting those laws which it deems necessary to the maintenance of a proper monetary system. If the law makes specie and currency equivalent for purposes of payment, a failure to pay a given sum in specie, according to contract, cannot possibly beget an obligation to pay a greater sum in legal-tender notes, whatever premium men may choose to give for gold, when forced to obtain it for a specific purpose, or when impelled by a spirit of speculation, or by distrust of Government. (*Brown v. Welch*, supra.)

While the courts cannot control our citizens' preferences for one kind of money over another kind, or prevent them from giving a premium for the one or the other kind of money, when the fiscal affairs of the Government necessitate the adoption of a certain policy, expressed in constitutional legislative enactment, such as the maintenance of a monetary system consisting of specie and currency, to be acceptable interchangeably as to the value of the dollar, the courts should not give effect to a stipulation impugning the power of the legislature to make such laws, and should not apply those laws to the construction of contracts in such a way as to defeat the legitimate purposes of those laws, upon the enforcement of which the very existence of the Government may depend, or, at least, the aggregate well-being of the whole people is contemplated.

As it is not strictly correct to say that a contract is "invalid" merely because the courts will not enforce it, since enforcement may be withheld from valid promises because some provision of law prohibits enforcement, such, for example, as the statute of limitations, or the want of a legal consideration, valid contracts may be made and carried out between parties, without regard to legal limitations, so long as the jurisdiction of courts is not invoked to enforce the agreement. But when judicial enforcement is sought, the courts must find all pertinent constitutional laws tacitly written into every contract they construe.

So a contract to pay dollars tacitly includes the laws of the United States defining "dollar" and regulating the value thereof and pre-

THE ORIGINAL 13TH AMENDMENT

Time in video 9.18



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*Making
information
work
for all
Texans*

The following pages contain the Constitution of the United States with the 13 Amendments to the Constitution; the Bill of Rights; and the Constitution of Virginia.

I do hereby certify that the following twenty-five (25) pages, (the cover page and pages 16-39) are a true and correct photocopy of the original publication, *The Revised Code of The Laws of Virginia: Being A Collection Of All Such Acts Of The General Assembly, Of A Public And Permanent Nature, As Are Now In Force; With A General Index, Volume I*, Richmond: printed by Thomas Ritchie, Printer To The Commonwealth, 1819, now archived at the Sam Houston Regional Library and Research Center of the Archives & Information Services Division, of the Texas State Library and Archives Commission.

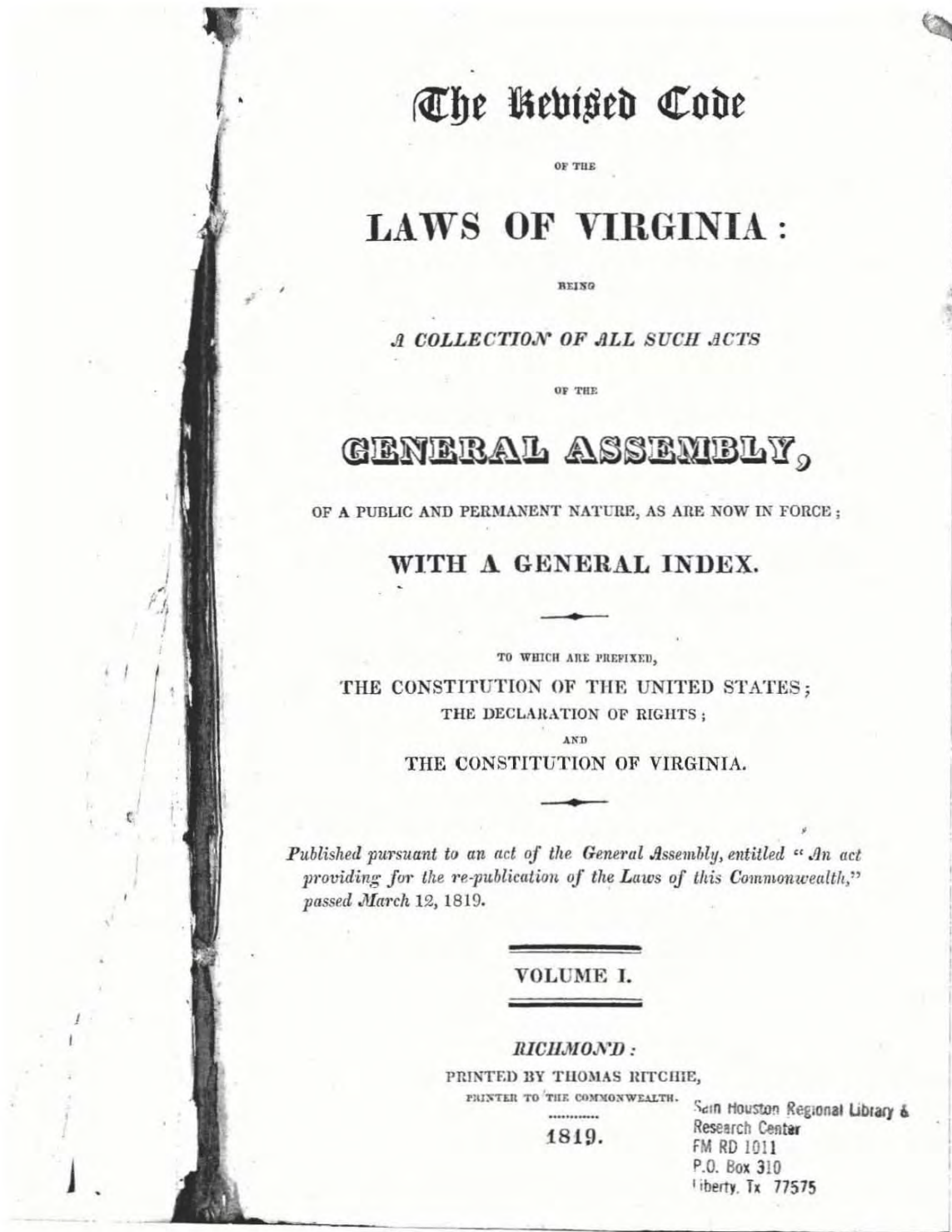
Witness my hand and Seal of Office at Liberty, Texas on the 3rd day of July, 2008.

Sandra M. Burrell, Archives Processor
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THE ORIGINAL 13TH AMENDMENT

Time in video 9.18

50

Federal Constitution.

A. D. 1788—9.
A. R. C. 13.

ARTICLE 12.*

[* See ante, art. 2, § 1, cl. 5.]
Actual mode of electing the president and vice president of the United States.

1. THE electors shall meet in their respective states, and vote by ballot for president and vice president, one of whom, at least, shall not be an inhabitant of the same state with themselves; they shall name in their ballots the person voted for as president, and in distinct ballots the person voted for as vice president; and they shall make distinct lists of all persons voted for as president, and of all persons voted for as vice president, and of the number of votes for each, which lists they shall sign and certify, and transmit sealed to the seat of the government of the United States, directed to the president of the senate; the president of the senate shall, in the presence of the senate and house of representatives, open all the certificates, and the votes shall then be counted; the person having the greatest number of votes for president, shall be the president, if such number be a majority of the whole number of electors appointed; and if no person have such majority, then, from the persons having the highest number, not exceeding three, on the list of those voted for as president, the house of representatives shall choose immediately, by ballot, the president. But in choosing the president, the votes shall be taken by states, the representation from each state having one vote: a quorum for this purpose shall consist of a member or members from two-thirds of the states, and a majority of all the states shall be necessary to a choice. And if the house of representatives shall not choose a president whenever the right of choice shall devolve upon them, before the fourth day of March next following, then the vice president shall act as president, as in the case of the death or other constitutional disability of the president.

2. THE person having the greatest number of votes as vice president, shall be the vice president, if such number be a majority of the whole number of electors appointed; and if no person have a majority, then, from the two highest numbers on the list, the senate shall choose the vice president: a quorum for the purpose shall consist of two thirds of the whole number of senators; and a majority of the whole number shall be necessary to a choice.

3. BUT no person constitutionally ineligible to the office of president, shall be eligible to that of vice president of the United States.

ARTICLE 13.

Citizenship forfeited by the acceptance, from a foreign power, of any title of nobility, office, or emolument of any kind, &c.
[See ante, art. 1, § 9, cl. 2.]

IF any citizen of the United States shall accept, claim, receive, or retain any title of nobility or honor, or shall, without the consent of congress, accept and retain any present, pension, office, or emolument of any kind whatever, from any emperor, king, prince, or foreign power, such person shall cease to be a citizen of the United States, and shall be incapable of holding any office of trust or profit under them, or either of them.

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ARTICLE XIII

If any citizen of the United States shall accept, claim, receive, or retain any title of nobility or honor, or shall, without the consent of Congress, accept and retain any present, pension, office, or emolument of any kind whatsoever., from any emperor, king, prince, or foreign power, such person shall cease to be a citizen of the United States, and shall be incapable of holding any office of trust or profit under them, or either of them.

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THE 14TH AMENDMENT MADE EVERYONE SLAVES

Congressional Record 1967

Time in video 14.20

WHAT IS A UNITED STATES CITIZEN?

1. *"Citizenship of the United States does not entitle citizen to privileges and immunities of citizen of state, since privileges of one are not the same as the other."* K. Tashiro et al v. Jorden Secretary of State, May 20, 1927 (S.F.12346) 255 P. 545.
2. *"Both before and after the 14th Amendment the federal Constitution, it has not been necessary for a person to be a citizen of the United States in order to be a citizen of his state".* United States v. Cruikshank, 92 US. 542, 549, 23 L.Ed. 588 (1875); Slaughter House Cases.
3. President Johnson's March 2, 1867 veto message to Congress on the Reconstructions Acts (14th Amendment) stated *"neither blacks nor whites can be relieved from the slavery, which the bill imposes upon them"*.

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THE 14TH AMENDMENT MADE EVERYONE SLAVES

Congressional Record 1967

Time in video 14.20

June 13, 1967

CONGRESSIONAL RECORD — HOUSE

15641

groups from other nations. This bipartisan organization is doing something more than just talking about international understanding—it is doing something about it.

If mankind is ever to abolish war from the face of the earth, we first must break down the barriers of mistrust and suspicion among the peoples of the world. There is no better way to accomplish this than through just such programs as this one conducted by the American Council of Young Political Leaders.

These young people will be the leaders of the world in years to come. They will be better leaders, more understanding and tolerant leaders, if they are able to expand their knowledge of other nations, other peoples, and other political systems.

This is why, Mr. Speaker, I am so pleased with the work being done by the American Council of Young Political Leaders. They have my wholehearted support in their program to further world understanding.

THE 14TH AMENDMENT—EQUAL PROTECTION LAW OR TOOL OF USURPATION

Mr. PRYOR. Mr. Speaker, I ask unanimous consent that the gentleman from Louisiana [Mr. RARICK] may extend his remarks at this point in the Record and include extraneous matter.

The SPEAKER pro tempore. Is there objection to the request of the gentleman from Arkansas?

There was no objection.

Mr. RARICK. Mr. Speaker, arrogantly ignoring clearcut expressions in the Constitution of the United States, the declared intent of its drafters notwithstanding, our unelected Federal judges read out prohibitions of the Constitution of the United States by adopting the fuzzy haze of the 14th amendment to legislate their personal ideas, prejudices, theories, guilt complexes, aims, and whims.

Through the cooperation of intellectual educators, we have subjected ourselves to accept destructive use and meaning of words and phrases. We blindly accept new meanings and changed values to alter our traditional thoughts.

We have tolerantly permitted the habitual misuse of words to serve as a vehicle to abandon our foundations and goals. Thus, the present use and expansion of the 14th amendment is a sham—serving as a crutch and hoodwink to precipitate a quasi-legal approach for overthrow of the tender balances and protections of limitation found in the Constitution.

But, interestingly enough, the 14th amendment—whether ratified or not—was but the expression of emotional outpouring of public sentiment following the War Between the States.

Its obvious purpose and intent was but to free human beings from ownership as a chattel by other humans. Its aim was no more than to free the slaves.

As our politically appointed Federal judiciary proceeds down their chosen

path of chaotic departure from the peoples' government by substituting their personal law rationalized under the 14th amendment, their actions and verbiage brand them and their team as secessionists—rebels with pens instead of guns—seeking to divide our Union.

They must be stopped. Public opinion must be aroused. The Union must and shall be preserved.

Mr. Speaker, I ask to include in the Record, following my remarks, House Concurrent Resolution 208 of the Louisiana Legislature urging this Congress to declare the 14th amendment illegal. Also, I include in the Record an informative and well-annotated treatise on the illegality of the 14th amendment—the play toy of our secessionist judges—which has been prepared by Judge Leander H. Perez, of Louisiana.

The material referred to follows:

H. CON. RES. 208

A concurrent resolution to expose the unconstitutionality of the 14th amendment to the Constitution of the United States; to interpose the sovereignty of the State of Louisiana against the execution of said amendment in this State; to memorialize the Congress of the United States to repeal its joint resolution of July 28, 1868, declaring that said amendment had been ratified; and to provide for the distribution of certified copies of this resolution

Whereas the purported 14th Amendment to the United States Constitution was never lawfully adopted in accordance with the requirements of the United States Constitution because eleven states of the Union were deprived of their equal suffrage in the Senate in violation of Article V, when eleven southern states, including Louisiana, were excluded from deliberation and decision in the adoption of the Joint Resolution proposing said 14th Amendment; said Resolution was not presented to the President of the United States in order that the same should take effect, as required by Article I, Section 7; the proposed amendment was not ratified by three-fourths of the states, but to the contrary fifteen states of the then thirty-seven states of the Union rejected the proposed 14th Amendment between the dates of its submission to the states by the Secretary of State on June 16, 1866 and March 24, 1868, thereby nullifying said Resolution and making it impossible for ratification by the constitutionally required three-fourths of such states; said southern states which were denied their equal suffrage in the Senate had been recognized by proclamations of the President of the United States to have duly constituted governments with all the powers which belong to free states of the Union, and the Legislatures of seven of said southern states had ratified the 13th Amendment which would have failed of ratification but for the ratification of said seven southern states; and

Whereas the Reconstruction Acts of Congress unlawfully overthrew their existing governments, removed their lawfully constituted legislatures by military force and replaced them with rump legislatures which carried out military orders and pretended to ratify the 14th Amendment; and

Whereas in spite of the fact that the Secretary of State in his first proclamation, on July 20, 1865, expressed doubt as to whether three-fourths of the required states had ratified the 14th Amendment, Congress nevertheless adopted a resolution on July 28, 1868, unlawfully declaring that three-fourths of the states had ratified the 14th Amendment and directed the Secretary of State to so proclaim, said Joint Resolution of Congress and the resulting proclamation of the

Secretary of State included the purported ratifications of the military enforced rump legislatures of ten southern states whose lawful legislatures had previously rejected said 14th Amendment, and also included purported ratifications by the legislatures of the States of Ohio and New Jersey although they had withdrawn their legislative ratifications several months previously, all of which proves absolutely that said 14th Amendment was not adopted in accordance with the mandatory constitutional requirements set forth in Article V of the Constitution and therefore the Constitution itself strikes with nullity the purported 14th Amendment.

Now therefore be it resolved by the Legislature of Louisiana, the House of Representatives and the Senate concurring:

(1) That the Legislature go on record as exposing the unconstitutionality of the 14th Amendment, and interposes the sovereignty of the State of Louisiana against the execution of said 14th Amendment against the State of Louisiana and its people;

(2) That the Legislature of Louisiana opposes the use of the invalid 14th Amendment by the Federal courts to impose further unlawful edicts and hardships on its people;

(3) That the Congress of the United States be memorialized by this Legislature to repeal its unlawful Joint Resolution of July 28, 1868, declaring that three-fourths of the states had ratified the 14th Amendment to the United States Constitution;

(4) That the Legislatures of the other states of the Union be memorialized to give serious study and consideration to take similar action against the validity of the 14th Amendment and to uphold and support the Constitution of the United States which strikes said 14th Amendment with nullity; and

(5) That copies of this Resolution, duly certified, together with a copy of the treatise on "The Unconstitutionality of the 14th Amendment" by Judge L. H. Perez, be forwarded to the Governors and Secretaries of State of each state in the Union, and to the Secretaries of the United States Senate and House of Congress, and to the Louisiana Congressional delegation, a copy hereof to be published in the Congressional Record.

VALE M. DELONY.

Speaker of the House of Representatives.
C. C. AVCOCK,
Lieutenant Governor and President
of the Senate.

THE 14TH AMENDMENT IS UNCONSTITUTIONAL

The purported 14th Amendment to the United States Constitution is and should be held to be ineffective, invalid, null, void and unconstitutional for the following reasons:

1. The Joint Resolution proposing said Amendment was not submitted to or adopted by a Constitutional Congress. Article I, Section 3, and Article V of the U.S. Constitution.

2. The Joint Resolution was not submitted to the President for his approval. Article I, Section 7.

3. The proposed 14th Amendment was rejected by more than one-fourth of all the States then in the Union, and it was never ratified by three-fourths of all the States in the Union. Article V.

I. THE UNCONSTITUTIONAL CONGRESS

The U.S. Constitution provides: Article I, Section 3. "The Senate of the United States shall be composed of two Senators from each State."

Article V provides: "No State, without its consent, shall be deprived of its equal suffrage in the Senate."

The fact that 23 Senators had been unlawfully excluded from the U.S. Senate, in order to secure a two-thirds vote for adoption of the Joint Resolution proposing the 14th Amendment is shown by Resolutions of pro-

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by mark allen wasmuth

THE 14TH AMENDMENT MADE EVERYONE SLAVES

Congressional Record 1967

Time in video 14.20

15642

CONGRESSIONAL RECORD — HOUSE

June 13, 1967

test adopted by the following State Legislatures:

The New Jersey Legislature by Resolution of March 27, 1868, protested as follows:

"The said proposed amendment not having yet received the assent of the three-fourths of the states, which is necessary to make it valid, the natural and constitutional right of this state to withdraw its assent is undeniable * * *"

"That it being necessary by the constitution that every amendment to the same should be proposed by two-thirds of both houses of congress, the authors of said proposition, for the purpose of securing the assent of the requisite majority, determined to, and did, exclude from the said two houses eighty representatives from eleven states of the union, upon the pretence that there were no such states in the Union; but, finding that two-thirds of the remainder of the said houses could not be brought to assent to the said proposition, they deliberately formed and carried out the design of mutilating the integrity of the United States senate, and without any pretext or justification, other than the possession of the power, without the right, and in palpable violation of the constitution, ejected a member of their own body, representing this state, and thus practically denied to New Jersey its equal suffrage in the senate, and thereby nominally secured the vote of two-thirds of the said houses."¹

The Alabama Legislature protested against being deprived of representation in the Senate of the U.S. Congress.²

The Texas Legislature by Resolution on October 15, 1868, protested as follows:

"The amendment to the Constitution proposed by this joint resolution as Article XIV is presented to the Legislature of Texas for its action thereon, under Article V of that Constitution. This Article V, providing the mode of making amendments to that instrument, contemplates the participation by all the States through their representatives in Congress, in proposing amendments. As representatives from nearly one-third of the States were excluded from the Congress proposing the amendments, the constitutional requirement was not complied with; it was violated in letter and in spirit; and the proposing of these amendments to States which were excluded from all participation in their initiation in Congress, is a nullity."³

The Arkansas Legislature, by Resolution on December 17, 1866, protested as follows:

"The Constitution authorized two-thirds of both houses of Congress to propose amendments; and, as eleven States were excluded from deliberation and decision upon the one now submitted, the conclusion is inevitable that it is not proposed by legal authority, but in palpable violation of the Constitution."⁴

The Georgia Legislature, by Resolution on November 9, 1866, protested as follows:

"Since the reorganization of the State government, Georgia has elected Senators and Representatives. So has every other State. They have been arbitrarily refused admission to their seats, not on the ground that the qualifications of the members elected did not conform to the fourth paragraph, second section, first article of the Constitution, but because their right of representation was denied by a portion of the States having equal but not greater rights than themselves. They have in fact been forcibly excluded; and, inasmuch as all legislative power granted by the States to the Congress is defined, and this power of exclusion is not among the powers expressly or by implication, the assemblage, at the capitol, of representatives from a portion of the States, to the exclusion of the representatives of another portion,

cannot be a constitutional Congress, when the representation of each State forms an integral part of the whole.

"This amendment is tendered to Georgia for ratification, under that power in the Constitution which authorizes two-thirds of the Congress to propose amendments. We have endeavored to establish that Georgia had a right, in the first place, as a part of the Congress, to act upon the question, 'Shall these amendments be proposed?' Every other excluded State had the same right.

"The first constitutional privilege has been arbitrarily denied. Had these amendments been submitted to a constitutional Congress, they never would have been proposed to the States. Two-thirds of the whole Congress never would have proposed to eleven States voluntarily to reduce their political power in the Union, and at the same time, disfranchise the larger portion of the intellect, integrity and patriotism of eleven co-equal States."⁵

The Florida Legislature, by Resolution of December 5, 1866, protested as follows:

"Let this alteration be made in the organic system and some new and more startling demands may or may not be required by the predominant party previous to allowing the ten States now unlawfully and unconstitutionally deprived of their right of representation to enter the Halls of the National Legislature. Their right to representation is guaranteed by the Constitution of this country and there is no act, not even that of rebellion, can deprive them of its exercise."⁶

The South Carolina Legislature by Resolution of November 27, 1866, protested as follows:

"Eleven of the Southern States, including South Carolina, are deprived of their representation in Congress. Although their Senators and Representatives have been duly elected and have presented themselves for the purpose of taking their seats, their credentials have, in most instances, been laid upon the table without being read, or have been referred to a committee, who have failed to make any report on the subject. In short, Congress has refused to exercise its Constitutional functions, and decide either upon the election, the return, or the qualification of these selected by the States and people to represent us. Some of the Senators and Representatives from the Southern States were prepared to take the test oath, but even these have been persistently ignored, and kept out of the seats to which they were entitled under the Constitution and laws.

"Hence this amendment has not been proposed by 'two-thirds of both Houses' of a legally constituted Congress, and is not, Constitutionally or legitimately, before a single Legislature for ratification."⁷

The North Carolina Legislature protested by Resolution of December 6, 1866 as follows:

"The Federal Constitution declares, in substance, that Congress shall consist of a House of Representatives, composed of members apportioned among the respective States in the ratio of their population, and of a Senate, composed of two members from each State. And in the Article which concerns Amendments, it is expressly provided that 'no State, without its consent, shall be deprived of its equal suffrage in the Senate.' The contemplated Amendment was not proposed to the States by a Congress thus constituted. At the time of its adoption, the eleven seceding States were deprived of representation both in the Senate and House, although they all, except the State of Texas, had Senators and Representatives duly elected and claiming their privileges under

the Constitution. In consequence of this, these States had no voice on the important question of proposing the Amendment. Had they been allowed to give their votes, the proposition would doubtless have failed to command the required two-thirds majority. * * *

If the votes of these States are necessary to a valid ratification of the Amendment, they were equally necessary on the question of proposing it to the States; for it would be difficult, in the opinion of the Committee, to show by what process in logic, men of intelligence could arrive at a different conclusion."⁸

II. JOINT RESOLUTION INEFFECTIVE

Article I, Section 7 provides that not only every bill which shall have been passed by the House of Representatives and the Senate of the United States Congress, but that:

"Every order, resolution, or vote to which the concurrence of the Senate and House of Representatives may be necessary (except on a question of adjournment) shall be presented to the President of the United States; and before the same shall take effect, shall be approved by him, or being disapproved by him shall be re-passed by two-thirds of the Senate and House of Representatives, according to the rules and limitations prescribed in the case of a bill."

The Joint Resolution proposing the 14th Amendment⁹ was never presented to the President of the United States for his approval, as President Andrew Johnson stated in his message on June 23, 1866.¹⁰ Therefore, the Joint Resolution did not take effect.

III. PROPOSED AMENDMENT NEVER RATIFIED BY THREE-FOURTHS OF THE STATES

1. Premitting the ineffectiveness of said resolution, as above, fifteen (15) States out of the then thirty-seven (37) States of the Union rejected the proposed 14th Amendment between the date of its submission to the States by the Secretary of State on June 16, 1866 and March 24, 1869, thereby further nullifying said resolution and making it impossible for its ratification by the constitutionally required three-fourths of such States, as shown by the rejections thereof by the Legislatures of the following states:

Texas rejected the 14th Amendment on October 27, 1866.¹¹
Georgia rejected the 14th Amendment on November 9, 1866.¹²
Florida rejected the 14th Amendment on December 6, 1866.¹³
Alabama rejected the 14th Amendment on December 7, 1866.¹⁴
North Carolina rejected the 14th Amendment on December 14, 1866.¹⁵
Arkansas rejected the 14th Amendment on December 17, 1866.¹⁶
South Carolina rejected the 14th Amendment on December 20, 1866.¹⁷
Kentucky rejected the 14th Amendment on January 8, 1867.¹⁸

⁹ North Carolina Senate Journal, 1866-67, pp. 32 and 93.

¹⁰ 14 Stat. 358 etc.

¹¹ Senate Journal, 39th Congress, 1st sess., p. 563, and House Journal p. 889.

¹² House Journal 1866, pp. 578-584—Senate Journal 1866, p. 471.

¹³ House Journal 1866, p. 68—Senate Journal 1866, p. 72.

¹⁴ House Journal 1866, p. 76—Senate Journal 1866, p. 8.

¹⁵ House Journal 1866, pp. 210-213—Senate Journal 1866, p. 183.

¹⁶ House Journal 1866-1867, p. 183—Senate Journal 1866-1867, p. 138.

¹⁷ House Journal 1866, pp. 288-291—Senate Journal 1866, p. 262.

¹⁸ House Journal 1866, p. 284—Senate Journal 1866, p. 230.

¹⁹ House Journal 1867, p. 80—Senate Journal 1867, p. 62.

¹ New Jersey Acts, March 27, 1868.

² Alabama House Journal 1866, pp. 210-213.

³ Texas House Journal, 1866, p. 577.

⁴ Arkansas House Journal, 1866, p. 287.

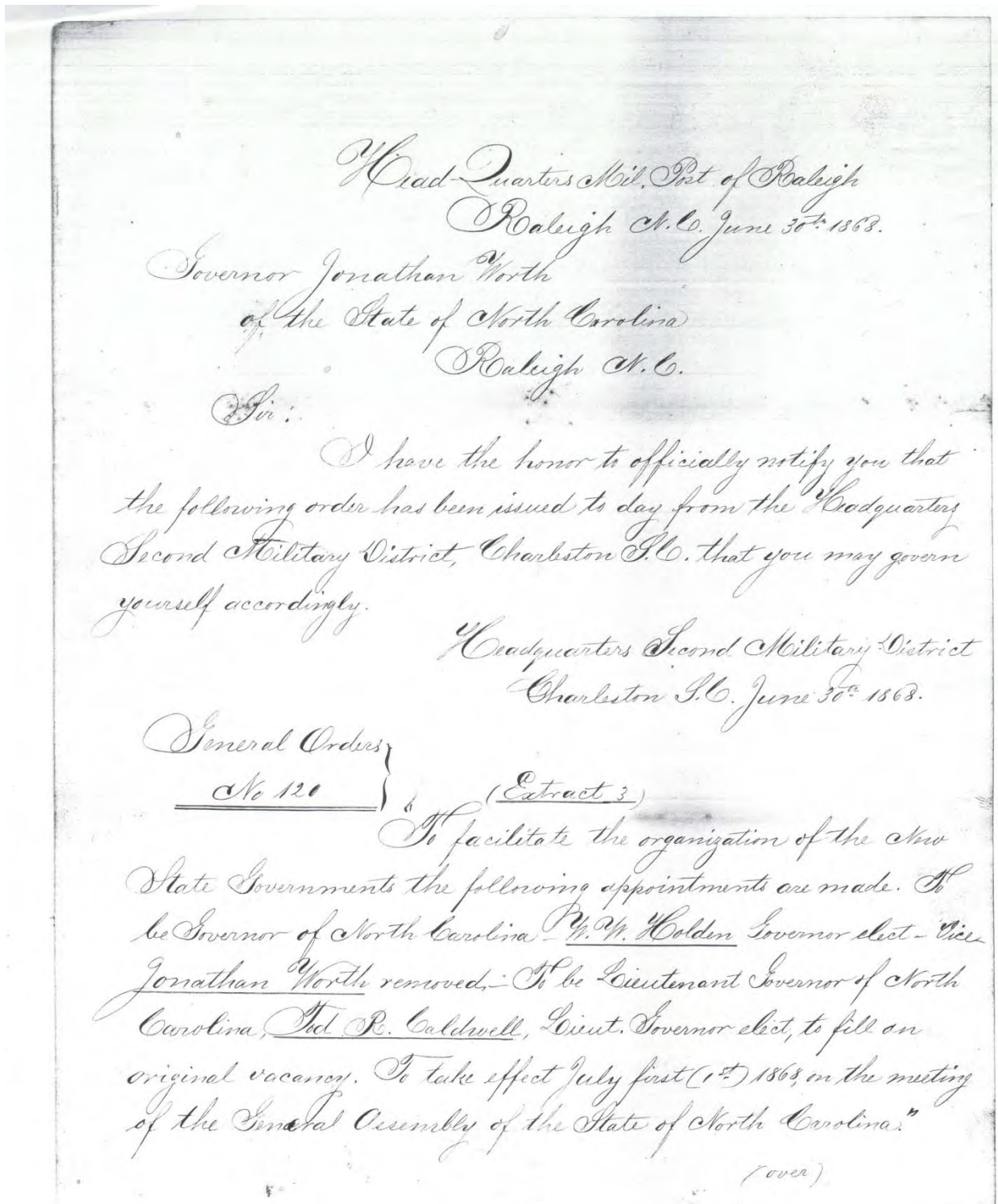
⁵ Georgia House Journal, November 9, 1866, pp. 65-67.

⁶ Florida House Journal, 1866, p. 76.

⁷ South Carolina House Journal, 1866, pp. 33 and 34.

**GENERAL ORDERS 120
TO GOVERNOR WORTH, 1868**

Time in video 18.10



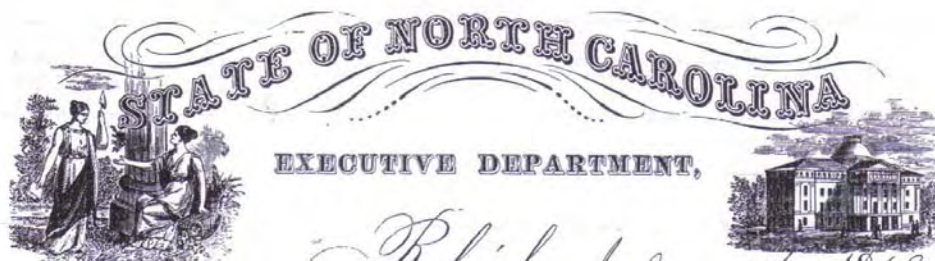
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by mark allen wasmuth

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LETTER FROM WORTH TO
W.W. HOLDEN 1868

Time in video 18.40



Raleigh July 1st 1868.

Gen. W. W. Holden

Raleigh, N. C.

Sir :-

Yesterday morning I was verbally notified by Chief Justice Pearson that, in obedience to a telegram from Genl. Canby, he would to-day, at 10 O'clock A.M., administer to you the oaths required, preliminary to your entering upon the discharge of the duties of Civil Governor of the State; and that, therefore, you would demand possession of my office.

I intimated to the Judge my opinion that such proceeding was premature even under the reconstruction legislation of Congress, and that I should, probably decline to surrender the office to you.

At sun-down yesterday evening, I received from Col. Williams, Commandant of this Military Post, an extract from the general orders, No. 120, of Genl. Canby, as follows :-

LETTER FROM WORTH TO
W.W. HOLDEN 1868

Time in video 18.40

"Head Quarters 2nd. Military District
Charleston, S. C., June 30th 1868.

Genl. Orders }
No. 120. }

(Extract)

To facilitate the organization of the new State governments, the following appointments are made. To be Governor of North Carolina W. W. Holden, Governor elect, vice, Jonathan Worth removed. To be Lieutenant Governor of North Carolina Tod R. Caldwell, Lieutenant Governor elect, to fill an original vacancy. To take effect July 1st 1868, on the meeting of the General Assembly of North Carolina?

I do not recognize the validity of the late election under which you, and those co-operating with you, claim to be invested with the civil government of the State. You have no evidence of your election, save the certificate of a Major General of the United States Army. I regard all of you as, in effect, appointees of the Military power of the United States - and not as "deriving your powers from the consent of those you claim to govern." Knowing, however, that you are backed by military force here, which I could not resist, if I would, I do not deem it necessary to offer a futile opposition, but vacate the office without the ceremony

LETTER FROM WORTH TO
W.W. HOLDEN 1868

Time in video 18.40

any of actual eviction, offering no further opposition than this my protest. I would submit to actual expulsion in order to bring before the Supreme Court of the United States the question as to the constitutionality of the legislation under which you claim to be the rightful Governor of the State, if the past action of that tribunal furnished any hope of a speedy trial. I surrender the office to you under what I deem military duress, without stopping, as the occasion would well justify, to comment upon the singular coincidence that the present State Government is surrendered, as without legality, to him whose own official sanction, but three years ago, declared it valid.

I am, Very Respectfully
Jonathan Worth
Governor of North Carolina.

UNITED STATES BECOMES A CORPORATION

FORTY-FIRST CONGRESS. Sess. III. CH. 61, 62. 1871.

