

Occult Fundamentals and Spiritual Unfoldment

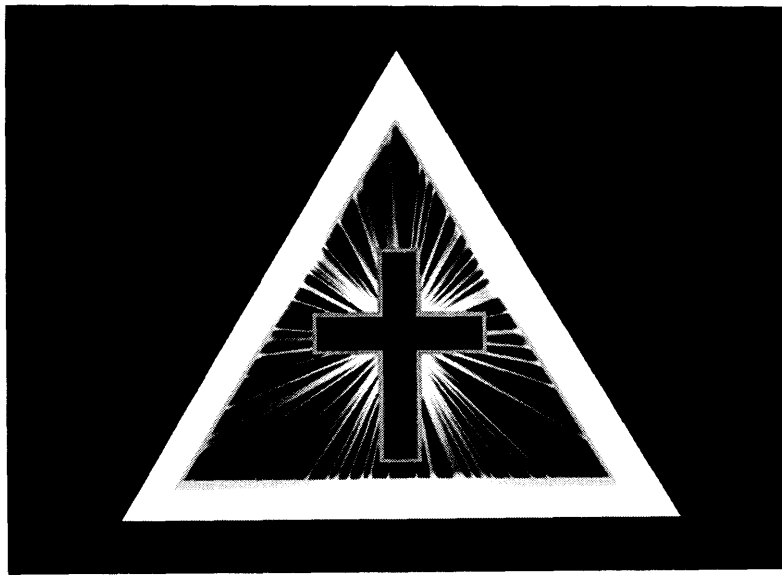
Volume 1 : The Early Writings



By Paul Foster Case

Biographical introduction by Dr. Paul Clark,
Steward of the Fraternity of the Hidden Light

Occult Fundamentals
and
Spiritual Unfoldment
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Forward

Shortly after leaving the Alpha et Omega (MacGregor Mather's reformulation of the Hermetic Order of the Golden Dawn), Paul Foster Case developed a lecture series entitled "The First Year Course". The purpose of the lectures was to provide students with a firm foundation in spiritual science and practice and to prepare them for Paul Case's rendition of the Golden Dawn Order.

When this coursework was expanded in 1924, the contents of the "The First Year Course" became known as Section A, 'The Life Power', and Section B, 'The Seven Steps of Spiritual Unfoldment'. The 'Life Power' provided a firm foundation of Occult Fundamentals and the 'The Seven Steps of Spiritual Unfoldment' utilized the Major Arcana of the Tarot to communicate the Stages of Spiritual Evolution. The contents of these sections were handed to attendees of the lectures and sold by subscription via mail to those who were unable to attend in person. The subscription for these lessons was \$20.00 "payable in advance" and despite the 85 years that have passed (and the inflation of the cost of the materials required for print), it is a testament to the generosity of the publisher that both of the lecture series are currently being offered for less than the original price of one of them.

I personally have found the early writings of Paul Foster Case exceptionally clear and to represent some of his finest work. I encourage anyone approaching these lessons for the first time to spend at least two weeks on each before proceeding to the next. This is precisely the manner in which the lectures and lessons were intended to be assimilated. Paul Case utilizes images in addition to words to communicate principles. Proceeding in such a manner will allow the corresponding ideas to take root and mature and thus facilitate understanding of the next lesson in the series.

The particular lessons used in this edition were lovingly typeset by Francois Cartier. Francois painstakingly restored each of the diagrams working from mimeographs and transliterated the English to Hebrew font making for a beautiful edition of this outstanding contribution to esoteric literature.

I am very pleased to see these lessons once again widely available to students of Paul Foster Case. I sincerely hope the Fraternity of the Hidden Light continues to publish more material of this nature.

Enjoy!

Tony DeLuce
Laguna Niguel, CA
July 1st, 2008



Most Greatly Honored Frater Perseverantia

Dr. Paul Foster Case

October 3rd, 1884 – March 2nd, 1954

Dr. Paul Foster Case

Dr. Paul Foster Case is probably one of the most accomplished, erudite and still most readable esoteric teachers of the twentieth century.

Yet he and his writings remain relatively unknown. Why? The answer I think may be found in the correspondence of A. E. Waite to Case when he writes in the early 1930's, "What books have you written?" By this time, Case had composed volumes of material on a variety of arcane subjects, but, as he explained to Waite, "most of my writings have been in the form of lessons."

Indeed, over a thirty-year period (approximately 1920-1950) Case wrote dozens of courses covering subjects ranging from Esoteric Psychology to Tarot, Qabalah and Alchemy directly for the affiliates of the organization he founded, Builders of the Adytum. While, in the opinion of this writer, they comprise absolutely the best most well-rounded course of instruction on these esoteric subjects, it is because of this fact that much of Case's original materials have remained in the hands of a select few (courses may still be received through BOTA, Los Angeles).

Fortunately though, a group of Case's early occult writings remain available today for the spiritual aspirant and the esoteric reading public at large. These timeless gems of practical occult instruction, which have lain largely forgotten in collector's vaults for nearly a hundred years, are now accessible through this special set of lessons.

* * * * *

Paul Foster Case was born on October 3, 1884, in Perendor (now known as Fairport) New York. His mother was a schoolteacher and his father was the curator of a large, private library. Rumor has it that Paul's very surprised mother actually delivered this future prodigy at this very same establishment. He was of Romany (Gypsy) stock and a direct descendent of the famous Mayflower pilgrim, Miles Standish.

Paul spent much of his formative years in the midst of books and he learned to read at a very young age. It has even been said that as a pre-schooler, Case could often be found curled up in the attic of his father's library closely examining "forbidden books" of esoteric lore.

Dolores Ashcroft Nowicki, the Director of Studies of another excellent Esoteric School (The Servants of the Light) has commented that some individuals come into embodiment with an insatiable hunger for the knowledge of the hidden mysteries of life. This was certainly true of Paul Foster Case.

By the age of seven, young Paul found that he could consciously manipulate his dream states, objectively selecting various levels of experience. Looking for support, Paul shared these encounters through written correspondence with the famous initiate Rudyard Kipling (author of "Kim", "The Man who would be King" and "The Jungle Books") who assured

Case of the reality of these inner states and verified the validity of these “Fourth Dimensional” experiences.

Paul also exhibited musical genius at an extremely early age. Encouraged by his mother the teacher, Paul began his training on both the piano and organ at the age of three. He practiced diligently and by the time he was nine years old he was the regular organist at the local congregational Church in which his father was a deacon.

Thus began an extraordinary musical career that found Case at age sixteen starring in a local charity performance along with another famous author of occult works, Claude Bragdon. According to well known former B.O.T.A. Prolocutor-General Ann Davies, Bragdon and Case entertained each other between shows with sleight-of-hand card tricks, and that while doing so, Bragdon on impulse turned to the young virtuoso and suddenly asked, “Case, where do you think the playing with cards came from?”

This simple question then started Paul Case on his personal journey to becoming the world’s leading authority on the Tarot. In fact, after the concert, an excited Case returned to his father’s library in search of the origins of this ancient symbolic system. Paul soon found mention of the Tarot in variety of texts including the famous 17th century Rosicrucian manifesto the, “Fama Fraternitatis,” where he discovered that the name, “Tarot” is actually a cipher for the Latin word “ROTA” or wheel. In other writings, Case learned that this ancient esoteric system was originally referred to as, “The Game of Man,” by early occultists.

In the next few months, an intrigued Paul collected a huge selection of Tarot decks and books on the subject.

As a review of his notebooks and diaries from the Fraternity’s archives reveal, Case made a daily habit for years of researching, meditating and studying the Tarotic symbols. Through his efforts, Paul discovered that the design of these carefully created pictorials actually channels and evokes specific archetypal images, and that subsequently they have the power to transform the consciousness of the sincere seeker into that of an illuminated adept.

Throughout his life, Case was fond of quoting the 19th century writer, Eliphas Levi, who wrote: “As an erudite Kabalistic book, all combinations of which reveal the harmonies preexisting between signs, letters, and numbers, the practical value of the Tarot is truly and above all marvelous. A prisoner devoid of books, had he only a Tarot of which he knew how to make use, could, in a few years, acquire a universal science, and converse with an unequalled doctrine and inexhaustible eloquence.”

Case would devote most of his life to helping earnest students learn “how to make use” of this extraordinary system.

It was about this time (c. 1905) that Paul began to receive the guidance of an “inner voice” he believed to be his own subconsciousness. Almost immediately, the “voice” guided his Tarot studies by suggesting various symbolic links, etc.

Paul soon diversified and along with his symbolic investigations, undertook an extensive and intensive study of pranayama, an advanced component of both Hatha (physical) and Raja (meditative) yoga. It appears that Paul was largely self-taught, using various published sources, and that his “success” in these practices activated his inner sensorium and psychic abilities. Case additionally learned through his readings to attune his consciousness to subtler, lower astral levels and influences, but conversely his studies neglected to instruct Paul how to control, limit or protect himself from unwanted psychic intrusions. Later he would relay this story of intolerable sensitivity.

One day while riding on a bus, he received the “paranoid” impression that he was surrounded by rapists, murderers, arsonists, etc. While in reality this was not the case, Paul had unintentionally “tuned” into the basest level of the “mob-consciousness” of all who had previously ridden that bus! He then fled the vehicle and immediately received inner instructions telling him to go to a restaurant and order a large piece of rare steak! Case promptly followed these directions and the exercise effectively “shut-down” his psychic senses until he could reestablish his equilibrium.

In 1907, Case was staying in Chicago. There he met William Walker Atkinson, author of the New Thought classic *The Secret of Mental Magic*,” shortly after reading the book himself. (Atkinson' is also well known under his pseudonym “Yoga Ramacharaka” under which name he wrote and published many works dealing with the various aspects of yoga philosophy and practice. These books are still in print from his Yoga Publication Society and are considered by many to be the best and most readable introductions to these subjects).

Case and Atkinson quickly became good friends and eventually collaborated on a book of Hermetic Philosophy known as *The Kyballion*. Neither Case nor Atkinson chose to pen their name to this famous collection, instead opting to promote the book as written by “Three Initiates.”

While Atkinson’s and Case’s involvement on the project is relatively well known, the identity of the “third initiate” remains a mysterious controversy to this day. Some allege that the third Initiate was simply Case’s inner voice (the Master of the Wisdom). Other sources suggest that the unknown contributor was a man known as Dr. Robert Fludd (more will be said about him later) who was also living in Chicago at the time.

Harriet Case, Paul’s widow confided to this author that the other “Initiate” was in fact Michael Whitty, Paul’s later-time mentor in the Alpha ET Omega. Some students will point out though that, according to certain accounts in the Order, Paul did not meet Michael until after the *Kyballion* was published in 1912. Perhaps the dates used in these accounts are inaccurate, perhaps not. I have not been able, as yet, to make that determination. I will therefore content myself with simply presenting the leading contenders.

Sometime, during the summer of 1909 a stranger, who called to Case by name, approached Paul on a downtown street in Chicago. This stranger turned out to be Dr. Robert Fludd, whom I have mentioned may have been one of the three initiates. At the time, Dr. Fludd

was a prominent local physician and he explained to Case that he was approaching him on behalf of their mutual teacher (the voice that had been guiding Paul for years).

Fludd relayed that this “voice” was, in reality, a Master of the Wisdom. To gain his confidence Dr. Fludd further revealed to Case a list of Paul’s “most secret thoughts, hopes and activities.” Fludd then went on to explain to Paul that “their” teacher had a message for him. This is the essence of the conversation that followed:

“Paul you are at a crossroad. Two paths are open to you. You can continue to pursue a career in classical music. You will be successful and will live a life of relative comfort. Or, you can dedicate yourself to unreservedly serve humanity and play a vital role in the coming Aquarian Age. If you choose this path, you will be given the task to reinterpret the teachings of the Ageless Wisdom and put them into a form more accessible to modern seekers. This journey of service may be difficult, with many tests and trials, but in the end I can assure you that you will not starve.”

Case made his choice without hesitation. From that moment on, he dedicated himself fully to the extension of the Mysteries of Light and the Way of Initiation.

It was during this period that Paul, in a session of meditation, recovered the memories of a past life. One day he was meditating on certain aspects of the Qabalah, when all of a sudden saw himself as another person in another time! At that moment, he knew that he was Rabbi Wolfe who was pouring over a copy of the Sepher Yetzirah, one of the most important books of the Qabalah. This copy was in Hebrew, and he was reading fluently. Busily he was making notes in the margin, noting the page and the subject, but he also found that he was having trouble concentrating because he was preoccupied with thoughts of his oldest daughter. She was rapidly approaching the age of marriage, and he was concerned about her future, wondering about a marital match for her and how was he going to raise the money needed for a suitable dowry.

In a flash, he was back in the present time, in his apartment, fully Paul Case. He noted in his diary the strange vision and closed his meditation.

Weeks later, while visiting a library, (I was told that it was at the University of Southern Illinois at Champaign/Urbana), he noted in the card catalogue a rather old copy of the Sepher Yetzirah or Book of Formation. He asked the librarian to bring up a copy so he could examine it. When he held it in his hands, I am told that Case experienced a strong episode of “deja vue.” He opened the text and found it to be all in Hebrew script. Turning to the back cover, (i.e. the beginning of the book since Hebrew is read right to left), he found inscribed on the inside cover the name Rabbi Wolfe. Hurriedly, with anxious anticipation, he turned to the page he remembered from his vision and there he saw the same notes in the margin he remembered from his meditation!

Paul’s study of the Sepher Yetzirah enabled him to recover the esoteric attributes of the Tarot Trumps, giving him the “Keys” to the major initiatory system of the West. He published these attributions in 1916 in an occult magazine known as The Word, even though he had

been lecturing on this subject for only a short time before. His actions caused a stir in the esoteric community because, up to that time, this system of correspondences was only available to initiates, bound by oaths of secrecy. These initiates assumed that either: (1) Paul was a renegade initiate; or, (2) someone else had broken his oath and given the keys to Paul. They therefore delegated one of their Temple Chiefs to investigate.

When Paul returned to New York City, a six foot three inch, affable, smiling man by the name of Michael Whitty approached him. Mr. Whitty was the author of an introductory work on the basic principles of Theosophy and the editor of a major, occult journal named *Azoth*. Perhaps more significant is that Michael was also the Praemonstrator or chief in charge of ritual and instruction of the Thoth–Hermes Temple #9 of the Rosicrucian Order of the Alpha ET Omega. (This was the section of the Hermetic Order of the Golden Dawn that had remained loyal to S. L. Macgregor Mathers, the other two major factions being the *Stella Matutina* under W.B. Yeats and Dr. Robert Felkin, and *The Holy Order of the Rosy Cross* under A. E. Waite).

When Whitty learned that Case was not an initiate, but had instead independently worked out the correct attributions through meditation, he promptly invited him to become a member of the A.: O.: . Paul accepted and was initiated into the Outer Order. There he received the motto or initiation name of “Perseverantia,” meaning, “I will persevere.”

Case quickly moved through the grades of the Outer Order and was initiated into the Inner Order or Greater Mysteries on May 16, 1920. Three weeks later he was appointed to the ritualistic office of Third Adept.

Thus, began a close collaboration between Case and Whitty that lasted from 1918 (or perhaps earlier? See my remarks about the *Kyballion*) until the latter’s transition (death) on December 27th 1920. During this time, Whitty published Case’s beginning articles on the Tarot in *Azoth* and Case became Whitty’s deputy chief. And, most significantly, the two received, clairaudiently, the text for the *Book of Tokens*, which Case repeatedly asserted he did not write but simply “received” by acting as a channel.

Throughout this period, Paul also began to correspond with various senior members of the Order in Europe, most notably Dr. John Brodie-Innes, (*Frater Sub Spe*), the ruling chief of the organization in England.

Michael Whitty moved to Los Angeles in 1920, apparently because of health problems and died there a short while later, probably of Cancer or, perhaps Tuberculosis. Paul attributed Michael’s relatively young death to his extensive involvement in the order’s uses of the Enochian system (this system of spiritual astral magic, was developed in the 16th century by Dr. John Dee and his associate Edward Kelly, through the practice of skrying, or crystal vision).

Paul questioned the reliability of a system received through the mediumship of someone like Kelly. (After reading *The Queen’s Conjurer* by Benjamin Woolly, I’m inclined to agree with

Paul in his opinion of Edward Kelly). Case stated that he knew of at least three individuals who, in his opinion, had suffered severe illnesses because of the use of Enochian Magic.

Paul soon became a prominent figure in the esoteric community due to his extensive knowledge of the Tarot and Qabalah and his natural gifts for ritual and instruction (brought over most likely from prior incarnations and developed through his intense study and long experience in public concert performances). Moreover, when Michael Whitty moved to California, Case succeeded him as Praemonstrator of Thoth-Hermes.

Because of his quick advancement and young age, Paul aroused the jealousy among some of his fellow members of the A.: O.: Also, contributing to this, Harriet Case informed me, was a certain native bluntness. It seems Paul had a reputation of not suffering fools gladly and was often criticized for his candor by members of the First or Outer Order. After a while though, realizing that they would get little sympathy from Paul's fellow Second Order members or his fellow chiefs, these outer order members by-passed their superiors and wrote directly to the widow of Macgregor Mathers, Moina, who was then the Imperatrix or manager for the Order as a whole (her name in the Order was Vestigia). To her, these disgruntled members complained that Paul and his fellow member, Lillie Guise (who was later to be Case's first wife) were exchanging "meaningful looks" across the altar during the communion portion of the ceremony. (As a protest to this ridiculous and prudish criticism, we at the Fraternity of the Hidden Light, have made the exchange of meaningful looks during this portion of the ritual, mandatory).

The unhealthy, repressed attitude of some of these so-called initiates is evidenced further by their reaction to Case's verbal openness on topics related to sexuality and reproduction. For instance, Paul once delivered a lecture that referred to the location of the altar in the temple. During that address he pointed out that, on the Tree of Life, the corresponding location is assigned to the Sephirah Yesod and the creative powers of the generative process. Almost immediately, his comments prompted gossipers' tongues (and pens) to wag. His critics chose to write, not to Brodie-Innes, the teaching head of the order, but again to his junior Moina. This is understandable when you consider Vestigia's attitudes toward anything remotely connected with sexual expression. For example, she repeatedly told friends that she and her husband found even the thought of physical sexuality repugnant and for that reason practiced strict celibacy for the entire duration of their marriage! She had even severely criticized Dion Fortune for giving out esoteric order secrets on sexuality until one of her co-chiefs pointed out that Dion had not reached the grade where those subjects were revealed.

Moina responded to these correspondences by writing to Case directly, "...I have seen the results of this superficial sex teaching in several occult societies as well as in individual cases. I have never met with one happy result."

But to Case, sexuality became an increasingly important subject. In his Book of Tokens, a collection of inspired meditations on the 22 Tarot Keys of the Major Arcana, Paul comments on the sex function:

“You must alter your conceptions of sex in order to comprehend the Ageless Wisdom...It is the interior nervous organism, not the external organs, that is always meant in phallic symbolism and the force that works through these interior centers is the Great Magical Agent, the Divine Serpent Fire.” [Commentary on the Meditation on Nun]

In his books, *The True and Invisible Rosicrucian Order* and *The Masonic Letter G*, he writes of certain practices involving the redirection of the sexual force to the higher centers of the brain where experience of supersensory states of consciousness becomes possible.

As to his relations with Miss Guise, Paul wrote Moina: “Our relation to each other we submit to no other judge than the Lord of Love and Justice, whom we adore.” In time, Case married Geise, the love of his life. She died a few years later.

Mathers soon after asked Case to resign from his position as Chief. Case, for his part, asked pointed questions about the Order’s Enochian and Tattwa systems; systems that Moina stated that her husband had written. Case, however pointed out that the Enochian system could be found in Meric Casaubon’s book, *A True and Faithful Relation...* and the Tattwa discourses were lifted, word for word, from Rama Prasad’s *Nature’s Finer Forces*, all found in the New York Public Library. With this, Paul resigned his position as Chief.

As upset as Vestigia was about the reference to sexual teachings, it was nothing compared to her response to these criticisms. Case and Geise were peremptorily expelled from the Order. Shortly after, Paul and other high initiates founded the Builders of the Adytum. In the early days the organization was considered secret and was referred to amongst its members under the cover-name “The Hermetic Order of Atlantis.” However, contrary to some published sources, the group was always known as B.O.T.A. to its founding members. The name “School of Ageless Wisdom” was one adopted later for the public work of lectures and correspondence lessons (at the time that the Order was headquartered on the East Coast).