419

For expenses under the neutrality act, twenty thousand dollars.

For expenses incurred under instructions of the Secretary of State, of bringing home from foreign countries persons charged with crimes, and expenses incident thereto, including loss by exchange, five thousand dollars.

Neutrality.
1818, ch. 88.
Vol. iii. p. 447.
Persons
charged with
crime.

For relief and protection of American seamen in foreign countries, one hundred thousand dollars.

American sea-
men.

For expenses which may be incurred in acknowledging the services of masters and crews of foreign vessels in rescuing American citizens from shipwreck, five thousand dollars.

Rescuing sea-
men.

For payment of the seventh annual instalment of the proportion contributed by the United States toward the capitalization of the Scheldt dues, fifty-five thousand five hundred and eighty-four dollars; and for such further sum, not exceeding five thousand dollars, as may be necessary to carry out the stipulations of the treaty between the United States and Belgium.

Scheldt dues.
Vol. xiii. p. 649.

To pay to the government of Great Britain and Ireland, the second and last instalment of the amount awarded by the commissioners under the treaty of July one, eighteen hundred and sixty-three, in satisfaction of the claims of the Hudson's Bay and of the Puget Sound Agricultural Company, three hundred and twenty-five thousand dollars in gold coin: *Provided*, That before payment shall be made of that portion of the above sum awarded to the Puget Sound Agricultural Company, all taxes legally assessed upon any of the property of said company covered by said award, before the same was made, and still unpaid, shall be extinguished by said Puget Sound Agricultural Company; or the amount of such taxes shall be withheld by the government of the United States from the sum hereby appropriated.

Award to Hud-
son's Bay and
Puget Sound Ag-
ricultural Com-
panies.
Vol. xiii. p. 651.

Certain taxes
to be settled be-
fore payment of
award;

or amount
withheld.

APPROVED, February 21, 1871.

CHAP. LXII. — *An Act to provide a Government for the District of Columbia.*

Feb. 21, 1871.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all that part of the territory of the United States included within the limits of the District of Columbia be, and the same is hereby, created into a government by the name of the District of Columbia, by which name it is hereby constituted a body corporate for municipal purposes, and may contract and be contracted with, sue and be sued, plead and be impleaded, have a seal, and exercise all other powers of a municipal corporation not inconsistent with the Constitution and laws of the United States and the provisions of this act.

Vol. xvii. p. 18.

District of Co-
lumbia consti-
tuted a body cor-
porate for mun-
icipal purposes.

Powers, &c.

SEC. 2. *And be it further enacted*, That the executive power and authority in and over said District of Columbia shall be vested in a governor, who shall be appointed by the President, by and with the advice and consent of the Senate, and who shall hold his office for four years, and until his successor shall be appointed and qualified. The governor shall be a citizen of and shall have resided within said District twelve months before his appointment, and have the qualifications of an elector. He may grant pardons and respites for offenses against the laws of said District enacted by the legislative assembly thereof; he shall commission all officers who shall be elected or appointed to office under the laws of the said District enacted as aforesaid, and shall take care that the laws be faithfully executed.

Governor, ap-
pointment, and
term of office;

qualifications;

powers and
duties.

SEC. 3. *And be it further enacted*, That every bill which shall have passed the council and house of delegates shall, before it becomes a law, be presented to the governor of the District of Columbia; if he approve, he shall sign it, but if not, he shall return it, with his objections, to the house in which it shall have originated, who shall enter the objections at

Veto power.

TRADING WITH THE ENEMY ACT

Time in video 21.10

40 Stat 411 The Making of a Enemy

SIXTY-FIFTH CONGRESS. SESS. I. CHS. 105, 106. 1917.

411

ized as authorized by existing law: *Provided*, That the pay of the grades of general and lieutenant general shall be \$10,000 and \$9,000 a year, respectively, with allowances appropriate to said grades as determined by the Secretary of War: *And provided*, That brigadier generals of the Army shall hereafter rank relatively with rear admirals of the lower half of the grade. And, hereafter, the chief of any existing staff corps, department, or bureau, except as is otherwise provided for the Chief of Staff, shall have the rank, pay, and allowances of major general.

Approved, October 6, 1917.

Provisos.
Pay and allowances.

Brigadier generals to rank with rear admirals.
Chiefs of bureaus, etc., made major generals.

CHAP. 106.—An Act To define, regulate, and punish trading with the enemy, and for other purposes.

October 6, 1917.
[H. R. 4960.]

[Public, No. 91.]

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That this Act shall be known as the "Trading with the enemy Act."

Trading with the Enemy Act.

SEC. 2. That the word "enemy," as used herein, shall be deemed to mean, for the purposes of such trading and of this Act—

Terms defined.
"Enemy."

(a) Any individual, partnership, or other body of individuals, of any nationality, resident within the territory (including that occupied by the military and naval forces) of any nation with which the United States is at war, or resident outside the United States and doing business within such territory, and any corporation incorporated within such territory of any nation with which the United States is at war or incorporated within any country other than the United States and doing business within such territory.

Persons residing in enemy country or trading therein.

Foreign corporations included.

(b) The government of any nation with which the United States is at war, or any political or municipal subdivision thereof, or any officer, official, agent, or agency thereof.

Government, officials, etc.

(c) Such other individuals, or body or class of individuals, as may be natives, citizens, or subjects of any nation with which the United States is at war, other than citizens of the United States, wherever resident or wherever doing business, as the President, if he shall find the safety of the United States or the successful prosecution of the war shall so require, may, by proclamation, include within the term "enemy."

Other designated persons.

The words "ally of enemy," as used herein, shall be deemed to mean—

"Ally of enemy."

(a) Any individual, partnership, or other body of individuals, of any nationality, resident within the territory (including that occupied by the military and naval forces) of any nation which is an ally of a nation with which the United States is at war, or resident outside the United States and doing business within such territory, and any corporation incorporated within such territory of such ally nation, or incorporated within any country other than the United States and doing business within such territory.

Persons residing, or trading, in country thereof.

Corporations.

(b) The government of any nation which is an ally of a nation with which the United States is at war, or any political or municipal subdivision of such ally nation, or any officer, official, agent, or agency thereof.

Government, officials, etc.

(c) Such other individuals, or body or class of individuals, as may be natives, citizens, or subjects of any nation which is an ally of a nation with which the United States is at war, other than citizens of the United States, wherever resident or wherever doing business, as the President, if he shall find the safety of the United States or the successful prosecution of the war shall so require, may, by proclamation, include within the term "ally of enemy."

Other designated persons.

TRADING WITH THE ENEMY ACT

Time in video 21.10

40 Stat 411 The Making of a Enemy

SIXTY-FIFTH CONGRESS. SESS. I. CH. 106. 1917.

419

or presentation or demand served or made on the alien property custodian in accordance with the law and the terms of such instrument or contract and under such rules and regulations as the President shall prescribe; and such notice and such presentation and demand shall have, in all respects, the same force and effect as if duly served or made upon the enemy or ally of enemy personally: *Provided*, That no such rule or regulation shall require that notice or presentation or demand shall be served or made in any case in which, by law or by the terms of said instrument or contract, no notice, presentation, or demand was, prior to the passage of this Act, required; and that in case where, by law or by the terms of such instrument or contract, notice is required, no longer period of notice shall be required: *Provided further*, That if, on any such disposition of property, a surplus shall remain after the satisfaction of the mortgage, pledge, lien, or other right in the nature of security, notice of that fact shall be given to the President pursuant to such rules and regulations as he may prescribe, and such surplus shall be held subject to his further order.

Effect.

Proviso.
Limitation on notice, etc., requirements.

Disposal of surplus after satisfaction, etc.

(b) That any contract entered into prior to the beginning of the war between any citizen of the United States or any corporation organized within the United States, and an enemy or ally of an enemy, the terms of which provide for the delivery, during or after any war in which a present enemy or ally of enemy nation has been or is now engaged, of anything produced, mined, or manufactured in the United States, may be abrogated by such citizen or corporation by serving thirty days' notice in writing upon the alien property custodian of his or its election to abrogate such contract.

Abrogation of contracts made prior to the war with an enemy, of American products, etc.

Notice to custodian.

(c) The running of any statute of limitations shall be suspended with reference to the rights or remedies on any contract or obligation entered into prior to the beginning of the war between parties neither of whom is an enemy or ally of enemy, and containing any promise to pay or liability for payment which is evidenced by drafts or other commercial paper drawn against or secured by funds or other property situated in an enemy or ally of enemy country, and no suit shall be maintained on any such contract or obligation in any court within the United States until after the end of the war, or until the said funds or property shall be released for the payment or satisfaction of such contract or obligation: *Provided, however*, That nothing herein contained shall be construed to prevent the suspension of the running of the statute of limitations in all other cases where such suspension would occur under existing law.

Statutes of limitation suspended as to contracts for paying notes, etc., of enemies abroad.

Proviso.
Other suspensions not affected.

Sec. 9. That any person, not an enemy, or ally of enemy, claiming any interest, right, or title in any money or other property which may have been conveyed, transferred, assigned, delivered, or paid to the alien property custodian hereunder, and held by him or by the Treasurer of the United States, or to whom any debt may be owing from an enemy, or ally of enemy, whose property or any part thereof shall have been conveyed, transferred, assigned, delivered, or paid to the alien property custodian hereunder, and held by him or by the Treasurer of the United States, may file with the said custodian a notice of his claim under oath and in such form and containing such particulars as the said custodian shall require; and the President, if application is made therefor by the claimant, may, with the assent of the owner of said property and of all persons claiming any right, title, or interest therein, order the payment, conveyance, transfer, assignment or delivery to said claimant of the money or other property so held by the alien property custodian or by the Treasurer of the United States or of the interest therein to which the President shall determine said claimant is entitled: *Provided*, That no such order by the President shall bar any person from the prosecution of any suit at law or in equity against the claimant to establish any right, title

Claims by other than enemies against property held by custodian.

President may order payment, conveyance, etc.

Proviso.
Rights against claimants not barred.

HeinOnline -- 40 Stat. 419 1917-1919

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by mark allen wasmuth

THE UNITED STATES MAKES ALL PERSONS AN ENEMY

48 Stat 1, March 9, 1933

Time in video 21.00

TITLE I

SECTION 1. The actions, regulations, rules, licenses, orders and proclamations heretofore or hereafter taken, promulgated, made, or issued by the President of the United States or the Secretary of the Treasury since March 4, 1933, pursuant to the authority conferred by subdivision (b) of section 5 of the Act of October 6, 1917, as amended, are hereby approved and confirmed.

Proclamations, orders, etc., issued since March 4, 1933; approval.

Post, p. 343.

Trading with the Enemy Act, amended. Vol. 40, pp. 415, 988, amended.

Foreign exchange, export or hoarding of coin, bullion, etc.

Regulatory powers of President during national emergency.

SEC. 2. Subdivision (b) of section 5 of the Act of October 6, 1917 (40 Stat. L. 411), as amended, is hereby amended to read as follows:

“(b) During time of war or during any other period of national emergency declared by the President, the President may, through any agency that he may designate, or otherwise, investigate, regulate, or prohibit, under such rules and regulations as he may prescribe, by means of licenses or otherwise, any transactions in foreign exchange, transfers of credit between or payments by banking institutions as defined by the President, and export, hoarding, melting, or earmarking of gold or silver coin or bullion or currency, by any person within the United States or any place subject to the jurisdiction thereof; and the President may require any person engaged in any transaction referred to in this subdivision to furnish under oath, complete information relative thereto, including the production of any books of account, contracts, letters or other papers, in connection therewith in the custody or control of such person, either before or after such transaction is completed. Whoever willfully violates any of the provisions of this subdivision or of any license, order, rule or regulation issued thereunder, shall, upon conviction, be fined not more than \$10,000, or, if a natural person, may be imprisoned

Compulsory testimony, etc.

Punishment for violation.

CONGRESS REDEFINES THE MEANING OF THE WORD PERSON

To mean a Corporation

Time in video 23.18

THIRTY-SEVENTH CONGRESS. SESS. II. CH. 119. 1862.

459

thousand dollars, twenty-five dollars. Any person or persons who make for sale photographs, ambrotypes, daguerreotypes, or pictures on glass, metal, or paper, by the action of light, shall be regarded a photographer under this act.

31. Lawyers shall pay ten dollars for each license. Every person whose business it is, for fee or reward, to prosecute or defend causes in any court of record or other judicial tribunal of the United States or of any of the States, or give advice in relation to causes or matters pending therein, shall be deemed to be a lawyer within the meaning of this act.

Lawyers.

Post, pp. 714
727.

32. Physicians, surgeons, and dentists shall pay ten dollars for each license. Every person (except apothecaries) whose business it is, for fee and reward, to prescribe remedies or perform surgical operations for the cure of any bodily disease or ailment, shall be deemed a physician, surgeon, or dentist, as the case may be, within the meaning of this act.

Physicians,
surgeons, den-
tists.

Post, p. 727.

33. Claim agents and agents for procuring patents shall pay ten dollars for each license. Every person whose business it is to prosecute claims in any of the executive departments of the federal government, or procure patents, shall be deemed a claim or patent agent, as the case may be, under this act.

Claim and pa-
tent agents.

SEC. 65. *And be it further enacted*, That where the annual gross receipts or sales of any apothecaries, confectioners, eating-houses, tobacco-nists, or retail dealers, shall not exceed the sum of one thousand dollars, such apothecaries, confectioners, eating-houses, and retail dealers shall not be required to take out or pay for license, anything in this act to the contrary notwithstanding; the amount or estimated amount of such annual sales to be ascertained or estimated in such manner as the Commissioner of Internal Revenue shall prescribe, and so of all other annual sales or receipts, where the rate of the license is graduated by the amount of sales or receipts.

Certain apoth-
ecaries, &c. need
not take out li-
cense.

SEC. 66. *And be it further enacted*, That nothing contained in the preceding sections of this act, laying duties on licenses, shall be construed to require a license for the sale of goods, wares, and merchandise made or produced and sold by the manufacturer or producer at the manufactory or place where the same is made or produced; to vintners who sell, at the place where the same is made, wine of their own growth; nor to apothecaries, as to wines or spirituous liquors which they use exclusively in the preparation or making up of medicines for sick, lame, or diseased persons; nor shall the provisions of paragraph number twenty-seven extend to physicians who keep on hand medicines solely for the purpose of making up their own prescriptions for their own patients.

Licenses not to
be required for
sale of certain ar-
ticles by certain
persons.

SEC. 67. *And be it further enacted*, That no license hereinbefore provided for, if granted, shall be construed to authorize the commencement or continuation of any trade, business, occupation, or employment therein mentioned, within any State or Territory of the United States in which it is or shall be specially prohibited by the laws thereof, or in violation of the laws of any State or Territory: *Provided*, Nothing in this act shall be held or construed so as to prevent the several States, within the limits thereof, from placing a duty, tax, or license, for State purposes, on any business matter or thing on which a duty, tax, or license is required to be paid by this act.

Licenses under
this act not to
authorize any
traffic prohibited
by the laws of
any State.

States may
tax, &c. any
article taxed, &c.
herein.

MANUFACTURES, ARTICLES, AND PRODUCTS.

SPECIFIC AND AD VALOREM DUTY.

SEC. 68. *And be it further enacted*, That on and after the first day of August, eighteen hundred and sixty-two, every individual, partnership, firm, association, or corporation, (and any word or words in this act indicating or referring to person or persons shall be taken to mean and include

Manufactures,
articles, and pro-
ducts.

Specific and ad
valorem duty.

Word "person"
to include part-
nerships, corpora-
tions, &c.

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by mark allen wasmuth

CONGRESS REDEFINES THE MEANING OF THE WORD PERSON

To mean a Corporation

Time in video 23.18

460

THIRTY-SEVENTH CONGRESS. Sess. II. Ch. 119. 1862.

partnerships, firms, associations, or corporations, when not otherwise designated or manifestly incompatible with the intent thereof,) shall comply with the following requirements, that is to say :

Before commencing manufacture, persons to furnish to assistant assessor sworn statement, &c.

First. Before commencing, or, if already commenced, before continuing, any such manufacture for which he, she, or they may be liable to be assessed, under the provisions of this act, and which shall not be differently provided for elsewhere, within thirty days after the date when this act shall take effect, he, she, or they shall furnish to the assistant assessor a statement, subscribed and sworn to, or affirmed, setting forth the place where the manufacture is to be carried on, name of the manufactured article, the proposed market for the same, whether foreign or domestic, and generally the kind and quality manufactured or proposed to be manufactured.

To make monthly returns.

Second. He shall within ten days after the first day of each and every month, after the day on which this act takes effect, as hereinbefore mentioned, or on or before a day prescribed by the Commissioner of Internal Revenue, make return of the products and sales or delivery of such manufacture in form and detail as may be required, from time to time, by the Commissioner of Internal Revenue.

Form of statements and returns.

Third. All such returns, statements, descriptions, memoranda, oaths and affirmations, shall be in form, scope, and detail as may be prescribed, from time to time, by the Commissioner of Internal Revenue.

Duties on manufactures to be paid monthly.

SEC. 69. *And be it further enacted*, That upon the amounts, quantities, and values of produce, goods, wares, merchandise, and articles manufactured and sold, or delivered, hereinafter enumerated, the manufacturer thereof, whether manufactured for himself or for others, shall pay to the collector of internal revenue within his district, monthly, or on or before a day to be prescribed by the Commissioner of Internal Revenue, the duties on such manufactures: *Provided*, That when thread is manufactured and sold or delivered exclusively for knitted fabrics, or for weaving or spooling, as provided for in the seventy-fifth section of this act, the duties shall be assessed on the articles finished and prepared for use or consumption to the party so finishing or preparing the same, and any party so finishing or preparing any cloth or other fabrics of cotton, wool, or other materials, whether imported or otherwise, shall be considered the manufacturer thereof for the purposes of this act; and for neglect to pay such duties within ten days after demand, either personal or written, left at his, her, or their house or place of business, or manufactory, the amount of such duties may be levied upon the real and personal property of any such manufacturer. And such duties, and whatever shall be the expenses of levy, shall be a lien from the day prescribed by the Commissioner for their payment aforesaid, in favor of the United States upon the said real and personal property of such manufacturer, and such lien may be enforced by distraint, as provided in the general provisions of this act. *And provided, further*, That in all cases of goods manufactured, in whole or in part, upon commission, or where the material is furnished by one party and manufactured by another, if the manufacturer shall be required to pay under this act the tax hereby imposed, such person or persons so paying the same shall be entitled to collect the amount thereof of the owner or owners, and shall have a lien for the amount thus paid upon the manufactured goods: *And provided, further*, That the taxes on all articles manufactured and sold, in pursuance of contracts bona fide made before the passage of this act, shall be paid by the purchasers thereof, under regulations to be established by the Commissioner of Internal Revenue.

Proviso as to thread.

To whom duties are to be assessed.

Penalty for neglect to pay duties, &c.

Duties, &c. to be a lien.

Duties on goods manufactured on commission, &c.,

on articles manufactured and sold prior to the passage of this act.

Goods, &c. to be forfeited for neglect, &c. to pay duties.

SEC. 70. *And be it further enacted*, That, for neglect or refusal to pay the duties provided by this act on manufactured articles, as aforesaid, the goods, wares, and merchandise manufactured and unsold by such manufacturer, shall be forfeited to the United States, and may be sold or disposed of for the benefit of the same, in manner as shall be prescribed by

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by mark allen wasmuth

**THE DOCUMENTED FACTS OF THE U.S. PERSON BEING A
ENEMY OF THE UNITED STATES
SENATE REPORT 93-549**

Time in video 24.20

93d Congress }
1st Session } Senate

{ Report
{ No. 93-549

EMERGENCY POWERS STATUTES:

PROVISIONS OF FEDERAL LAW
NOW IN EFFECT DELEGATING TO THE
EXECUTIVE EXTRAORDINARY AUTHORITY
IN TIME OF NATIONAL EMERGENCY

REPORT
OF THE
SPECIAL COMMITTEE ON THE
TERMINATION OF THE NATIONAL EMERGENCY
UNITED STATES SENATE



NOVEMBER 19, 1973

U.S. GOVERNMENT PRINTING OFFICE
WASHINGTON : 1973
24-509 O

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SPECIAL COMMITTEE ON THE
TERMINATION OF THE NATIONAL EMERGENCY

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by *mark allen wasmuth*

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THE DOCUMENTED FACTS OF THE U.S. PERSON BEING A ENEMY OF THE UNITED STATES

SENATE REPORT 93-549

Time in video 24.20

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CLIFFORD P. HANSEN, Wyoming

WILLIAM G. MILLER, *Staff Director*
THOMAS A. DINE, *Professional Staff*

II

FOREWORD

Since March 9, 1933, the United States has been in a state of declared national emergency. In fact, there are now in effect four presidentially-proclaimed states of national emergency: In addition to the national emergency declared by President Roosevelt in 1933, there are also the national emergency proclaimed by President Truman on December 16, 1950, during the Korean conflict, and the states of national emergency declared by President Nixon on March 23, 1970, and August 15, 1971.

These proclamations give force to 470 provisions of Federal law. These hundreds of statutes delegate to the President extraordinary powers, ordinarily exercised by the Congress, which affect the lives of American citizens in a host of all-encompassing manners. This vast range of powers, taken together, confer enough authority to rule the country without reference to normal Constitutional processes.

Under the powers delegated by these statutes, the President may: seize property; organize and control the means of production; seize commodities; assign military forces abroad; institute martial law; seize and control all transportation and communication; regulate the operation of private enterprise; restrict travel; and, in a plethora of particular ways, control the lives of all American citizens.

With the melting of the cold war--the developing detente with the Soviet Union and China, the stable truce of over 20 years duration between North and South Korea, and the end of U.S. involvement in the war in Indochina--there is no present need for the United States Government to continue to function under emergency conditions.

The Special Committee on the Termination of the National Emergency was created¹ to examine the consequences of terminating the declared states of national emergency that now prevail; to recommend what steps the Congress should take to ensure that the termination can be accomplished without adverse effect upon the necessary tasks of

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THE DOCUMENTED FACTS OF THE U.S. PERSON BEING A ENEMY OF THE UNITED STATES SENATE REPORT 93-549

Time in video 24.20

REPORT

[Pursuant to S. Res. 9, 93d Cong.]

INTRODUCTION

A - A BRIEF HISTORICAL SKETCH OF THE ORIGINS OF EMERGENCY POWERS NOW IN FORCE

A majority of the people of the United States have lived all of their lives under emergency rule. For 40 years, freedoms and governmental procedures guaranteed by the Constitution have, in varying degrees, been abridged by laws brought into force by states of national emergency. The problem of how a constitutional democracy reacts to great crises, however, far antedates the Great Depression. As a philosophical issue, its origins reach back to the Greek city-states and the Roman Republic. And, in the United States, actions taken by the Government in times of great crises have from, at least, the Civil War in important ways, shaped the present phenomenon of a permanent state of national emergency.

American political theory of emergency government was derived and enlarged from John Locke, the English political-philosopher whose thought influenced the authors of the Constitution. Locke argued that the threat of national crisis-unforeseen, sudden, and potentially catastrophic-required the creation of broad executive

(1)

emergency powers to be exercised by the Chief Executive in situations where the legislative authority had not provided a means or procedure of remedy. Referring to emergency power in the 14th chapter of his Second Treatise on Civil Government as "prerogative"; Locke suggested that it:

...should be left to the discretion of him that has the executive power...since in some governments the lawmaking power is not always in being and is usually too numerous, and so too slow for the dispatch requisite to executions, and because, also it is impossible to foresee and so by laws to provide for all accidents and necessities that may concern the public, or make such laws as will do no harm, if they are executed with an inflexible rigour on all occasions and upon all persons that may come in their way, therefore there is a latitude left to the executive power to do many things of choice; which the laws do not prescribe.

To what extent the Founding Fathers adhered to this view of the executive role in emergencies is a much disputed issue. Whatever their conceptions of this role, its development in practice has been based largely on the manner in which individual Presidents have viewed their office and its functions. Presidents Theodore Roosevelt and

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HARLEY LAPPIN FINDS TITLE 18 IS UNLAWFUL

Internal Memo

Time in video 28.20

Page 1 of 1

Harley G. Lappin

From: "Harley G. Lappin" <harley.lappin@usdoj.gov>
Sent: Monday, July 27, 2009 3:17 PM



Attention all Department Heads, there has been a large volume of inmate Requests for Administrative Remedies questioning the validity of the Bureau's authority to hold or classify them under 18 U.S.C. §§ 4081, et seq., (1948). On the claim that Public Law 80-772 was never passed or signed in the presence of a Quorum or Majority of both Houses of Congress as required by Article I, § 5, Clause 1 of the Constitution. Although most courts have, thus far, relied on *Field v. Clark*, 143 U.S. 649(1892) to avoid ruling on the merits of these claims, however, there have been some which have stated that they were not bound by the *Field* case, but those cases did not involve any Quorum Clause challenge. So out of an abundance of caution, I contacted the Office of Legal Counsel, the National Archives and the Clerk of the House of Representatives to learn that there is no record of any quorum being present during the May 12, 1947 vote on the H.R. 3190 Bill in the House (See 93 Cong.Rec. 5049), and the record is not clear as to whether there was any Senate vote on the H.R. 3190 Bill during any session of the 80th Congress. There is only one Supreme Court case that says in order for any bill to be valid the Journals of both Houses must show that it was passed in the presence of a Quorum. See *United States v. Ballin, Joseph & Co.*, 144 U.S. 1, 3 (1892). The Clerk of the House states that the May 12, 1947 vote was a 'voice vote,' but the Parliamentarian of the House states that a voice vote is only valid when the Journal shows that a quorum is present and that it's unlawful for the Speaker of the House to sign any enrolled bill in the absence of a quorum. On May 12, 1947, a presence of 218 Members in the hall of the House was required to be entered on the Journal in order for the 44 Member 38 to 6 voice vote to be legal. It appears that the 1909 version of the Federal Criminal Code has never been repealed. Therefore, in essence, our only true authority is derived from the 1948 predecessor to Public Law 80-772. "Although adjudication of the constitutionality of congressional enactments has generally been thought to be beyond the jurisdiction of federal administrative agencies, this rule is not mandatory," according to the Supreme Court in the case of *Thunder Basin Coal Co. v. Reich*, 510 U.S. 200, 215 (1994). Therefore, the Bureau under the advise of the Legal Counsel feels that it is in the best interest of public safety to continue addressing all of these Administrative Remedy Requests by stating that only the Congress or courts can repeal or declare a federal statute unconstitutional.

A handwritten signature in dark ink, appearing to read "Harley G. Lappin".

Harley G. Lappin
Director, Federal Bureau of Prisons

7/27/2009

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THE QUEEN CONTROLS YOUR SOCIAL SECURITY

Statutory Instrument 1997

Time in video 38:10

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The text of this Internet version of the Statutory Instrument has been prepared to reflect the text as it was made. The authoritative version is in printed form and is published by The Stationery Office Limited as **The Social Security (United States of America) Order 1997**, ISBN 0 11 0646983, £2.40 sterling. For details of how to obtain a printed copy see How to obtain The Stationery Office Limited titles.

----- STATUTORY INSTRUMENTS -----

1997 No. 1778

SOCIAL SECURITY

The Social Security (United States of America) Order 1997

Made 22nd July 1997

Coming into 1st September force 1997

At the Court at Buckingham Palace, the 22nd day of July 1997

Present, The Queen's Most Excellent Majesty in Council

Whereas at London on the 13th February 1984 an Agreement on social security between the Government of the United Kingdom of Great Britain and Northern Ireland and the Government of the United States of America (hereinafter referred to as "the Agreement") and an Administrative Agreement for the implementation of the Agreement (hereinafter referred to as "the Administrative Agreement")[1] were signed on behalf of those Governments and effect was given to the Agreement by the Social Security (United States of America) Order 1984 (hereinafter referred to as "the Principal Order")[2]:

And Whereas at London on 6th June 1996 a Supplementary Agreement between the Government of the United Kingdom of Great Britain and Northern Ireland and the Government of the United States of America (which Supplementary Agreement is set out in Schedule 1 to this Order and is hereinafter referred to as "the Supplementary Agreement") amending the Agreement and a Supplementary Administrative Agreement amending the Administrative Agreement (which Supplementary Administrative Agreement is set out in Schedule 2 to this Order and is hereinafter referred to as "the Supplementary Administrative Agreement")[3] were signed on behalf of those Governments:

And Whereas by Article 3 of the Supplementary Agreement it is provided that the Supplementary Agreement shall enter into force on the first day of the third month following the month in which each Government has received from the other Government written notification that all statutory and

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THE QUEEN CONTROLS YOUR SOCIAL SECURITY

Statutory Instrument 1997

Time in video 38:10

constitutional requirements have been complied with for entry into force of the Supplementary Agreement:

And Whereas by Article 2 of the Supplementary Administrative Agreement it is provided that the Supplementary Administrative Agreement shall enter into force on the date of entry into force of the Supplementary Agreement:

And whereas written notification in accordance with Article 3 of the Supplementary Agreement was received by each Government on 20th June 1997 and accordingly the Supplementary Agreement and the Supplementary Administrative Agreement enter into force on the 1st September 1997:

And Whereas by section 179(1) (a) and (2) of the Social Security Administration Act 1992[4] it is provided that Her Majesty may by Order in Council make provision for modifying or adapting that Act and the Social Security Contributions and Benefits Act 1992[5] in their application to cases affected by agreements with other Governments providing for reciprocity in matters specified in the said section:

Now, therefore, Her Majesty, in pursuance of section 179(1)(a) and (2) of the Social Security Administration Act 1992 and of all other powers enabling Her in that behalf, is pleased, by and with the advice of Her Privy Council, to order, and it is hereby ordered, as follows: -

Citation and commencement

1. This Order may be cited as the Social Security (United States of America) Order 1997 and shall come into force on 1st September 1997.

Modification of the Social Security Administration Act 1992 and the Social Security Contributions and Benefits Act 1992 and amendment of the Principal Order

2. The Social Security Administration Act 1992 and the Social Security Contributions and Benefits Act 1992 shall be modified and the Principal Order shall be amended so as to give effect to the Agreement as modified by the Supplementary Agreement set out in Schedule 1 to this Order and to the Administrative Agreement as modified by the Supplementary Administrative Agreement set out in Schedule 2 to this Order, so far as the same relate to England, Wales and Scotland.

Amendment of Order

3. The reference to the Social Security (United States of America) Order 1984 shall be omitted in the Schedule to the Social Security (Reciprocal Agreements) Order 1988[6] and in Schedules 2 and 3 to the Social Security (Reciprocal Agreements) Order 1995[7].

THE VATICAN OWNS IT ALL

Papal Decree 1213

Time in video 39.00

Pope Innocent III placed the kingdom of England under an interdict for five years between 1208 and 1213 after King John (King of England, reigned from 6 April 1199 until his death) refused to accept the pope's appointee Stephen Langton as Archbishop of Canterbury. In November 1209, King John was excommunicated, and in February 1213, Innocent III threatened stronger measures unless King John submitted. The papal terms for submission were accepted in the presence of the papal legate Pandulph in May 1213; in addition, John offered to surrender the Kingdom of England to God and the Saints Peter and Paul for a feudal service of 1,000 marks annually, 700 for England and 300 for Ireland.

King John's 'Act of Vassalage' to the Pope. May 15, 1213, surrounded by Bishops, Barons, Knights and various Nobles of the Realm, King John took an oath of fealty to the Pope on his knees before Pandulph. The occasion was the surrender of the Crown to the Pope. King John then made his submission, in the House of the Knights Templar.

“On April 21, 1214, the Pope, in Rome, formally accepted King John’s surrender of his kingdoms and his pledge of vassal (together with the moneys paid in tribute); and three months later, in July 1214, Pope Innocent III raised the interdict against the English. Thus the Pope assured the English of ‘access to Heaven,’ from which they had been ‘barred’ by their king’s opposition to the Church Nazarene, or Communist, totalitarianism and denial of civil rights to mankind”.

SOURCE: British Museum Publication G.R.C. Davis, entitled Magna Carta(211). And American Counsel of Christian Laymen: How Red is the Federal Counsel of Churches

Charter of Submission from the King of England, 1213

John, by the grace of God king of England, lord of Ireland, Duke of Normandy

"By this charter attested by our golden seal we wish it to be known to you all that...we offer and freely yield to God and to SS Peter and Paul...and to the Holy Roman Church our mother, and to our lord Pope Innocent III and his Catholic successors, the whole kingdom of England and the whole kingdom of Ireland with all their rights and appurtenances for the remission of our sins and the sins of our whole family.... And now, receiving back these kingdoms from God and the Roman Church, and holding them as a feudatory vassal...we have pledged and sworn our fealty henceforth to our lord aforesaid, Pope Innocent III...and we bind in perpetuity our successors and legitimate heirs that without question they must similarly render fealty and acknowledge homage to the Supreme Pontiff holding office at the time...

...in lieu of all service and payment which we should render for them [the fiefs], the Roman Church is to receive annually...one thousand marks sterling...."

The Pope can abolish any law in the United States. Elements of Ecclesiastical Law Vol. 1, 53-54

The Pope claims to own the entire planet through the laws of Conquest and Discovery. Papal Bulls of 1495 & 1493

The Pope has ordered the genocide and enslavement of Millions of people. Papal Bulls of 1455 & 1493

The Pope’s ‘Laws are obligatory on everyone. Bened. XIV., De Syn. Dioec. lib. ix, c. vii., n.4. Prati, 1844 Syllabus prop 28, 29, 44

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THE NATIONAL LAWYERS GUILD

The Legal Bulwark of the Communist Part

House Report 3123, 1950

Time in video 42.00

Union Calendar No. 1078

81st Congress, 2d Session

House Report No. 3123

REPORT ON THE NATIONAL LAWYERS GUILD

Legal Bulwark of the Communist Party



SEPTEMBER 17, 1950
(Original release date)

September 21, 1950.—Committed to the Committee of the Whole House
on the State of the Union and ordered to be printed

Prepared and Released by the
COMMITTEE ON UN-AMERICAN ACTIVITIES, U. S. HOUSE OF REPRESENTATIVES
WASHINGTON, D. C.

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THE NATIONAL LAWYERS GUILD
The Legal Bulwark of the Communist Part
House Report 3123, 1950

Time in video 42.00

Union Calendar No. 1078

81st CONGRESS } HOUSE OF REPRESENTATIVES } REPORT
2d Session } } No. 3123

**REPORT ON THE NATIONAL LAWYERS GUILD—LEGAL
BULWARK OF THE COMMUNIST PARTY**

SEPTEMBER 21, 1950.—Committed to the Committee of the Whole House on the
State of the Union and ordered to be printed

Mr. Wood, from the Committee on Un-American Activities, submitted
the following

R E P O R T

[Pursuant to H. Res. 5, 79th Cong., 1st sess.]

The National Lawyers Guild is the foremost legal bulwark of the Communist Party, its front organizations, and controlled unions. Since its inception it has never failed to rally to the legal defense of the Communist Party and individual members thereof, including known espionage agents. It has consistently fought against national, State, and local legislation aimed at curbing the Communist conspiracy. It has been most articulate in its attacks upon all agencies of the Government seeking to expose or prosecute the subversive activities of the Communist network, including national, State, and local investigative committees, the Department of Justice, the FBI, and law enforcement agencies generally. Through its affiliation with the International Association of Democratic Lawyers, an international Communist-front organization, the National Lawyers Guild has constituted itself an agent of a foreign principal hostile to the interests of the United States. It has gone far afield to oppose the foreign policies of the United States, in line with the current line of the Soviet Union.

These aims—the real aims of the National Lawyers Guild, as demonstrated conclusively by its activities for the past 13 years of its existence—are not specified in its constitution or statement of avowed purpose. In order to attract non-Communists to serve as a cover for its actual purpose as an appendage to the Communist Party, the National Lawyers Guild poses benevolently as “a professional organization which shall function as an effective social force in the service of the people to the end that human rights shall be regarded as more sacred than property rights.” In the entire history of the guild there is no record of its ever having condemned such instances

1

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THE NATIONAL LAWYERS GUILD

The Legal Bulwark of the Communist Part

House Report 3123, 1950

Time in video 42.00

2

THE NATIONAL LAWYERS GUILD

of the violation of human rights as found in Soviet slave labor camps and in the series of Moscow trials, which shocked the civilized world.

The National Lawyers Guild was formally organized at a convention held in the Washington Hotel in Washington, D. C., on February 19-22, 1937. National headquarters were established in the Nation's Capital, where they remain today.

Communists publicly hailed the founding of the National Lawyers Guild. New Masses, a weekly publication of the Communist Party, featured an article entitled "Defense for the Counsel—The Need for the National Lawyers Guild" in its issue of June 14, 1938 (pp. 19-21). This article, written by Charles Recht, an attorney for the Soviet Government and a member of the guild, observed that—

With the growth of the American Labor Party in New York, and kindred progressive movements throughout the United States, the lawyers, who in many of the smaller communities are the nerve centers of political activities, will be an invaluable aid in galvanizing the latent liberal elements of the country into a political force. The National Lawyers Guild can and will form one of the most important adjuncts to a progressive movement representing the interests of the workers and farmers.

The International Labor Defense, which was cited by former Attorney General Francis Biddle as "the legal arm of the Communist Party," also enthusiastically welcomed the new front, the National Lawyers Guild. The ILD stated in its 1936-37 yearbook that—

The emergence of the National Lawyers Guild is regarded by the International Labor Defense as a heartening expression of the devotion of thousands of American attorneys to the American principle of democracy, and a concrete step on their part in the struggle to maintain and enlarge democratic rights (p. 64).

Earl Browder, testifying before the House Committee on Un-American Activities on September 6, 1939, in his capacity as general secretary of the Communist Party, admitted that the National Lawyers Guild was a Communist transmission belt.

This has been corroborated by Louis F. Budenz, former member of the National Committee of the Communist Party and one-time managing editor of its official newspaper, the Daily Worker. Testifying before the House Committee on Un-American Activities on April 3, 1946, Mr. Budenz described the National Lawyers Guild as a working ally of the Communist Party and stated that members of the guild would be under the influence of the party while "officers would be Communists or fellow travelers." Testifying again before the committee on July 20, 1948, Mr. Budenz said:

In the National Lawyers Guild there is a complete duplicate of the Communist Party's hopes and aspirations in that field, although there are a number of non-Communists in the National Lawyers Guild. In fact, some of their lawyers locally are not Communists, but they play the Communist game either wittingly or unwittingly.

INTERCEDES FOR INDIVIDUAL COMMUNISTS

The National Lawyers Guild, as an organization, has intervened in the major court cases which have involved individual Communist leaders or officials of Communist-front organizations or unions. In every instance, the guild has interceded on the Communist side.

The guild submitted a brief *amicus curiae* in the case of Robert Wood, an Oklahoma Communist official who was convicted of criminal syndicalism in that State in 1940. When, in the same year, avowed Communist Ben Gold and other leaders of the Communist-controlled

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GRACE COMMISSION REPORT

None of Your Income Taxes Goes To
Provide The Service You Expect

Time in video 48:20



THE PRESIDENT'S PRIVATE SECTOR SURVEY ON COST CONTROL

EMBARGOED FOR RELEASE
10 a.m., Thursday, January 12, 1984

CONTACTS:

Murray Sanders/Chris Tofalli
President's Private Sector Survey
On Cost Control
(202) 466-5170

Fred Bona
W. R. Grace & Co.
(212) 819-6000

PRESIDENT'S COST CONTROL COMMISSION DISCLOSES \$424 BILLION IN WASTE

WASHINGTON, January 12--Waste in the federal government amounts to at least \$424 billion over three years, disclosed businessman J. Peter Grace, chairman of the President's Private Sector Survey on Cost Control, a businessmen's study commission of efficiency in government.

"The 2,478 cost-cutting, revenue-enhancing recommendations we have made can be achieved without raising taxes, without weakening America's needed defense build-up and without in any way harming necessary social welfare programs," Mr. Grace will say in a report to President Reagan, when he formally presents the 656 page, two-volume report to the President at the White House on Monday, January 16th.

"Because we are starting from a deficit of \$195 billion," Mr. Grace will stress, "every dollar we can stop spending is a dollar that the government does not have to borrow."

Without implementing the savings of the Private Sector Survey recommendations, and assuming that outlays and revenues increase at rates comparable to the 1975 to 1983 experience, the deficit in year 2000 becomes about \$2 trillion. If the

(more)

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GRACE COMMISSION REPORT

None of Your Income Taxes Goes To Provide The Service You Expect

Time in video 48:20

Importantly, any meaningful increases in taxes from personal income would have to come from lower and middle income families, as 90 percent of all personal taxable income is generated below the taxable income level of \$35,000.

Further, there isn't much more that can be extracted from high income brackets. If the Government took 100 percent of all taxable income beyond the \$75,000 tax bracket not already taxed, it would get only \$17 billion, and this confiscation, which would destroy productive enterprise, would only be sufficient to run the Government for seven days.

Resistance to additional income taxes would be even more widespread if people were aware that:

- o One-third of all their taxes is consumed by waste and inefficiency in the Federal Government as we identified in our survey.
- o Another one-third of all their taxes escapes collection from others as the underground economy blossoms in direct proportion to tax increases and places even more pressure on law abiding taxpayers, promoting still more underground economy -- a vicious circle that must be broken.
- o With two-thirds of everyone's personal income taxes wasted or not collected, 100 percent of what is collected is absorbed solely by interest on the Federal debt and by Federal Government contributions to transfer payments. In other words, all individual income tax revenues are gone before one nickel is spent on the services which taxpayers expect from their Government.

Our survey studied the small as well as the major items of cost savings, items of broad national impact as well as those of a more localized nature. I believe you will be interested in a few random examples of what we found:

- o In the Northwest, the Federal Power Marketing Administration is selling subsidized power at one-third of market rates. If the Federal power were priced at market, there would be a three-year

THE KISSINGER REPORT

NSSM 200

Time in video 50:35

National Security Study Memorandum

NSSM 200

Implications of Worldwide Population Growth
for U.S. Security and Overseas Interests
(*THE KISSINGER REPORT*)

December 10, 1974

CLASSIFIED BY Harry C. Blaney, III
SUBJECT TO GENERAL DECLASSIFICATION SCHEDULE
OF EXECUTIVE ORDER 11652 AUTOMATICALLY DOWN-
GRADED AT TWO YEAR INTERVALS AND DECLASSIFIED
ON DECEMBER 31, 1980.

This document can only be declassified by the White House.

Declassified/Released on 7/3/89

under provisions of E.O. 12356

by F. Graboske, National Security Council

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Policy Recommendations

26. There is no single approach which will "solve" the population problem. The complex social and economic factors involved call for a comprehensive strategy with both bilateral and multilateral elements. At the same time actions and programs must be tailored to specific countries and groups. Above all, LDCs themselves must play the most important role to achieve success.

27. Coordination among the bilateral donors and multilateral organizations is vital to any effort to moderate population growth. Each kind of effort will be needed for worldwide results.

28. World policy and programs in the population field should incorporate two major objectives:

- (a) actions to accommodate continued population growth up to 6 billions by the mid-21st century without massive starvation or total frustration of developmental hopes; and
- (b) actions to keep the ultimate level as close as possible to 8 billions rather than permitting it to reach 10 billions, 13 billions, or more.

29. While specific goals in this area are difficult to state, our aim should be for the world to achieve a replacement level of fertility, (a two- child family on the average), by about the year 2000. This will require the present 2 percent growth rate to decline to 1.7 percent within a decade and to 1.1 percent by 2000 compared to the U.N medium projection, this goal would result in 500 million fewer people in 2000 and about 3 billion fewer in 2050. Attainment of this goal will require greatly intensified population programs. A basis for developing national population growth control targets to achieve this world target is contained in the World Population Plan of Action.

30. The World Population Plan of Action is not self-enforcing and will require vigorous efforts by interested countries, U.N. agencies and other international bodies to make it effective. U.S. leadership is essential. The strategy must include the following elements and actions:

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NSSM 200

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YOU CAN NOT BE FORCED TO PAY DEBT IN ANY TYPE OF CURRENCY

HJR 192

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Under the seal of the National Archives of the United States, that the attached reproduction(s) is a true and

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NA FORM 14007 (10-86)

and are therefore subject to proper regulation and restriction; and areas the existing emergency has disclosed that provisions of obligations which purport to give the obligee a right to require payment in gold or a particular kind of coin or currency of the United States, or in an amount in money of the United States measured thereby, obstruct the power of the Congress to regulate the value of the money of the United States, and are inconsistent with the declared policy of the Congress to maintain at all times the equal power of every dollar, coined or issued by the United States, in the markets and in the payment of debts. Now, therefore, be it

Resolved, That the Senate and House of Representatives of the United States of America in Congress assembled, (a) every provision contained in or made with respect to any obligation which purports to give the obligee a right to require payment in gold or a particular kind of coin or currency, or in an amount in money of the United States measured thereby, is declared to be against public policy; and no such provision shall be contained in or made with respect to any obligation hereafter incurred. Every obligation, heretofore or hereafter incurred, whether or not any such provision is contained therein or made with respect thereto, shall be discharged upon payment, dollar for dollar, in any coin or currency which at the time of payment is legal tender for public and private debts. Any such provision contained in any law authorizing obligations to be issued by or under authority of the United States, is hereby repealed, but the repeal of any such provision shall not invalidate any other provision or authority contained in such law.

(b) As used in this resolution, the term "obligation" means an obligation (including every obligation of and to the United States, excepting currency) payable in money of the United States; and the term "coin or currency" means coin or currency of the United

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H. J. Res. 192

(PUBLIC RESOLUTION No. 10 73d CONGRESS)

Seventy-third Congress of the United States of America;

At the First Session,

Begun and held at the City of Washington on Thursday, the ninth day of March, one thousand nine hundred and thirty-three.

JOINT RESOLUTION

To assure uniform value to the coins and currencies of the United States.

Whereas the holding of or dealing in gold affect the public interest, and are therefore subject to proper regulation and restriction; and Whereas the existing emergency has disclosed that provisions of obligations which purport to give the obligee a right to require payment in gold or a particular kind of coin or currency of the United States, or in an amount in money of the United States measured thereby, obstruct the power of the Congress to regulate the value of the money of the United States, and are inconsistent with the declared policy of the Congress to maintain at all times the equal power of every dollar, coined or issued by the United States, in the markets and in the payment of debts. Now, therefore, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That (a) every provision contained in or made with respect to any obligation which purports to give the obligee a right to require payment in gold or a particular kind of coin or currency, or in an amount in money of the United States measured thereby, is declared to be against public policy; and no such provision shall be contained in or made with respect to any obligation hereafter incurred. Every obligation, heretofore or hereafter incurred, whether or not any such provision is contained therein or made with respect thereto, shall be discharged upon payment, dollar for dollar, in any coin or currency which at the time of payment is legal tender for public and private debts. Any such provision contained in any law authorizing obligations to be issued by or under authority of the United States, is hereby repealed, but the repeal of any such provision shall not invalidate any other provision or authority contained in such law.

(b) As used in this resolution, the term "obligation" means an obligation (including every obligation of and to the United States, excepting currency) payable in money of the United States; and the term "coin or currency" means coin or currency of the United

H. J. Res 192—2

States, including Federal Reserve notes and circulating notes of Federal Reserve banks and national banking associations.

SEC. 2. The last sentence of paragraph (1) of subsection (b) of section 43 of the Act entitled "An Act to relieve the existing national economic emergency by increasing agricultural purchasing power, to raise revenue for extraordinary expenses incurred by reason of such emergency, to provide emergency relief with respect to agricultural indebtedness, to provide for the orderly liquidation of joint-stock land banks, and for other purposes", approved May 12, 1933, is amended to read as follows:

"All coins and currencies of the United States (including Federal Reserve notes and circulating notes of Federal Reserve banks and national banking associations) heretofore or hereafter coined or issued, shall be legal tender for all debts, public and private, public charges, taxes, duties, and dues, except that gold coins, when below the standard weight and limit of tolerance provided by law for the single piece, shall be legal tender only at valuation in proportion to their actual weight."

Approved

4.40 p.m.

June 5 1933

Franklin D. Roosevelt

Ray I. Avery
Speaker of the House of Representatives.

John N. Garner

Vice President of the United States and
President of the Senate.

ARTICLE VI
SUFFRAGE AND ELIGIBILITY TO OFFICE

Sec. 7. Oath.

Before entering upon the duties of an office, a person elected or appointed to the office shall take and subscribe the following oath:

"I, _____, do solemnly swear (or affirm) that I will support and maintain the Constitution and laws of the United States, and the Constitution and laws of North Carolina not inconsistent therewith, and that I will faithfully discharge the duties of my office as _____, so help me God."

North Carolina General Statutes

§ 105-357. Payment of taxes.

(a) **Medium of Payment.** – Taxes shall be payable in existing national currency. Deeds to real property, notes of the taxpayer or others, bonds or notes of the taxing unit, and payments in kind shall not be accepted in payment of taxes. A taxing unit may not permit the payment of taxes by offset of any bill, claim, judgment, or other obligation owed to the taxpayer by the taxing unit. The prohibition against payment of taxes by offset does not apply to offset of an obligation arising from a lease or another contract entered into between the taxpayer and the taxing unit before July 1 of the fiscal year for which the unpaid taxes were levied.

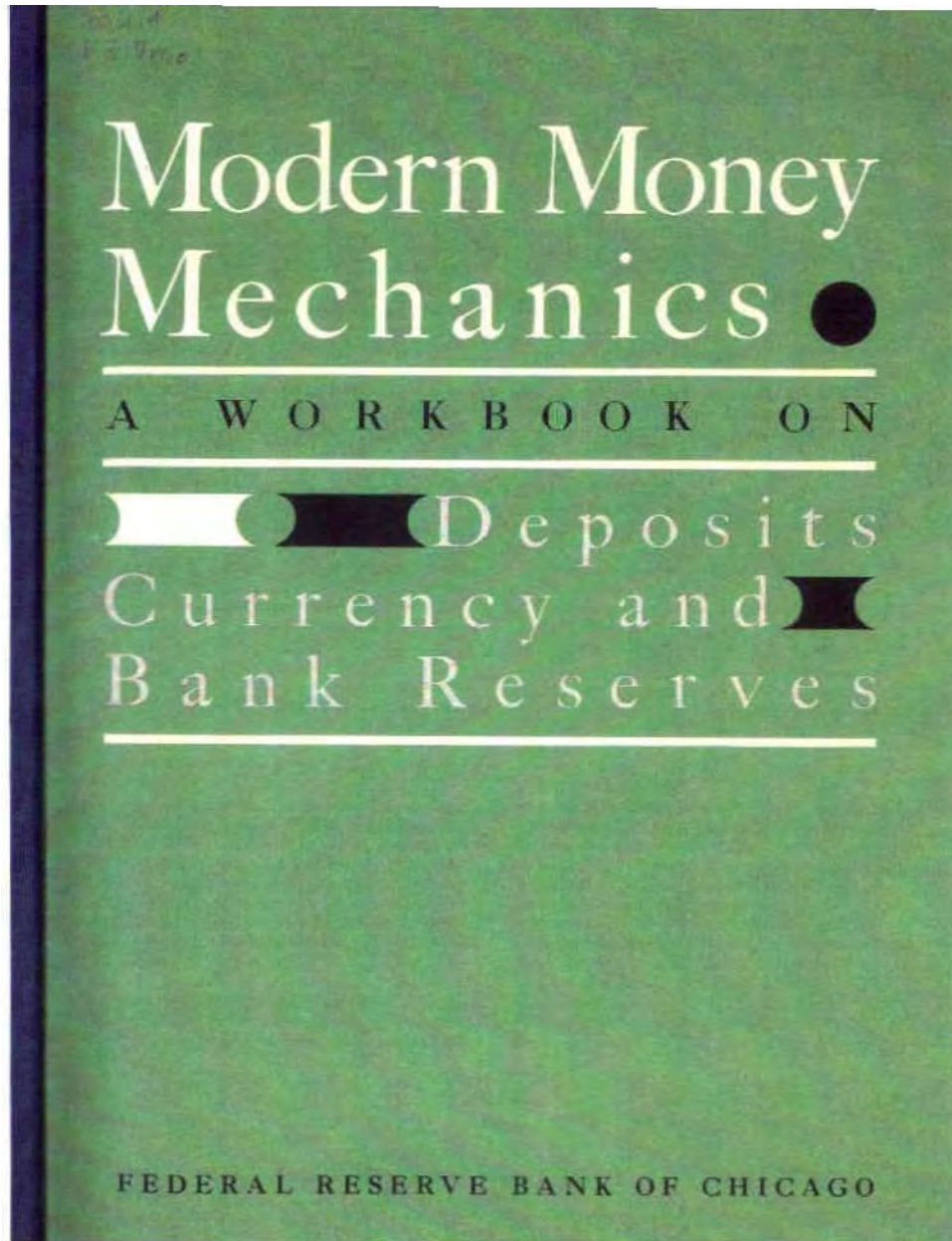
MODERN MONEY MECHANICS

By the FEDERAL RESERVE BANK OF CHICAGO
(1961)

1. page 3 states:
 - 1) *The actual process of money creation takes place primarily in banks.*
 - 2) *They are book entries which result from the crediting of deposits of currency and checks and the proceeds of loans and investments to customers accounts.*
 - 3) *Banks can build up deposits by increasing loans and investment...*
2. page 4 states:
 - 4) *...bankers discovered that they could make loans merely by giving borrowers their promises to pay (bank notes). In this way banks began to create money.*
3. page 6 states:
 - 5) *Of course, they do not really make loans out of money they receive as deposits. If they did this, they would be acting just like financial intermediaries and no additional money would be created.*
 - 6) *What they do when they make loans is to accept promissory notes in exchange for credits they make to the borrowers' deposit accounts'*
4. page 7 states:
 - 7) *(3) Expansion takes place only if the banks which hold these excess reserves increase their loans or investments. Loans are made by crediting the borrower's deposit account i.e., by creating additional deposit money.*
5. page 8 states:
 - 8) *The lending banks, however, do not expect to retain the deposits they created through their loan operations.*
 - 9) *...loan-created deposits may be transferred to other banks, but they remain somewhere in the banking system.*
 - 10) *Any deposit he receives is new Money to him, regardless of its ultimate source.*
 - 11) *Deposits expansion can proceed from investments as well as loans.*
6. page 11 shows a chart and states:
 - 12) *Thus through stage after stage of expansion "money can grow to a total of $6 \frac{2}{3}$ times the new reserves supplied to the banking system...*
 - 13) *.... As the new deposits created by loans at each state are added to those created at all earlier stages and those supplied by the initial reserve-creating action.*
7. Page 26 states:
 - 14) *These new loans add to banks deposits.*

MODERN MONEY MECHANICS

By the FEDERAL RESERVE BANK OF CHICAGO
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MODERN MONEY MECHANICS

By the FEDERAL RESERVE BANK OF CHICAGO

(1961)

Modern Money Mechanics

Money is such a routine part of everyday living that its creation and acceptance are ordinarily taken for granted. Although a user may, upon reflection, sense that money must come into being automatically as a result of economic activity or, perhaps, as an outgrowth of some Government operation, just how this happens all too often remains a mystery.

This workbook is designed to help provide an understanding of the mechanics of money creation. While the process is not a simple one, it is hoped that the careful reader will gain a clearer picture of the fundamental nature of money and how the money system in the United States works.

What is money?

If money is viewed simply as a tool used to facilitate transactions, only those media that are readily accepted in exchange for goods, services and other assets need to be considered. Many things—from stones to cigarettes—have served this monetary function through the ages. Today, in the United States, there are only two kinds of money in use in significant amounts—**currency** (paper money and coins in the pockets and purses of the public) and **demand deposits** (checking accounts in commercial banks).

The amount of currency in use at any time depends solely on the public's preferences. Since

currency and demand deposits are freely convertible into each other at the option of the holder, both are money to an equal degree. However, for specific transactions, one form may be more convenient than the other. When a depositor "cashes" a check, he reduces the amount of deposits and increases the amount of currency in circulation. Conversely, when more currency is in circulation than is needed, some is returned to the banks in exchange for deposits. Currency held in bank vaults is not a part of the money supply available for spending by the nonbank public.

While currency is used for a great variety of small transactions, most of the dollar volume of money payments in our economy is made by check. Eighty per cent, or \$112 billion, of the \$140 billion total money supply at the beginning of 1961 was in the form of demand deposits.

What makes money valuable?

Neither paper currency nor deposits have value as a commodity. Intrinsically, a dollar bill is just a piece of paper. Deposits are merely book entries. Coins do have some intrinsic value as metal, but considerably less than their face amount.

What, then, makes these instruments—checks, paper money and coins—acceptable at face value in payment of all debts and for other

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MODERN MONEY MECHANICS

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(1961)

monetary uses? Mainly, it is the confidence people have that they will be able to exchange such money for real goods and services whenever they choose to do so. This is partly a matter of law; currency has been designated "legal tender" by the Government. Paper currency is a liability of the Government, and demand deposits are liabilities of the commercial banks which stand ready to convert such deposits into currency or transfer their ownership at the request of depositors. Confidence in these forms of money seems also to be tied in some way to the fact that there are assets on the books of the Government and the banks equal to the amount of money outstanding, even though most of these assets themselves are no more than pieces of paper (such as customers' promissory notes) and it is well understood that money is not redeemable in them.

But the real source of money's value is neither its commodity content nor what people think stands behind it. Commodities or services are more or less valuable because there are more or less of them relative to the amounts people want. Money, like anything else, derives its value from its scarcity in relation to its usefulness. Money's usefulness is its unique ability to command other goods and services and to permit a holder to be constantly ready to do so. How much is needed depends on the total volume of transactions in the economy at any given time and the amount of money individuals and businesses want to keep on hand to take care of unexpected or future transactions.

In order to keep the value of money stable, it is essential that the quantity be controlled. Money's value can be measured only in terms of what it will buy. Therefore, changes in its value vary inversely with the general level of prices. If the volume of money rises faster (assuming a constant rate of use) than the production of real goods and services grows under the limitations of time and physical facilities, prices will rise because there is more money per unit of goods. Such a development would reduce the

value of money even though the monetary unit were backed by and redeemable in the soundest assets imaginable. But if, on the other hand, growth in the supply of money does not keep pace with the economy's current production, either prices will fall or, more likely, some resources and production facilities will be less than fully employed.

Just how large the stock of money needs to be in order to handle the work of the economy without exerting undue influence on the price level depends on how intensively the supply is being used. All demand deposits and currency are a part of somebody's spendable funds at any given time, moving from one owner to another as transactions take place. Some holders spend money quickly after they get it, making these dollars available for other uses. Others, however, hold dollars for longer periods. Obviously, when dollars move into hands where they do little or no work more of them are needed to accomplish any given volume of transactions.

Who is responsible for the creation of money?

Changes in the quantity of money may originate with actions of the Federal Reserve System (the central bank), the commercial banks or the public, but the major control rests with the central bank.

The actual process of money creation takes place in the commercial banks. As noted earlier, the demand liabilities of commercial banks are money. They are book entries which result from the crediting of deposits of currency and checks and the proceeds of loans and investments to customers' accounts. Banks can build up deposits by increasing loans and investments so long as they keep enough currency on hand to redeem whatever amounts the holders of deposits want to convert into currency.

This unique attribute of the banking business was discovered several centuries ago. At one

MODERN MONEY MECHANICS

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(1961)

time bankers were merely middlemen. They made a profit by accepting gold and coins brought to them for safekeeping and lending them to borrowers. But they soon found that the receipts they issued to depositors were being used as a means of payment. These receipts were acceptable as money since whoever held them could go to the banker and exchange them for metallic money.

Then, bankers discovered that they could make loans merely by giving borrowers their promises to pay (bank notes). In this way banks began to create money. More notes could be issued than the gold and coin on hand because only a portion of the notes outstanding would be presented for payment at any one time. Enough metallic money had to be kept on hand, of course, to redeem whatever volume of notes was presented for payment.

Deposits are the modern counterpart of bank notes. It was a small step from printing notes to making book entries to the credit of borrowers which could be spent by the use of checks.

What limits the amount of money banks can create?

If deposit money can be created so easily, what is to prevent banks from making too much, i.e., more than is needed to handle the volume of transactions resulting from optimum use of the nation's productive resources at stable prices? Like its predecessor, the modern bank must keep a considerable amount of currency (or balances with the central bank) on hand. It must be prepared to convert deposit money into currency for those depositors who request currency. It must make remittance on checks written by depositors and presented for payment by other banks (settle adverse clearings). Finally, a member bank* must maintain legal reserves equal to some prescribed percentage of deposits.

How do operating needs and legal requirements affect the amount of deposits that the commercial banking system can create? The public's demand for currency varies greatly, but generally follows a seasonal pattern which is quite predictable. The effects of these swings are usually offset by central bank action and are thus prevented from causing large temporary fluctuations in the quantity of money. Moreover, for all banks taken together, there is no net drain of funds through clearings. A check drawn on one bank will normally be deposited to the credit of another account in the same or another bank. The main factor, therefore, which limits the ability of the banking system to increase demand deposits by expanding loans and investments is the reserves that banks must hold against deposits.

Growth of deposits can continue only to the point where existing reserves are just sufficient to satisfy legal requirements. If reserves of 20 per cent are required, for example, total deposits can expand only until they are five times as large as reserves. Ten million dollars of "excess" reserves, i.e., reserves in excess of the 20 per cent requirement, could support up to \$50 million of additional deposits. The lower the percentage requirement, the greater the expansion power of each reserve dollar. It is this "fractional-reserve system" that sets the potentials and the limits to money creation.

What are bank reserves?

Currency held in member bank vaults may be counted as legal reserves. The major part of member bank reserves, however, is in the form of deposits (reserve balances) at the Federal Reserve Banks. A bank can always obtain re-

*Throughout this booklet, for reasons of simplicity, all commercial banks are assumed to be members of the Federal Reserve System.

MODERN MONEY MECHANICS

By the FEDERAL RESERVE BANK OF CHICAGO

(1961)

Let us assume that expansion in the money supply is desired. One way the central bank can initiate such an expansion is through purchases of securities in the open market, thus adding to the reserves of member banks. Such purchases (and sales) are called "open market operations."

How do open market purchases add to bank reserves and deposits? The Federal Reserve System, through its New York office, buys \$1,000,000 of Treasury bills from a Government securities dealer in New York. The Federal Reserve Bank pays for the securities with a check issued on itself (and signed by one of its officers). The dealer deposits this check in his account with a commercial bank (Bank A) which sends it for collection and immediate credit to its reserve account at the Federal Reserve Bank of New York. The Federal Reserve System has added \$1,000,000 of securities to its assets which it has paid for in effect by creating member bank reserves. On the commercial bank's books these reserves are matched by \$1,000,000 of additional demand deposits (money) which did not exist before. [See illustration (1).]

How the multiple expansion process works

If the process ended here, there would be no "multiple" expansion, i.e., deposits and bank reserves have changed by the same amount. However, member banks are required to maintain reserves equal to only a fraction of their deposits. Reserves in excess of this amount may be used to increase earning assets—loans and investments. Under current regulations, banks in large cities are required to have a higher percentage of reserves against demand deposits than are banks in smaller communities, but the average for all member banks is about 15 per cent. Assuming, for simplicity, a uniform 15 per cent reserve ratio and further assuming that all commercial banks attempt to remain fully invested, we can now trace the process of expansion in demand deposits which can take place on the basis of the additional reserves provided as a result of the Federal

Reserve System's purchase of securities.

The expansion process may or may not begin with Bank A, depending on what the dealer does with the money he received from the sale of securities. If he immediately writes checks for \$1,000,000 and all of them are deposited in other banks, Bank A loses both deposits and reserves and shows no net change as a result of the System's open market purchase. However, other banks have received them. Most likely, part of the deposits will remain with Bank A and a part will be shifted to a number of other banks as the dealer's checks clear.

It does not really matter where this money is at any given time. The important fact is that these deposits do not disappear. They are in some deposit accounts at all times. All banks together have \$1,000,000 of deposits and reserves that they did not have before. However, they are not required to keep \$1,000,000 of reserves against the \$1,000,000 of deposits. All they need to retain, under a 15 per cent reserve requirement, is \$150,000. The remainder, \$850,000, is "excess reserves." This amount can be loaned or invested. [See illustration (2).]

If business is active, these banks will probably have opportunities to loan the \$850,000. Of course, they do not really make loans out of the money they receive as deposits. If they did this, they would be acting just like financial intermediaries and no additional money would be created. What they do when they make loans is to accept promissory notes in exchange for credits they make to the borrowers' deposit accounts. Loans (assets) and deposits (liabilities) both rise by \$850,000. Reserves are unchanged by the loan transactions. But the deposit credits constitute new additions to the total deposits of the banking system. [See illustration (3).]

This is the beginning of the deposit expansion process. In the first stage of the process total loans and deposits of the commercial banks rise by an amount equal to the excess reserves existing before any loans were made

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By the FEDERAL RESERVE BANK OF CHICAGO
(1961)

Deposit Expansion

The amounts in the following illustrations are in thousands of dollars.

- (1) When the Federal Reserve Bank purchases Government securities, the reserve deposit of a member bank is credited. This happens because the seller of the securities deposits the check he receives in payment in his bank (Bank A), and the bank forwards this check to its Reserve Bank for credit to its reserve account.

FEDERAL RESERVE BANK		COMMERCIAL BANK A	
ASSETS	LIABILITIES	ASSETS	LIABILITIES
U. S. Government securities +1,000	Member bank reserve deposits: Bank A +1,000	Reserves with F. R. Bank +1,000	Customer deposit +1,000

This "customer" deposit is likely to be transferred in part to other banks and quickly loses its identity amid the huge inter-bank flow of deposits.

- (2) Some banks now have "excess" reserves on the basis of which deposit expansion can take place.

Total reserves gained from new deposits.....	1,000
Required against new deposits (at 15%).....	150
Excess reserves	850

Expansion—Stage 1

- (3) Expansion takes place only if the banks which hold these excess reserves increase their loans or investments. Loans are made by crediting the borrower's deposit account, i.e., by creating additional deposit money.

STAGE 1 BANKS	
ASSETS	LIABILITIES
Loans +850	Borrower deposits +850

7

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At the end of Stage 1 deposits have risen by \$850,000, in addition to the original \$1,000,000 provided by the Federal Reserve's action, and \$127,500 (15% of \$850,000) of excess reserves have been absorbed by this additional deposit growth. [See illustration (4).]

The lending banks, however, do not expect to retain the deposits they created through their loan operations. Borrowers write checks which will probably be deposited in other banks. As these are cleared the Federal Reserve Banks debit the reserve accounts of the paying banks (Stage 1 banks) and credit those of the receiving banks. [See illustration (5).]