On March 22, 1926, Paul was initiated into his hometown lodge, Fairport Lodge #476 of Free and Accepted Masons. He was “passed” to the degree of Fellow Craft on April 12, and “raised” to the sublime degree of Master Mason on June 28th of the same year. Paul also became a Priest in the Liberal Catholic Church, although the date is unknown to me at this time.

Sometime after the founding of B.O.T.A., (Lee Moffit in his “Case Timeline”, says 1921, but I believe it was slightly earlier) Paul received a telephone call:

---“I presume you recognize my voice?”

Imagine Case’s surprise and excitement when he realized this was the sound of the same “inner voice” that had been guiding him for years (apparently the guidance had not been coming from his own subconscious).

---“Yes! Yes I do”, he answered!

--- “Would you like to meet me”, it asked?

--- “Yes! Yes, indeed,” Paul answered!

Paul received instructions to go to one of the plushiest suites in the Waldorf Astoria Hotel. While knocking on the door Case was unsure what to expect. It was answered by an olive complexioned, dark haired, neatly-trimmed, bearded man who had a slight build and appeared to be somewhere in his mid fifties. Paul introduced himself and the gentleman answered, “I know. I am Saint Germain.” Paul was so overwhelmed that he immediately began to crouch on his knees right there in the hallway. Saint Germain told him, “Do not kneel before me. I am a man, just as you.”

Case soon learned that the man he was meeting with was Master “R”, a fully enlightened Adept, and that in his last incarnation he had been the famous Count de Saint Germain. He had been watching Paul for a long time and (as he later communicated to Case) that while he was not particularly impressed with Paul’s personality, he was absolutely the best they (i.e., the Masters) could find for the job they had in mind.

Paul spent virtually all of the next two weeks in the presence of Master “R”. During this period, the Adept’s vibratory state, developed over life times of work, so heightened the awareness and receptivity of Case, that the development and instruction that normally would have taken a lifetime was accomplished in this short period. An analogy would, perhaps, be like a swift computer download of a complex program.

Paul was now prepared for his life’s mission.

This phenomena of “impartation whereby an Adept heightens the perception of the students around him and, in some cases, even triggers illumination, is well known in the Orient. Paul would years later write, “a whole system of initiation and mystical teaching and the keys to accessing their use was implanted in my mind.” He further stated that although he could not lay claim to have completely understood the knowledge at that time, that even now, after several years, he could, at will, repeat the instruction, word for word.

Case himself later related that Master R showed Paul his personal Tarot designs, which he said were of an esoteric nature and much more elaborate than any published, including the B.O.T.A. version designed by Paul himself. From some of Paul’s comments, relayed to me by Ann Davies, Paul’s successor, I got the impression that these cards somewhat resembled Tibetan “Tankas” or Buddhist’s “Mandalas.”

Following this meeting, Paul began earnest work in his correspondence courses and other publications. His mission was to translate the ancient teachings into a form more accessible to modern humanity as well as make them more widely available. From his personal editorials in his magazine Tarota, it is easy to see that a very important part of Case’s vision was to establish working groups to practice the ancient system of initiation.

The Fraternity of the Hidden Light has endeavored to continue progressing toward the fulfillment of that goal.

Paul made his transition in 1954, while vacationing in Mexico with his wife Harriett. His remains were cremated. An interesting final note: The only other person in the Order to see Case's body (besides his wife Harriett) was his long time friend and former F.B.I. agent, Felix Frasier.

Years later, in my presence, when questioned by some students about the rumor that Paul had a "Hermetic Death", Harriet answered, cryptically, with a twinkle in her eye: "Well, all I can state is, I brought someone back in that box!" She then turned, smiled and winked at me conspiratorially!

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Occult Fundamentals

Section A: The Life Power

THE LIFE-POWER

Section A: Lesson 1

All human knowledge is conditioned and limited, at present, by the properties of light and human symbolism. The solution of all human problems depends upon inquiries into these two conditions and limitations. -- Time-Binding, by Count Alfred Korzybski.

WE LIVE in an electric universe. Our bodies are electrical machines. The food we eat, the water we drink, the air we breathe, the clothes we wear, the houses over our heads - everything in our world is made of electricity. Our senses tell us we are surrounded by things innumerable: the Ageless Wisdom declares, "There is only One Thing." Modern science confirms this ancient teaching. Physicists now picture the universe as a great ocean of pulsing, vibrating electromagnetic energy, and psychologists tell us that this One Thing, electro-magnetism, presents itself to our consciousness in the particular forms which we call "things", because our senses are what they are. Let the range of our senses be augmented ever so little and we should find ourselves in a different world, containing any number of things of whose existence we cannot even dream at present.

Fifty years ago, the philosophy of materialism dominated the thought of the Western world, because the scientists of that day supposed an atom to be the very smallest thing. Today they picture atoms as tiny solar systems. Every atom has a positive electron for its nucleus, or central sun. Revolving at terrific rates of speed around this nucleus, like planets, are the negative electrons of the atom. What makes an atom of gold different from an atom of lead is not a difference in the substance of the electrons. The difference is merely in the number of electronic planets revolving around the atomic sun. In proportion to their size, the distances between these tiny planets are as the distances between the stars.

As soon as scientists began to accept this picture of the constitution of the physical universe, matter, as somebody has said, "melted into mystery." The chair on which you sit seems to be solid, but really the spaces between its constituent particles are like those which lie between the earth and her fellows in our solar system. The chair seems motionless, too, but it is really a rhythmic pulsation of whirling forces, a dance of electrons which calls up certain images in your mind because your sensory apparatus is pitched, or tuned, to certain specific rates of vibration.

"Matter", then, is not a reality, not a thing. It is just a word, a name for a mental abstraction which we make from our sense experiences caused by a mysterious "something". To call that "something" which presents itself to us in such a variety of guises "electricity" is merely to choose a convenient label for a group of our observations as to what happens under certain conditions. It is important to remember that the noun "electricity" is only a label. In other lands and days, the same hidden force was given other names. Now that physicists agree that light is identical with electro-magnetic vibrations, we may discover that the medieval occultists were not so far from the truth after all.

They said, "All things are modes of a mysterious force named L.V.X. (Latin for Light)." Nineteenth-century materialists scoffed at this "occult superstition"; but when we say that

light is electro-magnetism, and accept the scientific dictum that everything is made of electricity, we simply paraphrase the teaching of those who declared: All things are from ONE and that ONE is L.V.X. Applied science gives us novelties in the field of invention, perhaps, but its boasted modern knowledge is as old as the world. It is really a revival of ancient learning, and some persons among us know why this revival is happening just at this day and age.

Alphonse Louis Constant (better known as “Eliphas Levi”) published the first of a series of books on the occult sciences at Paris, in 1859. The main source of his knowledge, he said, was a symbolic book, the TAROT, which we shall begin to study in section B of this course. From the Tarot, and from old books on alchemy, magic and the Qabalah (the Secret Wisdom of Israel), Eliphas Levi derived his doctrine of a cosmic force which he called ASTRAL LIGHT.

Levi borrowed this term from the writings of the “Unknown Philosopher”, Louis Claude de St. Martin, but used it in a different sense from that in which it was employed by St. Martin. Modern Theosophy also has a good deal to say about Astral Light, but the Theosophical conception is not quite the same as that expounded by Levi, who followed the medieval teaching about the One Thing named L.V.X. Levi also called this force the Great Magical Agent, and he said openly that it is identical with the light of the stars, that is to say, with the radiant energy of distant suns. What follows is a condensation of his doctrine, compiled from his various writings:

“There exists a force in nature which is far more powerful than steam, by means of which a single man who can master it and knows how to direct it, might throw the world into confusion and transform its face. It is diffused throughout infinity; it is the substance of heaven and earth, for it is either fixed or volatile according to the degrees of its polarization. This agent is precisely what the medieval adepts called the First Matter of the Great Work. When it produces radiance it is called light. It is substance and motion at one and the same time; it is a fluid and a perpetual vibration. The will of intelligent beings acts directly upon this light, and by means thereof, upon all nature, which is made subject to the modifications of intelligence.

“This force was known to the ancients; the Gnostics represented it as the burning body of the Holy Ghost, and this it was which was adored in the secret rites of the Sabbath or the Temple under the symbolic figure of Baphomet, or of the androgyne Goat of Mendes. (Here Levi does not refer to the Sabbath of the Jews or to their Temple, but to the so-called “Sabbath of the Sorcerers”, a survival of the old mystery cults, and to the rites of the ancient Knights of the Temple. - P.F.C.) It is represented on ancient monuments by the girdle of Isis which twines in a love knot around two poles, by the bull-headed serpent, by the serpent with the head of a goat or a dog, and by the serpent devouring its own tail. It is the double serpent of the caduceus (the wand of Hermes or Mercury), and the tempter of Genesis; but it is also the brazen snake of Moses, encircling the Tau, that is, the generative lingam. Lastly, it is the devil of exoteric dogmatism, and is really the blind force which souls must conquer, in order to detach themselves from the chains of the earth. “By the direction of this agent we can change the very order of the seasons, produce in the night the phenomena of day, correspond

instantaneously from one end of the earth to the other, discern like Apollonius, what is taking place at the antipodes, heal or hurt at a distance, and endow human speech with a universal reverberation and success.

To know how to master this agent so as to profit by and direct its currents is to accomplish the Great Work, to be master of the world, and the depositary even of the power of God.

“The Astral Light, being the instrument of life, naturally collects at living centers; it cleaves to the kernel of plants as to the heart of man (and by heart we understand, in magic, the great sympathetic), but it identifies itself with the individual life of the existence which it animates. We are, in fact, saturated with this light and continually project it to make room for more; by this projection the personal atmosphere is created. The settlement and polarization of this light about a center produces a living being; it attracts all the matter necessary to perfect and preserve it. It is the first physical manifestation of the Divine Breath. God creates it eternally, and man, in the image of the Deity, modifies and apparently multiplies it in the reproduction of his species.

“The Great Magic Agent has four properties - to dissolve, to consolidate, to quicken, and to moderate. These four properties, directed by the will of man, can modify all phases of Nature. In making use of the term fluid in connection with this force, we employ a received expression, but we are far from determining that the latent light is a fluid; everything, on the contrary, leads us to prefer the system of vibrations, in the explanation of this phenomenal force. However that may be, the coming synthesis of chemistry will probably lead our physicists to knowledge of this universal agent. A complete revolution of science will follow, and we shall return to the transcendent magic of the Chaldeans.”

This long quotation abounds in clues to the real meaning of magic. It is also evidence that the strange symbols of the Ageless Wisdom reveal a true science to him who can rightly interpret them. From those symbols Levi learned the secret of the Astral Light, and the knowledge so gained enabled him to make a remarkable prophecy. Every detail of his prediction has been fulfilled through the achievements of modern invention in making use of “a force more powerful than steam”, which is “a fluid and a perpetual vibration”, and which, long before modern theories of the constitution of matter were framed, Levi described as “an electro-magnetic ether, diffused throughout infinity, the substance of heaven and earth”.

Men of science laughed at him in 1886. Today their grandchildren paraphrase his doctrine but ignore his genius. The complete revolution of chemistry through a new synthesis, and the overturn of nineteenth-century “science” as a result of it, have come to pass. The devices of our electrical civilization fulfill Levi’s predictions to the letter. Electricity kills criminals and heals the sick. With it we change the order of the seasons, providing ourselves with heat in winter and ice in summer. Telephones and telegraphs enable us to correspond instantaneously from one end of the world to another, making us practically omnipresent. Wireless transmission of photographs is the promise of an invention which before many years have passed will enable us to see distant events at the moment they happen. And when one voice can be broadcast and magnified as it is by radio, so that millions may listen to the

words of a single man, is not human speech “endowed with a universal reverberation and success”?

Recent investigation of interatomic forces shows what incredible power would be at the command of a man who could release the energy pent up in a few ounces of common earth. It is unlikely that this secret will become generally known until humanity is better prepared to use it wisely. They who possess it now are few, and they are too wise to misuse what they know.

Yet for those who are duly and truly prepared, there are means whereby the tremendous force of the Astral Light may be utilized with safety. Whosoever is willing to comply with the laws of its subtler phases of manifestation, and willing, too, to meet the tests of mind and character imposed by Those who keep the Great Secret, may learn that a man may indeed break up the conditions of his personal world, reduce them to their elemental chaos, or confusion, and then from these same elements, proceed to form that world anew.

Every man lives in a world of his own creation, built in accordance with his own imagined mental pattern. Change the pattern and you change the world. The Astral Light is a blind force only so long as we are blind. As Levi says, “The will of intelligent beings acts directly upon this light, and by means thereof, upon all nature”. It always responds to our mental direction, even when it seems to be working against us. Whatever pattern we impress upon it, that pattern it follows. Thus by the very laws which bring discord and suffering we may enjoy harmony and well-being. What those laws are, and how to use them, is an important part of our teaching

Levi’s words summarize the doctrine of the Western School of the Ageless Wisdom. We shall now compare them with some of the teachings of the Eastern School. Levi has told us that the Astral Light is the “first physical manifestation of the Divine Breath”. The Hindus also employ a term which means “Breath” when they describe the fundamental cosmic force. Their term is PRANA, a Sanskrit noun defined by Rama Prasad, in Nature’s Finer Forces, as follows:

“Prana is the life-principle of the universe and its localized manifestation; the life principle of man and other living beings. The suns are different centers of the ocean of Prana, and it is in this ocean that move the various heavenly bodies. ”

Consider now the words of the Swami Vivekananda, in his book, Raja Yoga:

“Out of the Prana is evolved everything that we call energy, everything that we call force. It is the Prana that is manifesting as motion; it is the Prana that is manifesting as gravitation, as magnetism. It is the Prana that is manifesting as the actions of the body, as the nerve-currents, as thought-force. From thought down to the lowest physical force, everything is but the manifestation of Prana. The sum-total of all force in the universe, mental or physical, when resolved back into its original state, is called Prana. The knowledge and control of this Prana is what is really meant by Pranayama.

“This opens to us the door to almost unlimited power. Suppose, for instance, one understood the Prana perfectly, and could control it, what power on earth would there be that would not be his? This is the end of Pranayama. When the Yogi becomes perfect there will be nothing in nature not under his control. All the forces of nature will obey him as his slaves, and when the ignorant see the powers of the Yogi they call them miracles.”

The Eastern Wisdom also agrees with the Western School that the Great Magic Agent is directly connected with the functions of the sympathetic nervous system. The Yogis have developed elaborate physical and mental exercises intended to rouse the activity of Prana in certain ganglia of that system. These exercises, however, are not adapted to the conditions of Western life. They must be modified considerably before they may be employed safely by persons of European stock.

Not a few of the breathing exercises which have been given wide circulation in books and lessons are likely to do more harm than good. Pranayama should never be practiced without a teacher, and we need to make sure that our instruction comes from competent sources. On the other hand, it is impossible to make any real progress in practical occultism without taking some risks. The Great Magic Agent is cosmic electricity, and he who undertakes to control its tremendous energy must be prepared to face some degree of danger.

Once we have exercised due care and intelligence in our selection of a teacher, we should be careful always to follow his instructions exactly. Practical occultism is emphatically not a study in which the pupil may take what our schools call “electives”. On this point I can do no better than to quote a chapter-heading from Talbot Mundy’s recent story, *Om*.

“None who sets forth on an unknown voyage stipulates that the pilot must agree with him as to the course, since manifestly that would be absurd; the pilot is presumed to know; the piloted does not know. None who climbs a mountain bargains that the guide shall keep to this or that direction; it is the business of the guide to lead.

“And yet men hire guides for the Spiritual Journey, of which they know less than they know of land or sea, and stipulate that the guide shall lead them thus and so, according to their own imaginings; and instead of obeying him, they desert and denounce him should he lead them otherwise. I find this of the essence of perversity.”

Seekers for the higher knowledge ought to avoid rashness. Ignorant dabbling with unknown forces is sheer folly. Hence the wise advise us to be well grounded in theory before we attempt to perform the Great Work. On the other hand, success is denied to cowards, and there is altogether too much fear-thought in some of the warnings against the dangers of occultism which we hear nowadays. Not seldom the person who tries to scare us away from occult practice is concealing the lack of power and knowledge behind a smoke-screen of words.

Turning now from the Hindu teaching to the more familiar field of the Bible, we find ample evidence therein that Moses and the priests of Israel knew about the Great Magic Agent. Egypt, of course, was the great source of their knowledge, as the Bible tells us. “And Moses

was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. ” (Acts, 7:22). “Words”, in Greek, is Logoi, and this is a technical term referring to the power of sound-forms, in the use of which the Egyptians excelled. The Logoi are the same as the mantra of the Hindus. No great penetration is required to read between the lines of many Old Testament passages. Take for example the Ark of the Covenant, which stood in the Holy of Holies. Judging from the descriptions, it was constructed on much the same principle as a Leyden jar, so that it might give a sharp shock to anyone who profaned it with a touch. Such a shock, intensified by the fear and awe of the one unfortunate enough to sustain it, would be enough to kill. The story of Elijah and the priests of Baal (1 Kings 18:40) is another instance which hints strongly that the prophet had more than a little knowledge of electrical laws. Even the Hebrew noun translated “spirit” in our Bibles contains internal evidence that the sages of Israel knew the real nature of the Life-Breath, which is the correct translation of the noun Ruach, making it practically identical with the Sanskrit Prana.

Ruach is spelt with three Hebrew letters which we may transliterate into Roman characters as R, V and Ch. The Hebrew alphabet differs from others in that every letter is a word which designates a natural object. Hence we may learn something of the real meaning of any technical term used by the sages of Israel if we consider what is implied by the series of objects named by the letters which spell the particular word whose esoteric significance we wish to discover. In Ruach the sequence R (ר), V (ו), Ch (ח) means HEAD - NAIL - FIELD. We interpret it thus: The Life-Breath is a force having its highest centers of terrestrial manifestation in the head of man, where it is transformed into thought-force (ח).

The Life-Breath, being diffused throughout space (as Rama Prasad says, the ocean of energy wherein move the heavenly bodies), is the connecting link between all things, and the connecting link, also, between thought and external conditions (ו). Those conditions are themselves expressions of the Great Magic Agent, and since all human activities are therefore concerned with its various modifications, we may describe it as the field (ח) wherein we labor, and whose conditions we seek to control, cultivate and adapt for our welfare.

Sunlight is the form in which the Life-Power is made available for our use on the physical plane. This fact, too, is suggested by the noun Ruach, for in the Secret Wisdom of Israel the first letter of that word symbolizes the sun.

All that we see, all that we hear, all that we experience through any channel of sensation, enters our field of consciousness because the sun shines. The earth is a wheel in a machine driven by solar force, and the movements of matter upon its surface are caused by transformations of the sun’s radiant, electro-magnetic vibrations.

The measured heat of waves upon the shore, the slow, majestic progress of a great river sweeping to the sea, the song of a mountain rill running to meet its mates and join its waters with theirs, the bubbling of hillside springs, the fall of every raindrop - these are the watery vesture of solar light and heat.

The wind, driving storm-clouds through the sky, the breeze stirring the curtain, the wild tornado cutting a path of death, the steady trades carrying proud ships on peaceful errands of commerce - all these are phases of the influence of sunlight upon our atmosphere. Every breath drawn by a living creature, and every transformation of that breath into sound, is an expression of the same power. Every prayer and every curse, every word of wisdom and every utterance of folly, is made possible by sunshine. The shrill call of bugles sounding an attack, the solemn organ music resounding beneath cathedral arches - these are the sunlight's garments of air.

Every fire that burns is a flame lit up by the sun. Think what this world would be without fire. The history of civilization is the story of man's progress in mastering and utilizing fire. Almost everything we possess has passed directly through fire, or has been fashioned by machines driven by fire. All the energy of fuel is imprisoned sunlight. And what is more marvelous than this slow fire in our bodies, lit before our birth, which, while it burns, is life itself? We are all pillars of invisible fire - invisible, that is, to ordinary sight, though there are persons who have the finer vision which enables them to see it. The mastery of this vital flame is one of the great occult secrets.

Fire and water and air, with the merest touch of mineral substance (itself composed of points of light or fire) - this is what we really are, no matter what we seem to be. These our bodies, disguised as gross flesh and blood, are forms of living light. Every beat of our hearts, every inspiration and exhalation of our breath, every process of organic function, is a work of sunlight stored in our body-cells.