Whether Stage 1 banks actually do lose the deposits to other banks or whether any or all of the borrowers' checks are redeposited in these same banks makes no difference in the expansion process. Because the lending banks expect to lose these deposits and an equal amount of reserves they are not likely to lend more than their excess reserves. Like the original \$1,000,000 deposit, the loan-created deposits may be transferred to other banks, but they remain somewhere in the banking system. Whichever banks hold them also have equal amounts of reserves, of which all except 15 per cent will be "excess."

Assuming that the banks holding the \$850,000 of deposits created in Stage 1 in turn make loans equal to their excess reserves, then loans and deposits will rise by a further \$722,500 in the second stage of expansion. This process can continue until deposits have risen to the point where all the reserves provided by the purchase of Government securities by the Federal Reserve System are just sufficient to satisfy reserve requirements against those deposits. [See pages 10 and 11.]

An individual banker, of course, is not concerned as to the stages of expansion in which he may be participating. In his operations he is constantly experiencing inflows and outflows of deposits. Any deposit he receives is new money to him, regardless of its ultimate source,

and investments equal to whatever reserves he has in excess of his legal requirements, he will be carrying on the expansion process.

How much can deposits expand in the banking system?

* The total amount of expansion that can take place is illustrated on page 11. Carried through to theoretical limits, the initial \$1,000,000 of reserves is distributed throughout the banking system, gives rise to an expansion of \$5,666,667 of commercial bank credit (loans and investments) and supports a total of \$6,666,667 of deposits under a 15 per cent reserve requirement. The expansion factor for a given amount of excess reserves is thus the reciprocal of the required reserve percentage ($1/15\% = 6\frac{2}{3}$).

Although an individual bank can expand its loans only by the amount of its excess reserves, commercial banks as a group can expand credit by a multiple of any addition to their reserves. This is because the banks as a group are like one large bank in which checks drawn against borrowers' deposits result in credits to accounts of other depositors, with no net change in total deposits or reserves.

Expansion through bank investments

Deposit expansion can proceed from investments as well as loans. Suppose that the demand for loans at some Stage 1 banks is slack. These banks would then probably purchase securities. If the sellers of the securities are customers, the banks would make payment by crediting the customers' demand deposits; deposit liabilities would rise just as they did when loans were made. More likely, these banks would purchase the securities through dealers, paying for them with checks on themselves or on their reserve accounts. These checks would be deposited in the sellers' banks. In either case, the net effects on the banking system are identical with those resulting from the loan operations described above.

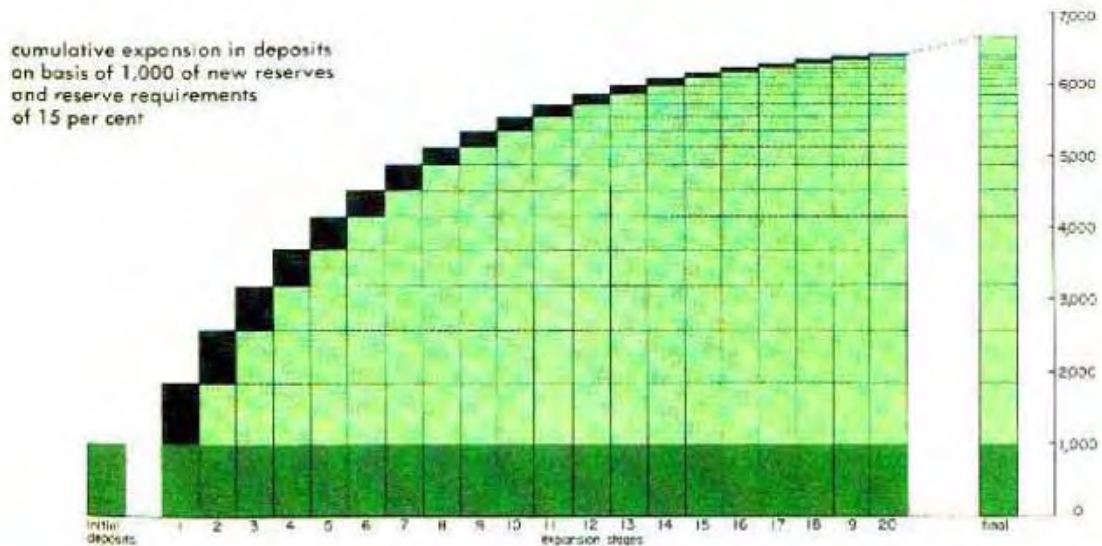
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Thus through stage after stage of expansion, "money" can grow to a total of 6 2/3 times the new reserves supplied to the commercial banking system . . .

	Assets			Liabilities	
	Total	Reserves (Required)	(Excess)	Loans and investments	Demand deposits
Initial reserves provided . . .	1,000	150	850	...	1,000
Expansion — Stage 1	1,000	278	722	850	1,850
Stage 2	1,000	366	614	1,572	2,572
Stage 3	1,000	478	522	2,186	3,186
Stage 4	1,000	556	444	2,708	3,708
Stage 5	1,000	623	377	3,152	4,152
Stage 6	1,000	680	320	3,529	4,529
Stage 7	1,000	728	272	3,849	4,849
Stage 8	1,000	767	231	4,121	5,121
Stage 9	1,000	801	197	4,352	5,352
Stage 10	1,000	833	167	4,549	5,549
...
Stage 20	1,000	961	39	5,448	6,448
...
Final stage	1,000	1,000	0	5,667	6,667

... as the new deposits created by loans at each stage are added to those created at all earlier stages and those supplied by the initial reserve-creating action.



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When a member bank borrows from its Federal Reserve Bank it borrows reserves. The acquisition of reserves in this manner differs in an important way from the cases already illustrated. Banks normally borrow only to make up reserve deficiencies, not to obtain excess reserves. Borrowed reserves, therefore, are reserves on which expansion has already taken place. How can this happen?

In their efforts to accommodate customers as well as to keep fully invested, banks sometimes make loans in anticipation of deposit inflows that fail to materialize or do so less rapidly than expected. These new loans add to bank deposits but not to bank reserves. Unless excess reserves can be tapped, there will not be enough reserves to meet the reserve requirements against the new deposits. Likewise, individual banks may incur deficiencies through unexpected deposit outflows and corresponding losses of reserves through clearings. Other banks receive these deposits and can increase their loans accordingly, but the banks that lost them may not be able to reduce outstanding loans or investments in order to restore their reserves to required levels. In either case, a member bank may borrow reserves temporarily from its Reserve Bank.

Suppose a customer of Bank A wants to borrow \$100. On the basis of the management's judgment that the bank's reserves will rise sufficiently to provide the necessary funds, the customer is accommodated. The loan is made by debiting "loans" and crediting the customer's deposit account. Now Bank A's deposits are increased by \$100. But, if reserves have not risen as expected, Bank A will have a \$15 reserve deficiency, assuming requirements of 15 per cent [see illustration (1)]. It borrows that amount from its Federal Reserve Bank which makes a loan by giving the borrowing bank credit in its reserve account and debiting "discounts and advances." The member bank gains reserves and a corresponding liability, "bills payable" [see illustration (2)]. Since only enough reserves were borrowed to support deposits already in existence, no further expansion on these reserves is possible.

Federal Reserve loans to member banks are extended mainly to cover emergency-type needs. Borrowed reserves must, therefore, be repaid within a relatively short period of time. Even in periods when the total volume of member bank borrowing is rising, some individual banks are repaying debt while others are borrowing.

To repay borrowing, a bank must have gained reserves through either deposit growth or asset liquidation [see illustration (3)]. A bank makes payment by authorizing a debit to its reserve account at the Federal Reserve Bank. Repayment of borrowing, therefore, reduces both reserves and "bills payable" [see illustration (4)].

The adjustments made by some banks to get out of debt, such as sales of securities, tend to transfer reserve shortages to other banks and may force them to borrow, especially in periods of heavy credit demands. In the aggregate, borrowing usually increases in periods of rising business activity when the public's demands for credit are rising more rapidly than reserves are being provided by the System in other ways.

Discount policy is a tool of monetary control

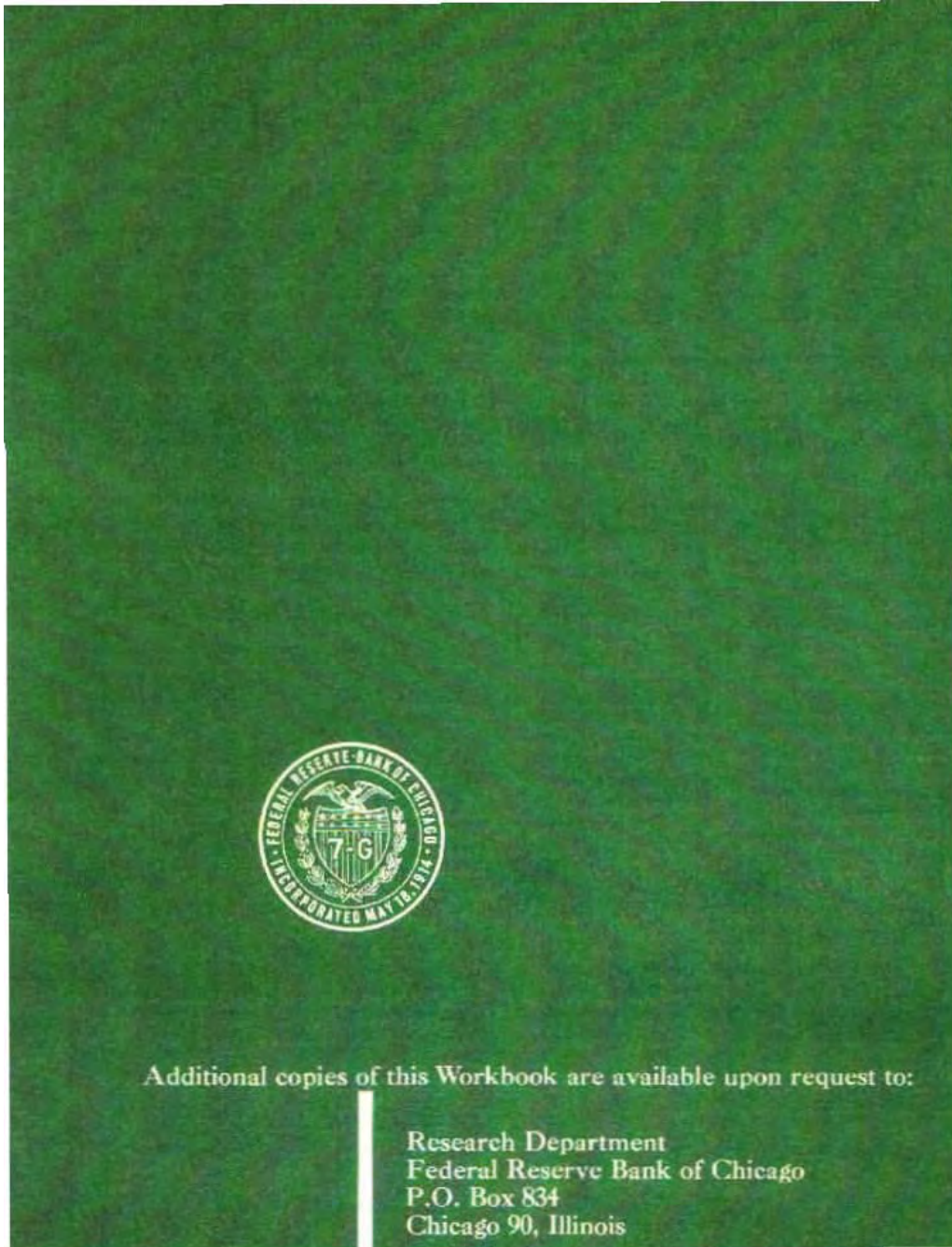
Although reserve expansion through borrowing is initiated by member banks, the amount of reserves that banks can acquire in this way is limited by Federal Reserve discount administration and by control of the rate charged banks on these loans—the discount rate. Loans are made only for approved purposes, and borrowing for extended periods is discouraged. A higher discount rate tends to restrain borrowing by increasing its cost.

Discounting is an important adjunct to the other Federal Reserve tools of control. While the privilege of borrowing offers a "safety valve" to relieve temporarily severe strains on the reserve positions of individual banks, there is a strong incentive to repay borrowing before adding further to loans and investments.

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8. page 8 states:

- 1) *The total amount of expansion that can take place is illustrated on page 11. Carried through to theoretical limits, the initial \$10,000 of reserves distributed within the banking system gives rise to an expansion of \$90,000 in bank credit (loans and investments) and supports a total of \$100,000 in new*

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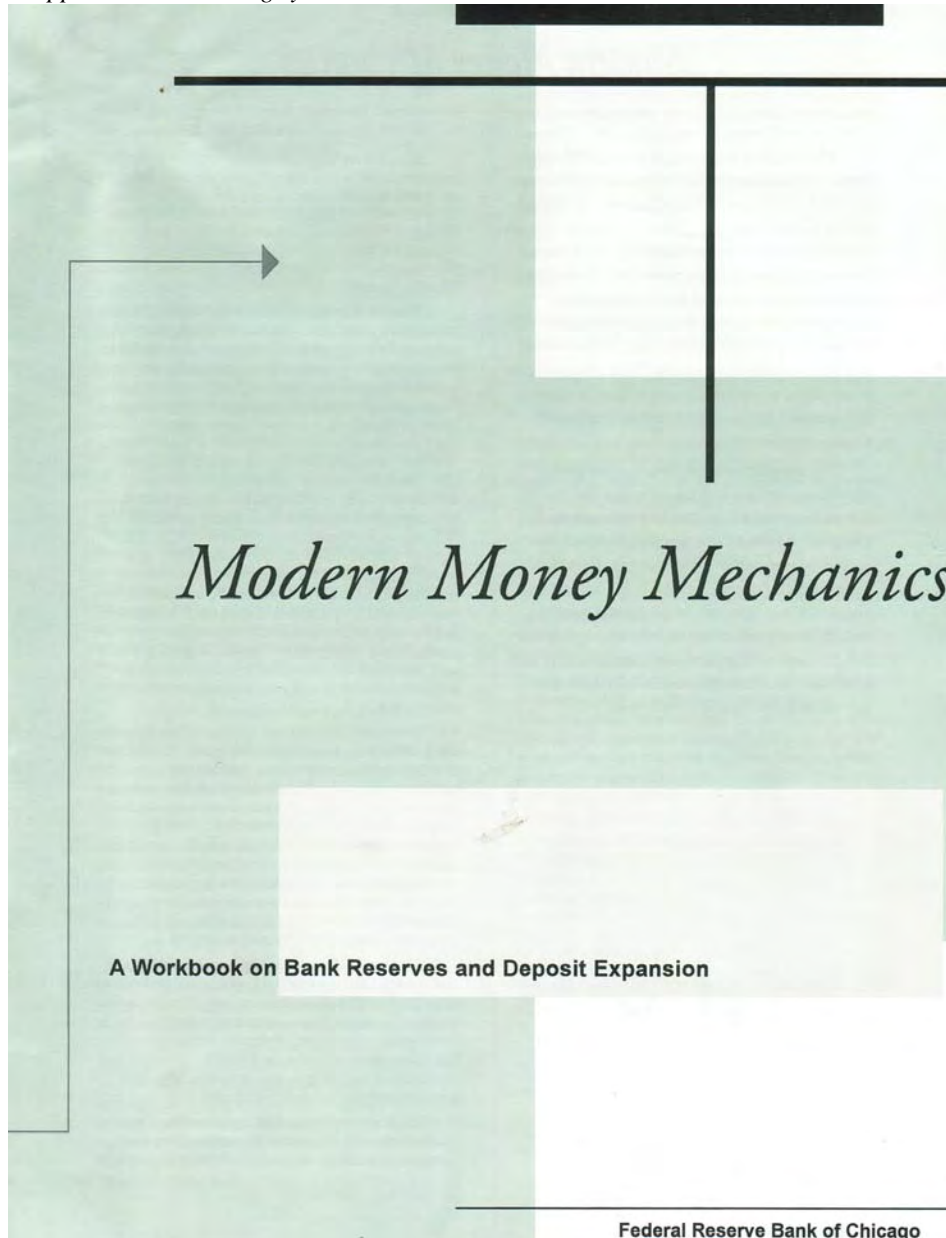
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deposits under a 10 percent reserve requirement. The deposit expansion factor for a given amount of new reserves is thus the reciprocal of the required reserve percentage ($1/.10 = 10$).

9. page 11 states

- 1) *Thus through stage after stage of expansion "money can grow to a total of 10 times the new reserves supplied to the banking system..."*



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transfer between deposit accounts. Moreover, currency is a relatively small part of the money stock. About 69 percent, or \$623 billion, of the \$898 billion total money stock in December 1991, was in the form of transaction deposits, of which \$290 billion were demand and \$333 billion were other checkable deposits.

What Makes Money Valuable?

In the United States neither paper currency nor deposits have value as commodities. Intrinsically, a dollar bill is just a piece of paper, deposits merely book entries. Coins do have some intrinsic value as metal, but generally far less than their face value.

What, then, makes these instruments — checks, paper money, and coins — acceptable at face value in payment of all debts and for other monetary uses? Mainly, it is the confidence people have that they will be able to exchange such money for other financial assets and for real goods and services whenever they choose to do so.

Money, like anything else, derives its value from its scarcity in relation to its usefulness. Commodities or services are more or less valuable because there are more or less of them relative to the amounts people want. Money's usefulness is its unique ability to command other goods and services and to permit a holder to be constantly ready to do so. How much money is demanded depends on several factors, such as the total volume of transactions in the economy at any given time, the payments habits of the society, the amount of money that individuals and businesses want to keep on hand to take care of unexpected transactions, and the foregone earnings of holding financial assets in the form of money rather than some other asset.

Control of the *quantity* of money is essential if its value is to be kept stable. Money's real value can be measured only in terms of what it will buy. Therefore, its value varies inversely with the general level of prices. Assuming a constant rate of use, if the volume of money grows more rapidly than the rate at which the output of real goods and services increases, prices will rise. This will happen because there will be more money than there will be goods and services to spend it on at prevailing prices. But if, on the other hand, growth in the supply of money does not keep pace with the economy's current production, then prices will fall, the nation's labor force, factories, and other production facilities will not be fully employed, or both.

Just how large the stock of money needs to be in order to handle the transactions of the economy without exerting undue influence on the price level depends on how intensively money is being used. Every transaction deposit balance and every dollar bill is a part of somebody's spendable funds at any given time, ready to move to other owners as transactions take place. Some holders spend money quickly after they get it, making these funds available for other uses. Others, however, hold money for longer periods. Obviously, when some money remains idle, a larger total is needed to accomplish any given volume of transactions.

Who Creates Money?

Changes in the quantity of money may originate with actions of the Federal Reserve System (the central bank), depository institutions (principally commercial banks), or the public. The major control, however, rests with the central bank.

The actual process of money creation takes place primarily in banks.¹ As noted earlier, checkable liabilities of banks are money. These liabilities are customers' accounts. They increase when customers deposit currency and checks and when the proceeds of loans made by the banks are credited to borrowers' accounts.

In the absence of legal reserve requirements, banks can build up deposits by increasing loans and investments so long as they keep enough currency on hand to redeem whatever amounts the holders of deposits want to convert into currency. This unique attribute of the banking business was discovered many centuries ago.

It started with goldsmiths. As early bankers, they initially provided safekeeping services, making a profit from vault storage fees for gold and coins deposited with them. People would redeem their "deposit receipts" whenever they needed gold or coins to purchase something, and physically take the gold or coins to the seller who, in turn, would deposit them for safekeeping, often with the same banker. Everyone soon found that it was a lot easier simply to use the deposit receipts directly as a means of payment. These receipts, which became known as notes, were acceptable as money since whoever held them could go to the banker and exchange them for metallic money.

Then, bankers discovered that they could make loans merely by giving their promises to pay, or bank notes, to borrowers. In this way, banks began to create money. More notes could be issued than the gold and coin on hand because only a portion of the notes outstanding would be presented for payment at any one time. Enough metallic money had to be kept on hand, of course, to redeem whatever volume of notes was presented for payment.

Transaction deposits are the modern counterpart of bank notes. It was a small step from printing notes to making book entries crediting deposits of borrowers, which the borrowers in turn could "spend" by writing checks, thereby "printing" their own money.

¹In order to describe the money-creation process as simply as possible, the term "bank" used in this booklet should be understood to encompass all depository institutions. Since the Depository Institutions Deregulation and Monetary Control Act of 1980, all depository institutions have been permitted to offer interest-bearing transaction accounts to certain customers. Transaction accounts (interest-bearing as well as demand deposits on which payment of interest is still legally prohibited) at all depository institutions are subject to the reserve requirements set by the Federal Reserve. Thus all such institutions, not just commercial banks, have the potential for creating money.

Bank Deposits—How They Expand or Contract

Let us assume that expansion in the money stock is desired by the Federal Reserve to achieve its policy objectives. One way the central bank can initiate such an expansion is through purchases of securities in the open market. Payment for the securities adds to bank reserves. Such purchases (and sales) are called "open market operations."

How do open market purchases add to bank reserves and deposits? Suppose the Federal Reserve System, through its trading desk at the Federal Reserve Bank of New York, buys \$10,000 of Treasury bills from a dealer in U.S. government securities.³ In today's world of computerized financial transactions, the Federal Reserve Bank pays for the securities with an "electronic" check drawn on itself.⁴ Via its "Fedwire" transfer network, the Federal Reserve notifies the dealer's designated bank (Bank A) that payment for the securities should be credited to (deposited in) the dealer's account at Bank A. At the same time, Bank A's reserve account at the Federal Reserve is credited for the amount of the securities purchase. The Federal Reserve System has added \$10,000 of securities to its assets, which it has paid for, in effect, by *creating* a liability on itself in the form of bank reserve balances. These reserves on Bank A's books are matched by \$10,000 of the dealer's deposits that did not exist before. See illustration 1.

How the Multiple Expansion Process Works

If the process ended here, there would be no "multiple" expansion, i.e., deposits and bank reserves would have changed by the same amount. However, banks are required to maintain reserves equal to only a fraction of their deposits. Reserves in excess of this amount may be used to increase earning assets — loans and investments. Unused or excess reserves earn no interest. Under current regulations, the reserve requirement against most transaction accounts is 10 percent.⁵ Assuming, for simplicity, a uniform 10 percent reserve requirement against all transaction deposits, and further assuming that all banks attempt to remain fully invested, we can now trace the process of expansion in deposits which can take place on the basis of the *additional* reserves provided by the Federal Reserve System's purchase of U.S. government securities.

The expansion process may or may not begin with Bank A, depending on what the dealer does with the money received from the sale of securities. If the dealer immediately writes checks for \$10,000 and all of them are deposited in other banks, Bank A loses both deposits and reserves and shows no net change as a result of the System's open market purchase. However, other banks have received them. Most likely, a part of the initial deposit will remain with Bank A, and a part will be shifted to other banks as the dealer's checks clear.

It does not really matter where this money is at any given time. The important fact is that *these deposits do not disappear*. They are in some deposit accounts at all times. All banks together have \$10,000 of deposits and reserves that they did not have before. However, they are not required to keep \$10,000 of reserves against the \$10,000 of deposits. All they need to retain, under a 10 percent reserve requirement, is \$1,000. The remaining \$9,000 is "excess reserves." This amount can be loaned or invested. See illustration 2.

If business is active, the banks with excess reserves probably will have opportunities to loan the \$9,000. Of course, they do not really pay out loans from the money they receive as deposits. If they did this, no additional money would be created. What they do when they make loans is to accept promissory notes in exchange for credits to the borrowers' transaction accounts. Loans (assets) and deposits (liabilities) both rise by \$9,000. Reserves are unchanged by the loan transactions. But the deposit credits constitute new additions to the total deposits of the banking system. See illustration 3.

³Dollar amounts used in the various illustrations do not necessarily bear any resemblance to actual transactions. For example, open market operations typically are conducted with many dealers and in amounts totaling several billion dollars.

⁴Indeed, many transactions today are accomplished through an electronic transfer of funds between accounts rather than through issuance of a paper check. Apart from the timing of posting, the accounting entries are the same whether a transfer is made with a paper check or electronically. The term "check," therefore, is used for both types of transfers.

⁵For each bank, the reserve requirement is 3 percent on a specified base amount of transaction accounts and 10 percent on the amount above this base. Initially, the Monetary Control Act set this base amount — called the "low reserve tranche" — at \$25 million, and provided for it to change annually in line with the growth in transaction deposits nationally. The low reserve tranche was \$41.1 million in 1991 and \$42.2 million in 1992. The Garn-St Germain Act of 1982 further modified these requirements by exempting the first \$2 million of reservable liabilities from reserve requirements. Like the low reserve tranche, the exempt level is adjusted each year to reflect growth in reservable liabilities. The exempt level was \$3.4 million in 1991 and \$3.6 million in 1992.

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By the FEDERAL RESERVE BANK OF CHICAGO
(Revised 1992)

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This is the beginning of the deposit expansion process. In the first stage of the process, total loans and deposits of the banks rise by an amount equal to the excess reserves existing before any loans were made (90 percent of the initial deposit increase). At the end of Stage 1, deposits have risen a total of \$19,000 (the initial \$10,000 provided by the Federal Reserve's action plus the \$9,000 in deposits created by Stage 1 banks). See illustration 4. However, only \$900 (10 percent of \$9,000) of excess reserves have been absorbed by the additional deposit growth at Stage 1 banks. See illustration 5.

The lending banks, however, do not expect to retain the deposits they create through their loan operations. Borrowers write checks that probably will be deposited in other banks. As these checks move through the collection process, the Federal Reserve Banks debit the reserve accounts of the paying banks (Stage 1 banks) and credit those of the receiving banks. See illustration 6.

Whether Stage 1 banks actually do lose the deposits to other banks or whether any or all of the borrowers' checks are redeposited in these same banks makes no difference in the expansion process. If the lending banks expect to lose these deposits — and an equal amount of reserves — as the borrowers' checks are paid, they will not lend more than their excess reserves. Like the original \$10,000 deposit, the loan-created deposits may be transferred to other banks, but they remain somewhere in the banking system. Whichever banks receive them also acquire equal amounts of reserves, of which all but 10 percent will be "excess."

Assuming that the banks holding the \$9,000 of deposits created in Stage 1 in turn make loans equal to their excess reserves, then loans and deposits will rise by a further \$8,100 in the second stage of expansion. This process can continue until deposits have risen to the point where all the reserves provided by the initial purchase of government securities by the Federal Reserve System are just sufficient to satisfy reserve requirements against the newly created deposits. (See pages 10 and 11.)

The individual bank, of course, is not concerned as to the stages of expansion in which it may be participating. Inflows and outflows of deposits occur continuously. Any deposit received is new money, regardless of its ultimate source. But if bank policy is to make loans and investments equal to whatever reserves are in excess of legal requirements, the expansion process will be carried on.

How Much Can Deposits Expand in the Banking System?

The total amount of expansion that can take place is illustrated on page 11. Carried through to theoretical limits, the initial \$10,000 of reserves distributed within the banking system gives rise to an expansion of \$90,000 in bank credit (loans and investments) and supports a total of \$100,000 in new deposits under a 10 percent reserve requirement. The deposit expansion factor for a given

amount of new reserves is thus the reciprocal of the required reserve percentage ($1/.10 = 10$). Loan expansion will be less by the amount of the initial injection. The multiple expansion is possible because the banks as a group are like one large bank in which checks drawn against borrowers' deposits result in credits to accounts of other depositors, with no net change in total reserves.

Expansion through Bank Investments

Deposit expansion can proceed from investments as well as loans. Suppose that the demand for loans at some Stage 1 banks is slack. These banks would then probably purchase securities. If the sellers of the securities were customers, the banks would make payment by crediting the customers' transaction accounts; deposit liabilities would rise just as if loans had been made. More likely, these banks would purchase the securities through dealers, paying for them with checks on themselves or on their reserve accounts. These checks would be deposited in the sellers' banks. In either case, the net effects on the banking system are identical with those resulting from loan operations.

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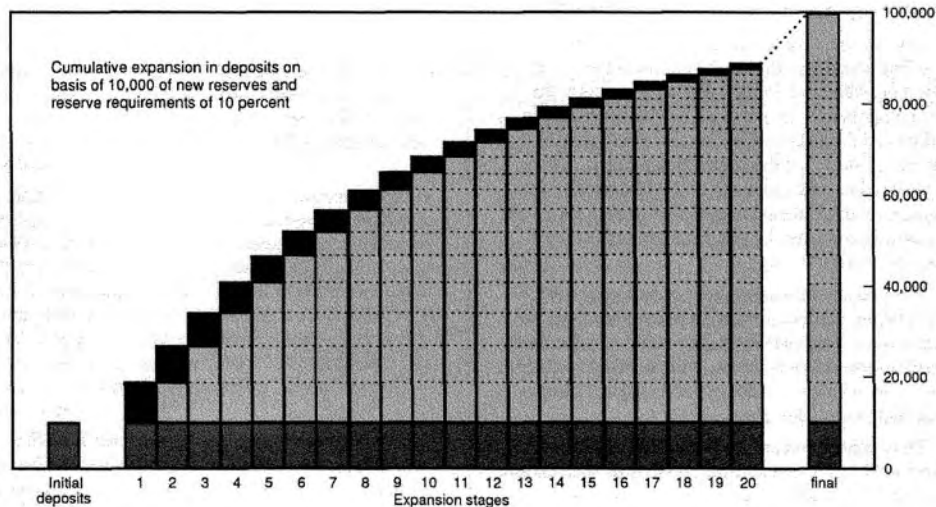
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*Thus through stage after stage of expansion,
"money" can grow to a total of 10 times the new
reserves supplied to the banking system . . .*

	Assets			Liabilities	
	Total	Reserves [Required]	[Excess]	Loans and Investments	Deposits
Initial reserves provided	10,000	1,000	9,000	—	10,000
Expansion — Stage 1	10,000	1,900	8,100	9,000	19,000
Stage 2	10,000	2,710	7,290	17,100	27,100
Stage 3	10,000	3,439	6,561	24,390	34,390
Stage 4	10,000	4,095	5,905	30,951	40,951
Stage 5	10,000	4,686	5,314	36,856	46,856
Stage 6	10,000	5,217	4,783	42,170	52,170
Stage 7	10,000	5,695	4,305	46,953	56,953
Stage 8	10,000	6,126	3,874	51,258	61,258
Stage 9	10,000	6,513	3,487	55,132	65,132
Stage 10	10,000	6,862	3,138	58,619	68,619
.....
.....
Stage 20	10,000	8,906	1,094	79,058	89,058
.....
.....
Final stage	10,000	10,000	0	90,000	100,000

*. . . as the new deposits created by loans
at each stage are added to those created at all
earlier stages and those supplied by the initial
reserve-creating action.*



MONEY, BANKING & MONETARY POLICY

By the Federal Reserve Bank of Dallas
(May, 2007)

Time in video 1:09.00

10. page 11 states:

- 1) *Banks actually create money when they lend it.*



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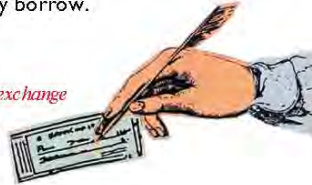
MONEY, BANKING & MONETARY POLICY

By the Federal Reserve Bank of Dallas
(May, 2007)

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Very little of this money is kept in the bank's vault, however. While the Federal Reserve requires banks to keep a specified percentage of customer deposits on hand (reserves) to meet routine withdrawals, they lend the excess. Banks, like any other business, must make a profit to stay in business. Their profit comes from interest people pay on the money they borrow.

In the United States, checks didn't come into widespread use as a medium of exchange



until deposit

banking became established in the late 1700s.

How Banks Create Money



Banks actually create money when they lend it. Here's how it works: Most of a bank's loans are made to its own customers and are deposited in their checking accounts. Because the loan becomes a new deposit, just like a paycheck does, the bank once again holds a small percentage of that new amount in reserve and again lends the remainder to someone else, repeating the money-creation process many times.

The tricky part of monetary policy is making sure there is enough money in the economy, but not too much. When people have the money to demand more products than the economy can supply, prices go up and the resulting inflation hurts everyone. While in the United States we get concerned when inflation climbs above 3 percent a year, we've been more fortunate than some other countries. Just imagine trying to survive in post-World War II Hungary, for instance, where for awhile inflation averaged nearly 20,000 percent per month!

adjust prices and wages to compensate for the higher prices they believe are on the way.



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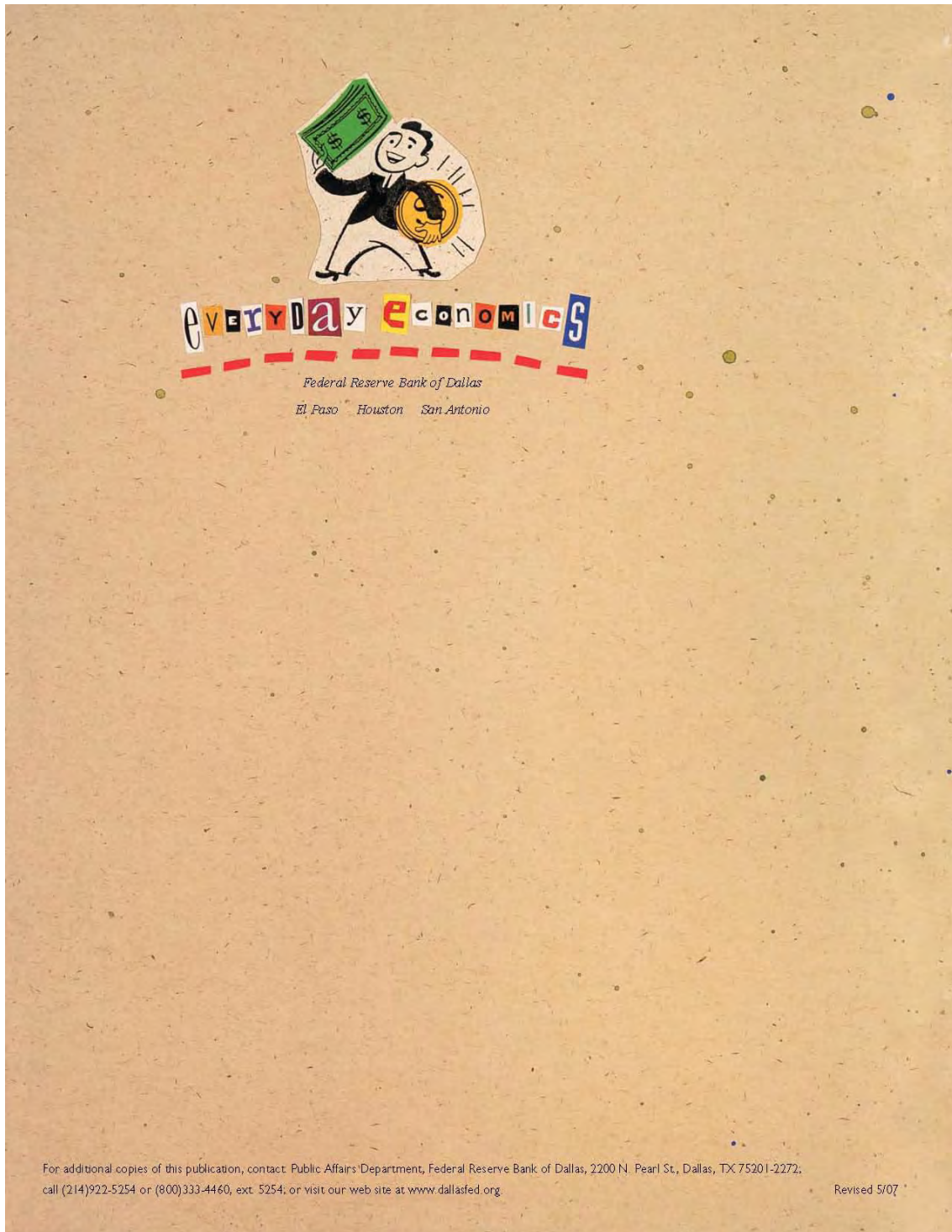
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MONEY, BANKING & MONETARY POLICY

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MONEY AND BANKING

Sixth Edition 1976

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11. Chapter 6 page 144 states:

- 1) *Most people suppose that a bank lends the deposits of its customers. In fact, however, no bank ever lends its deposits.*



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MONEY AND BANKING

Sixth Edition 1976

Time in video 1:09.30

Money & Banking

SIXTH EDITION

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Chapter 6 Creation and Transfer of Deposits

What is a bank deposit? A simple question, isn't it? Anyone can answer it. Unfortunately most people will answer it incorrectly or, at best, inexactly. If, without reading farther, you can accurately define bank deposits, you are the exception.

There is a persistent confusion respecting deposits.

1. Deposits are our most important money. Yet to the bank, the deposits of its customers are not money at all.
2. You take a handful of currency to the bank and deposit it. However, under no circumstances whatever do the bank's deposits consist of currency.
3. Most people suppose that a bank lends the deposits of its customers. In fact, however, no bank ever lends its deposits.

These apparent contradictions result from the fact that we regularly use the word *deposit* in two entirely different, and completely inconsistent, ways. Ambiguity is inevitable unless we clearly specify which meaning the word is to have. We cannot possibly, in an analysis of bank operations, follow the common practice of allowing *deposit* to mean one thing one moment, something entirely different a moment later.

Specifically, we must decide whether we are going to consider a deposit as being the thing that is turned in to the bank—the actual checks on other banks and pieces of silver and **currency**—or as being the sums owed to depositors. These two things are not the same at all, for one is an asset, the other a liability of the bank.

Logically, perhaps, the term *deposit* should refer to the physical asset that one surrenders to the bank. There is no difficulty in understanding what has taken place if we say someone deposited \$50 of currency or made a deposit of \$300. The customer turned in that amount to the bank, and the word **is** used in accordance with the first definition.

But then we say, "The customer has a deposit of \$300," and we have swung over to the second definition. The deposit is an asset of the customer. It cannot possibly be at the same time an asset of the bank. Exactly what is the customer's deposit asset? Certainly it is not the handful of currency or the check the customer turned over to the bank teller, for these are now assets of the bank. The asset the customer received in exchange was a claim on the bank. From the bank's point of view, this deposit, as such, is a liability. When the bank increases its assets (currency, checks on other banks, other negotiable instruments), it increases its liabilities by an equal amount (or sometimes

I BET YOU THOUGHT

By the Federal Reserve Bank of New York
(December 1977)

Time in video 1:09.40

12. page 5 states:

- 1) *Money is anything generally accepted medium of exchange. Not simply coin and paper currency. Money doesn't have to be intrinsically valuable (valuable in itself). Be issued by a government or be in any special form.*
- 2) *Demand deposits are the nation's most common form of money. Comprising about three-quarters of all money in circulation.*

13. page 7 states:

- 1) *But that approval doesn't make cash any more real than checkbook balances.*

14. page 19 states:

- 1) *Checkbook money is "created" by currency deposits.*
- 2) *Commercial banks create checkbook money whenever they grant a loan. Simply by adding new deposit dollars to account on their books in exchange for a borrower's IOU.*



2

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By the Federal Reserve Bank of New York
(December 1977)

Time in video 1:09.40

Public Information Department
Federal Reserve Bank of New York
33 Liberty Street
New York, New York 10045

I BET YOU THOUGHT

By the Federal Reserve Bank of New York
(December 1977)

Time in video 1:09.40

Money is simply coin and paper currency. Money is any generally accepted medium of exchange, not simply coin and paper currency. Money doesn't have to be intrinsically valuable (valuable in itself), be issued by a government or be in any special form. In our past, items ranging from iron nails and dried codfish to gun powder and tobacco have served as money.

Anything people generally accept in exchange for items of value is money. Money also is a standard for measuring value and a means of storing purchasing power for future use. Any item that has these three traits is money.

Americans accept three types of money — coin issued by the Treasury, paper currency issued by Federal Reserve Banks, and checkbook balances (demand deposits) at banks.

In analyzing economic activity, many economists take a much broader view of money and include other money-like items immediately available to the public for spending, such as passbook savings and other funds deposited for specific time periods.

Demand deposits are the nation's most common form of money, comprising about three-quarters of all money in circulation. This checkbook money is bookkeeping money created mainly by the nation's commercial banks. Americans prefer using checkbook money because it performs as a more efficient medium of exchange than coin or currency for many transactions. Check writers have with one blank check the potential for spending small or large amounts. Since each check must be signed before funds are transferred, checkbook money cannot easily be stolen. In addition, cancelled checks provide written proof of payments. Since we prize convenience, safety and recordkeeping, it's no wonder that checkbook money is preferred.

Checkbook money works because people are confident in the strength, safety and prudence of the American banking system. Their confidence has been bolstered by Government regulation of commercial banks and Government deposit insurance. The check clearing and collection system of the Federal Reserve, the nation's central bank, has also made checkbook money highly acceptable by speeding checking account transfers nationwide.

We've been big check users for quite awhile. The move began in the post Civil War era, when bank deposits became the dominant form of money held. Today, if all payment transactions were counted, including those for stock, bond and real estate purchases, the dollar volume of check spending to coin and paper currency spending would be enormous.

Only about 3 percent of our money is in coins, and for every 10 cents in small change we keep, we hold about a dollar in paper money. As a nation, we hold only about \$80 billion of cash, compared with \$230 billion of checkbook money.

I BET YOU THOUGHT

By the Federal Reserve Bank of New York
(December 1977)

Time in video 1:09.40

Only coin and currency are real monies because the Government says they're "legal tender."

Coin and currency are "legal tender," money the Government says has to be accepted if offered to settle a debt. But that approval doesn't make cash any more "real" than checkbook balances.

Until the 1860s, "legal tender" applied only to coin, yet even then we used more private bank notes and bank deposits as money than coin. Legal tender designation was given to certain Government-issued paper currency during the Civil War to win public confidence in the paper money. However, there has been no meaningful distinction between "legal tender" and other U.S. money since 1933, when Congress made all coins and currencies legal tender for all public and private debts.

Regardless of what any government says, money must have certain characteristics that make it acceptable. Without those traits, even "legal tender" cannot be successful as money.

Most early monies were not issued by governments. They were commodities, such as salt, cattle and rum, that were widely known and easily sold or used. But commodities proved less than perfect monies. The tobacco used by the early Virginia settlers is an example.

The leaves weren't easily divisible, causing difficulty in "making change." The varying prices for different grades of tobacco made value difficult to determine. It also was hard to carry and store. Temperature and humidity changes caused flaking which devalued the leaves. In short, tobacco lacked many characteristics needed to make it work well as money.

For an item to perform successfully as money it must be durable, divisible, portable and difficult to counterfeit. More important, as the Virginians' experience shows, while any item can serve as money, it won't work well or last long unless it can also serve well as a standard and store of value.

People's willingness to accept money in any form is rooted not in the law but in money's ability to effectively measure and hold value.

I BET YOU THOUGHT

By the Federal Reserve Bank of New York
(December 1977)

Time in video 1:09.40

Checkbook money is "created" by currency deposits.

Commercial banks create checkbook money whenever they grant a loan, simply by adding new deposit dollars to accounts on their books in exchange for a borrower's IOU.

Money creation bookkeeping isn't gimmicky. Far from it. Banks are creating money based on a borrower's promise to repay (the IOU), which, in turn, is often secured or backed by valuable items the borrower owns (collateral).

Someone obtaining an auto loan, for example, might use the new car as collateral. A home improvement loan might be secured by the value of the house being improved. Business loans may be secured by physical assets, such as machines, factories and inventories, or may be "unsecured," backed only by the company's earnings record and expectations or general credit worthiness.

Banks create money by "monetizing" the private debts of businesses and individuals. That is, they create amounts of money against the value of those IOUs.

To create money, however, banks must have "excess" reserves, funds exceeding those they are legally required to hold. Banks belonging to the Federal Reserve System must abide by the System's requirements. Banks that aren't members are subject to the reserve requirements of the state that chartered them.

Even without legal rules, prudent banking dictates that some "required" reserves be held. Bankers know that, on any given day, they will have to pay out coin and currency to people cashing personal checks. They also know that they will have to transfer reserve balances as checks drawn against accounts they hold are presented for payment by other banks. Meeting these routine transactions requires that banks hold some reserve funds.

If a bank has excess reserves, it can create an amount of money equal to that excess; it can grant a loan. Borrowers write checks against their new deposits. When these checks are deposited at other banks, those banks collect payment from the borrower's bank. Bankers know that when other banks present borrowers' checks for payment, they will have to transfer reserves on a dollar-for-dollar basis.

If a bank creates an amount greater than its excess reserves, it also would lose some required reserves and face temporary violation of requirement rules. Prolonged violation of requirement rules subjects banks to penalties. So they tend to match lending to excess reserves. A bank short of required reserves usually will borrow from another bank. Member banks can also borrow from the Federal Reserve.

As newly created checkbook dollars move from bank to bank, banks gaining excess reserves can make additional loans. As a group, banks are capable of creating money in a multiple way. Currently, our banking system theoretically can generate a sevenfold increase in total money creation with a given amount of excess reserves.

Money multiplication, rather than currency deposits, accounts for most of our \$230 billion of checkbook money. Banks hold only about \$34 billion in reserves. Only \$8 billion of that total is cash; the remaining reserves are deposit balances at Federal Reserve Banks. Reserves are the base on which the banking system has generated the bulk of the nation's checkbook money.

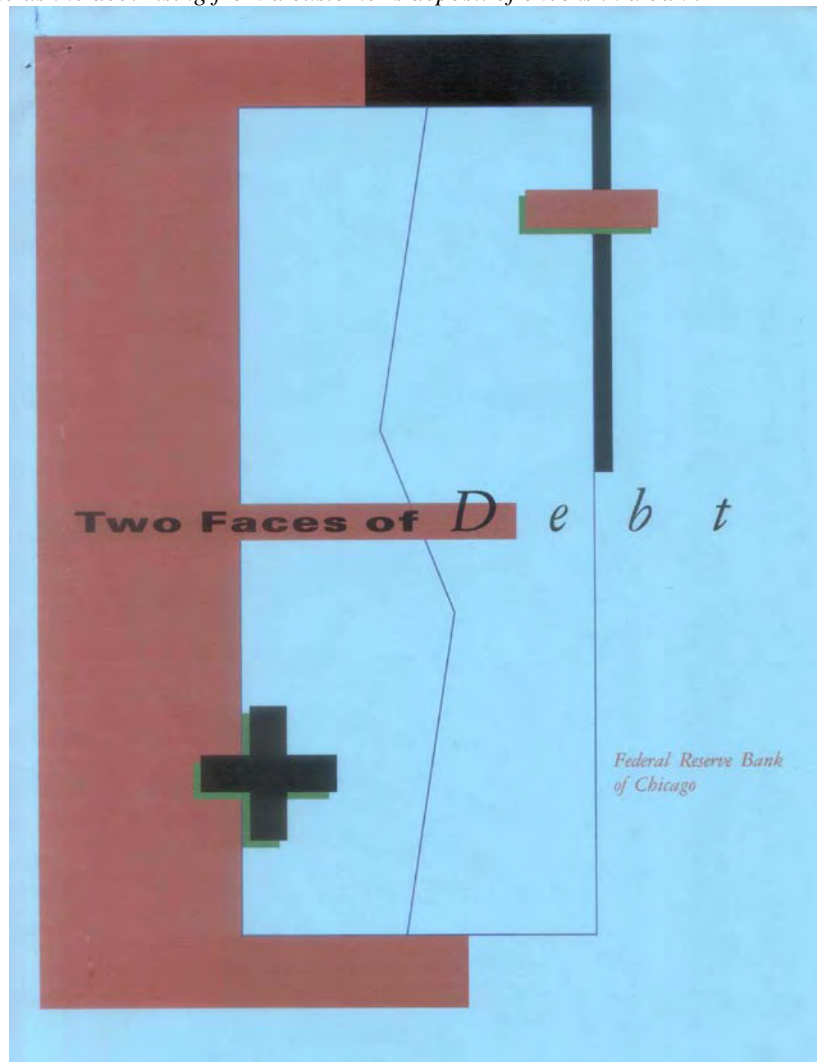
TWO FACES OF DEBT

By the Federal Reserve Bank of Chicago
(rev. ed. September 1992)

Time in video 1:10.20

15. page 19 states:

- 1) *But a depositor's balance rises when the depository institution extends credit either by granting a loan to or by buying securities from the depositor. page 11 states*
- 2) *In exchange for the note or security, the lending or investing institution credits the depositor's account or gives a check that can be deposited at yet another depository at yet another institution.*
- 3) *In this case no one loses a deposit the money supply is increased. New money has been brought into existence,"*
- 4) *"Such newly created funds are in addition to funds that all financial institutions provide in their operations as intermediaries between savers and users of savers"*
- 5) *"A deposit created through lending is a debt that has to be paid on demand of the depositor, just the same as the debt rising from a customer's deposit of checks in a bank"*



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TWO FACES OF DEBT

By the Federal Reserve Bank of Chicago
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It also provides a means of creating entirely new funds—funds needed to finance the greater volume of new projects and spending that contribute to economic growth.

Again, checkable deposits in commercial banks and savings institutions are debts—liabilities of these depository institutions to their depositors. But checkable deposits are also the money used for most expenditures. How do these deposit liabilities arise?

For an individual institution, they arise typically when a depositor brings in currency or checks drawn on other institutions. The depositor's balance rises, but the currency he or she holds or the deposits someone else holds are reduced a corresponding amount. The public's total money supply is not changed.

But a depositor's balance also rises when the depository institution extends credit—either by granting a loan to or buying securities from the depositor. In exchange for the note or security, the lending or investing institution credits the depositor's account or gives a check that can be deposited at yet another depository institution. In this case, no one else loses a deposit. The total of currency and checkable deposits—the money supply—is increased. New money has been brought into existence by expansion of depository institution credit. Such newly created funds are in addition to funds that all financial institutions provide in their operations as intermediaries between savers and users of savings.

But individual depository institutions cannot expand credit and create deposits without limit. Furthermore, most of the deposits they create are soon transferred to other institutions. A deposit created through lending is a debt that has to be paid on demand of the depositor, just the same as the debt arising from a customer's deposit of checks or currency in a bank. By writing checks, the borrower can spend the deposit acquired by borrowing. The recipients of these checks deposit them in their depository institutions. In turn, these checks are presented for payment to the institution on which they are drawn. As a result, the newly created deposit can be shifted out of the originating institution, but it remains part of the money supply until the debt is repaid.

No effort is made here to give a detailed explanation of the creation of money through the expansion of deposits and depository institution credit.³ For present purposes, it is enough to point out that these institutions can make additional loans and investments, and thereby increase checkable deposit money, to the extent that they have the required amount of reserves against the increased deposits. The amount of reserves, in turn, is controlled by the Federal Reserve System—the central bank of the United States.

³For a description of this process, see *Modern Money Mechanics: A Workbook on Bank Reserves and Deposit Expansion*, available on request from the Public Information Center, Federal Reserve Bank of Chicago.

A national
debt, if it
is not
excessive,
will be to us
a national
blessing.

Alexander
Hamilton

At the heart
of our national
finances is
a simple,
inescapable
fact... that our
government—
any govern-
ment—
like individuals
and families—
cannot spend
and continue
to spend more
than they take
in without
inviting disaster.

Clarence
Cannon

TWO FACES OF DEBT

By the Federal Reserve Bank of Chicago
(rev. ed. September 1992)

Time in video 1:10.20

The Federal Reserve Bank of Chicago offers
a variety of materials on money and banking,
the financial system, the economy, consumer
credit, and related topics. Information on
these materials is available by contacting:

*Public Information Center
Federal Reserve Bank of Chicago
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312/322-5111*

FEDERAL RESERVE BANK
OF CHICAGO

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YOUR MONEY AND THE FEDERAL RESERVE SYSTEM

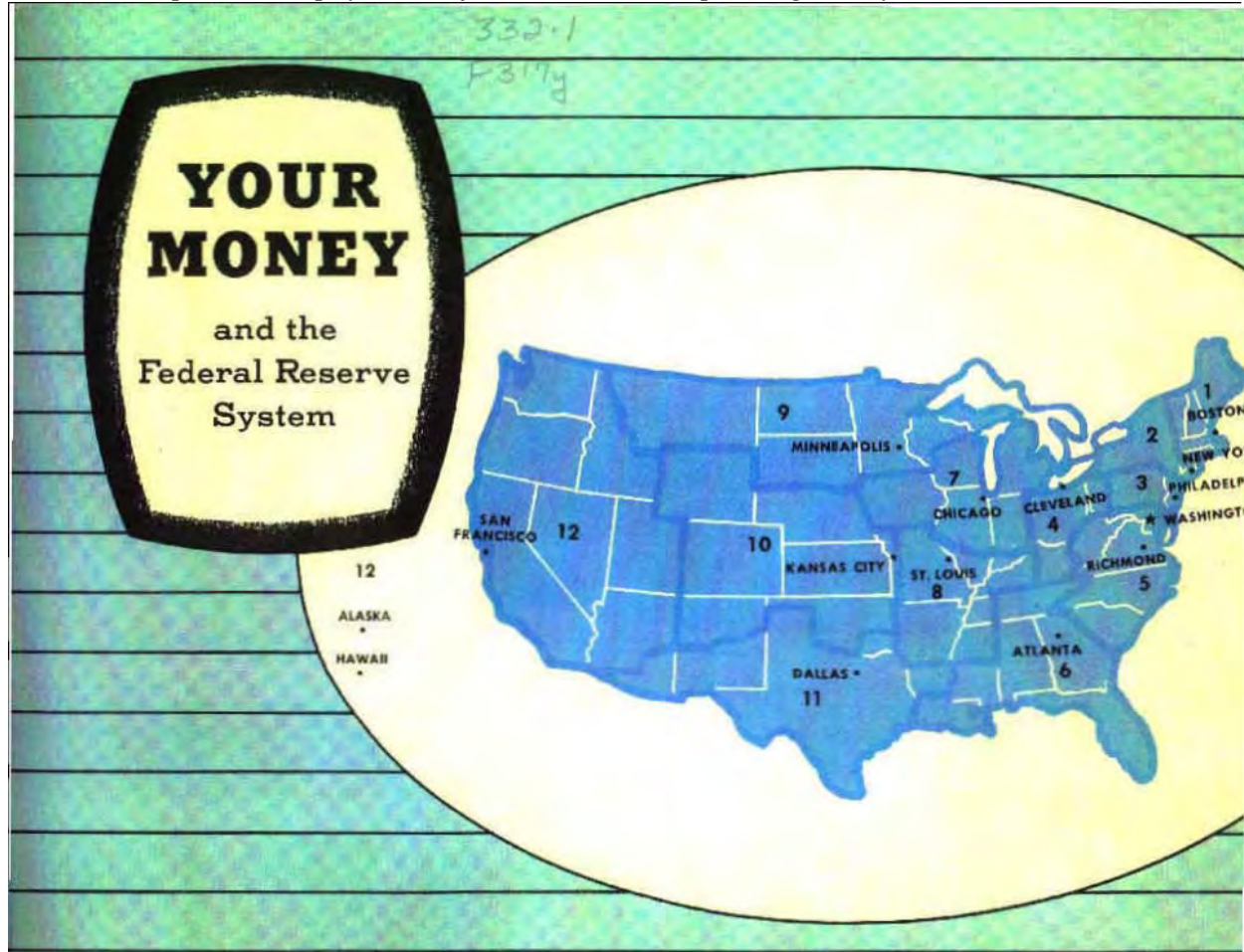
By the Federal Reserve Bank of Minneapolis
(1959, 1960)

16. page 8 states:

- 1) *Commercial banks, however, when providing additional funds to borrowers, also add to the total amount of money available for spending.*

17. page 9 states:

- 1) *When the borrower receives cash or deposit credit, the amount of money available for spending is increased by the amount of the loan.*
- 2) *A promise to pay has, in fact, created new spending money.*



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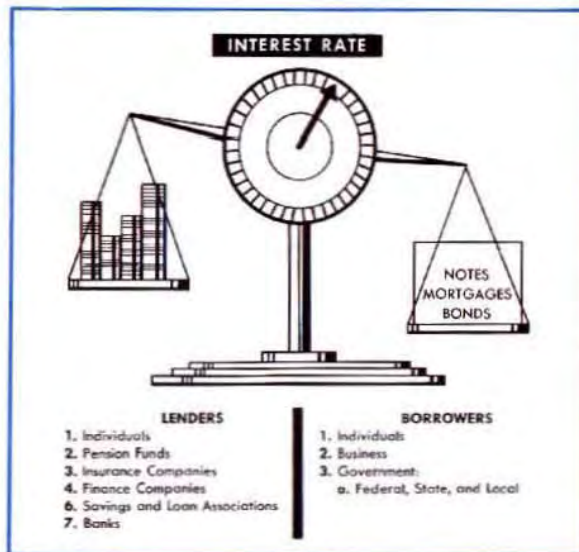
YOUR MONEY AND THE FEDERAL RESERVE SYSTEM

By the Federal Reserve Bank of Minneapolis
(1959, 1960)

Can debt be bought and sold?

Most of the time we think of money in terms of what it will buy. It has value because it can be exchanged now or at some future date for something we need or want. Money, however, can be bargained for the same as any commodity. **Those who have money to lend expect to be paid for its use.** The amount they can charge (subject to restrictions imposed by law) is determined by the amount the bor-

rower is willing to pay. When there are more lenders than borrowers, the charge for the use of money, or the interest rate, is lower than when there are more borrowers than lenders. The cost of the use of money, therefore, like the price of commodities, fluctuates according to the supply and demand for it.



8

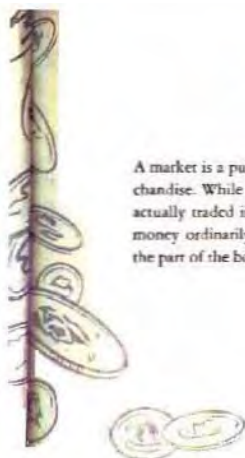
Can banks influence

Most of us are not concerned today as to the kind of money we have to spend. Our interest is more in that we have it to spend. Our individual money supply is the total of coin and currency we have in our pockets plus the balance we have in the bank against which we can write checks. The money supply for the country is the total of everyone's money available for spending.

Banks tell us through their advertisements that they have money to lend us. Indeed, an important function of banks is the extending of credit by making loans. **Commercial banks, however, when providing additional funds to borrowers, also add to the total amount of money available for spending.**

YOUR MONEY AND THE FEDERAL RESERVE SYSTEM

By the Federal Reserve Bank of Minneapolis
(1959, 1960)



What is traded in the money market?

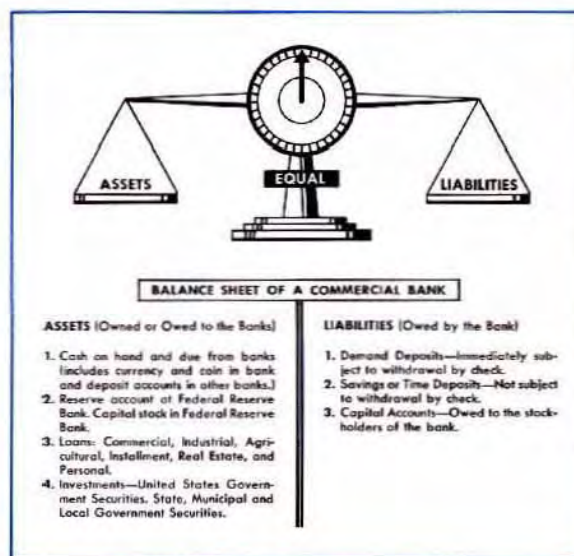
A market is a public or private place for the sale or purchase of merchandise. While money technically can be bought and sold, what is actually traded in a money market is evidence of debt. A lender of money ordinarily exchanges the money he loans for a promise on the part of the borrower to repay. In its simplest form this promise is

commonly called an I.O.U. In more formal business transactions promises to pay take such names as promissory notes, mortgages, and bonds. Whatever the name applied, the form is an evidence of debt. The participants in the money market include individuals, financial institutions, businesses, and Governments.

the money supply?

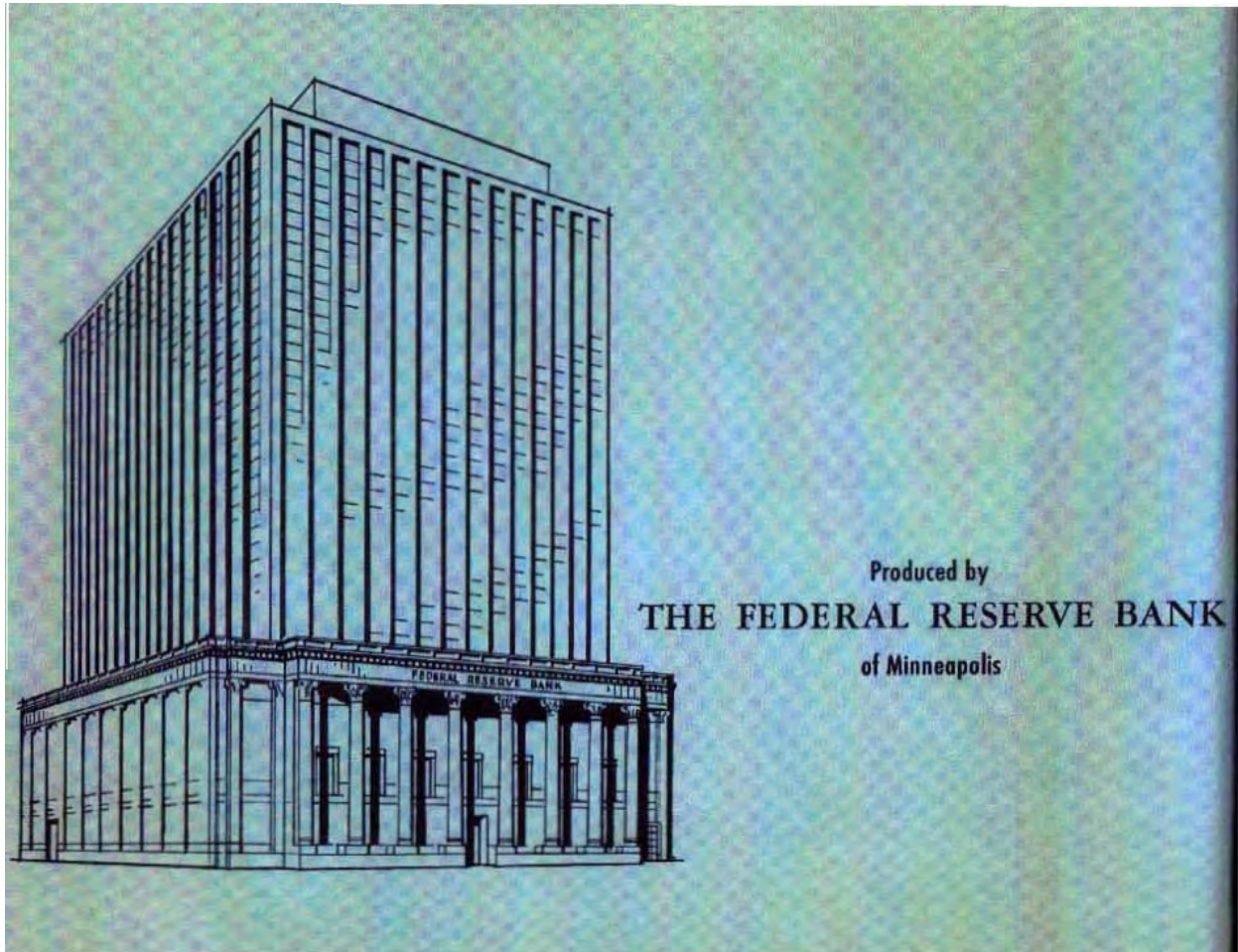
Money is borrowed for a purpose. It is used perhaps to pay bills, buy a car, pay employees, buy merchandise to sell, or for other things. A bank lending money may give the borrower cash in exchange for his promise to pay or give him credit in his deposit account, against which he can draw checks.

Whether the borrower receives cash or deposit credit, the amount of money available for spending is increased by the amount of the loan. A promise to pay has, in fact, created new spending money. When the loan is repaid, spending money is ordinarily used to repay the loan and the amount available for spending is then decreased.



YOUR MONEY AND THE FEDERAL RESERVE SYSTEM

By the Federal Reserve Bank of Minneapolis
(1959, 1960)



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GAAP

Interpretation and Application of GENERALLY ACCEPTED ACCOUNTING PRINCIPLES 2003

Classification of Assets

1. Cash and cash equivalents include cash on hand consisting of coins, currency, undeposited checks; money orders and drafts; deposits in banks; and certain short term, highly liquid investments. Anything accepted by a bank for deposit would be considered as cash. Cash must be available for a demand withdrawal. Cash that is restricted as to withdrawal, such as certificates of deposit, would not be included with cash because of the time restrictions. Also, cash must be available for current use in order to be classified as a current asset. Cash that is restricted in use would not be included in cash unless its restrictions will expire within the operating cycle. Cash restricted for a noncurrent use, such as cash designated for the purchase of property or equipment, would not be included in current assets. Per SFAS 95, cash equivalents include short-term, highly liquid investments that (1) are readily convertible to known amounts of cash and (2) are so near their maturity (maturities of three months or less from the date of purchase by the enterprise) that they present negligible risk of changes in value because of changes in interest rates. Treasury bills, commercial paper, and money market funds are all examples of cash equivalents.

UCC § 3-102. (c) SUBJECT MATTER.

- (c) Regulations of the Board of Governors of the Federal Reserve System and operating circulars of the Federal Reserve Banks supersede any inconsistent provision of this Article to the extent of the inconsistency.