Furthermore, whatever else they may be, mental states are certainly functions of our brains and nervous systems. On other planes of existence there may be other laws, but here on earth thinking means movement of brain-cells. Our brains change sunlight into thoughts.

Of these thoughts, some are masters and some are slaves. Some are friends and some are foes. Some build and some destroy. The master-thoughts rule our minds and control our bodies. They have brought about every change in human environment. Translated into action through muscular activity, they become the seeds of civilization - of science, invention, art, philosophy and religion.

Yet not one of these master-thoughts could have emerged from a human brain, nor could any of the actions which have changed the face of the world have sprung from them, but for the shining of the sun. The sun prepared the stage of the world for man. It raised the mountains and leveled the plains. It carved the water-courses and hollowed out the basins of the seas. It covered the earth with vegetation, and peopled it with animal life. And after the long, slow process of evolution had, in man, produced an organism for expressing sunlight as creative thought, the sun, working through man, built the first rude shelter. So began the art of architecture which raised the Pyramids, carved the Sphinx, and covered the globe with human habitations. Sunlight has built every house, carved every statue, painted every picture, danced every dance, uttered every word, written every book, and shaped every invention known to man. And because we know that solar force, working through human brain-cells, takes form in states of consciousness, we know that it is, potentially at least, a mental force.

Thought at our end - the expressing end - of the cosmic play of light vibrations, implies a mental quality at the source of those waves of living light.

Our sun, moreover, is but one among a host of similar centers of electro-magnetic force. Throughout infinite space are scattered countless points of expression, great and small, for a power which, because among us men it produces the phenomena of consciousness, must be supposed to include the power to know among its manifold possibilities. We live day and night in the presence and through the activity of a universal radiance which manifests itself through suns. These are like dynamos, sending out the motive-power which drives the planets of their respective world-systems.

Material science ignores the mental potency of the Great Magic Agent. The Ageless Wisdom has always recognized it. Matter is the effect produced upon our senses by certain forms of the Life power, but physicists explain the constitution of matter in terms which lead straight to the conclusion that all things are expressions of a purely immaterial power. Atoms are made of electrons, and electrons are points of energy. A point is defined as having neither length, breadth nor thickness.

If you object that some scientists are always insisting that electrons are bodies, and not points, the fact remains that the stuff these "bodies" are made of is not matter. There is nothing material about it. It is energy, and "energy" means simply "working power".

An immaterial power expressing itself as light, as the force producing all vital phenomena, animating every living creature - an invisible, impalpable, yet real, force, which sets worlds dancing through space, and upon them plays the drama of life. Science pictures this. Science itself is the working of that same power through human brains - an aspect of the cosmic process of self-revelation whereby the Life-power eternally makes Itself known to Itself.

Call it electricity, Astral Light, Prana, Ruach, or whatever you please. No name can define It. Names are only designations. What the Life-power is in Itself we do not know, nor may our finite minds hope to comprehend that mystery. Yet may we apprehend It as subsisting by Itself, independent of every mode of existence. This is the L.V.X. of the Western School of occultists, a name in some senses equivalent to the AIN SOPH AUR, "Light Limitless", of the Qabalists. This is the One Thing whence, according to the teachings of Hermes Trismegistus, founder of alchemy, all things proceed; yet is this One Thing No-Thing, because the Source of all things cannot possibly be any of the things which spring forth from Its limitless subsistence. Hence the innermost essence of that L.V.X. is everywhere described in paradoxical terms, such as "Radiant Darkness", or "THAT which is neither Aught nor Naught", or "The Soundless Sound". In these lessons It will usually be called either the Life-power, or L.V.X.

Always Itself, absolutely one, complete, whole and perfect, L.V.X. is formless, indivisible and changeless. Jacob Boehme called it the Ungrund (Foundationless), the subsistence behind and beneath all forms of substance, the rootless root of the energy which gives rise to all movement, the Causeless Cause of the life of every creature.

Limitless, infinite, It has no boundary. Hence, as more than one seer has declared, Its center must be everywhere. This mathematical truth is a key to many secrets of the Ageless Wisdom. It means that the Limitless Light is the central reality, now and always, of every thing, of every creature, of every person. Because L.V.X. is the essential principle of all activity, It is the Being of all that you are, the Thinker of all that you think, the Actor in all that you do. To help you to realize this truth, instead of merely believing it and talking about it, and to show you how to make this truth a practical working principle in your daily life is one aim of this course.

As an aid to this end we have formulated a series of affirmations to be used every morning and every evening by our affiliates. In the morning the series should be said aloud, beginning from No. 1. In the evening the reverse order should be followed. Face East in the morning and West in the evening, not because of any special occult virtue which may reside in either direction, but because your subconsciousness knows, if you do not, the age-old symbolism of the places of the sun's rising and setting. In short, the position you take stimulates certain important associations of ideas which help to put your personal consciousness in harmony with the rhythm of cosmic life-currents.

These statements formulate the truth about yourself, no matter whether you comprehend that truth in all its details at this time or not. Recited from 1 to 10, the affirmations are a series of logical deductions corresponding to the path of the descent of the Life-Power into the conditions of Name and Form which constitute the world we live in.

This order is therefore observed at the beginning of the day, to impress the whole organism, before attention is engrossed by the details of the day's events, with the true relation of personality to its invisible Source, the Life-Power. At night we use the reverse order, corresponding to the path of return from the conditions of Name and Form, because this prepares the mind for union with the L.V.X. while the personal consciousness is extinguished in restful, dreamless sleep.

The affirmations correspond to the ten aspects of L.V.X. which we shall study in the final lesson of this Section. Learn them truly by heart, not merely by rote, and dwell upon their meaning as you recite them. Every word is significant. Not one has been chosen haphazard.

When you recite the series in reverse order, keep in mind the difference of meaning which is affected by changing the order. In the evening recitation the first change of meaning is in the eighth statement, which then points the mind upward toward the Primal Will, which is the Eternal Splendor or White Brilliance of the Limitless Light. "Looking forward" then refers to that first manifestation of L.V.X., not to its perfect expression in the Kingdom, as in the morning recitation. In like manner the words, "that Will", in the seventh sentence carry the mind up and back toward the Primal Will, considered as the goal or objective of the path of return.

The grammatical reference of the pronoun "Its" is also altered when this order is reversed. In the morning recitation the pronoun refers to the creative and sustaining Will. At night (in the third, fourth and second sentences), the same pronoun refers to the undeviating Justice. This

is important, because one reason for the evening recitation is to help you to recognize that Justice at work in the events of the day which has just passed.

Due attention to these distinctions of meaning will prevent mechanical repetition of the words. Feel their import as vividly as you can, and the results will be better. Understand from the very beginning that the affirmations contain many subtleties of which you will not become aware until some time after you have begun to recite them. Be on the watch for the deeper sense of the statements, and you will get far more out of this exercise.

Preface the recitation always with the phrase, "This is the truth about the Self". The noun, Self, is capitalized, to emphasize the distinction between personality and the I AM of which it is the mask and instrument.

AFFIRMATIONS

1. I am a center of expression for the Primal Will-to-Good which eternally creates and sustains the universe.
2. Through me its unfailing Wisdom takes form in thought and word.
3. Filled with Understanding of its perfect law, I am guided moment by moment along the Path of Liberation.
4. From the exhaustless riches of its Limitless Substance, I draw all things needful, both spiritual and material.
5. I recognize the manifestation of the undeviating Justice in all the circumstances of my life.
6. In all things, great and small, I see the beauty of the Divine Expression.
7. Living from that Will, supported by its unfailing Wisdom and Understanding, mine is the Victorious Life.
8. I look forward with confidence to the perfect realization of the Eternal Splendor of the Limitless Light.
9. In thought and word and deed, I rest my life from day to day upon the sure Foundation of Eternal Being.
10. The Kingdom of Spirit is embodied in my flesh.

Recite the affirmations in the morning before dressing. Say them at night just before you go to bed.

Adhere strictly to these directions, and to others that you will find in these lessons. This teaching doesn't represent merely the personal opinions and methods of Paul Case, although he prepares the lessons, and has been delegated to conduct the external work of the Order for the time being. You have had confidence enough in the value of our work to assume your share of the expense of extending it among seekers for Light. Begin now to be a true Builder by resolving to do your part of the undertaking in exact accordance with the plans laid out on the trestle-board of these lessons.

What have you set out to build? We are dedicated to making human personality (and through its activities, human environment), what the Bible calls “the secret place of the Most High“, what the Chaldean Oracles describe as “the adytum of god nourished Silence“. Just as the building of a house takes material gathered from various places, and assembles it according to a plan, so the work of building the Adytum takes the raw material of human experience, and shapes it in a particular way. The end sought is to make man actually what he has always been potentially, a conscious expression of the Cosmic Will. To attain this end is to become a Master of L.V.X., and as Eliphaz Levi says, “The depositary even of the power of God”.

The building of the Adytum, therefore, requires us to control our bodies, to direct the life currents playing through them, to equilibrate the forces of the emotional life, and to master the modifications of the mind. This undertaking is well named the Great Work, and as you begin it, you will do well to pause to consider how serious an undertaking it really is.

You are not simply taking up a study which interests you more or less. You are not trying to gratify your idle curiosity. You have felt an urge to respond to that call. Whether or not you have chosen to be one of those who complete the work depends largely upon yourself.

The Great Work is not easy. Time after time you may be assailed by doubts, and by impulses to give it up. Yet they who persevere to the end will surely enjoy the bliss of the liberation which comes through realization. This we know, we whose part it is to lay the plans before you. None of us claims to be a Master of L.V.X., but many of us have made progress enough to be able to assure you, not only that the Light does shine, but that its power is available for human use.

We do not pretend to have completed the journey, but we have followed the Path of Return long enough and far enough to know that what has been said of it by the Brothers and Sisters in L.V.X. who have gone on before is strictly true, so far as we ourselves have checked and tested their reports.

We have learned what little we know because we have followed a long line of Builders whose plans and specifications of the Work have been preserved throughout the ages. You may attain to the same certainty. Simply follow directions, and remember that the essence of them all is expressed in the old fourfold injunction:

KNOW, WILL, DARE and BE SILENT.

THE THREE PRINCIPLES

Section A: Lesson 2

The Emerald Tablet of Hermes Trismegistus, so called because tradition says it was inscribed by Hermes upon a plate of emerald with a diamond stylus, opens with these words:

“True, without falsehood, certain and most true; that which is above is as that which is below, and that which is below is as that which is above, for the performance of the miracles of the One Thing; and as all things proceed from one, by the mediation of one, so all have their birth from this One Thing by adaptation.”

In the preceding lesson we identified the One Thing with what modern science calls “electricity”, and satisfied ourselves that the scientific label, with its connotations of materialism, to say nothing of its etymology, is a name not as good as older terms which embody the ancient teaching that the One Thing is the Life-Breath of the cosmos. Whether we use the Sanskrit term Svara, “The current of the life-wave” (of which Rama Prasad says, “There is nothing in the manifested universe which has not received existence from the Great Breath, which is the Prana of the universe on the highest plane of life”), or choose some other term, such as the Greek Pneuma, the Latin Spiritus, or the Hebrew Ruach, matters little.

The main thing is to understand that these are not names for different things, but different names for one thing - the Life-Power which beats in our hearts, breathes in our lungs, digests food in our stomachs, and thinks in our brains. In these lessons we shall often use the Hebrew term, Ruach (RVCh), because later on we shall find it a convenient word to sum up many details of knowledge about the Life-Breath. We shall also refer to the same One Thing by the terms “Life-Power” and L.V.X.

Rama Prasad tells us also that the Svara, or Life-Breath, is what Vedanta philosophers call “Intelligence” or “Consciousness”. Here, too, is unity of doctrine among teachers of the Ageless Wisdom. Whatever labels they employ, they always declare that the One Thing (which is really No-Thing, because the Cause of all cannot be any of the things which it causes) is essentially the “power that knows itself”. Thus, in the teaching of the Qabalah, there is a plain declaration that Ruach is the thinking principle in human life, and the Swami Vivekananda says that Prana is manifest in all activities, from thought down. So also Eliphas Levi, who writes: “The will of intelligent beings acts directly upon this light, and by means thereof, upon all nature, which is made subject to the modifications of intelligence.”

Emphatically, however, as the wise declare the essential unity of the Life-Power, they are likewise agreed that in its self-expression the One Thing presents itself under three aspects. Thus we find triads, or trinities, in every exoteric religion - veils or personifications of the threefold manifestation of L.V.X. on every plane.

Commenting upon the universality of this trinitarian doctrine, Dr. W. Wynn Westcott writes:

“It is impossible to study any single system of worship throughout the world without being struck by the peculiar persistence of the triple number in regard to divinity; whether as a

group of deities, a triformed or 3-headed god, a mysterious Trinity, a deity of 3 powers, or a family relationship of 3 persons, such as the Father, Mother and Son of the Egyptians, Osiris, Isis and Horus. " - Numbers, page 43.

The Egyptian triad has its counterpart in the Christian Trinity and in the Trimurti of Hinduism. Between these last-named personifications of the triple aspect of the Life-Power a closer correspondence exists than is generally known. The Hindu Brahma is a creator, like God the Father; Vishnu is the preserver, even as the Son is the Savior; and Shiva, the transformer, is like the Holy Spirit, under whose influence this world is expected by Christians to be destroyed by fire, that it may be renewed in a timeless eternity, when there shall be a new heaven and a new earth.

Understand, however, that we are proponents of no special exoteric doctrine. We consider the deific trinities as being symbols whereby the race-mind has tried to formulate its intuition that the Life-Power works in a triple manner throughout its self-manifestation. We hold that the Life-Power presents itself to the human mind in three aspects because every expression of human intelligence is really an outpouring of the self-knowledge of the One Living Consciousness. Through the human brain the One Life knows itself.

The examples given thus far are probably more or less familiar. In passing to others not so generally known, let me say again that we do not concern ourselves with different things, but with other names for the same things. The reason for learning these different names is that they will be useful later on, as we proceed with our investigation of symbolism, the second condition which Count Korzybski regards as being so important in the solution of human problems - for in symbolism all thought about the cosmos and its forces finds expression.

One purpose of this Section of the work is to give you an adequate set of symbols which shall be as simple as possible. Many elements of this system are taken from the Qabalah, or Secret Wisdom of Israel. Their total number is small, but the applications are innumerable. In addition to the Qabalistic symbols you will also learn a few from Hindu sources, some which have come down from Egypt, and others pertaining to the closely interrelated sciences of alchemy and astrology.

Does this seem a formidable program? It is far easier than it sounds. Master each lesson thoroughly, so that when you have finished it you may recognize at a glance the symbols it explains and recall their principal meanings. Then your progress will be sure and steady. If you content yourself with a mere cursory perusal of these pages, you will soon find yourself wandering in a maze of incomprehensible terms, but your troubles will be the direct outcome of your own carelessness.

Starting with the idea, accepted everywhere and at all times by the wise, that the One Thing is "the power which knows", or consciousness, it becomes evident that all these triads and trinities must necessarily refer to three aspects of consciousness.

The task of choosing adequate names for them is not easy, because one may find flaws in every classification. In these lessons the three aspects of the manifestation of the One

Consciousness will be termed (1) subconsciousness, (2) self-consciousness, (3) superconsciousness.

SUBCONSCIOUSNESS is that aspect of the power to know which includes every phase of consciousness below self-consciousness. It takes in everything from the rudimentary mental activities of the mineral kingdom, up through the more highly developed aspects of consciousness manifested in plants and animals, to the phases of mental action in man which include control of bodily function, habit, and so on. In the term subconsciousness, then, we include all that is described by Thomson J. Hudson under the name "subjective mind", by Myers and others as "subliminal consciousness", by materialistic psychologists as "unconscious cerebration", by investigators in the field of abnormal psychology as the "co-conscious", and by Freud and his school as the "unconscious".

To this last name we take exception, because we have come to understand that no part of the cosmos can be unconscious. When the Life-Power works through the mechanical and chemical activities of the physical plane, it seems to be a blind and fatal force, because we can sense only a fraction of its operation. In truth there are no blind forces. Not one atom is without life and mind. The agelong process of evolution which has produced an instrument - the human brain - through which the Life-Power takes form as thought is a process which expresses a mental tendency eternally subsisting in the Life-Power itself.

Even in the mineral kingdom this tendency appears. The germ of rationality shows itself in the whirling of electrons around the central nucleus of an atom, inasmuch as this terrific interatomic activity is governed by mathematical, and therefore rational, laws. A little higher in the scale, the same laws are exemplified in the geometrical formation of crystals. Even a slight knowledge of chemistry shows mental activity in seemingly inorganic matter. Atoms have their loves and their hates, their affinities, their marriages and their divorces. Metals are subject to fatigue, and may even be poisoned. In short, the forms of matter which are usually thought of as being "lifeless" are now known to possess qualities which make them act precisely as if they had rudimentary sensations and emotions. This knowledge has come to us as the result of laboratory experiments made by hard-headed, materialistic physicists.

R.H. Francé, in Germes of Mind in Plants, gives an interesting account of many forms of mental activity in the plant world. He says that some plants can smell, and describes a vegetable parasite which can "recognize the slightest odor of its victim, and, overcoming all obstacles, will crawl directly to it - something almost incredible had it not been proved over and over again. In the hemp-raising districts there is found every year a strange flesh-colored and also flesh-appearing substance known and feared by the farmer as hemp-death. This growth, which the botanists call Orobanche, lives from the sap of the hemp roots, and with unfailing certainty it turns every one of its subterranean sprouts in the direction of these roots". In like manner, strawberry plants send their creepers in the direction of moist ground, and many other plants exhibit evidences of sensation and purpose.

In the animal kingdom this mental quality gradually increases its depth and range, and in human life the whole process of mineral, plant and animal evolution is summed up in the functions of subconsciousness.

Subconsciousness has perfect memory, preserving a record of even the most fleeting sense-impressions, moods or thoughts. It is the body-building power which forms the child in the mother's womb, and which governs every function of every organ of the body. As Hudson has shown in his Law of Psychic Phenomena, subconsciousness is always and uncritically amenable to suggestion, and obeys the predominant suggestion. It can also reason deductively from any given premise in so perfect a series of syllogisms that many of its products have ensnared the whole world by their plausibility, simply because the error in the premises has escaped detection.

Because of this amenability to suggestion, this influence over bodily function and organization, and this power of perfect memory and deduction, subconsciousness may be either our best friend or our worst foe. Its perfect memory is an inexhaustible treasure-house of images, wherein are stored all the symbols of the race-mind. Subconsciousness is the preservative element in our lives. It enables us to form habits, thus tending to establish conditions of thought and action which are more or less fixed, or what we call "conservative". Thus it has in it a static quality which enables us to identify it with what Hindu psychologists name TAMAS, the principle of darkness and inertia. The Western school of occultism designates the same quality by the alchemical term SALT, and uses this symbol for it.

This sign is an oval, bisected horizontally by a line, separating that which is above from that which is below, and suggesting the dual operation of the principle. In some books the alchemical SALT is represented by a circle with a horizontal diameter; but the form given here is older. We prefer it, because it suggests an egg, and also the process of cell-division which attends the body-building functions of subconsciousness. Subconsciousness may be thought of as the egg whence the higher modes of consciousness are hatched in the course of the evolution of the cosmic mental quality.

WATER is another symbol for subconsciousness. Water was the first mirror, and because mirroring is duplication, or reflection, it is akin to remembering, in which an original experience is duplicated or reflected. Memory, indeed, is the root of subconscious activity, hence WATER is a correct symbol of the same. Water, again, is related to Salt, because of the saltiness of sea-water. The alchemical symbol for Water is a blue, inverted, equilateral triangle: ∇

In the noun Ruach (RVCh), the final letter, Ch, corresponds to subconsciousness, because the latter is the field we have to cultivate. Hebrew occultists say that the letter Ch represents speech, and this is another indication that the letter corresponds to the subconscious activities, inasmuch as all the images, metaphors, similes, definitions, and other parts of a language are stored in this "field".

Hereafter, then, subconsciousness will be represented for you by the letter Ch of Ruach, by ∇ , which represents Water, and by Θ , the alchemical sign for Salt. Remember that this salty, preservative, and therefore conservative, aspect of subconsciousness is the principle of darkness (because all our subconscious operations are in the "dark" so far as our conscious knowing is concerned), and inertia (because all that holds us back is the weight of

subconscious deduction from erroneous premises). Thus it corresponds exactly to what Hindus call TAMAS.

SELF-CONSCIOUSNESS is the distinctly human aspect of consciousness - the consciousness of the waking mind which you are using to read these pages. Self-consciousness finds its highest expression in the process of inductive reasoning. It formulates the premises which subconsciousness accepts as suggestions, elaborates by deduction, and carries out in the direction of physiological function and organization.

Self-consciousness is founded upon the experiences of sensation. The driving power in the greater number of its activities is desire. The Life-Power's expression through it is always a quest into the unknown, for inductive reasoning is ever an attempt to answer questions. In self-consciousness, moreover, the distinctions between past, present and future are sharply drawn. Our memories of the past, our reactions to the present, and our anticipations of the future are all colored and modified by our desires.

Thwarted desires lead to anger. Desire, moreover, has in it something of heat and fire, because all desire is an urge toward self-expansion. Desire, therefore, is the transforming power in consciousness, and its effects upon the physical and finer bodies are disintegrating, form-destroying. To desire anything is to wish that some present condition may cease to exist. Desire tears down continually. Hindus call it RAJAS.

The alchemical name for this flaming heat of the waking consciousness is SULPHUR. Some occultists believe the noun sulphur to be derived from the Latin sol, sun, and the Greek pyr, fire. Hence they define alchemical sulphur as "sun-fire". We question the accuracy of this derivation. It is true, however, that every activity of our waking consciousness is a transformation of solar energy.

The alchemical symbol for SULPHUR is \blacktriangle . The upright triangle symbolizes the cosmic fire. The cross signifies the subdivision of that fire into the four states of matter which the ancients called Fire, Water, Air and Earth. Thus the Sulphur symbol designates the fivefold nature of self-consciousness, fivefold because its modifications are based upon the senses. Of these, one corresponds to the cosmic fire, and the other four are developments of its elementary manifestations. Concerning this you will learn more in the next lesson.

Another alchemical symbol for self-consciousness is FIRE, chosen because of the form-destroying nature of all self-conscious activities. Its emblem is a red upright equilateral triangle: \triangle

Self-consciousness corresponds also to the middle letter of Ruach, the letter V, because it is the connecting link between human beings. Other reasons for this correspondence will be explained in due course.

SUPERCONSCIOUSNESS is indefinable. We find no words to describe it because all the words in the dictionary are symbols of various states of self-consciousness. In some few members of every generation, consciousness evolves beyond the limitations of intellect. In a

remarkable work, Cosmic Consciousness, lately reprinted by E.P. Dutton & Co., Doctor Richard Maurice Bucke describes his own experience of this higher consciousness, and gives many examples of its manifestation, or partial manifestation, in the lives of other people.

We do not at all agree with Dr. Bucke's opinion that the cosmic consciousness cannot be experienced after the age of thirty, or before one has reached that age. On the contrary, we know that this experience is one that can be prepared for, and induced, in people who have not attained that age, or who may be many years beyond it. Dr. Bucke's book is, nevertheless, a valuable contribution to the literature of wisdom, and may be read with profit by every student of these lessons. In William James' book, The Varieties of Religious Experience, is also to be found much information about superconsciousness. Of great importance, too, is the teaching given in Swami Vivekananda's Raja Yoga, and in that part of Edward Carpenter's From Adam's Peak to Elephanta which describes his visit to a Gnani . (A Gnani is a Yogi who develops superconsciousness by the method known as "union by means of knowledge". The work given in these lessons, particularly that part which deals with the Qabalah, or Secret Wisdom of Israel, is really a mode of Gnana Yoga.)

William James emphasizes the important fact that superconsciousness is normal to human beings, and is accompanied, like all other states of mind, by specific brain-activities. This, to be sure, is no new knowledge. At least 150 years before the Christian era, a Hindu writer, Patanjali, said: "Psychic and spiritual powers may be inborn, or they may be gained by the use of drugs, or by incantations, or by fervour, or by meditation". Here in America a number of persons have experienced superconsciousness as a result of inhaling laughing-gas. William James has a good deal to say about this "anesthetic revelation". Similarly, throughout the Orient, and by some Western students, hashish has been used to open the gates to the influx of the consciousness beyond thought.

The use of drugs, however, is unwise and unprofitable. It is a forcing process which usually does permanent injury to the delicate mechanism of the brain. Nevertheless, the fact that drugs do enable the brain to act for a time as the vehicle of superconsciousness demonstrates that this state is not a supernatural gift, is not outside the range of natural law, is not to be regarded as essentially different from any other state of consciousness. It is experienced through the brain as a result of the functioning of certain specific groups of cells. The fact that some drugs induce such function is evidence, furthermore, that some subtle change in the blood chemistry contributes its part to the general physiological transformation necessary to the experience.

It is our conviction that all Yoga practices do something to bring about this change in blood chemistry. Thus the word which is translated "fervour" in the foregoing quotation means "mortifications", and refers to various methods of body control, including fasting, abstention from certain kinds of food, and so on, which certainly have a definite bodily reaction. All the methods of physical control grouped by Hindu writers under the general head of "Hatha Yoga" may be regarded as aiming at specific body-changes.

These mortifications of the flesh range all the way from beneficial exercises which result in the perfect coordination of all the bodily functions to practices which Western minds regard


as useless and revolting (such as holding the arm in one position until it atrophies). We must remember, however, that such extremes of asceticism are by no means peculiar to the Orient. In the lives of certain Christian mystics we may find the accounts of Oriental self-torture exactly duplicated. And as one writer has justly remarked, "One should not criticize such persons without a thorough knowledge of the subject. Such knowledge has not yet been published". At the same time, we shall do well to avoid imitating these extremes of asceticism.

Incantations are not senseless, superstitious uses of language. They are, when rightly understood, means for utilizing the power of ideas in connection with sound vibration. In that branch of ancient applied psychology which used to be called "magic", this scientific combination of ideas with sounds plays a great part. The affirmations and denials of which so much use is made today are only diluted applications of the same principle. The principle is familiar to every reader of these pages. It is the amenability of the subconsciousness to suggestion. The incantation, or "word of power", makes a mental pattern which the subconsciousness proceeds to build into physical structure and function. By means of it, certain cell groups are modified, so that they can respond to the high rates of vibration which express themselves as superconsciousness.

Meditation, by the same law of suggestion, also effects a change in cell structure. For just as self-consciousness must have its organs - the brain centers which distinguish man from the beasts - so must superconsciousness have its organs. In a rudimentary, or bud state, we have those organs now. By intensive use of practical methods which we have tried, and which have been tested by hundreds of others in past ages, we seek to enable earnest students to complete the organization of the cells whose office it is to translate the cosmic L.V.X. into superconsciousness.


The Sanskrit name for superconsciousness is SATTVA. It means literally, "illumination material". Its alchemical symbol is: ☿

The upper part of this symbol, which designates the alchemical MERCURY, is a crescent, emblem of the Moon. The central part is a circle, representing the sun. The lower part is the cross of the four elements. The sun corresponds to what we have been calling self-consciousness, and the moon is an emblem of the subconscious. Hence the Mercury symbol signifies the raising of the powers of the subconscious above those of self-consciousness. This is what happens when we become channels of superconsciousness. Whether by drugs, or by the power of words, by physical control, or by the practice of concentration and meditation, we modify subconsciousness in accordance with the law of suggestion. Then the subconsciousness changes cell-structure, and enables us to experience superconsciousness. The Mercury symbol is open at the top, and this is exactly descriptive of the state of the man who has entered into the knowing beyond thought. He who does this seems to himself to be opened to an influx of light which enters his body at the top of his head. In this instance the seeming corresponds with fact, because the brain center which is the organ of superconsciousness is located in that position.

Superconsciousness may also be represented by the sign employed by alchemists to designate the “element” of Air. It is a yellow, upright, equilateral triangle with a cross-bar, thus: 

Superconsciousness corresponds also to the letter R in Ruach, because one of the attributions made by Qabalists to this letter is “Collective Intelligence”, inasmuch as superconsciousness sums up, or collects, all the elements of the lower forms of consciousness. For example, past present and future are experienced in this state as an eternal Now, and there is a similar synthesis of space-relations.

Again, Hebrew sages assign the Sun to R, and superconsciousness is sometimes termed “solar consciousness”. Those who use this term say that to be superconscious is to share the consciousness of the great Being whose physical body is the sun. They regard the day-star as a great center of pulsating, vibrating, intelligent energy, which is not only the nucleus of this cosmic atom, our solar system, but is also the great center of all the various activities of consciousness which find expression in that system.

Thus we may sum up our symbolic notation of superconsciousness by ☿, sign of alchemical Mercury, , symbol of Air, or Spirit, and by the letter R, representing the living light of our particular sun.

Superconsciousness is indescribable, but concerning it some things are definitely known. It is a consciousness of immortality, an experimental certainty that the cessation of the functions of the physical body is not the end of conscious existence. It is also a tremendous mental illumination. We find Dr. Bucke saying, “Among other things, he did not come to believe, he saw and knew that the Cosmos is not dead matter but a living Presence, that the soul of man is immortal, that the universe is so built and ordered that without any peradventure all things work together for the good of each and all, that the foundation principle of the world is what we call love and that the happiness of every one is in the long run absolutely certain...He learned more within a few seconds during which the illumination lasted than in previous months or even years of study, and he learned much that no study could ever have taught”. In exactly the same strain Jacob Boehme wrote, “The gate was opened to me that in one quarter of an hour I saw and knew more than if I had been many years together at a university”.

Dr. Bucke, Boehme, and many other mystics belong to that class of beings of whom Patanjali says that their spiritual powers are inborn. As a result of work done in previous lives (or, if you like, because of a certain inexplicable fineness of organization), they find themselves experiencing cosmic consciousness, usually at about the age of thirty.

Such gifted individuals need no lessons, no training. They ripen almost unconsciously into the experience of superconsciousness. As a rule they do not know just what has happened to them. Fortunately for us who are less gifted, but no less aspiring, the progress of the Ageless Wisdom through the centuries has accumulated a mass of experimental knowledge on this subject. It shows us how to hasten the ripening process, how to open the gate, how to build the Holy of Holies where the limitless Light shines into the temple of human personality.

This is not a work which ends with the personal satisfaction of the man who achieves the final result. Not only does he find a Way Out of this painful world (painful because we may never rightly understand it by intellect alone), not only does he exchange the feeling that he is a being under sentence of death for the absolute certainty that he is immortal, not only does he have a flash of clairvoyance which enables him to read the heart of the cosmic life. These are wonderful attainments, but superconsciousness gives a man something more. It makes him a very dynamo of power, a radiant center of energy whose very presence is a blessing, whose touch heals, whose glance carries with it an electric flash of understanding which illuminates the minds of those who receive it. Even a flash of superconsciousness changes one forever; and when this experience is attained as a result of study and practice, so that it may be repeated several times in a single life, it makes one positively electric.

Such a man will be a great worker. If you hear somebody claiming or hinting that he has experienced the higher consciousness, find out whether or not he is a man of deeds. A true mystic is intensely energetic. Even when he is hampered (as sometimes happens) by a weak body, he usually does more work, in spite of his handicap, than two or three ordinary men. And he does it easily, too.

It does not follow that he will be a man with a mission, although he will understand the mood which made Jesus say, "I must be about my Father's business". Certainly he will not try to reform the world by tinkering with the symptoms of the Great Disease. His is a more radical treatment, for he will address himself to the removal of the root-cause of that ailment. He knows that all the evils which afflict us spring from want of love, that the germ of the Great Disease is the sense of separateness, and he will always be at work trying to overcome this fundamental delusion, trying to bring his fellow men together, binding up wounds, and healing differences.

Such a man cannot help lighting the world around him. His love and understanding include all creatures and things. Like St. Francis, he will preach to the birds, and he will see nothing fantastic in mental communication with the trees. Wherever he goes, men and women will feel the power of his presence, and will either be violently attracted by him, or else repelled by the force of the emanation of his personal atmosphere.

This is why many superconscious men and women have suffered martyrdom. They radiate a high-tension current which inspires fear in grosser minds. They are great centers of force, and people who do not understand them mistrust this power they cannot comprehend. But usually the martyrs of the higher consciousness are those into whose lives it has come spontaneously. People who have developed the higher order of knowing by conscious practice have more control over the current of light which flows through them, and are able to be less disturbing to their unripened neighbors.

Want of space forbids a more extended consideration of this topic. Just at present what you have to do is to fix in mind the terms and symbols we shall use to designate the three planes of consciousness.

Study of the symbols of superconsciousness will show you that they all combine the ideas of reception and projection. They are symbols of equilibration, which will serve to remind you that superconsciousness can only be described as a union of subject and object (of the activities of self-consciousness and subconsciousness), and also that sages declare, "Equilibrium is the foundation of the Great Work". The symbols are yellow, most intense of the three primary colors, because all races of men naturally associate this tint with Light, and that Light is the Air or Spirit which we name "Life-Power".

The symbols of self-consciousness are symbols of projection, or ascent, and so of quest, or pioneering. This will help you to remember that self-consciousness always is propounding questions, which it endeavors to answer by inductive reasoning. The symbols are red, color of fire, but less intense than yellow. Self-consciousness is like metal at red heat.

The symbols of subconsciousness are symbols of receptivity. This will help you to remember that the basic activity of subconsciousness is memory, and the law whereby we can control it is that of its constant impressibility, or amenability to suggestion. The symbols of subconsciousness are colored blue, the coldest of the three primary colors, because the rates of subconscious life-vibration are grosser, slower, and therefore colder, than the rates of vibration on the two higher planes.

Commit this table of symbols to memory, so that you can write it without referring to the lesson.

SATTVA	△	
☿	AIR	R: Superconscious
Mercury	Yellow	
RAJAS	△	
♁	FIRE	V: Self-conscious
Sulphur	Red	
TAMAS	▽	
♁	WATER	Ch: Subconscious
Salt	Blue	

FIVE PHASES OF LIFE EXPRESSION

Section A: Lesson 3

NOTE: You are not expected to memorize the Hindu teaching given in the first part of this lesson. Neither is it unlikely that at this point in your studies you will be able to understand it fully. It is given for the sake of completeness, and because the terms employed will be used again and again in subsequent lessons. As you progress with this work you will gradually absorb, as it were, all these details, which now seem so formidable. For the present your chief concern is to learn the table given at the end of this lesson. Understanding comes later.

All possible modes of the Life-Power's self-manifestation are included in the operation of the three gunas or principles, which, in the preceding lesson, we identified with the three planes of consciousness. Yet we may extend our classification somewhat. If you will refer to the three divisions of the table given in lesson 2, a symbol to represent the undifferentiated Reality, which is experienced in superconsciousness, and another symbol to represent the apparent projection of these three principles in that illusive appearance named "Matter". We shall have the table of the five phases of life-expression, which is given at the end of this lesson.

We shall place the symbol of undifferentiated Reality at the top of the scale, because that which presents itself to our minds as being above superconsciousness is the Unmanifest, the Causeless Cause of all existence. The symbol for Matter, or for the innumerable combinations of the three gunas whose action and reaction builds the external world of Name and form, we place at the lower end of the scale. Our table of the five phases of life-expression will then be as follows:

- a. The UNMANIFEST, the Reality, the Causeless Cause.
- b. SUPERCONSCIOUSNESS, Sattva, Air, alchemical Mercury.
- c. SELF-CONSCIOUSNESS, Rajas, Fire, alchemical Sulphur.
- d. SUBCONSCIOUSNESS, Tamas, Water, alchemical Salt.
- e. The synthesis of b, c, and d in the various appearances of the world of Name and Form, symbolized as Earth.

Please remember that these are not five different things, but five aspects of One Thing. Remember, too, that the One Thing is LIFE, and that among all races of men this One Life has been given names that mean Breath. The current of this Great Life-Breath is called Svara in Sanskrit.

Rama Prasad tells us:

'The proper translation of the word Svara is the current of the life- wave. It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe, and the involution of this into the primary state of non-differentiation, and so on. In and out, forever and ever. Whence does this motion come? This motion is the spirit itself.'-- Nature's Finer Forces, p.11.

In the Ageless Wisdom there has been always the knowledge that the Life-Breath presents itself to human consciousness in a fivefold manner. Presently we shall devote a considerable part of this lesson to an explanation of the Hindu doctrine on this subject, because the Hindus have stated the facts very definitely. It must not be supposed, however, that theirs is a unique statement. The same truth is expressed in many other ways. The Great Pyramid, for example, proclaims this fivefold aspect of the One Life, and even proclaims it in two distinct ways. In the first place, every pyramid is bounded by just five points; in the second, every pyramid has five faces. In the Secret Wisdom of Israel we find the number five associated with the conception of the undeviating justice of cosmic law. In practical occultism no sign has greater power than the Pentalpha or Pentagram, concerning which Eliphas Levi says:

“All mysteries of magic, all symbols of the gnosis, all figures of occultism, all kabbalistic keys of prophecy, are resumed in the sign of the Pentagram, which Paracelsus proclaims to be the greatest and most potent of all. It is indeed the sign of the absolute and universal synthesis.”

Hence the five phases of life-expression have been recognized by every school of the Ageless Wisdom, and if, in the first part of this lesson, I devote a great deal of space to the Hindu teaching, it is only because it is our experience that this particular version of the doctrine makes it easier for the student to grasp the other symbolic representations of the same truth.

In Sanskrit the five modifications of the current of the Life-Breath are called Tattvas. In Rama Prasad's Nature's Finer Forces (a book to which we shall frequently refer in this lesson), the term Tattva is thus defined:

- (i) A mode of motion.
- (ii) The central impulse which keeps matter in a certain vibratory state.
- (iii) A distinct form of vibration.

The Great Breath gives to Prakriti (the substance aspect of Being) five sorts of elementary extension. The first and most important of these is the Akasha Tattva, the remaining four are the Prithivi, Vayu, Apas and Agni (or Tejas). Every form and every motion is a manifestation of these Tattvas singly or in conjunction, as the case may be. "The Hindu symbols for these principles are based upon the actual operation of the five phases of the Life-Breath. I mean by this that the Hindu symbols are diagrammatic representations of the specific kinds of motion set up by the Tattvas. All day long these five phases of the Life-Breath follow each other in regular sequence, and the one that is "in course," that is, active, at a given moment may be determined by breathing gently upon a mirror. The moisture of the breath takes the form of the Tattva then prevailing. AKASHA, first of the Tattvas, is the undifferentiated Life- Power, the source of all other manifestations of every sort and kind. For this unmanifest reality we can frame no satisfactory definition. To us it seems to be No-Thing, or we find ourselves thinking of it as perfectly empty space. On this account the sages of India say that SPACE is the property of the Akasha Tattva, and because space is omnipresent, that property is indicated by the teaching that the Akasha is all pervading.

The symbol for Akasha is a great EGG - a form which suggests the same idea as Einstein's conception that space is curved.

"The Akasha is the most important of all the Tattvas," says Rama Prasad. "It must as a matter of course, precede and follow every change of state on every plane of life. Without this there can be no manifestation or cessation of forms. It is out of Akasha that every form comes and it is in Akasha that every form lives. (Compare this with the doctrine of the New Testament, "In him we live and move and have our being." - P.F.C.)

"The Akasha is full of forms in their potential state. It intervenes between every two of the five Tattvas." - Nature's Finer Forces, p.19

Swami Vivekananda writes as follows:

"Akasha is the omnipresent, all penetrating existence. Everything that has form. Everything that is the result of compounds is evolved Out of this Akasha. It is the Akasha that becomes the air that becomes the liquids, that becomes the solids; it is the Akasha that becomes the suns, the earth, and the moon. The stars. The comets: it is the Akasha that becomes the body, the animal body, the plants, and every form that we see. Everything that can be sensed. Everything that exists.

It itself cannot be perceived: it is so subtle that it is beyond all ordinary perception; it call only be seen when it has become gross and has taken form. At the beginning of creation there is only this Akasha; at the end of the cycle the solids, the liquids, and the gases all melt into the Akasha again, and the next creation similarly proceeds out of this Akasha." - Raja Yoga, p. 29.

The Science of Breath, a Sanskrit work translated by Rama Prasad, and published in the same volume with his book, "Nature's Finer Forces, gives the following teachings about Akasha:

"5. Unmanifested. Formless, the one giver of light is the Great Power: from that appeared the sonoriferous ether (Akasha): from that had birth the tangiferous ether (Vayu)."

"6. From the tangiferous ether. The luminiferous ether (Agni or Tejas), and from this the gustiferous ether (Apas); thence was the birth of the odoriferous ether (Prithivi). These are the five ethers and they have fivefold extension."