1. *In the federal courts, it is well established that a national bank has not power to lend its credit to another by becoming surety, endorser, or guarantor for him.* "Farmers and Miners Bank v. Bluefield Nat'l Bank, 11 F 2d 83, 271 U.S. 669.
2. *"A national bank has no power to lend its credit to any person or corporation . . .* Bowen v. Needles Nat. Bank, 94 F 925 36 CCA 553, certiorari denied in 20 S.Ct 1024, 176 US 682, 44 LED 637.
3. *"A bank may not lend its credit to another even though such a transaction turns out to have been of benefit to the bank, and in support of this a list of cases might be cited, which-would look like a catalog of ships."* [Emphasis added] Norton Grocery Co. v. Peoples Nat. Bank, 144 SE 505. 151 Va 195.
4. *" . . checks, drafts, money orders, and bank notes are not lawful money of the United States ..."* State v. Neilon, 73 Pac 324, 43 Ore 168.
5. *"Neither, as included in its powers not incidental to them, is it a part of a bank's business to lend its credit. If a bank could lend its credit as well as its money, it might, if it received compensation and was careful to put its name only to solid paper, make a great deal more than any lawful interest on its money would amount to. If not careful, the power would be the mother of panics . . . Indeed, lending credit is the exact opposite of lending money, which is the real business of a bank, for while the latter creates a liability in favor of the bank, the former gives rise to a liability of the bank to another.* I Morse. *Banks and Banking* 5th Ed. Sec 65; Magee, *Banks and Banking*, 3rd Ed. Sec 248." American Express Co. v. Citizens State Bank, 194 NW 429.
6. *"It is not within those statutory powers for a national bank, even though solvent, to lend its credit to another in any of the various ways in which that might be done."* Federal Intermediate Credit Bank v. L'Harrison, 33 F 2d 841, 842 (1929).
7. *"There is no doubt but what the law is that a national bank cannot lend its credit or become an accommodation endorser."* National Bank of Commerce v. Atkinson, 55 E 471.
8. *"A bank can lend its money, but not its credit."* First Nat'l Bank of Tallapoosa v. Monroe . 135 Ga 614, 69 SE 1124, 32 LRA (NS) 550.
9. *".. . the bank is allowed to hold money upon personal security; but it must be money that it loans, not its credit."* Seligman v. Charlottesville Nat. Bank, 3 Hughes 647, Fed Case No.12, 642, 1039.
10. *"A loan may be defined as the delivery by one party to, and the receipt by another party of, a sum of money upon an agreement, express or implied, to repay the sum with or without interest."* Parsons v. Fox 179 Ga 605, 176 SE 644. Also see Kirkland v. Bailey, 155 SE 2d 701 and United States v. Neifert White Co., 247 Fed Supp 878, 879.
11. *"A bank is not the holder in due course upon merely crediting the depositors account."* Bankers Trust v. Nagler, 229 NYS 2d 142, 143.
12. *"Any false representation of material facts made with knowledge of falsity and with intent that it shall be acted on by another in entering into contract, and which is so acted upon, constitutes 'fraud,' and entitles party deceived to avoid contract or recover damages."* Barnsdall Refining Corn. v. Birnam Wood Oil Co., 92 F 26 817.
13. *"Any conduct capable of being turned into a statement of fact is representation. There is no distinction between misrepresentations effected by words and misrepresentations effected by other acts."* Leonard v. Springer 197 Ill 532. 64 NE 301.
14. *"If any part of the consideration for a promise be illegal, or if there are several considerations for an unseverable promise one of which is illegal, the promise, whether written or oral, is wholly void, as it is impossible to say what part or which one of the considerations induced the promise."* Menominee River Co. v. Augustus Spies L & C Co., 147 Wis 559. 572; 132 NW 1122.
15. *"The contract is void if it is only in part connected with the illegal transaction and the promise single or entire."* Guardian Agency v. Guardian Mut. Savings Bank, 227 Wis 550, 279 NW 83.
16. *"It is not necessary for rescission of a contract that the party making the misrepresentation should have known that it was false, but recovery is allowed even though misrepresentation is innocently made, because it would be unjust to allow one who made false representations, even innocently, to retain the fruits of a bargain induced by such representations."* Whipp v. Iverson, 43 Wis 2d 166.

17. *"A contract ultra vires being unlawful and void, not because it is in itself immoral, but because the corporation, by the law of its creation, is incapable of making it, the courts, while refusing to maintain any action upon the unlawful contract, have always striven to do justice between the parties, so far as could be done consistently with adherence to law, by permitting property or money, parted with on the faith of the unlawful contract, to be recovered back, or compensation to be made for it. In such case, however, the action is not maintained upon the unlawful contract, nor according to its terms; but on an implied contract of the defendant to return, or, failing to do that, to make compensation for, property or money which it has no right to retain. To maintain such an action is not to affirm, but to disaffirm, the unlawful contract."* Central Transp. Co. v. Pullman, 139 U.S. 60, 11 S. Ct. 478, 35 L. Ed. 5:
18. *"When a contract is once declared ultra vires, the fact that it is executed does not validate it, nor can it be ratified, so as to make it the basis of suitor action, nor does the doctrine of estoppels apply."* F& PR v. Richmond, 133 SE 898; 151 Va 195.
19. *"A national bank ... cannot lend its credit to another by becoming surety, indorser, or guarantor for him, such an act; is ultra vires . . ."* Merchants' Bank v. Baird 160 F 642.
20. *"It has been settled beyond controversy that a national bank, under federal Law being limited in its powers and capacity, cannot lend its credit by guaranteeing the debts of another. All such contracts entered into by its officers are ultra vires . . ."* Howard & Foster Co. v. Citizens Nat'l Bank of Union, 133 SC 202, 130 SE 759(1926).
21. *"The doctrine of ultra vires is a most powerful weapon to keep private corporations within their legitimate spheres and to punish them for violations of their corporate charters, and it probably is not invoked too often ..."* Zinc Carbonate Co. v. First National Bank, 103 Wis 125, 79 NW 229. American Express Co. v. Citizens State Bank, 194 NW 430.
22. *"Bank cannot sue without personal knowledge and a copy of the note might not give legal knowledge"*. Monmouth County Social Serve. v P.A.Q 317 N.J Super 187, 193-194 App. Div 1998. See Also: United States Bankruptcy Court N.J. Investors and Lenders/ Debtors June 30, 1993 Bankruptcy no 92- 30754
23. *"Banks must give us the bookkeeping entries with an affidavit or the banks evidence is hearsay evidence. One cannot enter hearsay evidence into the court"*:Supreme Court of Hawaii, Pacific Concrete Federal Credit Union, Plaintiff Appellee v Andrew J.S. Kauanoe, Defendant Appellant no 6362 July 17, 1980
24. *"Banks must have Possession of the promissory note before the banker can collect"* Staff Mort. & Investment Corp., 550 F2d 1228 (9th Cir 1977)
25. First National Bank of Montgomery vs. Jerome Daly, The Justice Court State of Minnesota County Of Scott Township Of Credit River Justice Martin V. Mahoney, the jury stated the following:
 - 1) *That the Plaintiff is not entitled to recover the possession of Lot 19, Fairview Beach, Scott County, Minnesota according to the Plat thereof on file in the Register of Deeds office.*
 - 2) *That because of failure of a lawful consideration the Note and Mortgage dated May 8, 1964 are null and void.*
 - 3) *That the Sheriff's sale of the above described premises held on June 26, 1967 is null and void, of no effect.*
 - 4) *That the Plaintiff has no right title or interest in said premises or lien thereon as is above described.*
- 5) *That any provision in the Minnesota Constitution and any Minnesota Statute binding the jurisdiction of this Court is repugnant to the Constitution of the United States and to the Bill of Rights of the Minnesota Constitution and is null and void and that this Court has jurisdiction to render complete Justice in this Cause.*

STATE OF MINNESOTA

IN JUSTICE COURT

COUNTY OF SCOTT

TOWNSHIP OF CREDIT RIVER
MARTIN V. MAHONEY, JUSTICE

First National Bank of Montgomery,

Plaintiff,

vs.

JUDGMENT AND DECREE

Jerome Daly,

Defendant.

The above entitled action came on before the Court and a Jury of 12 on December 7, 1968 at 10:00 A.M. Plaintiff appeared by its President Lawrence V. Morgan and was represented by its Counsel Theodore R. Mellby. Defendant appeared on his own behalf.

A Jury of Talesmen were called, impaneled and sworn to try the issues in this Case. Lawrence V. Morgan was the only witness called for Plaintiff and Defendant testified as the only witness in his own behalf.

Plaintiff brought this as a Common Law action for the recovery of the possession of Lot 19, Fairview Beach, Scott County, Minn. Plaintiff claimed title to the Real Property in question by foreclosure of a Note and Mortgage Deed dated May 8, 1964 which Plaintiff claimed was in default at the time foreclosure proceedings were started.

Defendant appeared and answered that the Plaintiff created the money and credit upon its own books by bookkeeping entries at the

his own behalf.

Plaintiff brought this as a Common Law action for the recovery of the possession of Lot 19, Fairview Beach, Scott County, Minn. Plaintiff claimed title to the Real Property in question by foreclosure of a Note and Mortgage Deed dated May 8, 1964 which Plaintiff claimed was in default at the time foreclosure proceedings were started.

Defendant appeared and answered that the Plaintiff created the money and credit upon its own books by bookkeeping entry as the consideration for the Note and Mortgage of May 8, 1964 and alleged failure of consideration for the Mortgage Deed and alleged that the Sheriff's sale passed no title to Plaintiff.

The issues tried to the Jury were whether there was a lawful consideration and whether Defendant had waived his rights to complain about the consideration having paid on the Note for almost 3 years.

Mr. Morgan admitted that all of the money or credit which was used as a consideration was created upon their books, that this was standard banking practice exercised by their bank in combination with the Federal Reserve Bank of Minneapolis, another private Bank, further that he knew of no United States Statute or Law that gave the Plaintiff the authority to do this. Plaintiff further claimed that Defendant by using the ledger book created credit and by paying

on the Note and Mortgage waived any right to complain about the Consideration and that Defendant was estopped from doing so.

At 12:15 on December 7, 1968 the Jury returned a unanimous verdict for the Defendant.

Now therefore, by virtue of the authority vested in me pursuant to the Declaration of Independence, the Northwest Ordinance of 1787, the Constitution of the United States and the Constitution and laws of the State of Minnesota not inconsistent therewith;

IT IS HEREBY ORDERED, ADJUDGED AND DECREED:

1. That Plaintiff is not entitled to recover the possession of Lot 19, Fairview Beach, Scott County, Minnesota according to the Plat thereof on file in the Register of Deeds office.
2. That because of failure of a lawful consideration the Note and Mortgage dated May 8, 1964 are null and void.
3. That the Sheriff's sale of the above described premises held on June 26, 1967 is null and void, of no effect.
4. That Plaintiff has no right, title or interest in said premises or lien thereon, as is above described.
5. That any provision in the Minnesota Constitution and any Minnesota Statute limiting the Jurisdiction of this Court is repugnant

3. That the Sheriff's sale of the above described premises held on June 26, 1967 is null and void, of no effect.

4. That Plaintiff has no right, title or interest in said premises or lien thereon, as is above described.

5. That any provision in the Minnesota Constitution and any Minnesota Statute limiting the Jurisdiction of this Court is repugnant to the Constitution of the United States and to the Bill of Rights of the Minnesota Constitution and is null and void and that this Court has Jurisdiction to render complete Justice in this Cause.

6. That Defendant is awarded costs in the sum of \$75.00 and execution is hereby issued therefore.

7. A 10 day stay is granted.

8. The following memorandum and any supplemental memorandum made and filed by this Court in support of this Judgment is hereby made a part hereof by reference.

Dated December 9, 1968

BY THE COURT

MARTIN V. MAHONEY
JUSTICE OF THE PEACE
CREDIT RIVER TOWNSHIP
SCOTT COUNTY, MINNESOTA

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TO MARK NAME TABLE

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Cumberland Island Wilderness Boundary Adjustment Act of 2004—Continued

See, also, Foreign Operations, Export Financing, and Related Programs Appropriations Act, 2005

See, also, Gaylord A. Nelson Apostle Islands National Lakeshore Wilderness Act

See, also, Grey Towers National Historic Site Act of 2004

See, also, H-1B Visa Reform Act of 2004

See, also, Independent Agencies Appropriations Act, 2005

See, also, Judiciary Appropriations Act, 2005

See, also, L-1 Visa (Intracompany Transferee) Reform Act of 2004

See, also, L-1 Visa and H-1B Visa Reform Act

See, also, Legislative Branch Appropriations Act, 2005

See, also, Migratory Bird Treaty Reform Act of 2004

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See, also, Rural Air Service Improvement Act of 2004

See, also, Satellite Home Viewer Extension and Reauthorization Act of 2004 (W. J. [unclear])

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See, also, Snake River Water Rights Act of 2004

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Currency Acts (National Banks Extension Act) (Parity Act (Coinage))

June 3, 1864, ch. 106, 13 Stat. 99

June 20, 1874, ch. 343, 18 Stat. 173 (12 §§ 38, 105, 121, 123, 126, 131, 176; See 31 § 5115)

July 12, 1887, ch. 290, 22 Stat. 167 (12 §§ 146, 177, 178)

Mar. 14, 1900, ch. 41, 31 Stat. 45 (12 §§ 51, 101, 177, 178, 542; See 31 § 5103)

May 30, 1908, ch. 229, § 11, 35 Stat. 546 (12 §§ 104)

Currency and Foreign Transactions Reporting Act (CFTRA) (Foreign Bank Secrecy Act of 1970)

Pub.L. 91-508, Title II, Oct. 26, 1970, 84 Stat. 1118 (See 31 §§ 321, 5311 to 5314, 5316 to 5322)

Currency Reduction Suspension Act

Feb. 4, 1868, ch. 6, 15 Stat. 34

Current Tax Payment Act of 1943 (Doughton Current Tax Payment Act of 1943) (Pay-as-you-go Tax Act)

June 9, 1943, ch. 120, 57 Stat. 126

Curt Flood Act of 1998

Pub.L. 105-297, Oct. 27, 1998, 112 Stat. 2824 (15 §§ 1 note, 26b)

Short title, see 15 USCA §§ 1 note, 26b note

Curtis Act (Five Civilized Tribes)

Apr. 26, 1906, ch. 1876, 34 Stat. 137

Custodial Pay Act

Aug. 1, 1942, ch. 543, 56 Stat. 733

Customs Administration Acts

June 10, 1890, ch. 407, 26 Stat. 131

Aug. 5, 1909, ch. 6, § 28, 36 Stat. 91

Sept. 21, 1922, ch. 356, Title IV, 42 Stat. 948 (19 §§ 5, 257, 258, 261; 46 §§ 58, 321, 333)

June 17, 1930, ch. 497, §§ 401, 402, 46 Stat. 708 (19 §§ 1401, 1402)

June 25, 1938, ch. 679, 52 Stat. 1077 (19 §§ 1321, 1467, 1528)

Customs Administrative Act of 1938

Short title, see 19 USCA § 1654 note

June 25, 1938, ch. 679, 52 Stat. 1077 (19 §§ 1304, 1308, 1309, 1314, 1315, 1317, 1321, 1401, 1402, 1451, 1459, 1460, 1467, 1484, 1485, 1491, 1499, 1501, 1516, 1520, 1524, 1528, 1553, 1557, 1558, 1559, 1562, 1563, 1598, 1603, 1607, 1609, 1613, 1623, 1653a, 1709; 46 § 331)

Customs Administrative Act of 1970

Short title, see 19 USCA § 1654 note

Pub.L. 91-271, Titles II, III, June 2, 1970, 84 Stat. 282, 287 (19 §§ 2, 6, 32, 58, 66, 81, 81c, 151, 161, 167 to 169, 261, 267, 282, 293, 341, 528, 1305, 1311, 1315, 1401, 1402, 1432, 1434, 1435, 1438, 1441, 1443 to 1455, 1457, 1467, 1482, 1484, 1485, 1490 to 1493, 1496, 1499, 1501 to 1503, 1505, 1506, 1509 to 1516, 1520, 1521, 1523, 1555, 1557, 1560, 1562, 1564, 1565, 1584, 1586, 1595, 1602 to 1607, 1609, 1610, 1612 to 1614, 1617, 1618, 1623, 1641, 1648)

Customs and Trade Act of 1990

Short title, see 19 USCA § 2101 note

Pub.L. 101-382, Aug. 20, 1990, 104 Stat. 629 (13 § 23 note; 15 §§ 4804 to 4808; 16 §§ 620, 620 notes, 620a to 620j; 19 §§ 58c, 58c notes, 81c, 81c note, 1309, 1309 note, 1313, 1330, 1333, 1466, 1466 note, 1484 note, 1516a, 1553, 1553 note, 1555, 1607, 1613b, 1673b, 1677, 1677 note, 1677f, 2071, 2071 notes, 2075, 2082, 2083, 2101 note, 2112 notes, 2192 to 2194, 2318, 2432, 2432 note, 2435, 2437, 2462, 2463, 2701 notes, 2702, 2703, 2703 notes, 2706, 2902; 20 § 226; 26 §§ 936, 936 note; 42 1313)

Pub.L. 101-508, Title X, §§ 10001(a), (d), 10012, 10013, Nov. 5, 1990, 104 Stat. 1388 to 386, 1388 to 390, 1388 to 391 (19 §§ 58c, 1613, 1613 notes, 2082)

Pub.L. 103-182, Title VI, § 691(c), Dec. 8, 1993, 107 Stat. 2224 (19 § 2083)

Pub.L. 103-437, § 6(d)(35), Nov. 2, 1994, 108 Stat. 4585 (16 § 620i)

Pub.L. 103-465, Title I, § 112(a), Dec. 8, 1994, 108 Stat. 4825 (19 § 1466 note)

Pub.L. 104-295, §§ 27, Oct. 11, 1996, 110 Stat. 3517, 3533 (19 §§ 1466 note, 1553 note)

Customs Border Security Act of 2002

See, also, Trade Act of 2002

Short title, see 19 USCA § 1654 note

Pub.L. 107-210, Div. A, Title III, Aug. 6, 2002, 116 Stat. 972 (19 §§ 58c, 482, 1318, 1330, 1411, 1431a, 1505, 1509, 1583, 1625 note, 1654 note, 2071 note, 2075, 2082 note, 2171)

Pub.L. 107-296, Title IV, § 419(b), Nov. 25, 2002, 116 Stat. 2182 (19 § 2075 note)

Customs Bureau Act

Mar. 3, 1927, ch. 348, 44 Stat. 1381 (19 §§ 13, 52, 2071 to 2073; 21 § 163)

Oct. 13, 2006, Pub.L. 109-347, Title IV, § 402, 120 Stat. 1924 (19 § 2072)

Customs Court Act

See Court of Customs Appeals Act

Customs Courts Act of 1970

Short title, see 28 USC A § 1 note

Pub.L. 91-271, Title I, June 2, 1970, 84 Stat. 274 (28 §§ 253 to 257, 1541, 1582, 2601, 2602, 2631 to 2634, 2639)

Customs Courts Act of 1980

Short title, see 28 USC A § 1 note

Pub.L. 96-417, Oct. 10, 1980, 94 Stat. 1727 (16 § 791; 18 § 6001; 19 §§ 405a, 1305, 1337,

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proof as aforesaid of the completion of the additional sections of the road as aforesaid; and upon the failure of either company to complete either section as aforesaid, to be annually built, the portion of the land remaining uncertified shall become subject to the control and disposition of the legislature of the State of Iowa, to aid in the completion of such road.

SEC. 9. *And be it further enacted*, That all lands hereafter certified to either of the land-grant railroads in said state, and lying opposite any completed section of such road, shall be offered for sale by the company to which they shall be certified within three years from the completion of such section, if then certified; and if not, then within three years from the date of such certificate at reasonable prices; and if not all sold within that period then during the fourth year all such lands remaining unsold shall be exposed to public sale, after previous notice posted at the county seat of the county in which such lands shall be situated, to the highest bidder, and in tracts not exceeding one hundred and sixty acres each.

Lands hereafter certified, to be offered for sale within three years, &c.

When to be exposed to public sale.

APPROVED, June 2, 1864.

CHAP. CIV. — *An Act to incorporate the News-boys' Home.*

June 2, 1864.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That Joseph Henry, J. W. Forney, Henry Beard, Sayles J. Bowen, and A. M. Gangwer, their associates and successors, being members of said society, by paying into its treasury the sum of two dollars annually, or life members, by paying fifty dollars at one time, are hereby incorporated and made a body politic, by the name of "The News-boys' Home of Washington City," for the purpose of providing lodgings, meals, and instruction to such homeless and indigent boys as may properly come under the charge of such association, to provide for them a suitable home, board, clothing, and instruction, and to bring them under Christian influence; and by that name shall have perpetual succession, with power to use a common seal, to sue and be sued, to plead and be impleaded in any court of competent jurisdiction within the District of Columbia, to collect subscriptions, make by-laws, rules, and regulations needful for the government of said corporation not inconsistent with the laws of the United States; to have, hold, and receive real estate by purchase, gift, or devise; to use, sell, or convey the same for the purposes and benefit of said corporation, and to choose such officers and teachers as may be necessary, prescribe their duties, and fix the rate of their compensation.

"The News-boys' Home of Washington City" incorporated.

Powers of incorporation.

SEC. 2. *And be it further enacted*, That the officers of said association shall consist of a president, two vice-presidents, secretary, treasurer, and a board of managers, to be composed of fifteen members, the whole to constitute an executive committee, whose duty it shall be to carry into effect the plans and purposes for which said association was formed, all of which officers shall be elected on the first Tuesday in February in each year at the annual meeting of said association, which shall be held on said day; their successors shall be elected and hold their offices for the term of one year, and until their successors shall be duly elected. And in case of a vacancy it shall be filled by the other members of the executive committee.

Officers, &c.

APPROVED, June 2, 1864.

CHAP. CVI. — *An Act to provide a National Currency, secured by a Pledge of United States Bonds, and to provide for the Circulation and Redemption thereof.*

June 3, 1864.

1863, ch. 73,

§§ 6, 7.

Post, p. 634.

Currency bureau established.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there shall be established in the treasury department a separate bureau, which shall be charged with the execution of this and all other laws that may be passed by congress respecting the issue and regulation of a national currency

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to execute to the said treasurer a certificate setting forth the different kinds and the amounts thereof, and that the same are in the possession and custody of the treasurer at the date of such certificate. Such examination may be made by an officer or agent of such association, duly appointed in writing for that purpose, whose certificate before mentioned shall be of like force and validity as if executed by such president or cashier; and a duplicate signed by the treasurer shall be retained by the association.

Examination of associations.

SEC. 26. *And be it further enacted*, That the bonds transferred to and deposited with the treasurer of the United States, as hereinbefore provided, by any banking association for the security of its circulating notes, shall be held exclusively for that purpose, until such notes shall be redeemed, except as provided in this act; but the comptroller of the currency shall give to any such banking association powers of attorney to receive and appropriate to its own use the interest on the bonds which it shall have so transferred to the treasurer; but such powers shall become inoperative whenever such banking association shall fail to redeem its circulating notes as aforesaid. Whenever the market or cash value of any bonds deposited with the treasurer of the United States, as aforesaid, shall be reduced below the amount of the circulation issued for the same, the comptroller of the currency is hereby authorized to demand and receive the amount of such depreciation in other United States bonds at cash value, or in money, from the association receiving said bills, to be deposited with the treasurer of the United States as long as such depreciation continues. And said comptroller, upon the terms prescribed by the Secretary of the Treasury, may permit an exchange to be made of any of the bonds deposited with the treasurer by an association for other bonds of the United States authorized by this act to be received as security for circulating notes, if he shall be of opinion that such an exchange can be made without prejudice to the United States, and he may direct the return of any of said bonds to the banking association which transferred the same, in sums of not less than one thousand dollars, upon the surrender to him and the cancellation of a proportionate amount of such circulating notes: *Provided*, That the remaining bonds which shall have been transferred by the banking association offering to surrender circulating notes shall be equal to the amount required for the circulating notes not surrendered by such banking association, and that the amount of bonds in the hands of the treasurer shall not be diminished below the amount required to be kept on deposit with him by this act: *And provided*, That there shall have been no failure by such association to redeem its circulating notes, and no other violation by such association of the provisions of this act, and that the market or cash value of the remaining bonds shall not be below the amount required for the circulation issued for the same.

Deposited bonds to be held exclusively to secure circulation.

Provision as to interest.

If bonds depreciate, security to be made good.

Bonds may be exchanged, if, &c.;

may be returned upon cancellation of circulating notes. *Provided*.

SEC. 27. *And be it further enacted*, That it shall be unlawful for any officer acting under the provisions of this act to countersign or deliver to any association, or to any other company or person, any circulating notes contemplated by this act, except as hereinbefore provided, and in accordance with the true intent and meaning of this act. And any officer who shall violate the provisions of this section shall be deemed guilty of a high misdemeanor, and on conviction thereof shall be punished by fine not exceeding double the amount so countersigned and delivered, and imprisonment not less than one year and not exceeding fifteen years, at the discretion of the court in which he shall be tried.

The countersigning and delivery of circulating notes, except as permitted by this act, made unlawful. *Penalty*.

SEC. 28. *And be it further enacted*, That it shall be lawful for any such association to purchase, hold, and convey real estate as follows:—

Associations may hold, &c., certain real estate.

First. Such as shall be necessary, for its immediate accommodation in the transaction of its business.

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Real estate.

Second. Such as shall be mortgaged to it in good faith by way of security for debts previously contracted.

Third. Such as shall be conveyed to it in satisfaction of debts previously contracted in the course of its dealings.

Fourth. Such as it shall purchase at sales under judgments, decrees, or mortgages held by such association, or shall purchase to secure debts due to said association.

Such associations shall not purchase or hold real estate in any other case or for any other purpose than as specified in this section. Nor shall it hold the possession of any real estate under mortgage, or hold the title and possession of any real estate purchased to secure any debts due to it for a longer period than five years.

No person, &c., to be liable to association for more than, &c.

SEC. 29. *And be it further enacted*, That the total liabilities to any association, of any person, or of any company, corporation, or firm for money borrowed, including in the liabilities of a company or firm the liabilities of the several members thereof, shall at no time exceed one tenth part of the amount of the capital stock of such association actually paid in: *Provided*, That the discount of bona fide bills of exchange drawn against actually existing values, and the discount of commercial or business paper actually owned by the person or persons, corporation, or firm negotiating the same shall not be considered as money borrowed.

Certain discounts not to be included.

Rate of interest.

SEC. 30. *And be it further enacted*, That every association may take, receive, reserve, and charge on any loan or discount made, or upon any note, bill of exchange, or other evidences of debt, interest at the rate allowed by the laws of the state or territory where the bank is located, and no more, except that where by the laws of any state a different rate is limited for banks of issue organized under state laws, the rate so limited shall be allowed for associations organized in any such state under this act. And when no rate is fixed by the laws of the state or territory, the bank may take, receive, reserve, or charge a rate not exceeding seven per centum, and such interest may be taken in advance, reckoning the days for which the note, bill, or other evidence of debt has to run. And the knowingly taking, receiving, reserving, or charging a rate of interest greater than aforesaid shall be held and adjudged a forfeiture of the entire interest which the note, bill, or other evidence of debt carries with it, or which has been agreed to be paid thereon. And in case a greater rate of interest has been paid, the person or persons paying the same, or their legal representatives, may recover back, in any action of debt, twice the amount of the interest thus paid from the association taking or receiving the same: *Provided*, That such action is commenced within two years from the time the usurious transaction occurred. But the purchase, discount, or sale of a bona fide bill of exchange, payable at another place than the place of such purchase, discount, or sale, at not more than the current rate of exchange for sight drafts in addition to the interest, shall not be considered as taking or receiving a greater rate of interest.

Penalty for taking greater interest.

Action to be commenced in two years.

Amount of money to be kept on hand.

SEC. 31. *And be it further enacted*, That every association in the cities hereinafter named shall, at all times, have on hand, in lawful money of the United States, an amount equal to at least twenty-five per centum of the aggregate amount of its notes in circulation and its deposits; and every other association shall, at all times, have on hand, in lawful money of the United States, an amount equal to at least fifteen per centum of the aggregate amount of its notes in circulation, and of its deposits. And whenever the lawful money of any association in any of the cities hereinafter named shall be below the amount of twenty-five per centum of its circulation and deposits, and whenever the lawful money of any other association shall be below fifteen per centum of its circulation and deposits, such associations shall not increase its liabilities by making any new loans or discounts otherwise than by discounting or purchasing bills of exchange payable at sight, nor make any dividend of its profits until

Liabilities not to be increased until reserve is made good.

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thereof, with a view to prevent the application of its assets in the manner prescribed by this act, or with a view to the preference of one creditor to another, except in payment of its circulating notes, shall be utterly null and void.

Penalty upon directors for violations of this act.

Violation, how to be determined.

Personal liability.

Comptroller may appoint person to examine the affairs of any association.

Duty of such examiner.

Pay.

Penalty upon officers, &c., of association for embezzlement, &c., of funds.

District attorneys to conduct certain suits.

In what courts, suits, &c., under this act may be prosecuted.

SEC. 53. *And be it further enacted*, That if the directors of any association shall knowingly violate, or knowingly permit any of the officers, agents, or servants of the association to violate any of the provisions of this act, all the rights, privileges, and franchises of the association derived from this act shall be thereby forfeited. Such violation shall, however, be determined and adjudged by a proper circuit, district, or territorial court of the United States, in a suit brought for that purpose by the comptroller of the currency, in his own name, before the association shall be declared dissolved. And in cases of such violation, every director who participated in or assented to the same shall be held liable in his personal and individual capacity for all damages which the association, its shareholders, or any other person, shall have sustained in consequence of such violation.

SEC. 54. *And be it further enacted*, That the comptroller of the currency, with the approbation of the Secretary of the Treasury, as often as shall be deemed necessary or proper, shall appoint a suitable person or persons to make an examination of the affairs of every banking association, which person shall not be a director or other officer in any association whose affairs he shall be appointed to examine, and who shall have power to make a thorough examination into all the affairs of the association, and, in doing so, to examine any of the officers and agents thereof on oath; and shall make a full and detailed report of the condition of the association to the comptroller. And the association shall not be subject to any other visitatorial powers than such as are authorized by this act, except such as are vested in the several courts of law and chancery. And every person appointed to make such examination shall receive for his services at the rate of five dollars for each day by him employed in such examination, and two dollars for every twenty-five miles he shall necessarily travel in the performance of his duty, which shall be paid by the association by him examined.

SEC. 55. *And be it further enacted*, That every president, director, cashier, teller, clerk, or agent of any association, who shall embezzle, abstract, or wilfully misapply any of the moneys, funds, or credits of the association, or shall, without authority from the directors, issue or put in circulation any of the notes of the association, or shall, without such authority, issue or put forth any certificate of deposit, draw any order or bill of exchange, make any acceptance, assign any note, bond, draft, bill of exchange, mortgage, judgment, or decree, or shall make any false entry in any book, report, or statement of the association, with intent, in either case, to injure or defraud the association or any other company, body politic or corporate, or any individual person, or to deceive any officer of the association, or any agent appointed to examine the affairs of any such association, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punished by imprisonment not less than five nor more than ten years.

SEC. 56. *And be it further enacted*, That all suits and proceedings arising out of the provisions of this act, in which the United States or its officers or agents shall be parties, shall be conducted by the district attorneys of the several districts, under the direction and supervision of the solicitor of the treasury.

SEC. 57. *And be it further enacted*, That suits, actions, and proceedings, against any association under this act, may be had in any circuit, district, or territorial court of the United States held within the district in which such association may be established; or in any state, county, or municipal court in the county or city in which said association is located,

SECTION 16 FEDERAL RESERVE ACT & TITLE 12 SEC 411

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or other uses, or any vested right acquired thereunder, and the Secretary of the Interior, in carrying out the provisions of this Act, shall proceed in conformity with the laws of said State.

Approved, December 19, 1913.

CHAP. 5.—An Act Amending an Act entitled "An Act to increase the limit of cost of certain public buildings, to authorize the enlargement, extension, remodeling, or improvement of certain public buildings, to authorize the erection and completion of public buildings, to authorize the purchase of sites for public buildings, and for other purposes," approved March fourth, nineteen hundred and thirteen.

December 22, 1913.
[S. 2689.]

[Public, No. 42.]

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That section twenty-six of the Act approved March fourth, nineteen hundred and thirteen, which authorizes the Secretary of the Treasury to enter into a contract or contracts for the erection of fireproof laboratories for the Bureau of Mines in the city of Pittsburgh, Pennsylvania, and so forth, is hereby amended so as to authorize the Secretary of the Treasury, in his discretion, to accept and expend, in addition to the limit of cost therein fixed, such funds as may be received by contribution from the State of Pennsylvania, or from other sources, for the purpose of enlarging, by purchase, condemnation, or otherwise, and improving the site authorized to be acquired for said Bureau of Mines, or for other work contemplated by said legislation: *Provided*, That the acceptance of such contributions and the improvements made therewith shall involve the United States in no expenditure in excess of the limit of cost heretofore fixed.

Public buildings.
Bureau of Mines laboratories, Pittsburgh, Pa.

Acceptance of additional funds.
Vol. 37, p. 886.

Proviso.
Limit of cost.

Approved, December 22, 1913.

CHAP. 6.—An Act To provide for the establishment of Federal reserve banks, to furnish an elastic currency, to afford means of rediscounting commercial paper, to establish a more effective supervision of banking in the United States, and for other purposes.

December 23, 1913.
[H. R. 7857.]

[Public, No. 43.]

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the short title of this Act shall be the "Federal Reserve Act."

Federal Reserve Act.

Wherever the word "bank" is used in this Act, the word shall be held to include State bank, banking association, and trust company, except where national banks or Federal reserve banks are specifically referred to.

Terms construed.

The terms "national bank" and "national banking association" used in this Act shall be held to be synonymous and interchangeable. The term "member bank" shall be held to mean any national bank, State bank, or bank or trust company which has become a member of one of the reserve banks created by this Act. The term "board" shall be held to mean Federal Reserve Board; the term "district" shall be held to mean Federal reserve district; the term "reserve bank" shall be held to mean Federal reserve bank.

FEDERAL RESERVE DISTRICTS.