"7. From these the universe came forth: by these it continues: into these it disappears; among these also it shows itself again."

"8. The body is made of the five Tattvas: the five Tattvas. 0 fair one. Exist therein in subtle form: they are known by the learned who devote themselves to the Tattvas."

"165. The Akasha Tattva is the common surface of all, foreshadows the qualities of all the Tattvas. It gives Yoga to the Yogis. (That is. Akasha is what is perceived in the state of

superconsciousness for this state is union with the One Thing which is No-Thing and that union is Yoga, or Cosmic Consciousness. P.F.C.)”

“169. Foreshadowing all colors, of the shape of an ear, bitter in taste, moving everywhere through the universe, the giver of Moksha (liberation) is the Akasha Tattva which is useless in all worldly works.”

“207. Meditate on the Akasha Tattva as formless, foreshadowing many colors, and as giving knowledge of the three times. (as giving superconscious experience of the union of Past, Present and Future in an eternal NOW.)”

The Hindu symbol for Akasha, as has been said, is an ovoid, which represents the Great Egg of Chaos. Its color is given as black, deep indigo, or the deep violet-blue of the night sky.

Akasha is called the sonoriferous ether, or the subtle principle which takes form in our sense of hearing. Sound is the basic mode of vibration, because sound is produced by a smaller number of vibrations per second than is light. Thus sound-vibration is likened to the Egg from which Light is born. “Fundamentally, all forms of vibration are generated by and are transmutable into “sound” says Edward Maryon in Marcotone (p.6) “therefore sound is the origin, even as it is the architect and builder of form. Sound is the creator, preserver and also the destroyer of all forms; because all things depend upon the multiple variety of vibration for their infinite variety of form.”

This is merely a modern phrasing of an occult doctrine, which is either stated explicitly or else implied by the symbols in all the literature of the Ageless Wisdom. Precisely this is what is meant by the opening words of the Gospel according to St. John “In the beginning was the Word, and the Word was with God and the Word was God. By Him all things were made, and without Him was not anything made that was made.”

Practical application of the power of sound is the basis of the mighty works of those who know the secret of directing the currents of the Astral Light. To this power Patanjali refers in his Yoga Sutras, when he says, “Spiritual powers may be gained by incantations. The same power is utilized by many primitive races, as for example by the Hopi Indians in this country, whose ceremonial dances combine sound with gesture to set up subtle nature rhythms which actually bring rain, a fact noted by more than one observer, and one which cannot be explained away by that convenient working “coincidence.”

Occult traditions with which you may have met in the course of your reading say that the mighty edifices of ancient Egypt were reared by the potency of sound vibration, and the story of Ali Baba and the Forty Thieves, in the Arabian Nights contains an echo of forgotten scientific knowledge of the same principle. Certain it is that modern electrical engineers could, without particular difficulty, make a device, which would unlock a door by transforming the sound-vibrations of the phrase, “Open, Sesame.”

The master of sound is master of every force in nature. VAYU, the tangiferous ether, or subtle principle of touch, is second in the order of the evolution of the Tattvas. Concerning it The Science of Breath says:

“Meditate upon the Vayu as being “phenomenal” sky-blue, and giving the power of movement and going space, “and flying like birds.”

The spherical form of the Vayu Tattva is that of the atmosphere which surrounds the earth. In this connection remember what Eliphas Levi says about the personal atmosphere that it is formed by the projection of the Astral Light. On the Hermetic principle of correspondence (“that which is above is as that which is below, and that which is below is as that which is above”) we may understand that the Vayu Tattva, as the earth’s atmosphere, is a projection of the current of Astral Light from the earth’s body.

Vayu is the principle of touch, not of smell, as might at first be supposed. For touch is the primary sensation from which sight, taste and smell are developed. Even hearing is loosely allied to touch, as we know from observations of the reactions of the deaf to sound. The higher sense organs are specialized from nerve centers, which respond to tactile sensations. Atmospheric sensations, such as heat or cold, the pressure of the wind, or the sensations caused by objects which modify the temperature of the air in their vicinity, are the roots of the higher senses. We have eyes because our animal ancestors felt the effect of sunlight upon their skins.

“The property of the Vayu Tattva is locomotion.” Rama Prasad says: “Vayu is a form of motion itself, for motion in all directions is motion in a circle, large or small. The Vayu Tattva has itself the form of spherical motion. When to the motion which keeps up the form of the different ethers is added the stereotyped motion of the Vayu, locomotion is the result.” -- Nature’s Finer Forces, p.9.

The Science of Breath says; “The Vayu Tattva moves at acute angles, comes in flow eight fingers’ breadth downwards, is hot or cool in temperature. It gives success in those works which are transitory.”

AGNI or TEJAS, the luminiferous ether, or subtle principle of sight is thus described in The Science of Breath:

“Meditate upon the Tejas Tattva as being triangular, red, and giving the power of consuming a great amount of food and drink and the endurance of burning heat.”

The same work says: “The Tejas Tattva is red, moves in whirls, moves upwards, and comes in its flow four fingers downward, is very high in temperature. It gives birth to harsh actions.”

Expansion is the property of the Tejas Tattva. This we see when heat is applied to metals. Their molecules begin at once to expand. Hence on railroads space is always left between the ends of the rails, so that they will not buckle under the Tejas rays of the summer sun.

Similarly, the mental activities in which Tejas predominates are expansive, tending to break down barriers and liberate energy.

APAS, the luminiferous ether, or subtle principle of taste, is thus described: “White, semi-lunar, astringent, moving downwards and the causer of benefit is the Apas Tattva, which is sixteen fingers in flow. “Meditate upon the Apas Tattva as being semi-lunar, white as the moon, and giving endurance of hunger and thirst, etc., and producing a sensation similar to that of a plunge in water.”

The property of the Apas Tattva is contraction. This is the contrary activity to that of the Tejas Tattva. Apas is cool and contractile. Its tendency is to condense the units of the Astral Light, to pack them closer together. Hence it is active in every kind of concentration, physical or mental.

PRITHIVI, the odoriferous ether, or subtle principle of smell is thus described:

“Yellow (the color is really orange-yellow) and quadrangular, sweet and moving in the middle, and the giver of enjoyment is the Prithivi Tattva, which flows twelve fingers downwards. “Meditate upon the Prithivi Tattva as being quadrangular, yellow, sweet-smelling, and conferring a color as pure as that of gold, freedom from disease, and lightness of the body.”

The property of the Prithivi Tattva is cohesion. Rama Prasad writes:

“This, it will be seen, is the reverse of Akasha. Akasha gives room for locomotion, while Prithivi resists it. This is the natural result of the direction and shape of this vibration. It covers up the spaces of the Akasha.” - Nature’s Finer Forces, p. 10.

The reference to the flow of each Tattva being so many “fingers’ breadth” relates to the influence of the Tattvas upon the breath. In a state of health, the Tattva in course at a given moment may be determined by slightly moistening the back of the forefinger with the tongue, so that the exhaled breath from the nostrils may the more easily be felt. The Tattva “in course” may be determined by the distance at which the breath-stream is projected from the nostrils. In the Orient this is a good test. In Western lands, where the science of breath is almost wholly forgotten, and nearly everybody breathes abnormally, it is not so dependable.

Each Tattva has a number of special centers in the body. To give them all would only confuse you. It will be enough to mention ten. Five of these are centers of sensation, and five are centers of motor activity. (It should be said, also, that all the Tattvas are at work in every center, but that in the centers named, one particular Tattva predominates.) These attributes should be committed to memory.

The five sensory centers are:

1. Akasha: the ears.
2. Vayu: the skin.

3. Tejas: the eyes.
4. Apas: the tongue (as organ of taste).
5. Prithivi: the nose.

The five motor centers are:

1. Akasha: excretory system.
2. Vayu: the hands.
3. Tejas: organs of reproduction.
4. Apas: the tongue (as organ of speech).
5. Prithivi: the feet.

In the Western School of occultism we find a different set of symbols, and different names. But it should be understood that the same five modes of vibration are indicated by these Western emblems. The latter, unlike those of India, are not representative “diagrammatic”. They are purely conventional. Yet they convey the same basic meanings.

These terms and their symbols are taken from the literature of alchemy and magic. That literature may be traced to the syncretistic school of Alexandria, in Egypt, where that stream of Oriental occultism blended with that of the Western world.

The five phases of the Life-Breath, as enumerated in Western esoteric literature are:

1. The QUINTESSENCE, or Spirit.
2. AIR
3. FIRE
4. WATER
5. EARTH

The alchemical symbol for the quintessence is a wheel having eight spokes. Such a wheel is a very ancient form of the sun-symbol. The eight-spoke symbol, slightly modified, is also the cuneiform spelling of the old Semitic god-name Ela (whence Hebrew JA and Arabic Allah).

The wheel itself conveys an idea concerning the Unmanifest Reality with which we shall become increasingly familiar in the course of these lessons - the idea that in its self-manifestation the One Thing concentrates itself at a point in space, and, because of the strain so set up, initiates a whirling motion.

Modern science, in trying to explain how matter comes into existence, arrives at practically the same conclusion. The scientific conception of an atom is that of a system of whirling points of electric energy. We see the same kind of activity in the cosmic atoms which we call solar systems. The Western symbol of the Quintessence may also reflect the direct influence of Eastern wisdom. This is suggested by the eightfold division of the circle.

For The Science of Breath says:

“The knowledge of the Tattvas is eightfold. The first is the number of the Tattvas; the second the conjunction of breath; the third is the signs of the breath; the fourth the place of the Tattvas; the fifth is the color of the Tattvas; the seventh is their taste; the eighth is the mode of their vibration.”

When we come to the lesson on numbers, we shall find other reasons why the eight-spoked wheel is an appropriate symbol of that the Hindus call the Akasha Tattva.

AIR, the alchemical symbol of the Vayu Tattva, is represented in Western occultism as an upright equilateral triangle, colored yellow, for reasons, which you will find in the lessons on the three principles. The triangle has a crossbar, to indicate that the air-symbol is a combination of the fire and water triangles, with the fiery element predominating. This element corresponds also to SAT'TVA and alchemical Mercury.

FIRE, as in the Hindu system, is represented by an upright equilateral triangle, colored red. It is usually shown in outline, however, whereas the symbol for TEJAS is generally completely filled in with red. The element of FIRE in alchemy corresponds to SULPHUR and to Rajas.

WATER is represented by a blue equilateral triangle, point downwards. Thus it indicates the contrast between the qualities of FIRE and WATER, which we have noticed in Hindu descriptions of the corresponding elements. The reversed triangle is like a cup, and is, indeed, the thing signified by a cup in magical rituals. Discerning students may be able to trace this symbol to its source in nature. They will understand why it seems to me inadvisable to do so here.

EARTH is represented by a black inverted triangle with a crossbar, the reverse of the symbol for AIR. It shows the union of the fire and water triangles, with the WATER, (which it should be remembered, corresponds to SALT and to TAMAS) predominating.

The four elements, FIRE, WATER, AIR and EARTH are continually appearing in the symbolism of the secret sciences. Every astrologer is familiar with them, because the signs of the zodiac are subdivided into four triplicities or triads, each of which corresponds to one of these elements. In order to understand the Secret Wisdom of Israel, we need to be perfectly familiar with these elements and their symbols, and this knowledge is also indispensable to a correct understanding of the Tarot.

There is an apparent contradiction between the Oriental and Western schemes of the five phases of manifestation. Not to confuse you, I have purposely named the elements in the Oriental order in both instances; but in Western occultism the order given is:

1. QUINTESSENCE
2. FIRE
3. WATER
4. AIR
5. EARTH

At this point in your studies you are not in a position to understand the reason for the difference between the two systems, and the only reason I mention it now is to prepare you for the seeming discrepancy when you meet it later on. As a matter of fact, both classifications are true, and they can be reconciled. It may also be said that neither shows the whole truth to the causal student. Only to him who has gone beyond intellectual study, and has engaged in the kind of experimental work which gives first-hand knowledge of nature's finer forces, does this matter become perfectly clear.

For the present, then, please remember that the order of the evolution of the Tattvas, as given by the Hindu books, is perfectly correct; but bear in mind, at the same time, that you will presently be learning the details of a system of notation, so to say in which the invariable order of the elements after the Quintessence is FIRE, WATER, AIR and EARTH. One key I may give you now, even though you have not yet entered upon your studies in the Qabalah. To the letter Aleph, the first of the Hebrew alphabet, the Qabalists assign AIR or SPIRIT, (Ruach Elohim). To the twenty-first letter of the same alphabet they assign FIRE.

The number which is designated by this letter is 300, and 300 is the numeration of the words Ruach Elohim (Life-breath of the gods). Thus Qabalists hint at a concealed identity between AIR and FIRE, and they hint at something which is a clue to many practical secrets. I pass the hint on to you, and perhaps you may be able to use it. But the main thing to remember is that the surface differences between the Eastern and Western Systems of classifying the five phases of life expression are not irreconcilable. Both systems, in short, are aspects of one truth.

The important thing to remember in dealing with these Systems of classification is that they are only aids to the intellectual grasp of the theory which must precede practice in experimental work. In reality the Tattvas or elements are phases of one thing, and they not only merge into each other, but they are, in a sense, interchangeable. We have to classify them, and the classification is an apparent separation. Never forget that this is a limitation imposed upon us by the laws of mind in its operation upon the plane of intellect.

I do not mean by this that the Tattvas are nothing but names, quite the contrary. Sight and hearing, touch and taste, are different sensations, and their subtle principles are different, too. But there are states of consciousness in which the senses merge into each other, so that sounds are visible, and colors audible. For all sensation is, at bottom, the response of nerve-substance to vibration, and because of this there is a state of consciousness in which all sensation is merged into that what those who have experienced it agree in describing as an interior hearing.

When you begin to study the symbolic language of the Ageless Wisdom you are like a child beginning to learn its alphabet. At first you cannot help feeling more or less confused. As the saying is, "you cannot see the woods for the trees." At this point in your study it is worse than useless to attempt to understand every detail, or to try to reconcile seeming contradictions.

I remember once that I was teaching a young man how to read music. His was the inquiring type of mind, which thinks it must have a reason for everything. After two or three lessons he was full of objections, and felt himself quite prepared to devise an improved system of notation. One of his objections was, "What's the use of all these sharps and flats? Why not have a single line for each note, and have done with it?" It was in vain that I tried to point out to him the reasons for the seeming useless multiplication of symbols. He knew nothing of harmony, and still less of the practical advantage that is gained in reading music from the fact that one musical symbol represents A-flat, while another stands for F-sharp, although both designate the same note on the piano keyboard. The result of his state of mind was that he never learned to read notes, and was therefore prevented from any firsthand knowledge of musical literature.

Much the same mental attitude reveals itself among those who take up the study of the Ageless Wisdom. Time was when I thought I must try to explain the reasons for all the details, which are so confusing at first. Experience has taught me that I was mistaken. Until one learns the symbols, the reasons cannot be understood. One might as well try to explain the peculiarities of idiomatic English to a Hottentot. And the language of the Secret Wisdom has its peculiar idioms, just like any other language. Like all idioms, they have been developed gradually, and occasionally they will not bear too close inspection from the point of view of the precisionist. The point is that they convey the meanings they are meant to convey, just as "ice-cream" by usage has come to have a definite meaning, even though the purists of my school-days tried to make us say "iced-cream".

In learning any language, the proper mental attitude to assume is that one will learn it as it is spoken and written by natives. The same rule holds good with the language of symbolism. The thing to do is to learn it just as it has come down to us from the past. And as with any other means of communicating ideas, we must be able to think in symbols before we can hope to grasp the finer shades of meaning they convey.

In closing this lesson, let me advise you to give much thought to what is implied by the teaching that the Tattvas are the subtle principles of the senses, when this teaching is taken in connection with the other doctrine that every object in the universe – everything having name and form – is built from these same Tattvas. This is the key to the whole metaphysical system of the Ageless Wisdom. In simple language it means that the only world you know is the world of your sense experience. The only knowledge you have of trees and houses, animals and people, of the thousand and one "things" that surround you, is your knowledge of sensations, which are experienced in your nerve centers and your brain. More than this: the particular world you live in is the world of your personal interpretations of that sense-experience.

We cannot too often remind ourselves of this. If you walk down the street with a friend, you are by no means both in the same world, although you may be subjected to identical stimuli of the sensory nerves. Remember the story told of Turner, the painter, who said to a man who objected that he never saw in nature any such colors as Turner put on his canvases, "Is that so? Well, don't you wish you could?"

In practical occultism we learn by experiment that each man makes his own world, makes it beautiful or ugly according to the degree of his understanding. Do not misunderstand me. The practical occultist wastes no time in trying to make this world beautiful. He knows it is not, but he doesn't have to stop where the pessimists do. For he knows that this is not the only world, he knows that it is really only a veil for another, which, so to speak, it hides.

The practical occultist, therefore, learns how to throw his world, as Levi tells us, "into a chaos, and transform its face." He realizes Omar's dream of shattering creation into bits, and then remolding it nearer to the heart's desire. And his first step toward that realization is the knowledge that every man's world the sum-total of his sensations and of his interpretations of those sensations. This is the true magical knowledge which, rightly applied, is a key which opens the gate to the Way Out this world of suffering and sorrow into the real world of joy and love and beauty, the heaven world which may be experienced here on earth by those who win to liberation.

THE SEVEN FORCES


Section A: Lesson 4

To everyone who reads these pages the fact that the number Seven is of great importance in the symbolic language of occultism will be more or less familiar. It will be more fully explained in the lesson dealing with the symbolism of numbers, but perhaps you will be better prepared to grasp the significance of the present lesson if I begin with a quotation from Eliphas Levi, who says:

“The number seven, or the septenary, is the sacred number of all theogonies and all symbols, because it is composed of the triad and the tetrad. It represents magic power in its whole scope; it is the mind assisted by all elementary forces, it is the soul served by nature, it is the Holy Kingdom of the Keys of Solomon, the great biblical number, the key of the creation of Moses, and the symbol of all religion. It is also the number of Charity, which is the crown of the spiritual edifice. It is the number of rest and stability. All things proceed from seven, return into seven, and explain themselves by seven. This number was represented in the Temple of Jerusalem by the golden candlestick, which was in itself a complete and magnificent pentacle. The septenary is the entire Qabalah”.

It would be easy to write a whole lesson by way of commentary upon this one passage of Levi's, which is in itself a miracle of the ideal of teaching set up by the Chinese sage, Lao-Tze, who said, “The wise man teaches without verbosity”. The same philosopher also tells us that the words of wisdom are always paradoxical, for when much meaning is compressed into few words, what is said must conceal a great deal that does not appear on the surface. Thus it is that the Masters teach always in parables, while we who are their pupils are obliged to use many words.

I want to prepare your minds a little for your later studies in symbolism. So I will undertake, in the first part of this lesson, to unravel some of the threads of occult teaching woven into the texture of this passage from Eliphas Levi.

Seven is the sacred number, he says, “because it is composed of the triad and tetrad”. There he indicates to persons trained in symbolism the very esoteric figure which was before his mind's eye as he wrote. We know because symbols, as the Freudians and others have demonstrated, are the same for all men - our common subconscious possession. But we know it, too, from Levi's own words. For elsewhere he says: “Three is the triangle of geometry”, and also, “A height, a breadth, which the height geometrically divides into two, and a depth separated from the height by the intersection of the breadth, such is the natural tetrad composed of two lines which are crossed”. Here, then, is direct evidence to support our inference that when Levi thought of the number Seven he thought of it as a combination of the triangle and the cross, familiar to him, as to us, as the alchemical symbol of Sulphur: 

What I would have you notice particularly about this sign which we now understand as a symbol of SELF-CONSCIOUSNESS, is that when it is carefully drawn, all the lines composing it are of equal length.

Thus it is a figure composed of FIVE equal lines, and it is one of those universal pentacles, or sacred figures, which have come down to us as emblems of the Life-Power and its laws. For this sign of alchemical Sulphur is a unity, as a sign. Yet this One is also Three (the triangle), and Four (the cross), and Five (because it is made of five equal lines). Hence it is a sign which corresponds to the alchemical definition of the First Matter, concerning which it is written: It is One, which is also Three, and Four and Five.

The same numbers appear in the construction of the Great Pyramid. For that great symbol of the Wisdom which is now in process of revival here in the land dominated astrologically by the same zodiacal sign which ruled Old Egypt, is a symbol of unity, and is actually the only edifice of its kind in all the world. Its base is a square, another symbol of the number FOUR. The lines which bound it meet at five points, and the base and sides make five faces, so that doubly it corresponds to FIVE. Each of its four faces is a triangle. Thus here again we have the ONE which is also THREE and FOUR and FIVE.