Federal reserve districts.

SEC. 2. As soon as practicable, the Secretary of the Treasury, the Secretary of Agriculture and the Comptroller of the Currency, acting as "The Reserve Bank Organization Committee," shall designate not less than eight nor more than twelve cities to be known as Federal reserve cities, and shall divide the continental United States, excluding Alaska, into districts, each district to contain only one of such Federal reserve cities. The determination of said organization

Designation of Federal reserve cities.

Districts.

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SIXTY-THIRD CONGRESS. SESS. II. CH. 6. 1913.

265

hypothecation of United States bonds or other securities which Federal reserve banks are authorized to hold;

(b) To buy and sell, at home or abroad, bonds and notes of the United States, and bills, notes, revenue bonds, and warrants with a maturity from date of purchase of not exceeding six months, issued in anticipation of the collection of taxes or in anticipation of the receipt of assured revenues by any State, county, district, political subdivision, or municipality in the continental United States, including irrigation, drainage and reclamation districts, such purchases to be made in accordance with rules and regulations prescribed by the Federal Reserve Board;

(c) To purchase from member banks and to sell, with or without its indorsement, bills of exchange arising out of commercial transactions, as hereinbefore defined;

(d) To establish from time to time, subject to review and determination of the Federal Reserve Board, rates of discount to be charged by the Federal reserve bank for each class of paper, which shall be fixed with a view of accommodating commerce and business;

(e) To establish accounts with other Federal reserve banks for exchange purposes and, with the consent of the Federal Reserve Board, to open and maintain banking accounts in foreign countries, appoint correspondents, and establish agencies in such countries wheresoever it may deem best for the purpose of purchasing, selling, and collecting bills of exchange, and to buy and sell with or without its indorsement, through such correspondents or agencies, bills of exchange arising out of actual commercial transactions which have not more than ninety days to run and which bear the signature of two or more responsible parties.

Bonds, notes, etc.

Commercial exchange.

Discount rates.

Foreign accounts and agencies.

GOVERNMENT DEPOSITS.

SEC. 15. The moneys held in the general fund of the Treasury, except the five per centum fund for the redemption of outstanding national bank notes and the funds provided in this Act for the redemption of Federal reserve notes may, upon the direction of the Secretary of the Treasury, be deposited in Federal reserve banks, which banks, when required by the Secretary of the Treasury, shall act as fiscal agents of the United States; and the revenues of the Government or any part thereof may be deposited in such banks, and disbursements may be made by checks drawn against such deposits.

No public funds of the Philippine Islands, or of the postal savings, or any Government funds, shall be deposited in the continental United States in any bank not belonging to the system established by this Act: *Provided, however,* That nothing in this Act shall be construed to deny the right of the Secretary of the Treasury to use member banks as depositories.

Government deposits.

Use of reserve bank as fiscal agents, etc.

Deposit of public funds restricted.

Proviso. Use of member banks as depositories.

Federal reserve notes.

NOTE ISSUES.

SEC. 16. Federal reserve notes, to be issued at the discretion of the Federal Reserve Board for the purpose of making advances to Federal reserve banks through the Federal reserve agents as hereinafter set forth and for no other purpose, are hereby authorized. The said notes shall be obligations of the United States and shall be receivable by all national and member banks and Federal reserve banks and for all taxes, customs, and other public dues. They shall be redeemed in gold on demand at the Treasury Department of the United States, in the city of Washington, District of Columbia, or in gold or lawful money at any Federal reserve bank.

Any Federal reserve bank may make application to the local Federal reserve agent for such amount of the Federal reserve notes hereinbefore provided for as it may require. Such application shall

Issuance authorized.

Receivability.

Redemption.

Applications for, by reserve banks.

Collateral required.

SECTION 16 FEDERAL RESERVE ACT & TITLE 12 SEC 411

You are using Private Money

Title 12 U.S.C. § 411: US Code - Section 411: Issuance to reserve banks; nature of obligation; redemption

Federal Reserve notes, to be issued at the discretion of the Board of Governors of the Federal Reserve System for the purpose of making advances to Federal Reserve banks through the Federal Reserve agents as hereinafter set forth and for no other purpose, are authorized. The said notes shall be obligations of the United States and shall be receivable by all national and member banks and Federal Reserve banks and for all taxes, customs, and other public dues. They shall be redeemed in lawful money on demand at the Treasury Department of the United States, in the city of Washington, District of Columbia, or at any Federal Reserve Bank.

CONGRESSIONAL RECORD ON THE FEDERAL RESERVE

Congressional Record: Charles A. Lindbergh, R-MN

Time in video 45:30

"This Act establishes the most gigantic trust on Earth. When the President signs this bill, the invisible government by the Monetary Power will be legalized, the people may not know it immediately but the day of reckoning is only a few years removed.... The worst legislative crime of the ages is perpetrated by this banking bill."

"The financial system has been turned over to the Federal Reserve Board. That board administers a finance system by authority of a purely profiteering group. That system is private, conducted for the sole purpose of obtaining the greatest possible profits from the use of other people's money. This (Federal Reserve) Act establishes the most gigantic trust on earth. When the president signs this bill, the invisible government by the monetary power will be legalized. The people may not know it immediately but the day of reckoning is only a few years removed, the worst legislative crime of the ages perpetrated by this banking bill."

Congressional Record: March 3, 1934

Time in video 47.15

Congressman Weideman: "So the paramount issue of today is this: Shall the Government of the United States be run for the benefit of the international bankers or shall the citizens of the United States be given the right to 'life, liberty, and the pursuit of happiness'? Shall we replace the Statue of Liberty with the golden statue erected to the god of greed? Shall we forget that the only time our Savior used force was when he drove the money changers from the temple? Let us reestablish the principle that we all believe in: That all men are entitled to a right to work, to own their own homes, to reap a just reward for their labors, and to enjoy nature's sunshine as God intended. We owe it to our children that we shall not depart and leave them in a condition of bondage and slavery to organized greed and gold."

Congressional Record, April 9, 1934

Time in video 1:13.30

Congressman Patman: "....A Federal Reserve bank has a great privilege. It has the right to issue a blanket mortgage on all the property of all the people of this country. It is called a Federal Reserve note. For that privilege section 16 of the act provides that when the Government prints a Federal Reserve note and guarantees to pay that note and delivers it to a Federal Reserve bank, that Federal Reserve bank shall pay -- it seems to be mandatory -- the rate of interest that is set by the Federal Reserve Board. The law has never been put into effect. The Federal Reserve Board sets the zero rate. Instead of charging an interest rate which the law says they shall charge, they set no rate at all. Therefore, for the use of this great Government credit, these blanket mortgages that are issued against all the property of all the people of this Nation and against the incomes of all the people of this Nation, they do not pay one penny. Not one penny of the stock of the Federal Reserve banks is owned by the Government or the people, but it is owned by private banks exclusively. They do not pay one penny for the use of that great privilege, to the people or to the Government.

(CR, 4-9-1934)

The documents in this booklet are partial copies only

PRESIDENTS HAVE TRIED TO STOP THE FEDERAL RESERVE

Executive Order 11110

Time in video 1:21.00

Executive Order 11110 AMENDMENT OF EXECUTIVE ORDER NO. 10289 AS AMENDED, RELATING TO THE PERFORMANCE OF CERTAIN FUNCTIONS AFFECTING THE DEPARTMENT OF THE TREASURY

By virtue of the authority vested in me by section 301 of title 3 of the United States Code, it is ordered as follows:

Section 1. Executive Order No. 10289 of September 19, 1951, as amended, is hereby further amended by adding at the end of paragraph 1 thereof the following subparagraph (j):

(j) The authority vested in the President by paragraph (b) of section 43 of the Act of May 12, 1933, as amended (31 U.S.C.821 (b)), to issue silver certificates against any silver bullion, silver, or standard silver dollars in the Treasury not then held for redemption of any outstanding silver certificates, to prescribe the denomination of such silver certificates, and to coin standard silver dollars and subsidiary silver currency for their redemption

and --

By revoking subparagraphs (b) and (c) of paragraph 2 thereof.

Sec. 2. The amendments made by this Order shall not affect any act done, or any right accruing or accrued or any suit or proceeding had or commenced in any civil or criminal cause prior to the date of this Order but all such liabilities shall continue and may be enforced as if said amendments had not been made.


John F. Kennedy The White House, June 4, 1963.

PROOF THERE IS A LIEN AGAINST ALL OF YOU

Maryland UCC July 2011

UCC Filing Details

http://sdatacert3.resusa.org/UCC-Charter/UCC_AckDetails.aspx?AckN...

 Maryland Department of Assessments and Taxation Taxpayer Services Division 301 West Preston Street W Baltimore, MD 21201 (2007 vw1.1)
Main Menu Security Interest Filings (UCC) New Search Business Entity Information (Charter/Personal Property) Rate Stabilization Notices Get Forms Certificate of Status Inmate Availability SDAT Home

Taxpayer Services Division
THE FEDERAL RESERVE SYSTEM
Filing Details (Current)
Filing Status: ACTIVE

All records received by the Department through 09/12/2011 are shown.

Debtor Information for File Number: 0000000181425776	
Name	Address
THE FEDERAL RESERVE SYSTEM	20TH STREET, N.W. WASHINGTON, DC 20551
E PLURIBUS UNUM THE UNITED STATES OF AMERICA	1500 PENNSYLVANIA AVENUE, NW WASHINGTON, DC 20220
U.S. DEPARTMENT OF DEFENSE FINANCE AND ACCOUNTING SERVICES	1400 DEFENSE PENTAGON WASHINGTON, DC 20301 - 1400
COMPTROLLER OF MARYLAND	1101 WOOTON PARKWAY ROCKVILLE, MD 20852

Secured Party Information for File Number: 0000000181425776	
Name	Address
THE UNITED STATES DEPARTMENT OF THE TREASURY 1789 (Assignor)	50 MARYLAND AVENUE ROCKVILLE, MD 20850
NORTH AMERICAN WATER AND POWER ALLIANCE (Assignor)	1400 DEFENSE PENTAGON WASHINGTON, DC 20301 - 1400
U.S. TREASURY DEPARTMENT INTERNAL REVENUE SERVICE (IRS) (Assignee)	600 ATLANTIC AVENUE BOSTON, MA 02106

PROOF THERE IS A LIEN AGAINST ALL OF YOU

Maryland UCC July 2011

UCC APPROVAL SHEET

**** EXPEDITED SERVICE ****

**** KEEP WITH DOCUMENT ****

TRANSACTION TYPE	FEES REMITTED
<input checked="" type="checkbox"/> Expedited Fee	\$50.00
<input type="checkbox"/> UO - Original Financing Statement	\$25.00
<input type="checkbox"/> UOA - Original Financing Statement With Assignment	\$25.00
<input type="checkbox"/> UOTU - Original Financing Statement Transferring Utility	\$25.00
<input type="checkbox"/> UMA - Amendment	\$25.00
<input type="checkbox"/> UMDA - Amendment - Debtor Added	\$25.00
<input type="checkbox"/> UMDC - Amendment - Debtor Name Change	\$25.00
<input type="checkbox"/> UMDD - Amendment - Debtor Deleted	\$25.00
<input type="checkbox"/> UMSA - Amendment - Secured Party Added	\$25.00
<input type="checkbox"/> UMSC - Amendment - Secured Party Name Change	\$25.00
<input type="checkbox"/> UMSD - Amendment - Secured Party Deleted	\$25.00
<input type="checkbox"/> UMC - Amendment - Continuation	\$25.00
<input type="checkbox"/> UMT - Amendment - Termination	\$25.00
<input type="checkbox"/> UMZ - Amendment - Assignment	\$25.00
<input type="checkbox"/> UMZP - Amendment - Partial Assignment	\$25.00
<input type="checkbox"/> UMCS - Amendment - Correction Statement	\$25.00
<input checked="" type="checkbox"/> UOMH - Manufactured Home - Original Financing Statement	\$25.00
<input checked="" type="checkbox"/> UOPF - Public Finance - Original Financing Statement	\$25.00
<input checked="" type="checkbox"/> UOPF - Public Finance - Documents Nine (9) Pages or More	\$75.00
<input type="checkbox"/> Certified Copies	
<input type="checkbox"/> Plain Copies	
TOTAL FEES: <u>198.00</u>	



RECORDED ON 07/28/2011 AT 11:01 AM
IN THE FINANCING RECORDS OF THE MD. ST.
DEPARTMENT OF ASSESSMENTS AND TAXATION.
NO # 0003840037 ACK # 1000362002066027
ORIGINAL FILE NUMBER: 0000000181425776
PAGES: 0005

Other Change(s)

Code

U.S.A. DEPARTMENT OF DEFENSE U.S.A. DEPTA
CLERK, HALL OF JUSTICE
191 NORTH FIRST STREET
SAN JOSE CA 95113-1006

NO FEE TRANSACTION TYPES

- ☐ URC - Copies
- ☐ UNCP - Void - Non-Payment
- ☐ UCC - Cancellation
- ☐ UCR - Reinstatement
- ☐ UCO Departmental Action
- ☐ UCREP - Refund Recordation Tax
- ☐ UCIS - Incorrect ID Number
- ☐ XOVRU - UCC Overrides
- ☐ UMFC - Filing Office Correction Statement

METHOD OF PAYMENT

☒ Cash ☐ Check ☐ Credit Card

Number of Checks

COMMENT(S)

Public Finance with assignment

CERTIFIED
COPY MADE

CUST ID: 0002623457
WORK ORDER: 0003840037
DATE: 07-28-2011 11:25 AM
AMT: PAID: \$198.00

The documents in this booklet are partial copies only

PROOF THERE IS A LIEN AGAINST ALL OF YOU
Maryland UCC July 2011

CUST ID: 0002623457
WORK ORDER: 0003840037
DATE: 07-28-2011 11:25 AM
AMT. PAID: \$198.00

UC
FOL

A. NAME & PHONE OF CREDITORS (Name and Address)

B. SEND ACKNOWLEDGMENT TO: (Name and Address)

[U.S.A. DEPARTMENT OF DEFENSE
U.S.A. DEPARTMENT OF HOMELAND SECURITY]
ATT: CLERK, HALL OF JUSTICE-C110714- 1 43470
46
191 NORTH-FIRST STREET,
SAN JOSE CA 95113-1006

DEPARTMENT OF
TREASURY
& TAXATION

2011 JUL 28 A 11:01

RECEIVED

THE ABOVE SPACE IS FOR FILING OFFICE USE ONLY

1. DEBTOR'S EXACT FULL LEGAL NAME - insert only one debtor name (1a or 1b) - do not abbreviate or combine names

1a. ORGANIZATION'S NAME

THE FEDERAL RESERVE SYSTEM

OR 1b. INDIVIDUAL'S LAST NAME

FIRST NAME

MIDDLE NAME

SUFFIX

1c. MAILING ADDRESS

20th Street N.W.

CITY

Washington

STATE

DC

POSTAL CODE

20551

COUNTRY

u.s.a.

1d. SEE INSTRUCTIONS

14,300,000,000,000

ADD'L INFO RE ORGANIZATION

DEBTOR

1e. TYPE OF ORGANIZATION

a trust (15 USC)

1f. JURISDICTION OF ORGANIZATION

The United States of America

1g. ORGANIZATIONAL ID #, if any

AG 59880464 A - U.S. S.E.C ☐ NONE

2. ADDITIONAL DEBTOR'S EXACT FULL LEGAL NAME - insert only one debtor name (2a or 2b) - do not abbreviate or combine names

2a. ORGANIZATION'S NAME

-E PLURIBUS UNUM- THE UNITED STATES OF AMERICA

OR 2b. INDIVIDUAL'S LAST NAME

FIRST NAME

MIDDLE NAME

SUFFIX

2c. MAILING ADDRESS

1500 Pennsylvania Avenue, NW

CITY

Washington, DC

STATE

d.c.

POSTAL CODE

20220

COUNTRY

u.s.a.

2d. SEE INSTRUCTIONS

14,000,000,000,000

ADD'L INFO RE ORGANIZATION

DEBTOR

2e. TYPE OF ORGANIZATION

a trustee (15 USC)

2f. JURISDICTION OF ORGANIZATION

The United States of America

2g. ORGANIZATIONAL ID #, if any

AG 59880464 A ☐ NONE

3. SECURED PARTY'S NAME (or NAME of TOTAL ASSIGNEE of ASSIGNOR S/P) - insert only one secured party name (3a or 3b)

3a. ORGANIZATION'S NAME

THE UNITED STATES DEPARTMENT OF THE TREASURY 1789

OR 3b. INDIVIDUAL'S LAST NAME

FIRST NAME

MIDDLE NAME

SUFFIX

3c. MAILING ADDRESS

50 Maryland Avenue

CITY

Rockville

STATE

md

POSTAL CODE

20850

COUNTRY

u.s.a.

4. This FINANCING STATEMENT covers the following collateral:

1D00247556 , Seal No. 285521
6Z33753691 , Seal No. 285522
6D00242066 , Seal No. 285523
FV26330-2 , Seal No. 285524

[A SECURITY (15 USC)--- COMMERCIAL AFFIDAVIT---NOT A POINT OF LAW]

5. ALTERNATIVE DESIGNATION (if applicable)	<input type="checkbox"/> LESSEE/LESSOR	<input type="checkbox"/> CONSIGNEE/CONSIGNOR	<input type="checkbox"/> BAILEE/BAILOR	<input type="checkbox"/> SELLER/BUYER	<input checked="" type="checkbox"/> AG. LIEN	<input type="checkbox"/> NON-UCC FILING
6. <input checked="" type="checkbox"/> This FINANCING STATEMENT is to be filed (or recorded) in the REAL ESTATE RECORDS. Attach Addendum.	7. Check to REQUEST SEARCH REPORT (S) on Debtor(s) (optional)		<input type="checkbox"/> All Debtors <input type="checkbox"/> Debtor 1 <input type="checkbox"/> Debtor 2			
8. OPTIONAL FILER REFERENCE DATA						

FILING OFFICE COPY — UCC FINANCING STATEMENT (FORM UCC-1) (REV. 05/22/02)

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For the video presentation go to [YouTube](https://www.youtube.com/watch?v=...) and search the title of this document
by mark allen wasmuth

Page 101 of 121

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Maryland UCC July 2011

UCC APPROVAL SHEET

**** EXPEDITED SERVICE ****

**** KEEP WITH DOCUMENT ****

TRANSACTION TYPE	FEES REMITTED
<input checked="" type="checkbox"/> Expedited Fee	\$50.00
<input type="checkbox"/> UO - Original Financing Statement	\$25.00
<input type="checkbox"/> UOA - Original Financing Statement With Assignment	\$25.00
<input type="checkbox"/> UOTU - Original Financing Statement Transmitting Utility	\$25.00
<input type="checkbox"/> UMA - Amendment	\$25.00
<input type="checkbox"/> UMDA - Amendment - Debtor Added	\$25.00
<input type="checkbox"/> UMD - Amendment - Debtor Name Change	\$25.00
<input type="checkbox"/> UMDD - Amendment - Debtor Deleted	\$25.00
<input type="checkbox"/> UMSA - Amendment - Secured Party Added	\$25.00
<input type="checkbox"/> UMSC - Amendment - Secured Party Name Change	\$25.00
<input type="checkbox"/> UMSD - Amendment - Secured Party Deleted	\$25.00
<input type="checkbox"/> UMC - Amendment - Continuation	\$25.00
<input type="checkbox"/> UMT - Amendment - Termination	\$25.00
<input checked="" type="checkbox"/> UMZ - Amendment - Assignment	\$25.00
<input type="checkbox"/> UMZP - Amendment - Partial Assignment	\$25.00
<input type="checkbox"/> UMCS - Amendment - Correction Statement	\$25.00
<input type="checkbox"/> UOMH - Manufactured Home - Original Financing Statement	\$25.00
<input type="checkbox"/> UOPF - Public Finance - Original Financing Statement	\$25.00
<input checked="" type="checkbox"/> Documents Nine (9) Pages or More	\$75.00
<input type="checkbox"/> Certified Copies	
<input type="checkbox"/> Plain Copies	
TOTAL FEES: <u>186.00</u>	



RECORDED ON 07/28/2011 AT 12:05 PM
IN THE FINANCING RECORDS OF THE MD. ST.
DEPARTMENT OF ASSESSMENTS AND TAXATION.
NO # 0003840099 ACK # 1000362002066696
ORIGINAL FILE NUMBER: 0000000181425776
PAGES: 0002

Other Change(s)

Code

THE UNITED STATES OF AMERICA TREASURY DE
CARMEN MILAGROS ORTIZ, USA
1 COURTHOUSE WAY
JOHN JOSEPH HOAKLEY COURTHOUSE
BOSTON MA 02210

NO FEE TRANSACTION TYPES

- ☐ URC - Copies
- ☐ UNCP - Void - Non-Payment
- ☐ UCC - Cancellation
- ☐ UCR - Reinstatement
- ☐ UCO Departmental Action
- ☐ UCREF - Refund Recordation Tax
- ☐ UCIS - Incorrect ID Number
- ☐ XOVRU - UCC Overrides
- ☐ UMFC - Filing Office Correction Statement

METHOD OF PAYMENT

☒ Cash ☐ Check ☐ Credit Card

Number of Checks

COMMENT(S):

**CERTIFIED
COPY MADE**

CUST ID: 0002623519
WORK ORDER: 0003840099
DATE: 07-28-2011 12:05 PM
AMT. PAID: \$186.00

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PROOF THERE IS A LIEN AGAINST ALL OF YOU
Maryland UCC July 2011

CUST ID: 0002623519
WORK ORDER: 0003840099
DATE: 07-28-2011 12:05 PM
AMT. PAID: \$186.00

RECEIVED

2011 JUL 28 P 12:05

DEPARTMENT OF
ASSESSMENT
& TAXATION

8. SEND ACKNOWLEDGMENT TO: (Name and Address)

[The United States of America,
Treasury -Department- Internal Re-Venue Service (IRS)]
Att: Carmen Milagros Ortiz, USA
1 Courthouse Way
John Joseph Moakley Courthouse
Boston, MA 02210

THE ABOVE SPACE IS FOR FILING OFFICE USE ONLY

1a. INITIAL FINANCING STATEMENT FILE #

181425776

1b. This FINANCING STATEMENT AMENDMENT is to be filed (for record) (or recorded) in the REAL ESTATE RECORDS.



2. TERMINATION: Effectiveness of the Financing Statement identified above is terminated with respect to security interest(s) of the Secured Party authorizing this Termination Statement.

3. CONTINUATION: Effectiveness of the Financing Statement identified above with respect to security interest(s) of the Secured Party authorizing this Continuation Statement is continued for the additional period provided by applicable law.

4. ASSIGNMENT (full or partial): Give name of assignee in item 7a or 7b and address of assignee in item 7c; and also give name of assignor in item 8.

5. AMENDMENT (PARTY INFORMATION): This Amendment affects ☐ Debtor or ☐ Secured Party of record. Check only one of these two boxes.

Also check one of the following three boxes and provide appropriate information in items 6 and/or 7.

☐ CHANGE name and/or address: Please refer to the detailed instructions in regards to changing the name/address of a party.

☐ DELETE name: Give record name to be deleted in item 6a or 6b.

☐ ADD name: Complete item 7a or 7b, and also item 7c; also complete items 7e-7g (if applicable).

6. CURRENT RECORD INFORMATION:

6a. ORGANIZATION'S NAME

OR

6b. INDIVIDUAL'S LAST NAME

FIRST NAME

MIDDLE NAME

SUFFIX

7. CHANGED (NEW) OR ADDED INFORMATION:

7a. ORGANIZATION'S NAME

U.S. TREASURY -DEPARTMENT- INTERNAL RE-VENUE SERVICE (IRS)

OR

7b. INDIVIDUAL'S LAST NAME

FIRST NAME

MIDDLE NAME

SUFFIX

7c. MAILING ADDRESS

FRB-BOS (11 USC), 600 ATLANTIC AVENUE

CITY
BOSTON

STATE
MA

POSTAL CODE
02106

COUNTRY
U.S.A.

7d. SEE INSTRUCTIONS
14,300,000,000,000

ADD'L INFO RE ORGANIZATION
DEBTOR

7e. TYPE OF ORGANIZATION
a trustee (15 USC)

7f. JURISDICTION OF ORGANIZATION
The United States Of America

7g. ORGANIZATIONAL ID #, if any
AG 59880464 a

☐ NONE

8. AMENDMENT (COLLATERAL CHANGE): check only one box.

Describe collateral ☐ deleted or ☐ added, or give entire ☐ restated collateral description, or describe collateral ☐ assigned.

014,300,000,000,000.-

[014,300,000,000,000.-]

9. NAME OF SECURED PARTY OF RECORD AUTHORIZING THIS AMENDMENT (name of assignor, if this is an Assignment). If this is an Amendment authorized by a Debtor which adds collateral or adds the authorizing Debtor, or if this is a Termination authorized by a Debtor, check here ☐ and enter name of DEBTOR authorizing this Amendment.

9a. ORGANIZATION'S NAME

THE UNITED STATES DEPARTMENT OF THE TREASURY 1789

OR

9b. INDIVIDUAL'S LAST NAME

FIRST NAME

MIDDLE NAME

SUFFIX

10. OPTIONAL FILER REFERENCE DATA

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by mark allen wasmuth

Page 104 of 121

PROOF THERE IS A LIEN AGAINST ALL OF YOU
Maryland UCC July 2011

UCC APPROVAL SHEET
**** KEEP WITH DOCUMENT ****

TRANSACTION TYPE **FEES REMITTED**

___ UO - Original Financing Statement	\$25.00
___ UOA - Original Financing Statement with assignment	\$25.00
___ UOTU - Original Financing Statement Transmitting Utility	\$25.00
___ UMA - Amendment	\$25.00
✓ UMDA - Amendment - Debtor Added	\$25.00
___ UMDC - Amendment - Debtor Name Change	\$25.00
___ UMDD - Amendment - Debtor Deleted	\$25.00
___ UMSA - Amendment - Secured Party Added	\$25.00
___ UMSC - Amendment - Secured Party Name Change	\$25.00
___ UMSD - Amendment - Secured Party Deleted	\$25.00
___ UMC - Amendment - Continuation	\$25.00
___ UMT - Amendment - Termination	\$25.00
___ UMZ - Amendment - Assignment	\$25.00
___ UMZP - Amendment - Partial Assignment	\$25.00
___ UMCS - Amendment - Correction Statement	\$25.00
___ UOMH - Manufactured Home - Original Financing Statement	\$25.00
___ UOPF - Public Finance - Original Financing Statement	\$25.00
___ Documents Nine (9) Pages or More	\$75.00
___ Certified Copies	
___ Plain Copies	
TOTAL FEES:	<u>25</u>



RECORDED ON 08/12/2011 AT 10:25 AM
IN THE FINANCING RECORDS OF THE MD. ST.
DEPARTMENT OF ASSESSMENTS AND TAXATION.
WO # 0003846966 ACK # 1000362002135657
ORIGINAL FILE NUMBER: 0000000181425776
PAGES: 0002

☐ **OTHER CHANGES:**

Code _____

Attention: _____

Mail to Address:

US TREASURY
INTERNAL REVENUE SERVICE
80 CALVERT STREET
ANNAPOLIS MD 21404

NO FEE TRANSACTION TYPES

___ URC - Copies
___ UNCP - Void - Non-Payment
___ UCC - Cancellation
___ UCR - Reinstatement
___ UCO - Departmental Action
___ UCREF - Refund Recordation Tax
___ UCIS - Incorrect ID Number
___ XOVRU - UCC Overrides
___ UMFC - Filing Office Correction Statement

Method of Payment:

Cash ☐ Check ☒ Credit Card ☐

Number of Checks ☐

Comments(s):

Stamp work order and customer number here

CUST ID: 0002630386
WORK ORDER: 0003846966
DATE: 08-12-2011 10:25 AM
RPT. PAID: \$300.00

The documents in this booklet are partial copies only

PROOF THERE IS A LIEN AGAINST ALL OF YOU

Maryland UCC July 2011

CUST ID:0002630386
WORK ORDER:0003846966
DATE:08-12-2011 10:25 AM
AMT. PAID:\$300.00

UCC FINANCING STATEMENT AMENDMENT

FOLLOW INSTRUCTIONS (front and back) CAREFULLY

A. NAME & PHONE OF CONTACT AT FILER [optional]

B. SEND ACKNOWLEDGMENT TO: (Name and Address)

U.S. TREASURY,
INTERNAL REVENUE SERVICE
Comptroller of Maryland, Enforcement Division
Revenue Administration Center
80 Calvert Street
Annapolis, MD 21404

2011 AUG 12 A 10:26

STATE OF MARYLAND
DEPARTMENT OF
ASSESSMENT
& TAXATION

THE ABOVE SPACE IS FOR FILING OFFICE USE ONLY

1a. INITIAL FINANCING STATEMENT FILE #

0000000181425776

1b. This FINANCING STATEMENT AMENDMENT is to be filed (for record) (or recorded) in the REAL ESTATE RECORDS. ☒

2. TERMINATION: Effectiveness of the Financing Statement identified above is terminated with respect to security interest(s) of the Secured Party authorizing this Termination Statement.

3. CONTINUATION: Effectiveness of the Financing Statement identified above with respect to security interest(s) of the Secured Party authorizing this Continuation Statement is continued for the additional period provided by applicable law.

4. ASSIGNMENT (full or partial): Give name of assignee in item 7a or 7b and address of assignee in item 7c; and also give name of assignor in item 9.

5. AMENDMENT (PARTY INFORMATION): This Amendment affects ☒ Debtor ☐ Secured Party of record. Check only one of these two boxes. Also check one of the following three boxes and provide appropriate information in items 6 and/or 7.

☐ CHANGE name and/or address. Please refer to the detailed instructions in regards to changing the name/address of a party.

☐ DELETE name: Give record name to be deleted in item 6a or 6b.

☒ ADD name: Complete item 7a or 7b, and also item 7c; also complete items 7e-7g (if applicable).

6. CURRENT RECORD INFORMATION:

6a. ORGANIZATION'S NAME

OR

6b. INDIVIDUAL'S LAST NAME

FIRST NAME

MIDDLE NAME

SUFFIX

7. CHANGED (NEW) OR ADDED INFORMATION:

7a. ORGANIZATION'S NAME

OR

7b. INDIVIDUAL'S LAST NAME

FIRST NAME

MIDDLE NAME

SUFFIX

7c. MAILING ADDRESS

BoFA (11 USC), 1101 WOOTTON PARKWAY

ROCKVILLE

STATE

POSTAL CODE

COUNTRY

MD 20852

U.S.A.

7d. SEE INSTRUCTIONS

ADDL INFO RE ORGANIZATION

7e. TYPE OF ORGANIZATION

7f. JURISDICTION OF ORGANIZATION

7g. ORGANIZATIONAL ID #, if any

14,300,000,000,000

DEBTOR

a trustee (15 USC)

The United States of America

AG 59880464 A

☐ NONE

8. AMENDMENT (COLLATERAL CHANGE): check only one box.

Describe collateral ☐ deleted or ☐ added, or give entire ☐ restated collateral description, or describe collateral ☐ assigned.

[14,300,000,000,000.-]

AGRICULTURAL LIEN: 1101 WOOTTON PARKWAY ROCKVILLE, MD 20852 USA

9. NAME OF SECURED PARTY OF RECORD AUTHORIZING THIS AMENDMENT (name of assignor, if this is an Assignment). If this is an Amendment authorized by a Debtor which adds collateral or adds the authorizing Debtor, or if this is a Termination authorized by a Debtor, check here ☐ and enter name of DEBTOR authorizing this Amendment.