Yet another symbol of like import has come down to us from Egypt. To Egypt, at least, we can trace an unbroken thread of occult teaching based on this particular symbol; but in China and in India, in Yucatan and in the mounds built by the aboriginal inhabitants of our Middle West, one finds traces of the knowledge summarized in this old sign. I am speaking of the Pythagorean Triangle, which is explained to members of the Masonic Order under its old name, "The 47th proposition of Euclid". This is the right-angled triangle whose vertical line consists of three equal parts, whose base has four equal parts, and whose hypotenuse contains five. In Egypt this triangle was a symbol of the Holy Family, of the Father, Osiris, symbolized by the vertical line, the Mother, Isis, symbolized by the base, and the Child, Horus, symbolized by the hypotenuse, ascending from the Mother to the uppermost point of the line that represented the Father. Deep are the mysteries of this old emblem, but no key will more quickly unlock their meaning than the one put in our possession by the fact that this triangle of Osiris, Isis and Horus is a representation of the One Life as a family. For blind must he be who cannot see that here is a pentacle of the mystery of love.

Love makes the Father descend from the height of the Absolute and Unconditioned in order to unite himself with the form-giving power of Nature, the Mother. And that same current of love ascends little by little from the horizontal plane of seemingly dead matter, up through the lower forms of organic life until sensation, symbolized by the five units of the hypotenuse, is perfected, and the Child, humanity, realizes its one-ness with the Father. Here is the whole story of creation, summarized in three straight lines. And the key to it all is love.

Love, too, is the great secret revealed by the alchemical symbol of Sulphur from which Eliphas Levi drew the ideas for the quotation that begins this lesson. For "love" is the correct translation of the Greek original of the noun which the Authorized Version of the Bible renders "charity". Love is represented by the septenary, too, because Seven is the magical number of the planet Venus, and because in the Secret Wisdom of Israel the seventh aspect of the One Life is said to be the sphere, or field of operation, of the influence of Venus. This seventh aspect of the One Life is named Victory, and it is to this that our seventh affirmation refers.

For the Primal Will from which we live is a Will-to-Love, and the wisdom and understanding which support us are a wisdom rooted in love and an understanding of the law which guides us moment by moment into the perfect realization of love. What Levi means by saying “All things proceed from seven, return into seven, and explain themselves by seven” is this: “All things proceed from love, return into love, and explain themselves by love”.

Love is only another name for the Astral Light, and this is the key to what is quoted from Levi in the first lesson: “It (the Astral Light) is represented on ancient monuments by the girdle of Isis which twines in a loveknot around two poles”. Love is God, according to the Gospel of John, so that the man who knows how to master the Great Magical Agent so as to profit by and direct its currents, in becoming the depository of the power of God receives the exhaustless treasure of the power of love.

You misunderstand me wholly if you think this is just sentiment that I am writing. What I am trying to tell you is the rock-bottom principle upon which the whole of practical occultism is established. Love is only another name for that which scientists call “electricity”, for that which Qabalists call the “Limitless Light”, for that which we have termed the Life-Power. Love, a word misunderstood and profaned by darkened minds the world over, is at once “the blind force which souls must conquer in order to detach themselves from the chains of earth”, and the redeeming force by means of which that liberation is affected.

I have said all this because in this lesson we are to consider seven aspects of the operation of the One Life, and among those seven are four which the misunderstanding of generation after generation has endowed with more or less malefic qualities. This is why I have worked around through a series of symbols to bring you to the realization that the Ageless Wisdom has proclaimed from the beginning the truth that the One Thing whence all things come is the power of love.

When we know this, we have a clue to the solution of all the mysteries of practical occultism. When we realize it perfectly we enter into superconsciousness. When we live it, moment by moment, every detail of our lives is adjusted in harmony with the rhythms of the cosmos, and all things work together for our good.

Now, remembering always that this septenary of forces is a sevenfold manifestation of the One Power of Love, let us turn to the consideration of the seven names for these forces which have come down to us from our predecessors in the study of the Ageless Wisdom. The names are terms familiar to students of astrology, for they are the names of the seven heavenly bodies known to the ancients. They are:

Saturn	symbolized	by	the	sign	♄
Jupiter	“	“	“	“	♃
Mars	“	“	“	“	♂
The Sun	“	“	“	“	☉
Venus	“	“	“	“	♀
Mercury	“	“	“	“	☿
The Moon	“	“	“	“	☾

The symbols are all composed of combinations of the circle, the cross and the crescent. The circle is a symbol of the superconscious plane because it has always been the sign of perfection, and also because it is the mathematical representation of that No-Thing which is apprehended or touched (remember that Vayu, the circle, corresponds to touch) in superconsciousness. The cross is the symbol of self-consciousness, which is, indeed, the cross that we must all “take up” if we would follow the Way of the Masters. It is the symbol of the never-ending conflict which characterizes all the activities of self-consciousness, the conflict which has its root in the apparent separateness between the “I” which is the Experiencer and the “Not-I” which is the thing experienced. The crescent is the symbol of subconsciousness, of the cup which receives all that life pours into it, of the reflecting principle, or Not-I, in which the “I AM” sees an image of itself.

The Saturn symbol combines the cross and the crescent, with the crescent below. It is a symbol of the domination of the subconsciousness by the self-consciousness, of the ascendancy of pure reason over the race-memory. Astrologers say that Saturn is binding, limiting, concrete. It is associated by them with all that is cold, dry, harsh, “of the earth earthy”, and they regard it usually as a malefic. It gives resolution and determination, ability for profound studies, industry and perseverance, when its vibration is harmonious with that of the other planetary forces. Out of harmony with the others it is obstructive, melancholy and disappointing. For it is always what the symbol shows, a combination of self-consciousness and subconsciousness in which there is no touch of the superconscious, and in which reason, the characteristic quality of the self-conscious plane, is uppermost. In the practice of astrology we find that Saturn’s influence in good combinations brings success through good reasoning, and that the failures in bad combinations may always be traced to actions influenced by misuse of the reasoning powers. Thus an ill-aspected Saturn will make a man act from motives rooted in the sense of separateness, and his actions will injure himself and harm others.

Jupiter is the reverse of Saturn. There the crescent is uppermost, and thus Jupiter represents the domination of the self-consciousness by the subconscious. Hence astrologers make Jupiter the significator of the priesthood, of formal religion, and of the law. Some astrologers, it is true, say that Jupiter rules reason and judgment, but the reasoning is always based on precedent, that is to say, upon the race-consciousness. Jupiter is usually regarded by the old astrologers as a benefic, because when this combination is strong in a man’s horoscope he will conform to established customs, so that he adapts himself easily to the conditions of his time, and whoever does this usually prospers from a worldly point-of-view. And it must be confessed that most of the earlier astrologers were worldlings, who looked upon worldly honors, wealth, position at court, and the like, as the greatest benefits that can come to a man. But all these things come to people who obey the rules of the game as it happens to be played in their day and age, and those rules are all based upon precedents rooted in the subconsciousness. A Jupiterian man may be a man of “common sense”, and he will have what is usually described as “good judgment”, because he will always conform. He will go to the established church. He will be a conservative in politics. He will be a staunch supporter of all the “good old customs” of his ancestors. In him, therefore, subconsciousness really triumphs over self-consciousness in any situation where there is likely to be a contest

between the two. A Jupiterian succeeds because he is in harmony with his time, because he is dominated by the currents of race-consciousness.

Mars is represented by a symbol which combines the sun-symbol of superconsciousness with the cross of self-consciousness, but the cross slants to one side. Mars is described in astrological books as hot, dry, masculine, electric, inflammatory, signifying strength and force. The symbol shows a combination of self-consciousness with superconsciousness, but with self-consciousness in the ascendant. Mars puts us in contact with the great undifferentiated Life-Power, but deceives us with the belief that this power is our personal possession. Martians are impulsive, fiery, energetic, because they feel strongly the urge of the Cosmic Life, even though they misinterpret it. Mars rules the brain, and is dominant in the reproductive centers also. It cares nothing for forms and ceremonies, because it has no part in the accumulated experience of the race-consciousness. The typical Martian is courageous, adventurous, iconoclastic, questing. In bad combinations this force becomes violent, quarrelsome, self-assertive without regard to the rights of others. But it is by no means malefic. It is the power that has brought the race to its present point of evolution, the aspect of the one Life-Power which gives us direct contact with the limitless energy of the One Light, even though it deludes us into the belief that the cosmic force we feel within us is our own personal strength.

The Sun is represented by the circle, for it is the significator of superconsciousness, and thus astrologers call it the emblem of individuality in the horoscope. As you will see presently, it rules what we call the "heart". It is the solar ray which puts us in direct contact with the One Life, and this it is which leads mystics to superconsciousness through the Path of the Heart Doctrine. Note how closely the astrological description of the Sun corresponds to that of Mars. "The sun is hot, masculine, electric, dry and inflammatory", says Llewellyn George. Like the Martians, people in whom the Sun's influence is strong are adventurous, courageous, and are often found at the head of things. They are more or less open channels for the free outpouring of the Cosmic Life, and among persons who ripen into cosmic consciousness as the result of inborn tendencies, I have found that such horoscopes as were available show a well-aspected Sun.

Venus is the complement of Mars, as Jupiter is the opposite and complement of Saturn. The typical Venusian is the artist, in whom the cross of self-consciousness is subordinate to the circle of superconsciousness. The inspiration of the artist is from the superconscious, and his intellectual, self-conscious processes are always subordinate to the impulses which come to him from this higher plane. Thus artists are notoriously unbusinesslike, and when they are at their best, are singularly unselfish and free from the narrow aspects of self-consciousness. This is why so many people in the artistic field are fond of such books as Ouspensky's Tertium Organum or Bucke's Cosmic Consciousness. Often they do not grasp what they read intellectually, but somehow they feel the essential rightness of such teachings, and respond to it emotionally.

Mercury alone, among the planetary symbols, combines all three elements. The crescent symbol of subconsciousness is uppermost, the circle representing superconsciousness is in the middle, and the cross of self-consciousness is at the bottom. Thus Mercury represents the

equilibration of all three planes of consciousness. Do not understand that the placing of the crescent symbol at the top means that the subconsciousness has been made the superior term. What is meant is that the subconsciousness has been purified and raised so that it becomes the Grail to receive the wine of life, the inspiration of spiritual wisdom. The cross is below, to show that self-consciousness performs its work in its own sphere, which is that of adjusting the personal expression of life to environment.

But in the central position is the circle of superconsciousness, supporting the cup of the subconscious activities, and sending down its current of wisdom to the self-conscious plane. Rightly understood, this Mercury sign is one of the most enlightening symbols in the whole occult vocabulary. It is far from being correctly interpreted when it is taken to mean nothing higher than the personal intellect and reason. Yet this interpretation has its modicum of truth, because so long as a man is deluded by the sense of separateness, in his ignorance he supposes that this fine equilibration of subconsciousness, self-consciousness and superconsciousness which expresses itself in keen intellectual perception, in capacity for receiving flashes of illumination, and in ability to express ideas - so long, I say, as a man supposes the Mercurial equilibration of the three modes of consciousness to be his own personal characteristic, so that he is vain of his powers, just so long will those powers come only in flashes, and he will be unable to put to good use the best that he receives.

The Moon is the significator of the subconscious plane. Her influence is moist, cold, plastic and feminine. She is the reflecting principle, dominant in personality. Astrologers regard her influence as being dominant in the breast and stomach, and as having to do with the building of the etheric pattern-body of which the dense physical body is only the outer vesture. Thus the Moon corresponds accurately to the subconsciousness, which is pre-eminently the body-builder, and the reflective, ever-fluctuating, fluidic ocean of the race consciousness, in which we are immersed.

As these lessons are written for students of occultism, I shall make no defense of astrology in these pages. The opponents of astrology are not among those who are familiar with its principles and practice. Imperfect as our knowledge of the science is, and faulty as our practice of the art (for astrology is both a science and an art), we know enough to be certain that the planetary forces do actually provide us with accurate keys to the delineation of character, and with dependable forecasts of impending conditions. The wise student of astrology will not endeavor to defend his science against the attacks of skeptics. To such the best answer is that given by Sir Isaac Newton to the astronomer, Halley, when Halley taxed him with folly for believing in stellar influence. "Mr. Halley," said Newton, "you have not studied astrology, and I have."

Whether we believe in astrology or not, we have to know its symbolic language in order to understand the ancient wisdom. Astrological symbolism is a key that unlocks many mysteries of the Bible, of the Egyptian magical doctrines, and of the Qabalah. We believe in it and we practice it. We hold without any reservation the conviction that these planetary forces are actually operative in every moment of human life, and in this we are but following the teaching which has come down to us from the past. We follow it, understand, because we have investigated that teaching experimentally, and have found it of tremendous value as an

aid to the science of self-knowledge, and as a means for adapting daily life to the cosmic rhythms. Astrology shows us the plan behind the dance of life, and enables us to take our part in it to the best advantage.

In current astrological publications there is more or less conflict about details, although the main outlines of the science are well established. For instance, the colors of the planets as given in these lessons differ from those that you will find in the works of Alan Leo and H.P. Blavatsky.

The seeming discrepancy is due to the fact that in these lessons the color-scheme used is that of the light-vibrations from pigments, from paints or crayons or dyes applied to a physical object. In the books referred to, the colors are light-colors. This is a highly technical detail, which I do not think it profitable to discuss at length just here. Our use of color-vibration is on the physical plane, and is justified by tradition and experiment. We have found that it works out in practice, and we have also found that the knowledge necessary to understand the reconciliation between the color-scale we use and the scales given in the beforementioned works necessitates experimental use of this scale, which is intended for this particular plane of physical existence.

The planetary colors we use in our Work are: Saturn, deep violet-blue, and also a certain mixture of the three primary pigments, blue, red and yellow, which looks to the physical eye like black; Jupiter, violet; Mars, red; Sun, orange; Venus, emerald green; Mercury, yellow; the Moon, blue.

Each of the planets has a dominant center of influence in the physical body. These centers are called “wheels” or chakras by the Hindus. It is unnecessary at this point to know their Sanskrit names. They correspond to seven centers in the body. Two of them are in the brain, and one is in the throat. These are the three which are above, and they correspond roughly to the triangle in the Sulphur symbol. The other four are in the trunk, and they correspond roughly to the cross in the Sulphur symbol. These centers are:

1. The pineal body, a triangular or cone-shaped organ in the upper central part of the brain. Occult teaching says that this is the center through which the vibrations of superconsciousness reach us, and it is through this center also that we come in touch with the influences sent out by those who are beyond us on the Path of Return. The pineal body receives the influence of the ray of MERCURY.
2. The post-nasal ganglion, or pituitary body, lower in the brain, behind the nose. This is the vehicle of ordinary telepathy, and our channel of communication with the universal subconscious plane of vibration. It is the center of influence of the MOON. The action and reaction between these two centers is the basis of self-consciousness, for their vibrations affect the entire system of sensory and motor centers in other parts of the brain.
3. The pharyngeal plexus, in the throat, is the center of the emotional activities associated with the influence of VENUS. Its highest function is that which enables us to hear what is known in occult literature as the Voice of the Silence.

4. The cardiac plexus, near the heart, is the seat of the solar influence. Confusion has arisen here because the physiologists call the next-mentioned center the “solar plexus”. Astrologers understand that the SUN is dominant in the heart, and in occult literature we hear of the Heart Doctrine, which is the mystical approach to a certain experience of superconsciousness.

5. The abdominal brain, or solar plexus, which governs most of the vital functions of the body, is the center of the influence of JUPITER. Under certain conditions the over-activity of this center results in the corpulence which is a well-known physical characteristic of Jupiterians.

6. The prostatic ganglion, dominant in the reproductive functions of the body, especially in the seed-making functions, is the seat of the MARS influence. It is in the sympathetic nervous system, below the navel.

7. The sacral plexus is the lowest of the ganglia. It governs excretion, and also the transmissive functions akin to excretion which provide the Life-Power with a succession of physical vehicles, generation after generation. To this plexus the SATURN influence corresponds.

Understand that the planetary forces are active in many other parts of the body. These special centers are the ones in which these influences are stored up, like electricity in a storage-battery, and it is upon this stored energy that we operate in the work which is disguised as a chemical operation upon metals in the books of the alchemists.

In those books the seven centers are called metals, and each metal is given the name of one of the planets. Each is also symbolized by the astrological symbol of that planet. The sacral plexus corresponds to LEAD and SATURN. The prostatic ganglion corresponds to IRON and MARS. The solar plexus corresponds to TIN or JUPITER. The cardiac ganglion corresponds to GOLD or the SUN. The pharyngeal plexus corresponds to COPPER or VENUS. The post-nasal ganglion corresponds to the MOON or SILVER. The pineal body corresponds to QUICKSILVER or MERCURY.

The alchemical process is said to be one of sublimation. To sublime anything is to elevate it, to lift it up. The Hindus teach that power is coiled in the sacral plexus, and they call this power Kundalini, the coiled serpent. Yoga practice is intended to lift this power from the lower centers to the higher ones, until at last it energizes the pineal body. In like manner alchemists speak of the raising of the metals from Lead to Iron, from Iron to Tin, from Tin to Copper, from Copper to Silver, from dead Silver to living Silver (“quick” in “quicksilver” means living). And then the sublimated Mercury is transmuted into Gold. What does this mean? Just exactly what the Hindus mean by raising the Kundalini. A release of the energies stored in lower centers, and a change in their rate of vibration to that of the higher centers, accompanied by corresponding changes in consciousness and by the release of powers latent in us now because we do not know how to turn on the current. Our present condition is like that of a person who has a house filled with electrical apparatus capable of doing all sorts of things, who does not know how to turn the switches which send the current into the

machines. WE HAVE THE MACHINES, ALL READY TO USE, AND WE HAVE THE CURRENT, TOO. Nothing has to be acquired, except knowledge of the laws that will set the machines to working, and skill in utilizing their activities.

But this is a very big “except”. The knowledge is carefully guarded. Keys to the means whereby you may prepare yourself to receive it will be given in these lessons, but nowhere in these pages, nor anywhere else, will you find written out a formula for “turning on the current.” Whatever purports to be such a formula is either a BLIND, which will enable you to find the truth, but will not impart it openly, or else a deliberate falsehood, invented by a charlatan to extract money from his dupes. As a matter of fact, the necessary knowledge is already possessed by your true Self, and will be given you as soon as you are ready to be instructed by that Self. As soon as you are ready, not a moment sooner. Not when you think you are ready. Not when you wish you were. You cannot deceive the true Self. The I AM in you knows just where you are upon the Path, for the I AM knows everything. It will give you the instruction you require at just exactly the proper time.

One thing, however, I can tell you. The current is not turned on by any practice of concentration upon centers in the physical body. Such practice only produces congestion and other undesirable results. Neither do you “raise the Kundalini” by any effort of that nonentity, “personal will.” The current must rise, but it must rise in accordance with the familiar electrical law that we must “step down” the current in order to apply it. The Life-Power is cosmic electricity, and it has to go from a higher to a lower potential. To raise the Kundalini, you have to bring down the undifferentiated Life Power from above the plane of personality, and because that force travels in cycles, it will raise a portion of the coiled up energy in its return.

How are you to do this? The place to begin is with your intellect. You have to reason out for yourself the truth of the doctrine that you are a center of expression for the One Life-Power, which does all things through you. You have to see that the logical consequence of this fact is a certain mental attitude toward that Life-Power. The mental attitude is summed up in a single word, RECEPTIVITY, and it is indicated by the cup-shaped crescent at the top of the Mercury symbol.

Daily you must remind yourself that all your thoughts, all your words, all your works are made possible by the fact that the current of the cosmic life flows through you. You have to learn the difference between expressing the true SELF and the counterfeit self-expression that peoples our fake Bohemias with unbalanced cranks. You have to come to understand that your physical body, and all your finer bodies, are not in any sense generators of energy. You do not make the power you use. It is just as much my power, just as much the cook’s power, just as much the janitor’s power, as it is yours. You can’t bottle it up, although you have storage-batteries in which you are permitted to keep a certain reserve supply. Your part is to learn the art of wise use, and the beginning of the art is the mental attitude which perceives that personality is only a channel for something far above it. Here is the word of that higher Self, as recorded in The Book of Tokens:

“Of all existence I am the source, the continuation, and the end. I am the germ, I am the growth, I am the decay. All things and creatures I send forth; I support them while yet they stand without; and when the dream of separation ends, I cause their return unto myself. I am the Life, and the Wheel of the Law, and the Way that leadeth to the Beyond. There is none else.

“I am the Fire of Mind which divideth itself into the superior and the inferior natures, and putteth on a robe of flesh to come down. I am the vital principle of all that is. Nothing is that does not live, and of that life I am the source. As it is written: ‘First the stone, then the plant, then the animal, and then the man.’ But before the stone I am the FIRE distributed equally in space, nowhere absent, filling all; and before the fire, hidden within it, I am the pure KNOWING, whence all forms flow forth.

TWELVE CHANNELS OF LIFE-EXPRESSION

Section A: Lesson 5

Before entering into the main subject of this lesson, it is necessary to add somewhat to the explanation of the planetary forces given in Lesson 4.

The first thing which must be mentioned is the reason for leaving out the two more recently discovered planets, Uranus ♅ and Neptune ♆. Primarily this is because these planets had not begun to exert any appreciable influence upon humanity when the symbolism of the Ageless Wisdom was formulated. Again, the symbols are purely arbitrary, since ♅ perpetuates the initial H of Herschel, the name of the astronomer who discovered the planet Uranus, and is simply Neptune's trident. Finally, such observations as have been made by astrologers seem to show that Uranus is the octave, or higher expression, of Mercury, while Neptune is the octave of Venus. (Max Heindel reverses this in his astrological books, but stands practically alone). When we come to study the Tarot, we shall find evidence that the sages of old knew about Uranus and Neptune, and provided symbols for them, but maintained silence on the matter until the physical discovery of these planets should pave the way for the occult teaching concerning their influence.

The teaching received by us is that Uranus is the octave of Mercury, and Neptune the octave of Venus. The influence of Uranus is generally given as malefic, and so it is for the mass of human beings who are unable to adjust themselves to its sudden, high vibration. And while some astrologers think of Neptune as being malefic also, and others regard it as neutral, our point of view is that Neptune is on the whole to be regarded as benefic, except when very badly aspected, and placed in signs where its vibration is inharmonious, when it will be found to operate much as a badly aspected Venus does. The organs through which these two newly-discovered planets are especially active are the same chakras that are assigned to Venus and Mercury. Uranus works through the pineal body. Neptune's vibrations affect the throat-center.

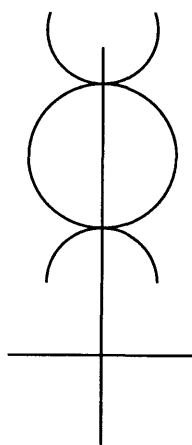
One other detail has been reserved for this lesson. It concerns the polarities of manifestation corresponding to the seven planetary vibrations. This teaching comes from the Secret Wisdom of Israel, and is taken from a book named the Sepher Yetzirah, or Book of Formation. According to this book, the seven planetary vibrations correspond to seven pairs of opposites. One manifestation is positive and constructive, the other is negative and destructive. Both, however, partake of the essential quality of the planetary vibration to which they are assigned. These pairs of opposites are:

Mercury:	Life and Death
Moon:	Peace and Strife
Venus:	Wisdom and Folly (Knowledge and Ignorance)
Sun:	Fertility and Sterility
Mars:	Beauty and Ugliness (or Grace and Sin)
Jupiter:	Wealth and Poverty
Saturn:	Dominion and Slavery

All the positive aspects are aspects of Life. All the others are aspects of Death. For just as Mercury sums up all the symbols which are used to designate the other planets, so does this fundamental pair of opposites correspond to, and synthesize, all the other antagonisms.

The main point to remember is that all these opposites are polar manifestations, each pair being the expression of a single planetary influence. It is as if the planetary forces were like the god Janus. One face of Mercury is Life, and the other is Death. One face of the Moon is Peace, the other is Strife. Thus we see that these pairs must in some sense be complementary, as well as antagonists, just as the North and South magnetic poles are complementary. If we grasp all that this means we shall be sages. But long before we understand it completely, we may profit from the knowledge that the pairs of opposites really complete each other. It is this same knowledge that is hinted at in the Qabalistic teaching which discovers an identity between the names Nachash, the serpent-tempter in the allegory of Adam and Eve and Messiah, the Anointed One, that is, the Christos or Redeemer. This, too, it is which prompted Jesus' practical doctrine, "Agree with thine adversary quickly, whilst thou art in the way with him." And to the same effect is the doctrine of the Bhagavad-Gita, when it says: "Children only and not the wise speak of renunciation of action and of right performance of action as being different...Be thou free from the influence of the pairs of opposites."

To Mercury is assigned the fundamental opposition of Life and Death, because the lower rates of the Mercury vibration, which limit the mentality to intellect, make our interpretation of sensations faulty, and cause us to think of ourselves as mortals, condemned to die at some unknown time in the future. Sublimated and purified, this same Mercury vibration brings the superconsciousness which includes the certainty of immortality. That is why the alchemical operation is said to be performed with the aid of Mercury. It is noteworthy also that the symbol for Mercury is sometimes drawn as if it were composed of two serpents, thus:



These are the same as the Egyptian serpents on either side of the winged globe of Ra, the sun-god. They are asps, or cobras, poisonous serpents. For the result of the sublimation of the Mercury vibration is the death of the false conception of personality. Yet this death is a birth also, and from the sublimation of Mercury, that is, from the full development of reason which leads at last to superconsciousness, comes the realization of life eternal. This, in spiritual alchemy, is what is meant by the Elixir of Life, made from sublimated Mercury.

The opposition of *Peace and Strife* is assigned to the Moon, because the Moon rules reflection, memory, and the subconsciousness. When the subconscious, always amenable to suggestion, responds to the influence of right intellection, it begins to change the whole organism. For subconsciousness is the body-building power on every plane. Get this straight. Subconsciousness builds all your bodies, the etheric, mental, astral and other bodies enumerated by occultists, as well as the physical. Consequently, when the subconscious activities are directed from an erroneous point of view, the vehicles of the Life-Power are all more or less distorted, so that one is out of harmony with cosmic rhythms. Right knowledge changes all this, because it eventually works upon subconsciousness to build bodies which are unobstructed channels for the vibrations of their different planes.

Then the physical body is properly attuned to physical rates of the motion of the Life-Power, the etheric body is adjusted to etheric rates of vibration, and so on. All this depends upon the activity of the force which astrologers associate with the Moon, and which is what some psychologists call the subjective or subconscious mind. Thus the Moon brings peace when Mercury has the true life-consciousness, and is the cause of strife (that is, of inharmonious adjustment to surroundings) when Mercury is in the erroneous death-consciousness.

Wisdom and Folly, the pair of opposites assigned to Venus, have to do with emotional activities. I like “Wisdom and Folly” better than the terms “Knowledge and Ignorance”, because the Hebrew noun Chokmah, Wisdom, is by no means the same as the noun Da’ath, Knowledge, and Chokmah is the term used in the Sepher Yetzirah to describe the particular idea now under consideration. It is a feminine noun, and as used by Qabalists, has a close connection with what astrology ascribes to the Venus ray.

For Chokmah, Wisdom, implies skill, and skill applied to the production of beauty. It is artistic wisdom that we are here concerned with, and art is the expression of the Venus ray. Art founded upon inspiration from the superconscious, art based upon harmonious adjustment to cosmic rhythms, is always sane, healthful and wise. So-called art, expressing the maladjustment of the artist to life, to his environment, and to cosmic laws, may have a kind of glittering, fascinating iridescence, like that on the surface of a stagnant pool, or like the coloring of some poisonous fungus growing from rotten vegetation, but the end of it is always some kind of folly. To the degree that an artist is ill-adjusted to life, to that degree will the Venus vibration at work through him make him fantastic or queer. The true artist may be different, if only because he is better adjusted to life than most human beings, but the difference will be that his norm of living is above the low standard of the mass of mankind.

Fertility and Sterility are assigned to the Sun for obvious reasons. For the Sun makes the desert as well as the jungle. Behind the surface symbolism of this pair of opposites, however,

there are many deeper meanings. The electric energy of the Sun vibration gives us flashes of contact with superconsciousness long before we are fully awakened, and when these flashes come only through the channel of the heart-center, they not seldom lead to thorough disgust with this every-day life of relative existence. That disgust is rooted in a profound error, but this error cannot be detected by the purely emotional mystic. Thus it is that you find them embracing the celibate life, withdrawing from all contact with the world, entering monastic orders, and otherwise confusing non-participation with non-action. These emotional mystics are the “children” mentioned in the quotation from the Bhagavad-Gita given on a preceding page. They are called “children” because they know themselves to be sons and daughters of that One Life which is the Father of All. But they are not numbered among the wise, because they make a false distinction between action and non-action. Having had a taste of the glory of eternal life, they think it is something other than this life, instead of seeing that this life is eternal life expressing itself in relative terms. They want to get away from this life, and they regard it as a curse. Hence their natural impulse is against the perpetuation of the conditions which they so dislike.

Mystics who unite the right understanding of life with the emotional experience of superconsciousness do not fall into this error. Thus we find that Jacob Boehme had a considerable family, and pursued his trade of glove-making almost to the very end of his life.

And one has only to read the list of the descendants of Enoch (he who walked with God, who was translated and did not die, and whose very name means “Initiation”) in order to see that withdrawal from participation in this life is not required of those who seek right adjustment to cosmic laws.

Beauty and Ugliness, the pair of opposites assigned to Mars, indicate the results of the application of the forces directed by self-consciousness. If that direction proceeds from the “Life” standpoint of conscious identification with the rhythms of the cosmos, the results of action (Mars) are beautiful. But if the expression of the Mars vibration be vitiated by the “Death” point of view, the Moon vibration will make a badly adjusted vehicle, the patterns made as a result of the Venus activity will be faulty, the Solar ray will tend to sterility, and the whole result of action will be ugly. Thus we find the emotional mystic disregarding his body, letting it go dirty and unkempt, and caring nothing for grace in action. From the point of view of the person who perceives that the Primal Will-to-Good is a will to Beauty, all such neglect of the nice adjustment of physical states is a missing of the mark. And since the Hebrew word for “sin” means literally, “missing the mark”, it would seem that any mode of life which adds to the sum-total of external dirt and ugliness must be sinful, no matter how worthy the motives of the person who falls into this error. Right action, that is, right use of the Mars-force, is always graceful. The people who feel an attraction to the so-called “regeneration” doctrines which involve non-participation in life-expression might profit, it seems to me, from a thoughtful consideration of the fact that if the most enlightened members of the race refuse to provide vehicles for the Life-Power, then this very important work will be delegated to the grosser, more ignorant, unripe members of the human family. Is the result likely to hasten the coming of the time when the splendor of the Limitless Light will be more completely manifested here on earth? I cannot see how.

Wealth and Poverty are assigned to Jupiter. The Hebrew original is spelt with the same letters (O Sh R) which are used to spell the number Ten, which is the Qabalistic number of completeness, of perfect manifestation, of the Kingdom referred to in the last of our affirmations. When we come to the study of numbers, we shall find, too, that there is an occult relation between the number Four, which is the Qabalistic number of Jupiter, and the number Ten. I mention these points in advance, although their explanation must be passed over at present, simply to make you see that in the Ageless Wisdom there has been always a close correspondence between the ideas symbolized by the number Ten, those relating to Jupiter, and those indicated by the noun "Wealth". In Hebrew this noun is derived from a verbal root meaning "to be upright, just", and Tz D Q, Tzedek, the Hebrew name for Jupiter, also means "upright, just". Bearing in mind the fact that the symbol for Jupiter shows the crescent of subconsciousness over the cross of self-consciousness, we see that much depends, in the manifestation of the Jupiter vibration, upon the condition of the subconscious. If we are responsive only to the lower phases of subconscious activity, if the subconscious forces that we use are tinged with all the false notions of the race, if the dominant suggestions are those having their roots in the "Death" point of view of the unsublimated Mercury, we shall manifest poverty, even though we may accumulate dollars. But if the reverse be true, if the sublimation of Mercury has taught us the meaning of Life, if the purification of the Moon's vibration has taken form through us as a wisdom which enables us to practice a true art of living, here and now, if our emotional experience of the higher consciousness gives us the more zest in all forms of action, even though we never confuse the Actor with human personality, and if, in consequence, all that we do tends to the manifestation of grace and beauty, we shall be opulent, no matter what the size of our bank-balance.

More than this (and here I might bring the testimony of thousands to back up my own declaration of first-hand knowledge), we shall never lack means to meet any real need which may arise from day to day.

Saturn, as you know, is the binding, crystallizing, concreting vibration. The pair of opposites assigned to it is Dominion and Slavery, because our expression of this vibration either frees or limits us, according to the point of view that we take. Limitation is the necessary condition of manifestation, because the only conceivable way that the Life-Power can enter into existence at all is by concentrating its activity at some definite point in space, and that concentration is a self-limitation. Boundaries of some kind are required for definiteness. Liberty does not consist in the removal of all conditions, in the absence of all restrictions. It is found in the understanding of the principle of limitation, and the application of that principle to the production of specific results. On this account the mode or path of consciousness corresponding to Saturn is said by Qabalists to be the Administrative Intelligence, and the phase of the Life-Power's manifestation termed Understanding is called also the sphere of Saturn. Thus Solomon, when he said, "With all thy getting, get understanding," meant that a grasp of the reason for limitation, and a knowledge of constructive ways in which to utilize that principle, is what enables a man to become one of the conscious administrators of the government of the cosmos. Such a man does not refuse to participate in the active affairs of daily life. He walks in all things contrary to the world, even as Jacob Boehme says, but does so because his whole attitude to life is contrary to the worldly point of view. And in nothing is it more diametrically opposed than in his attitude to

the Saturn ray. Never does he regard it as malefic. For he knows that its power of solidification and concreteness is what he may adapt as he will to the externalization, as actual conditions, of his interior perceptions of the illimitable possibilities for beauty in the Cosmic Order.

In the preceding lesson I said a good deal about one of the Egyptian symbols of the One Thing which is the First Matter of the Great Work. I told you how the priests of the Nile country represented this One Thing (which is, remember, the same Life-Power that we studied in the first lesson) by a triangle having sides of 3, 4 and 5 units.

Imagine such a triangle as having sides made of cord, as did the old primitive Egyptian instruments for surveying. If that cord were so arranged that every point upon it would be equidistant from a point at the center, it would make a perfect circle, divided by the knots into twelve equal parts. Thus from the triangle of Osiris, Isis, Horus - the triangle which represents God the Father, Nature the Mother, and Man the Child - we develop the figure used in astrology to symbolize the wheel of the zodiac. Remember that each line of the Egyptian triangle stands for one aspect of the current of the One Energy which is at once the Life-Force and the Love-Force at work in all things, and this will help you to keep in mind the fact that this wheel of the zodiac represents the circulation of this One Force through all the channels of human expression.

The twelve spaces between the knots on our cord, or the points on the line, are the twelve signs of the zodiac. Their names and symbols are as follows:

Aries, the Ram	Libra, the Balance
Taurus, the Ox	Scorpio, the Scorpion
Gemini, the Twins	Sagittarius, the Archer
Cancer, the Crab	Capricorn, the Goat
Leo, the Lion	Aquarius, the Waterbearer
Virgo, the Virgin	Pisces, the Fishes.

Learn these symbols and their names thoroughly. Write the symbols just as given above, and say their names softly as you write them. They are tabulated in this order because Libra is always opposite to Aries, Scorpio opposite to Taurus, and so on.

Each sign corresponds to one of the elements, or Tattvas. Three are fiery, three earthy, three airy, and three watery. The astrological name for such a triad of signs is "triplicity". Aries, Leo and Sagittarius constitute the fire triplicity; Taurus, Virgo and Capricorn the earth triplicity; Gemini, Libra and Aquarius, the air triplicity; Cancer, Scorpio and Pisces, the water triplicity.

In astrology every sign is considered as representing a part of the human body, thus:

Aries	Head and face
Taurus	Neck and throat
Gemini	Lungs, collar-bone, arms, hands

Cancer	Breast, stomach
Leo	Sides, back, heart
Virgo	Intestines
Libra	Kidneys, loins, back
Scorpio	Sex organs
Sagittarius	Hips, thighs, liver
Capricorn	Knees
Aquarius	Ankles, blood
Pisces	Feet

Thus the signs of the zodiac correspond to the twelve most important channels of life-expression in the human body, and the perfect co-ordination of all these twelve activities is the Great Work which establishes the perfect circle of the “heavenly man”, a Master of the Wisdom.

Every zodiacal sign is the home or house of a planet or luminary. That is, the life-vibration represented by one of the planets, the Sun, or the Moon, has special power in particular signs.

Thus astrologers say that every sign is ruled by a planet or luminary, as follows:

Aries	is ruled by	Mars	
Taurus	“ “ “	Venus	
Gemini	“ “ “	Mercury	
Cancer	“ “ “	The Moon	
Leo	“ “ “	The Sun	
Virgo	“ “ “	Mercury	
Libra	“ “ “	Venus	
Scorpio	“ “ “	Mars	
Sagittarius	“ “ “	Jupiter	
Capricorn	“ “ “	Saturn	
Aquarius	“ “ “	Uranus	(“octave” of Mercury)
Pisces	“ “ “	Neptune	(“octave” of Venus)

N.B. Astrologers formerly assigned the rulership of Aquarius to Saturn, and of Pisces to Jupiter. It is necessary to keep this fact in mind, in order to understand some of the symbolism of the Tarot. But this attribution belongs only to the old exoteric astrology. The adepts of the Ageless Wisdom knew about Uranus and Neptune long before these planets were discovered. In the Tarot symbolism, arranged before either of these planets were seen by astronomers, there is provision made for each of these planets, as there is also in the zodiacal and planetary scheme of the Sepher Yetzirah, or Book of Formation.

It is most important that you should become thoroughly familiar with every detail of the astrological symbology in this lesson. Whether you are disposed to believe in astrology or not does not particularly matter just now. You are learning a symbolic language, in which the Ageless Wisdom has been transmitted from the esoteric schools of antiquity. It is the only

language which can convey the teaching satisfactorily, and the quicker you master its elements, the quicker will you be able to use it as a medium of thought and expression.

In astrology the twelve signs are also classified into three groups of four signs: (1) cardinal or movable; (2) fixed; (3) common or mutable. These are:

Cardinal:	Aries, Cancer, Libra, Capricorn:
Fixed:	Taurus, Leo, Scorpio, Aquarius:
Mutable:	Gemini, Virgo, Sagittarius, Pisces:

In symbolism the Fixed Quadruplicity (group of four) is of great importance. We find it mentioned in the vision which begins the prophecy of Ezekiel. It is repeated in the Apocalypse of St. John. For it is to this Fixed Cross that the words refer: "They four had the face of an Ox, of an Eagle, of a Lion, and of a Man." The Eagle corresponds to the sign Scorpio, because an extra-zodiacal constellation named Aquila, the Eagle, rises at the same time as Scorpio. There are other reasons for this correspondence, but they will be better understood if explained when you have proceeded somewhat farther in this work.

These same Fixed Signs are combined in the symbol of the Winged Sphinx, which has the hindquarters of an Ox, the forequarters of a Lion, the face of a Man and the wings of an Eagle. They are also related to the Hebrew divine name which we mispronounce Jehovah, because Taurus is the second sign of the zodiac, Leo the fifth, Scorpio the eighth, and Aquarius (the Man) the eleventh. $2 + 5 + 8 + 11 = 26$, and 26 is the sum of the numbers of the Hebrew letters which spell the divine name: I = 10, H = 5, V = 6, H = 5, and $10 + 5 + 6 + 5 = 26$. It is because of this correspondence between the Fixed Cross of the signs and I H V H that we find the symbolism of these signs so prominent in the visions of Ezekiel and St. John, since both were initiates of the Secret Wisdom of Israel.

In astrology the planets are said to be strongest in the signs which they rule, and to have their next greatest power in the signs in which they are exalted. The following table gives the exaltations of the planets. It should be memorized.

Moon is exalted in Taurus		
Mercury	“	“ Virgo
Venus	“	“ Pisces
Sun	“	“ Aries
Mars	“	“ Capricorn
Jupiter	“	“ Cancer
Saturn	“	“ Libra

To these some astrologers add the following:

Uranus is exalted in Scorpio
Neptune is exalted in Leo.