9a. ORGANIZATION'S NAME

OR

9b. INDIVIDUAL'S LAST NAME

FIRST NAME

MIDDLE NAME

SUFFIX

THE UNITED STATES DEPARTMENT OF THE TREASURY 1789

10. OPTIONAL FILER REFERENCE DATA

Recording as Deed of Trust in the Real-estate records: INITIAL FINANCING STATEMENT FILE # 0000000181425776

FILING OFFICE COPY — UCC FINANCING STATEMENT AMENDMENT (FORM UCC3) (REV. 05/22/02)

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by mark allen wasmuth

PROOF THERE IS A LIEN AGAINST ALL OF YOU

Maryland UCC July 2011

UCC APPROVAL SHEET

** KEEP WITH DOCUMENT **

<u>TRANSACTION TYPE</u>	<u>FEES REMITTED</u>	
___ UO - Original Financing Statement	\$25.00	 1000362002305342
___ UOA - Original Financing Statement with assignment	\$25.00	
___ UOTU - Original Financing Statement Transmitting Utility	\$25.00	
___ UMA - Amendment	\$25.00	
___ UMDA - Amendment - Debtor Added	\$25.00	
___ UMD - Amendment - Debtor Name Change	\$25.00	
___ UMDD - Amendment - Debtor Deleted	\$25.00	
___ UMSA - Amendment - Secured Party Added	\$25.00	
___ UMSC - Amendment - Secured Party Name Change	\$25.00	
___ UMSD - Amendment - Secured Party Deleted	\$25.00	
___ UMC - Amendment - Continuation	\$25.00	
___ UMT - Amendment - Termination	\$25.00	
___ UMZ - Amendment - Assignment	\$25.00	
___ UMZP - Amendment - Partial Assignment	\$25.00	
___ UMCS - Amendment - Correction Statement	\$25.00	
___ UOMH - Manufactured Home - Original Financing Statement	\$25.00	
___ UOPF - Public Finance - Original Financing Statement	\$25.00	
___ Documents Nine (9) Pages or More	\$75.00	
___ Certified Copies		
___ Plain Copies		
TOTAL FEES:	<u>\$2500</u>	

RECORDED ON 09/23/2011 AT 04:11 PM
IN THE FINANCING RECORDS OF THE MD. ST.
DEPARTMENT OF ASSESSMENTS AND TAXATION.
WO # 0003846966 ACK # 1000362002305342
ORIGINAL FILE NUMBER: 0000000181425776
PAGES: 0003

☐ OTHER CHANGES:

Code _____

Attention: _____

NO FEE TRANSACTION TYPES

- ___ URC - Copies
- ___ UNCP - Void - Non-Payment
- ___ UCC - Cancellation
- ___ UCR - Reinstatement
- ___ UCO - Departmental Action
- ___ UCREF - Refund Recordation Tax
- ___ UCIS - Incorrect ID Number
- ___ XOVRU - UCC Overrides
- ___ UMFC - Filing Office Correction Statement

Mail to Address:

IRS TECHNICAL SUPPORT DIVISION
TREASURY UCC CONTRACT TRUST
INTERNAL REVENUE SERVICE
1500 PENNSYLVANIA AVENUE, NORTH WEST
WASHINGTON DC 20220

Method of Payment:

Cash ☐ Check ☒ Credit Card ☐

Number of Checks ☐

Comments(s):

CUST ID: 0002630386
WORK ORDER: 0003846966
DATE: 09-23-2011 04:05 PM
AMT. PAID: \$500.00

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PROOF THERE IS A LIEN AGAINST ALL OF YOU

Maryland UCC July 2011

UCC FINANCING STATEMENT AMENDMENT

FOLLOW INSTRUCTIONS (front and back) CAREFULLY

A. NAME & PHONE OF CONTACT AT FILER [optional]

Circuit Court for MONTGOMERY COUNTY (240) 777-9400

B. SEND ACKNOWLEDGMENT TO: (Name and Address)

IRS Technical Support Division
C/o Treasury UCC Contract Trust
Internal Revenue Service
1500 Pennsylvania Avenue, North West
Washington, District of Columbia 20220
USA

CUST ID: 0002630386
WORK ORDER: 0003846966
DATE: 09-23-2011 04:05 PM
AMT. PAID: \$300.00

1a. INITIAL FINANCING STATEMENT FILE #

0000000181425776

2. ☐ TERMINATION: Effectiveness of the Financing Statement identified above is terminated with respect to security interest(s) of the Secured Party authorizing.

3. ☐ CONTINUATION: Effectiveness of the Financing Statement identified above with respect to security interest(s) of the Secured Party authorizing this Continuation Statement is continued for the additional period provided by applicable law.

4. ☒ ASSIGNMENT (full or partial): Give name of assignee in item 7a or 7b and address of assignee in item 7c, and also give name of assignor in item 9.

5. AMENDMENT (PARTY INFORMATION): This Amendment affects ☐ Debtor ☒ Secured Party of record. Check only one of these two boxes.

Also check one of the following three boxes and provide appropriate information in items 6 and/or 7.

☐ CHANGE name and/or address: Please refer to the detailed instructions in regards to changing the name/address of a party.

☐ DELETE name: Give record name to be deleted in item 6a or 6b.

☐ ADD name: Complete item 7a or 7b, and also item 7c, also complete items 7e-7g (if applicable).

6. CURRENT RECORD INFORMATION:

6a. ORGANIZATION'S NAME

THE UNITED STATES OF AMERICA (Obligor)

OR 6b. INDIVIDUAL'S LAST NAME

FIRST NAME

MIDDLE NAME

SUFFIX

-ent

7. CHANGED (NEW) OR ADDED INFORMATION:

7a. ORGANIZATION'S NAME

[- SEAL OF THE OFFICE OF SECRETARY OF STATE -]

OR 7b. INDIVIDUAL'S LAST NAME

FIRST NAME

MIDDLE NAME

SUFFIX

7c. MAILING ADDRESS

50 MARYLAND AVE

CITY

ROCKVILLE

STATE

MD

POSTAL CODE

20850

COUNTRY

u.s.a.

7d. SEE INSTRUCTIONS

14,300,000,000,000.

ADD'L INFO RE

ORGANIZATION

DEBTOR

7e. TYPE OF ORGANIZATION

a Fiduciary

7f. JURISDICTION OF ORGANIZATION

The United States of America

7g. ORGANIZATIONAL ID #, if any

AG 59880464 A

☐ NONE

8. AMENDMENT (COLLATERAL CHANGE): check only one box.

Describe collateral ☐ deleted or ☐ added, or give entire ☐ restated collateral description, or describe collateral ☐ assigned

federal identification number: PAYER

RECIPIANT identification number: Social Security Number

Account number: 0000000181425776 Seal No.

Original Issue Discount for *:

\$14,300,000,000,000.-

[Federal Income tax withheld - \$14,300,000,000,000.-]

Description: Public Trust

Original Issue discount on U.S. Treasury obligations*

9. NAME OF SECURED PARTY OF RECORD AUTHORIZING THIS AMENDMENT (name of assignor, if this is an Assignment; if this is an Amendment authorized by a Debtor which adds collateral or adds the authorizing Debtor, or if this is a Termination authorized by a Debtor, check here ☐ and enter name of DEBTOR authorizing this Amendment.

9a. ORGANIZATION'S NAME

THE UNITED STATES OF AMERICA

OR 9b. INDIVIDUAL'S LAST NAME

FIRST NAME

MIDDLE NAME

SUFFIX

-ent

10. OPTIONAL FILER REFERENCE DATA

Original Issue Discount COPY: A, B, C form 1099-OID cat no 14421R

FILING OFFICE COPY — UCC FINANCING STATEMENT AMENDMENT (FORM UCC3) (REV. 05/22/02)

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by mark allen wasmuth

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PROOF THERE IS A LIEN AGAINST ALL OF YOU

Maryland UCC July 2011

UCC FINANCING STATEMENT AMENDMENT ADDENDUM

FOLLOW INSTRUCTIONS (front and back) CAREFULLY

11. INITIAL FINANCING STATEMENT FILE # (same as item 1a on Amendment form)

0000000181425776

12. NAME OF PARTY AUTHORIZING THIS AMENDMENT (same as item 9 on Amendment form)

12a. ORGANIZATION'S NAME

THE UNITED STATES OF AMERICA (Obligor)

OR

12b. INDIVIDUAL'S LAST NAME

FIRST NAME

MIDDLE NAME, SUFFIX

13. Use this space for additional information

THE ABOVE SPACE IS FOR FILING OFFICE USE ONLY

— PAYER = Obligor

RECIPIANT = Owner

RECIPIANT = Beneficiary

Re-Public Trust = Obligation

FILING OFFICE COPY — NATIONAL UCC FINANCING STATEMENT AMENDMENT ADDENDUM (FORM UCC3Ad) (REV. 07/29/98)

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by mark allen wasmuth

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DEFINITIONS YOU MUST TO KNOW

26. Unalienable Right:

- 1) **A Right that cannot be aliened: something you do not have to pay to Have, Keep or Gain.**
- 2) **Unalienable:**
 - i. ***Inalienable; incapable of being aliened, that is, sold and transferred***
 - ii. **Aliened:**
 - (1) ***To transfer or makeover to another; to convey or transfer the property of a thing from one person to another; to alienate. Usually applied to the transfer of lands and tenants. Co.Litt. 118; Cowell***
- 3) **Right:**
 - i. ***"That to which a man has a just and valid Claim, whether it be land, a thing, or a privilege of doing something or saying something, Shaw v Proffitt, 57 Or 192, 109 P 584***
 - ii. ***"A State may not impose a charge for the enjoyment of a right granted by the Federal Constitution." Murdock v. Pennsylvania, 319 U.S. 105, at 113.***

27. Lawful:

- 1) ***"According to law. In accord with the spirit of the law, not merely the forms of law". State ex rel. Van Nice v Whealey, 5 SD 427, 431, 59 NW 211. (Ballentines's Law Dictionary)***

28. Legal:

- 1) ***"The undoing of God's Law" 1893 Ninth (Revised in the Tenth Edition) Edition of the Encyclopedia Britannica as***

29. Barrower:

- 1) ***To obtain upon loan from the owner or other person having the right of disposition; to engage the use of money by contract. State ex rel. Kimball v School Dist. 13 NEB 82,88 (Ballentines's Law Dictionary)***

30. Lender:

- 1) ***He from whom a thing is borrowed. The contract of loan confers rights, and imposes duties on the lender. 1. The lender has the right to revoke the loan at his mere pleasure; 9 Cowen, R. 687; 8 Johns. Rep. 432; 1 T. R. 480; 2 Campb. Rep. 464; and is deemed the owner or proprietor of the thing during the period of the loan. (Bouvier's)***

31. Tenant:

- 1) ***One who occupies the premises of another in subordination to that other person's title and with his assent express or implied. 32 Am J1st L & T § 2. Broadly, any person having a tenancy.***
- 2) ***A tenant, although having exclusive possession, charge and control, is not a owner of the land within a statute making it unlawful for any person to hunt on the land of another without first having obtained permission of the owner. Anno: 2 ALR 799,s 95 ALR 1099 (Ballentines's Law Dictionary)***

32. Owner:

- 1) ***One who has complete dominion over particular property. 42 Am J1st Prop § 37. The person whom the legal or equitable title rests. Anno: ALR 779, s.95 ALR 1086. In common understanding, the Person who, in case of destruction of property, must sustain the loss. 42 Am J1st Prop § 37***

DEFINITIONS YOU MUST TO KNOW

- 2) *As to the Meaning of "owner" as used in statutes relating to the assessment and collection of taxes, see Anno: 2ALR 792 (Ballentines's Law Dictionary)*

33. Money:

- 1) UCC 1-201 (24) *means a medium of exchange currently authorized or adopted by a domestic or foreign government. The **term** includes a monetary unit of account established by an intergovernmental **organization** or by **agreement** between two or more countries.*
- 2) I BET YOU THOUGHT David H. Friedman, Federal Reserve Bank of New York (4th ed. 1984), states: **Money is anything that has value that banks and people accept as money; money does not have to be issued by the government.** *See Page 67* of this Affidavit.

34. Federal Reserve Note:

- 1) ***Private Money to be used as circulating Notes between Federal Reserve Banks Only.** Title 12 Sec 411 *See Page 93* (when you use their Money you are receiving a benefit privilege from them.. Use Lawful Money Only)*

35. Court:

- 1) ***"The person and suit of the sovereign; the place where the sovereign sojourns with his regal retinue, wherever that may be."*** [Black's Law Dictionary, 5th Edition, page 318.]

36. Court:

- 1) ***"An agency of the sovereign created by it directly or indirectly under its authority, consisting of one or more officers, established and maintained for the purpose of hearing and determining issues of law and fact regarding legal rights and alleged violations thereof, and of applying the sanctions of the law, authorized to exercise its powers in the course of law at times and places previously determined by lawful authority".*** [Isbill v. Stovall, Tex.Civ.App., 92 S.W.2d 1067, 1070; Black's Law Dictionary, 4th Edition, page 425]

37. License:

- 1) ***"A license is a mere permit to do something that without it would be unlawful".*** Littleton v. Buress, 82 P. 864, 866; 14 Wyo.173.
- 2) ***"In the law of contracts, is a permission, accorded by a competent authority, conferring the right to do some act which without such authorization would be illegal, or would be a trespass or tort."*** Blacks Law Dictionary, 2nd Ed. (1910).
- 3) ***"The license means to confer on a person the right to do something which otherwise he would not have the right to do."*** City of Louisville v. Sebre, 214 S.W. 2D 248; 308 Ky. 420
- 4) ***"The object of a license is to confer a right or power which does not exist without it."*** Payne v. Massey, 196 S.W. 2D 493; 145 Tex. 273; Shuman v. City of Ft. Wayne, 127 Indiana 109; 26 NE 560, 561 (1891); 194 So 569 (1940).

38. Diminutio:

- 1) Lat. In civil law. Diminution; **a taking away; loss or depravation.**

39. Capite:

- 1) Lat. **By the head.**

40. Capitis Diminutio:

- 1) ***"Meaning the diminishing of status through the use of capitalization".*** In Roman law. A diminishing or abridgment of personality; a loss or curtailment of a man's status or aggregate of legal attributes and qualifications.

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DEFINITIONS YOU MUST TO KNOW

41. Capitis Diminutio Minima: John Doe:

- 1) *"The lowest or least comprehensive degree of loss of status. This occurred where a man's family relations alone were changed. It happened upon the arrogation [pride] of a person who had been his own master, (sui juris,) [of his own right, not under any legal disability] or upon the emancipation of one who had been under the patria potestas. [Parental authority] It left the rights of liberty and citizenship unaltered". See Inst. 1, 16, pr.; 1, 2, 3; Dig. 4, 5, 11; Mackeld. Rom.Law, 144.*

42. Capitis Diminutio Media: John DOE:

- 1) *meaning a medium loss of status through the use of capitalization, e.g. John DOE) - A lessor or medium loss of status. This occurred where a man loses his rights of citizenship, but without losing his liberty. It carried away also the family rights.*

43. Capitis Diminutio Maxima: JOHN DOE:

- 1) *meaning a maximum loss of status through the use of capitalization, e.g. JOHN DOE or DOE JOHN - The highest or most comprehensive loss of status. This occurred when a man's condition was changed from one of freedom to one of bondage, when he became a slave. It swept away with it all rights of citizenship and all family rights.*
- 2) *"To take advantage of - To use to ones own advantage."* Gage Canadian Dictionary 1983 Sec. 4
- 3) *"States a man's condition changes from freedom to BONDAGE all right of citizenship and family rights are surrendered". Blacks Law Dictionary – Revised 4th Edition 1968,*

44. People:

- 1) *Derive from ancient Rome and derived from the Roman term "Plebs" and "Plebian" which is the plural from of Plep. The term described slaves without knowledge, that were bastards, not knowing of whom their father, therefore having NO lineage to their bloodlines and their tribal lands {does the Birth Certificate make more since now?} thereby they become property of the upper class Romans known as "Patricians". Plebian (People) servants, slaves, vassals did not and could not become a citizen and under the protection of the Roman Empire. Citizens of Rome paid a flat tithe or tax of less than 10%. However the PEOPLE were considered enemies of the Empire, due to the fact they were foreign and had to be licensed and taxed according to the gifts granted to them by privilege of DOING business in Rome as to being licensed to operate within the City {of refuge} of Rome.*
- 2) *Term PEOPLE was a confessions of you being a slave and Plebian bastard under Rome. All Caesars are of the Julius {Rite-Blood-Canaanites} they are the Ari or Aries {princes} or Leader of the War or the Military. They are the overlords for the Capotiline Hill [Capital Hill {DC}] as in "Jupiter-Capitol-Inius*

45. Patricians:

- 1) *Those knowing of their tribal ancestry and their father, in other words they knew their blood line therefore having knowledge of their tribal constitutions {tribal laws} and their agricultural lands. A Roman citizen knew his father, were*

46. Person:

- 1) *"...shall be taken to mean and include partnerships, firms, associations, or corporations, when not otherwise designated of manifestly incompatible with the intent thereof...".*
Congress Redefines the Term Person: 12 Stat 459 *See Page 22*

WHAT ABOUT THE CONSTITUTION?

1. *"Two national governments exist; one to be maintained under the Constitution, with all its restrictions; the other to be maintained by Congress outside and Independently of that Instrumen t."* Supreme Court Justice Marshall Harlan (Downes v. Bidwell, 182, U.S. 244 1901)
Time in video 24:40
2. There are NO Judicial Courts or Judges in America and have not been since 1789."*Judges do NOT enforce Statutes and Codes. Executive Administrators enforce Statutes and Codes*". FRC v. GE, 281 U.S. 464 Keller v. Potomac Elec. Co., 261 U.S. 428 1 Stat. 138-178
3. *"But, indeed, no private person has a right to complain, by suit in court, on the ground of a breach of the Constitution. The Constitution, it is true, is a compact, but he is not a party to it. The States are the parties to it. And they may complain. If they do, they are entitled to redress. Or they may waive the right to complain."* Padelford, Fay & Co. vs. The Mayor and Aldermen of the City of Savannah. 14 Georgia 438, 520
Time in video 1:23.56
4. However, no statutory or constitutional court (whether it be an appellate or supreme court) can second guess the judgment of a court of record. *"The judgment of a court of record whose jurisdiction is final, is as conclusive on all the world as the judgment of this court would be. It is as conclusive on this court as it is on other courts. It puts an end to inquiry concerning the fact, by deciding it."* Ex parte Watkins, 3 Pet., at 202-203. [cited by SCHNECKLOTH v. BUSTAMONTE, 412 U.S. 218, 255 (1973)]

ARE YOU REQUIRED TO HAVE A LICENSE TO DRIVE?

1. *"For while a citizen has the right to travel upon the public highways and to transport his property thereon, that right does not extend to the use of the highways...as a place for private gain. For the latter purpose, no person has a vested right to use the highways of this state, but it is a privilege...which the (state) may grant or withhold at its discretion..."* State v. Johnson, 245 P 1073.
2. *"Undoubtedly the right of locomotion, the right to remove from one place to another according to inclination, is an attribute of personal liberty, and the right, ordinarily, of free transit from or through the territory of any State is a right secured by the 14th Amendment and by other provisions of the Constitution."* - Schactman v Dulles, 96 App D.C. 287, 293.
3. *"The right to travel is part of the Liberty of which the citizen cannot be deprived without due process of law under the Fifth Amendment."* Kent v. Dulles 357 U.S. 116, 125. Reaffirmed in Zemel v. Rusk 33 US 1.
4. *"Where activities or enjoyment, natural and often necessary to the well being of an American citizen, such as travel, are involved, we will construe narrowly all delegated powers that curtail or dilute them... to repeat, we deal here with a constitutional right of the citizen..."* Edwards v. California 314 US 160 (1941).
5. *"The right of the citizen to travel upon the public highways and to transport his property thereon, either by carriage or by automobile, is not a mere privilege which a city may prohibit or permit at will, but a common right which he has under the right to life, liberty, and the pursuit of happiness."* - Thompson v Smith, 154 SE 579.
6. *"The right to make use of an automobile as a vehicle of travel along the highways of the state, is no longer an open question. The owners thereof have the same rights in the roads and streets as the drivers of horses or those riding a bicycle or traveling in some vehicle."* House v. Cramer, 112 N. W. 3; 134 Iowa 374 (1907).
7. *"Complete freedom of the highways is so old and well established a blessing that we have forgotten the days of the Robber Barons and toll roads, and yet, under an act like this, arbitrarily administered, the highways may be completely monopolized, if, through lack of interest, the people submit, then they may look to see the most sacred of their liberties taken from them one by one, by more or less rapid encroachment."* Robertson vs. Department of Public Works, 180 Wash 133, 147.
8. *"...to be free to travel throughout the length and breadth of our land uninhibited by statutes, rules, or regulations which unreasonably burden or restrain this movement."* US Supreme Court, Shapiro v Thompson, 394 US 618, 22 L Ed 2d 600, 89 S Ct 1322.
9. *"If the state does convert your right into a privilege and issue a license and a fee for it, you can ignore the license and a fee and engage the right with impunity."* Shuttlesworth v. Birmingham, 373 US 262 (1962).
10. *"The use of the automobile as a necessary adjunct to the earning of a livelihood in modern life requires us in the interest of realism to conclude that the right to use an automobile on the public highways partakes of the nature of a liberty within the meaning of the Constitutional guarantees..."* Berberian v. Lussier 139 A2d 869, 872 (1958)

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ARE YOU REQUIRED TO HAVE A LICENSE TO DRIVE?

NON-COMMERCIAL TRAVELERS ARE EXEMPT FROM LICENSING

11. *"...a statutory provision that the supervising officials "may" exempt such persons when the transportation is not on a commercial basis means that they "must exempt them."* State v. Johnson, 245 P 1073; 60 C.J.S. section 94 page 581.
12. *"It is clear that a license relates to qualifications to engage in profession, business, trade or calling; thus when merely traveling without compensation or profit, outside of business enterprise or adventure with the corporate state, no license is required of the natural individual traveling for personal business, pleasure and transportation."* Wingfield v. Fielder, (1972) 29 CA3d 213.
13. *"Those who have the right to do something cannot be licensed for what they already have the right to do as such license would be meaningless."* City of Chicago v Collins, 51 N.E. 907 (Ill. 1898).

THE DMV ONLY LICENSES COMMERCIAL MOTOR VEHICLES

14. *"The activity licensed by state DMVs - the operation of motor vehicles - is... related to interstate commerce".* Reno v. Condon, No. 98-1464, Supreme Court of the United States decided January 12, 2000, BRIEF FOR THE PETITIONERS, Seth Waxman, Solicitor General U.S. Department of Justice.
15. USC Title 49 > Subtitle IV > Part B > Chapter 145 > § 14504a (10) Vehicle registration
16. The term "vehicle registration" means the registration of any commercial motor vehicle.

TRAFFIC STATUTES ONLY APPLY TO COMMERCIAL DRIVERS

17. "Users of the highway for transportation of persons and property for hire may be subjected to special regulations not applicable to those using the highway for public purposes." Richmond Baking Co. v. Department of Treasury 18 N.E. 2D 788.

TRAVELERS CANNOT BE STOPPED, ARRESTED, OR PROPERTY CONFISCATED EXCEPT FOR A CRIME

18. *"All citizens of the United States of America have a right to pass and re-pass through every part of it without interruption, as freely as in their own state."* Smith v. Turner, 48 US 283 (1849).
19. *"For a crime to exist, there must be an injured party. There can be no sanction or penalty imposed upon one because of this exercise of Constitutional rights."* Sherar v. Cullen, 481 F. 945.
20. The Fourth Amendment says one cannot be disturbed in their peace. Use of emergency lights, which is a felony when there is no emergency, is a disturbance of one's peace. Cases are dismissed on that alone.
21. *"The Fourth Amendment forbids stopping a vehicle even for the limited purpose of questioning its occupants unless police officers have a founded suspicion of criminal conduct."* United States v. Salinas. United States Court of Appeals, Ninth Circuit, citing United States v. Ramirez-Sandoval, (1989).
22. *"Even assuming that purpose is served to some degree by stopping and demanding identification from an individual without any specific basis for believing he is involved in criminal activity, the guarantees of the Fourth Amendment do not allow it. When such a stop is not based on objective criteria, the risk of arbitrary and abusive police practices exceeds tolerable limits."* Delaware v. Prouse 440 U.S. 648, 653 (1979).

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ARE YOU REQUIRED TO HAVE A LICENSE TO DRIVE?

23. ***Founded suspicion exists when an officer is aware of specific articulable facts, that, together with rational inferences drawn from them, reasonably warrant a suspicion that the person to be detained has committed or is about to commit a crime.*** United States v. Cortez, (1981); United States v. Robert L., (1989).
24. ***"At common law an arrest could not be made of a person charged with a misdemeanor except on warrant of a magistrate."*** Carpenter v. Mills, 29 How. Pr. 473 [Traffic infractions do not even qualify as misdemeanors]
- Declared in the Magna Carta "No one shall be arrested or imprisoned but by the law of the land."*
- This is called the common law and it is made constitutional law by the due process clause.*
- Application of the state's police power to NON-criminal conduct is illegal and unlawful.*
- When a police officer applies the State's police power to conduct that does not rise to the level of crime they act beyond the scope of their job and violate their oath. An unauthorized arrest is void.*
25. ***"The makers of the Constitution conferred, as against the government, the Right to be let alone; the most comprehensive of rights, and the right most valued by civilized men."*** U S Supreme Court Justice Brandeis in Olmstead v. United States 277 US 438, 48 S.Ct. 564, 575; 72 L ED 944 (1928).
26. ***"The Constitution is a charter of negative liberties; it tells the state to let people alone; it does not require the federal government or the state to provide services, even so elementary a service as maintaining law and order."*** Bowers v Devito, 686 F2d 616.
- NO VIOLATION FOR NOT HAVING A LICENSE OR A SUSPENDED LICENSE or even having a license***
27. ***"...It is absolutely necessary for the State to allege and prove that the accused was, on the date of the alleged offense, a licensee, for, as we construe the statute..., it applies specifically to a licensee and unless the person accused was a licensee, we fail to understand how he could be guilty of violating the provisions of this portion of the statute."*** Barber v. State, 149 Tex. Crim. 18 (1945) 191 S.W. 2D 879
- NOTICE when the license is active.....that would be when one is actually "engaged in public business"....*
- But the license is not active when engaged in private business.*
- The definition of a licensee is one who holds a current valid license. Only a licensee can violate a statute. A suspended license is not valid and therefore a suspended licensee is not subject to statutes.*
28. ***"The acceptance of a license... will not impose upon the licensee an obligation to respect or to comply with any provision of the statute or with the regulations prescribed that are repugnant to the Constitution of the United States."*** Collier v. Wallis 180 US 452 (1901) 333 US 426, 606 CL (1936) 56 P2d 602.

WHO OWNS YOUR KIDS?

*When an opponent declares, "I will not come over to your side,"
I calmly say, "Your child belongs to us already."*

— Adolf Hitler [November 6, 1933]

1. *"The primary control and custody of infant is with the government"* Tillman V. Roberts, 108 So. 62
2. *"There is no fundamental right of parents to be the exclusive provider of information regarding sexual matters to their children, either independent of their right to direct the upbringing and education of their children or encompassed by it. We also hold that parents have no due process or privacy right to override the determinations of public schools as to the information to which their children will be exposed while enrolled as students." "Once parents make the choice as to which school their children will attend, ...their fundamental right to control the education of their children is, at the least, substantially diminished". ~* Fields v. Palmdale School District PSD, Ninth Circuit Court of Appeals (2005)

WHO ARE YOU MARRYING?

1. *"Marriage is a civil contract to which there are three parties-the husband, the wife and the state."* Van Koten v. Van Koten, 154 N.E. 146.

OTHER FACTS ABOUT YOUR GOVERNMENT YOU MUST LEARN

1. **The IRS is NOT a U.S. Government Agency. It is an Agency of the IMF.** Diversified Metal Products v IRS et al. CV-93-405E-EJE U.S.D.C.I. Public Law 94-564 Senate Report 94-1148, pg 5967 Reorganization Plan #26 Public Law 102-391
2. **The IMF is an Agency of the U.N.** Black's Law Dictionary 6th Ed. Pg 816
3. **The United States has NOT had a Treasury since 1921.** 41 Stat. Ch. 214 page 654
4. **The U.S. Treasury is now the IMF.** Presidential Documents Volume 29 No. 4 page 113 22 U.S.C. 285-288
5. **The U.S. does not have any employees because there is no longer a United States.** No more reorganization. Executive Order 12803
6. **The FCC, CIA, FBI, NSA and all of the other Alphabet Gangs were never part of the U.S. Government, even though the 'U.S. Government held stock in said 'Agencies.** U.S. v. Strang, 254 U.S. 491 / Lewis v. U.S., 680 F.2d, 1239
7. **Social Security Numbers are issued by the UN through the IMF.** *"The application for an SSN is the SS5 form. The Department of the Treasury (IMF) issues the SS5, not the 'Social Security Administration. The new SS5 forms do not state who publishes them while the old form states they are Department of Treasury".* 20 CFR Chap. 111 Subpart B 422.103 (b)
8. **According to GATT you MUST have a Social Security Number.** House Report 103-826
9. **New York City is defined in the Federal Regulations as the United Nations.** 20 CFR Chap. 111 subpart B 422.103 (b) (2) (2)
10. **Social Security is NOT insurance or a contract. Nor is there a 'Trust Fund.** Helvering v. Davis, 301 U.S. 619 / Steward Co. v. Davis, 301 U.S. 548
11. **The most powerful court in America is NOT the United States Supreme Court, but the Supreme Court of Pennsylvania.** 42 Pa. C.S.A. 502
12. **The King of England financially backed both sides of the Revolutionary War.** Treaty of Versailles July 16, 1782 Treaty of Peace 8 Stat. 80
13. **America is a British Colony. The 'United States is a corporation, not a land mass and it existed before the Revolutionary War and the British Troops did not leave until 1796.** Respublica v. Sweers, 1 Dallas 43 / Treaty of Commerce 8 Stat 116 / Treaty of Peace 8 Stat 80 / IRS Publication 6209 / Articles of Association October 20, 1774

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OTHER FACTS ABOUT YOUR GOVERNMENT YOU MUST LEARN

14. **The Pope can abolish any law in the United States.** Elements of Ecclesiastical Law Vol. 1, 53-54
15. **A 1040 Form is for Tribute paid to Britain.** IRS Publication 6209
16. **The Pope claims to own the entire planet through the laws of Conquest and Discovery.** Papal Bulls of 1495 & 1493
17. **The Pope has ordered the genocide and enslavement of Millions of people.** Papal Bulls of 1455 & 1493
18. **The Pope's 'Laws are obligatory on everyone.** Bened. XIV., De Syn. Dioec, lib, ix, c. vii., n.4. Prati, 1844 Syllabus prop 28, 29, 44
19. **We are SLAVES and own ABSOLUTELY NOTHING. Not even what we think are 'our children.** Tillman v. Roberts, 108 So. 62 / Van Koten v. Van Koten, 154 N.E. 146 / Senate Document 43, 73rd Congress 1st Session / Wynehammer v. People, 13 N.Y. Rep 378, 481
20. **Military Dictator George Washington divided up the States (Estates) into Districts.** Messages and Papers of the Presidents, Volume 1 page 99 1828 Dictionary definition of 'Estate
21. **'We, The People does NOT include the General Populace, or what you THINK is 'We, The People.** Barron v. Mayor and City Council of Baltimore, 32 U.S. 243
22. **It is NOT the 'duty of the police to protect you. Their job is to protect THE CORPORATION and arrest Code Breakers.** Sapp v. Tallahassee, 348 So.2nd. 363 / Reiff v. City of Philla., 477 F.Supp. 1262 / Lynch v. NC Dept. of Justice, 376 S.E.2nd. 247
23. **'YOU are HUMAN CAPITAL.** Executive Order 13037

LINKS TO EDUCATIONAL VIDEOS

GOVERNMENT

1. What Happened to the Constitution?: www.youtube.com/watch?v=UsMvrXtX0us
2. 9/11: Explosive Evidence - Experts Speak Out: www.youtube.com/watch?v=lw-jzCfa4eQ
3. Comprehensive Annual Financial Reports: www.youtube.com/watch?v=6H3_S59DO18
4. Change is on the Horizon Part 1 of 3 Dawn of the Golden Age:
www.youtube.com/watch?v=9k4Egwc1_DM
5. Change is on the Horizon Part 2 of 3 The American Federal Empire:
www.youtube.com/watch?v=ImefSYpySwA
6. Change is on the Horizon Part 3 of 3 The Farmer Claims Program:
www.youtube.com/watch?v=gOPIgNB-hGY
7. Make Mine Freedom (1948): www.youtube.com/watch?v=mVh75ylAUXY
8. David Rockefellers Speech for Population control: www.youtube.com/watch?v=bI0fnRbhHfO
9. Congressman Brad Sherman: Martial Law if We Voted No:
www.youtube.com/watch?v=p6KRXnYgu5I

BANKING

10. The Money Masters – Full: www.youtube.com/watch?v=JXtlcayx0hs
11. Money As Debt-Full Length Documentary: www.youtube.com/watch?v=Dc3sKwwAaCU
12. Money As Debt II: promises unleashed: www.youtube.com/watch?v=lsmbWBpnCNk&feature=related
13. Money, Banking and the Federal Reserve: www.youtube.com/watch?v=iYZM58dulPE

HEALTH & FOOD

14. Burzynski: Cancer Is Serious Business: www.youtube.com/watch?v=rBUGVkmmbwk
15. Chemtrails The facts: www.youtube.com/watch?v=G9cQfcKR0EM
16. Gary Null Speaking Out at the NYS Assembly Hearing: www.youtube.com/watch?v=Ch5OuzB9L48
17. Food: The Ultimate Secret Exposed: www.youtube.com/watch?v=MSpkLk0vYmk
18. Dr. Oz Discusses Apple Juice Controversy: www.youtube.com/watch?v=atQdBJYKaRc
19. Controlling Our Food: The World According To Monsanto-Full Length Documentary:
www.youtube.com/watch?v=cYO2k_o16E0

WORLD HISTORY

20. New World Order.The Devil In The Vatican!?: www.youtube.com/watch?v=OLp9xigajM
21. The Beamable Sustainable Princes: www.youtube.com/watch?v=YtM6qtNzLHM&feature=share
22. Secrets in Plain Sight 1-23: www.youtube.com/watch?v=L777RhL_Fz4&NR=1

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MISCELLANEOUS

23. The Most IMPORTANT Video You'll Ever See: www.youtube.com/watch?v=F-QA2rkpBSY
24. Red Ice Radio The Isisian Codes: www.youtube.com/watch?v=gSDpHlMaDh8&feature=related
25. Santos Bonacci: Roman Ecclesiastical Law and Sovereignty:
www.youtube.com/watch?v=MEu2_AYZLrM
26. Roman Canon Law vs. Natural Law : Frank O'collins Ecclesiastical law:
www.youtube.com/watch?v=c40ZONuM5Z8&feature=related
27. The Story of Your Enslavement:
www.youtube.com/watch?v=Xbp6umQT58A&list=PLC2A6D0CF9C120CFB&index=36