It seems hardly necessary to say that a thorough knowledge of astrology is very helpful to the student of practical occultism. Those who wish to get a working knowledge of this subject, so as to be able to cast and judge horoscopes will find all that they need in what is known as the "Astrologian Outfit" published by the Llewellyn College of Astrology, 1507 South Ardmore Avenue, Los Angeles, California. It is a course of seven lessons, together with everything needed in the way of blanks, etc. In sending for it one should mention his birth-year, as one of the items in the Outfit is an ephemeris, or calendar of the planet's places for that year. Mention the date and place of birth. The price of the lessons, etc. is \$3.00, and while the study of astrology is like the study of a new art, so that one can always learn something new, and one's library, in time, becomes one of considerable proportions, for the beginner this is the most satisfactory approach to the study of the science that I know. (And this is a free, unsolicited, unpaid-for testimonial to the excellence of a set of lessons which I am glad to recommend.)

However, you need no further knowledge of astrology than what is given in this lesson and the preceding one in order to understand and apply all that is taught in this First Year work of the Builders, and in the Second Year work there is no call for further astrological knowledge. Thus if you address yourself diligently to the mastery of these two lessons you will be able to understand every astrological allusion throughout the two courses.

The circle of the zodiac described at the beginning of this lesson is oriented like all astronomical maps, and like the old nautical maps, with the SOUTH at the top, the EAST at the left, the NORTH below, and the WEST at the right side. The point at the top of the map is called the Mid-Heaven, usually written M.C. (which is the abbreviation for the Latin for "mid-heaven"). The point at the EAST is called the Ascendant, that at the SOUTH the Nadir, and that at the WEST the Descendant.

Because you will need them in later work with colors, as well as now, you had best buy a pad of horoscope blanks from any occult book-shop. These are circles similar to the figure at the end of this lesson. Practice filling them out until you can set down all the details of the figure as given, and as you write each symbol, say it softly. Thus you will have motor memory from the writing, eye-memory from seeing the symbols, and ear memory from saying them aloud.

The lines which divide the twelve parts of the circle are called cusps. They refer more particularly to the twelve houses of a horoscope.

In conclusion let me point out some particularities in the symbols of the signs, which should help you to remember them the better, and which will also help you to understand various details of later instruction.

♈, the symbol of the Ram looks something like the head of the animal it represents. The typical Aries person has a long face like this symbol, and very often has arched eyebrows. It may help you to remember that this sign looks a little like the eyebrows and nose, which are the dominant features of the head and face, the parts of the body ruled by Aries.

♉, the symbol of the Bull, is a slightly conventionalized picture. But observe also that it combines the circle and the crescent, so that the sign Taurus looks like the symbol for Mercury with the cross at the bottom left out. I speak of this now because it has a bearing on something you will learn by-and-by. Remember that an ox has a thick neck, and you will also recall the attribution of Taurus to the neck and throat.

♊, the symbol of the Twins, is also a symbol of the main characteristic of mental activity, to which the sign Gemini corresponds, for this is a symbol of association, in which likeness, difference and contiguity (the three laws of association) are all expressed. It is a symbol also of the sexes, and of all pairs of opposites. You will be able to recall the attribution to the lungs, the arms, the collar-bones, the shoulders and the hands if you recall that all these organs work in pairs, and stand in reciprocal relation to each other.

♋, the symbol for Cancer, is, I suppose, a conventionalized drawing of a Crab. But this sign has also certain other meanings which will be spoken of in due course. Notice that it also suggests a dualism, and that when properly made (most of the typographical examples are faulty in making the lines straight) thus this symbol suggests two phases of the Moon's activity.

♌, is usually supposed to represent a lion's tail, but it is also a serpent symbol, and represents the fiery, life-force of the Sun. It is closely related, as we shall see in later lessons, to other serpent-emblems. It may help you to recall the attribution of Leo to the heart if you think of the symbol as representing the vibratory pulsation of that organ.

♍, The exact origin of this symbol is in dispute. Old pictorial representations of Virgo show a woman holding a distaff in her hand. Now a distaff is used in spinning and weaving, and if you will remember that the weaving of our garment of flesh is actually accomplished by processes which go on in the intestines, you will be able to recall the attribution of this sign to those organs. This sign Virgo is a key to many things in alchemy. The alchemists say that the First Matter, at one stage of the process, is Virgin's Milk. This we understand to be a reference to the milky product of the small intestine, named chyle, which is absorbed into the blood by the lacteals. An important part of the alchemical process is one in which gold, that is, solar energy, is absorbed from the Virgin's Milk. This is a reference to a method whereby it is possible to charge the bloodstream with solar force extracted from chyle. Of this I shall speak at greater length in the course on the Tarot.

♎, the symbol for Libra, representing perfect balance.

♏, the Scorpion, has his sting in his tail. The eighth house in a horoscope, corresponding to Scorpio, is called the house of death. Remember that the whole mystery of life and death is bound up with the secret of reproduction.

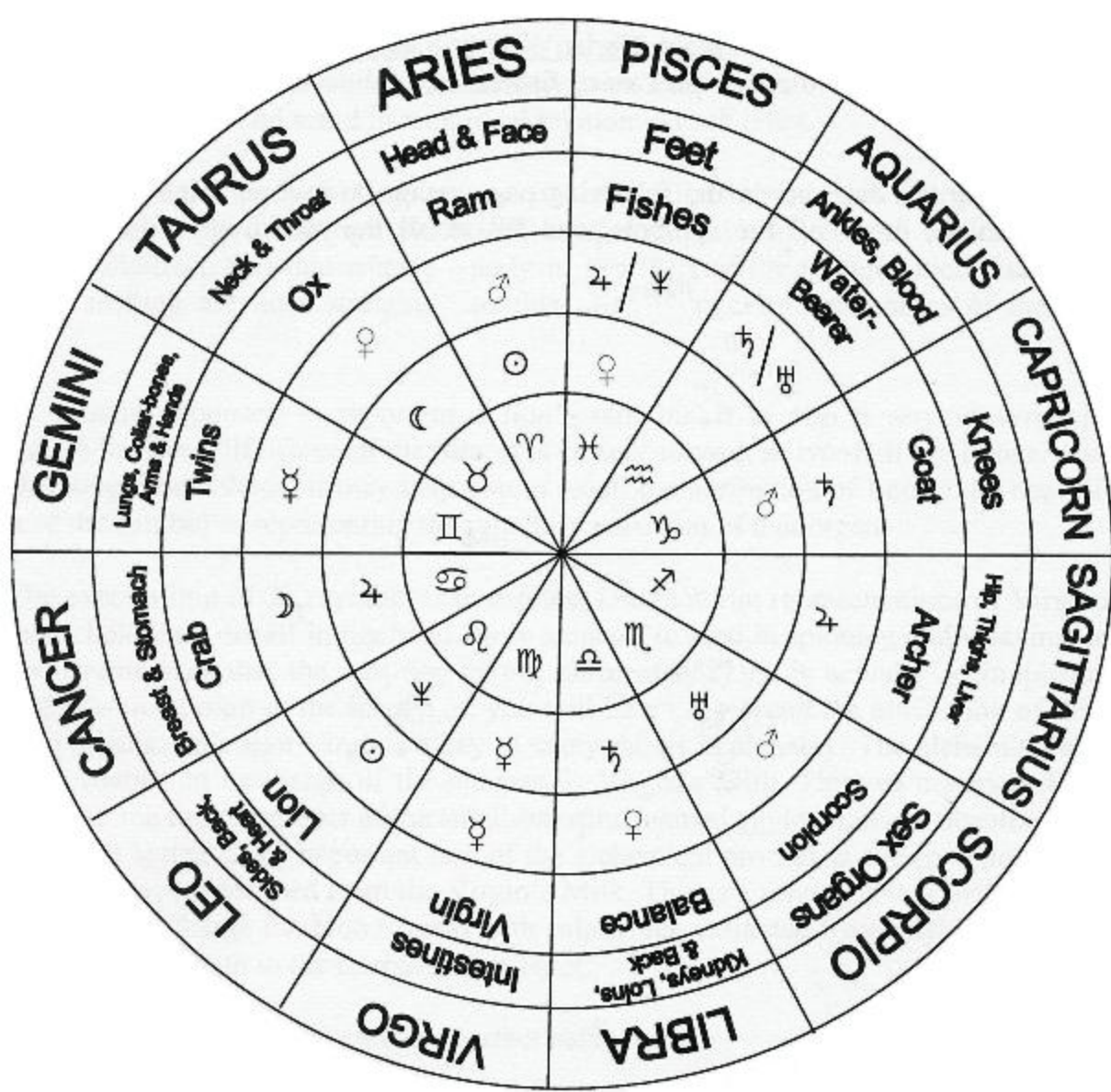
♐, an arrow, is the sign of the Archer. It represents projected force. Remember that the mental attitude of courage and the projection of physical energy is associated with the tensing of the muscles of the thighs, ruled by this sign.

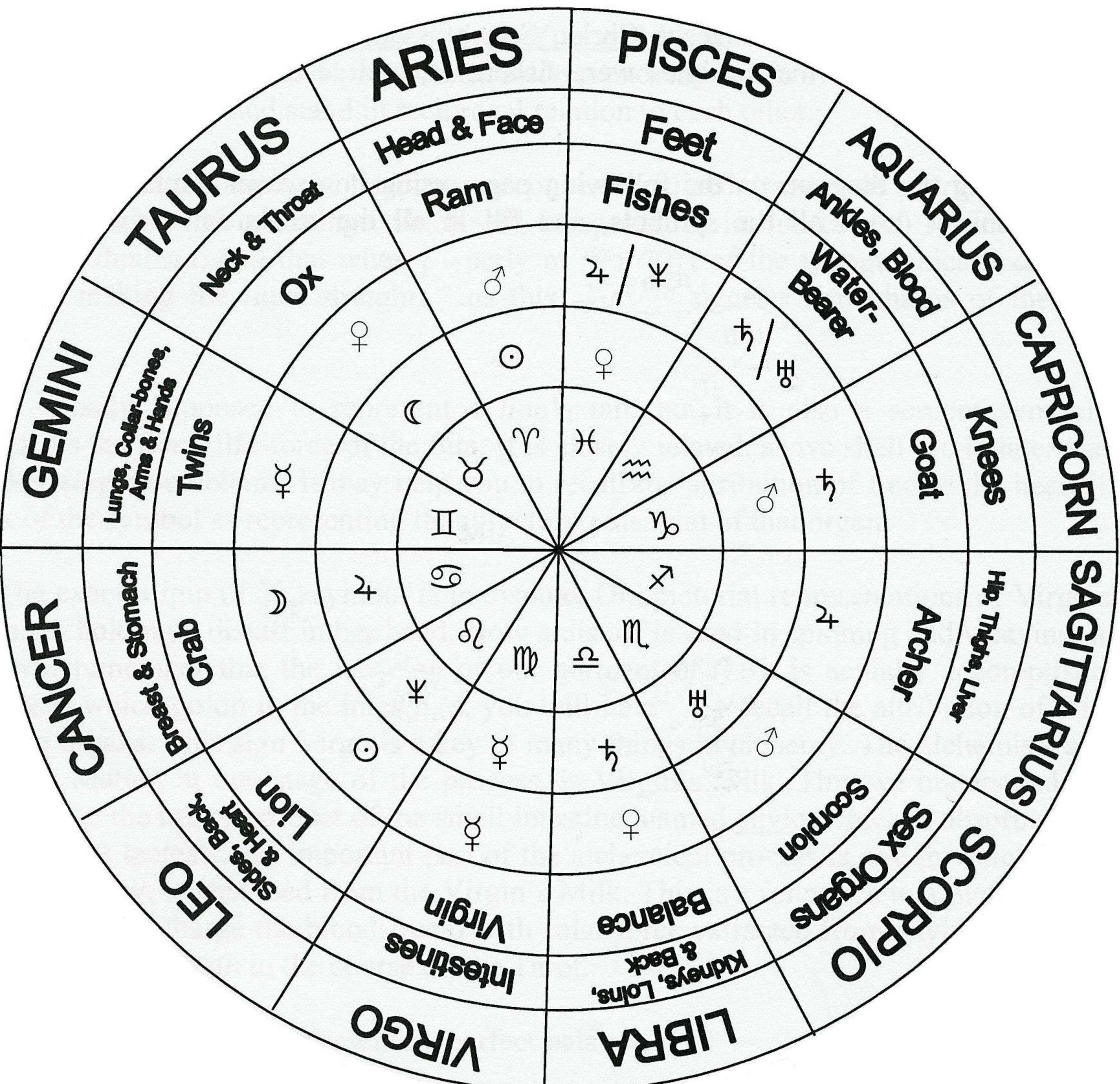
♄, Capricorn, is a conventionalized picture of the head of a goat.

♊, the sign of the Waterbearer, or Man, is the sign of the Aquarian Age in which we now live. It is the old Egyptian wave-symbol, showing the waters above the firmament, in the clouds, as well as those below.

♓, Pisces, is a representation of two fishes bound together. It is the symbol of the Piscean Age, just passing, in which the dominant religious symbol was the Fish, the mystical sign of the early Christians. Many of the miracles recorded in the Gospels have to do with fish. The initials of the Greek words for Jesus Christ, Son of God, Savior, spell the Greek word Ichthys, Fish. Several of the disciples were fishermen, and Jesus said, "I will make you fishers of men."

Practice making the diagram on the following page, using horoscope blanks to save time, until you can set down all the symbols, and fill in all the attributions, rulerships, and exaltations.





CORRELATION OF SOUND AND COLOR

Section A: Lesson 6

In the order of the Life-Power's self-expression, sound precedes light. This is taught in many versions of the Ageless Wisdom. One statement is a Sanskrit phrase which Swami Vivekananda translates, "Through sound the world stands." In Tantrik classics we find mention of Shabda-brahma, the sound-divinity, said to be the root-potentiality of all manifestation. Vivekananda identifies Shabda-brahma with the Logos, concerning which St. John's Gospel says:

"In the beginning was the Logos; and the Logos was with God: and the Logos was God."

St. John's doctrine echoes Greek philosophy. Plato said the same thing, and so did Pythagoras. These philosophers, each of whom received instruction from Egyptian hierophants, taught their pupils that the world is called forth from chaos by ordered, rhythmic sound. They held that the laws of musical proportion are manifest in everything. When St. John wrote that all things were made through the Logos, he simply repeated the Pythagorean and Platonic doctrine that every form is a thought expressed through sound.

He said also: "That which hath been made was life in him; and the life was the light of men." Theologians have almost succeeded in "spiritualizing" the meaning out of these words. Read them as if you had never seen them before, as if they formulated a brand-new statement, encountered by you for the first time in this lesson. If you clear away preconceptions in this way you will see that the first clause says explicitly that life in the Logos was the original state of everything. This means, if it means anything, that planets and people, houses and hills, tables and trees are expressions of life. Physicists today tell us the same thing, only they call "life" by another name "electromagnetic energy".

Read in the same way, the second clause of the Gospel statement becomes intelligible also. "The life was the light of men." The vital principle of the Originating Thought was, and is, the light that we know, the physical light that shines upon the earth from sun and stars. It is not merely the physical light, but it is a radiant vibration which includes the physical light among its manifestations. This is which the Western School of occultists often designates by the term L.V.X. (L.V.X. is Latin for "light," but notice that it is written in capitals, with a period after each letter. In a later lesson you will learn why.) Though manifested on many planes, and in an infinite variety of appearances, life and light are one. The root of this living light is the mode of vibration which we call sound.

The Book of Genesis tells the same story. "And God said, Let there be light." In Genesis the Life-Power is represented as a personal deity - is made, so to say, in the image of man. Yet the meaning is clear enough. "God said," that is, the Life-Power expressed an idea in sound, and the result was light. Even skeptical physicists have come to accept this old, old doctrine.

Their laboratory experiments have taught them that all material objects are forms of the expression of energy, that every expression of energy is a mode of vibration, and that sound is at the beginning of the vibratory scale.

Some time since, in an address before the British Association for the Advancement of Science, Sir William Crookes described a scale of vibrations, beginning with two per second. By repeatedly doubling the number of pulsations per second, his table gives a series of steps or octaves. With the 15th octave sound ends, for human ears, although birds and animals may be able to hear sounds beyond this limit.

After the 15th octave there are several whose vibrations have not been classified by scientists. The octaves from the 20th to the 35th are those of electricity. Crookes octaves 35 to 45 as unknown, but Dr. F. F. Strong has identified them with the nerve-currents of the human body. The 46th, 47th and 48th octaves are heat vibrations. They are followed by several octaves of light. Beyond light is another unknown series. Then come the X-rays, and these may be followed by any number of octaves as yet unclassified.

Crookes' vibratory scale makes clear the point which I seek to emphasize. It shows that when the Life-Power awakens Its mysterious self-activity at the beginning of a cycle of manifestation, sound vibrations come into existence before the more rapid pulsations of electricity and light.

Thus modern science confirms the ancient esoteric teaching that sound is the root of physical existence, a teaching which is of course implied by what you learned about Akasha, or the Quintessence, in Lesson 3 (page 24). For since Akasha is the subtle principle of hearing, it is that mode of vibration which excites the auditory nerves, that is to say, sound. Hence we may paraphrase Rama Prasad's teaching thus: "It is Out of Sound that every form comes, and it is in Sound that every form lives."

What is known as the standard pitch of the sound named "Middle C" in the musical scale is 256 vibrations per second. This is a little slower, or flatter, than the musical pitch now in general use, but the slight variation does not interfere with practical applications of the laws of sound and color. Since 256 is the eighth power of 2, it follows that even 2 beats per second make what we might call an indistinguishable C (two beats, indeed, can be distinguished from three per second as differing in pitch), and this "tone" will be seven octaves below Middle C.

Any tone is raised an octave by doubling the number of its vibrations per second. Continued far enough, this process of doubling will take us from sound into the unknown then into the plane of electricity, then into the unknown again, and after that into the planes of heat and light.

The "unknown" vibrations are by no means non-existent. There is vibratory motion in these unclassified octaves as surely as in the planes which are charted. Whatever phenomena they cause, the hidden forces of these octaves between sound and electricity and between electricity and light must, in some respects, be like the forces that we know.

On all planes the law of sympathetic vibration must be operative. This law of sympathy may be illustrated at the piano. Press down a key gently, so as not to sound the note. This will

leave the piano-wire free to vibrate. Still holding the key down, strike another note of the same name. (That is, if you are holding C, strike another C.) You will hear the same sound from the wire you have left free, and it will continue for a while, if you continue to hold down the key. It is an unstruck sound, an induced vibration set up by the pulsations of the note that you struck.

The celebrated basse, Lablache, used to apply the same principle for an after-dinner trick. He would pick up a thin wine-glass, determine its pitch by a finger-tap, and then sing one mighty tone of the same pitch directly into the glass. The sound would shiver the tumbler into fragments - a result which amused the guests, but must often have annoyed the hostess, since only thin and expensive glasses are fragile enough for this trick.

We make use of this principle of sympathetic vibration whenever we undertake any specific work in practical occultism. It is a key to control of the Great Magic Agent. Time was when this key was used to unlock secrets of nature which were applied in building operations which are to this day the marvel and despair of engineers. The same principle enables us to tune ourselves to specific rates of cosmic vibration. To use it successfully we need to understand the correlation between sound vibrations and those which affect vision as color.

Before entering upon this part of the lesson, let me emphasize two points:

1. The sounds and colors to be correlated are physical. They are heard with physical ears and are seen with physical eyes.
2. The relation between them is not symbolic, but actual, and it is not based upon clairvoyance, or any other kind of psychic impression. It is a physical fact.

The simple fact is this: The wavelength of Middle C (at 256 vibrations per second) is 1.344 millimeters. Raised to its 29th power, this is the wavelength of the color-vibration red.

So far as I know, the modern statement of this fact, which was known to the ancients, is due to the work of Edward Maryon, whose conclusions have been tested and approved by such eminent European physicists and mathematicians as Prof Zahn of the Vatican, Prof. Listing of London University, Sir William Crookes, and Antoine Henri Becquerel, discoverer of radioactivity. Mr. Maryon has aroused considerable controversy by his application of this fact to music, but we are not concerned with these matters.

We do not owe their knowledge of the color scale to Mr. Maryon, but they acknowledge the fact that his work confirms what they have received from other sources; and they feel, too, that his discovery (or re-discovery) having been made public makes it possible to give out certain details concerning sound and color which have not been generally known hitherto. It must be said also that the colors utilized in our work are pigments, not direct light-vibrations. This is important to remember, because the mixing of pigments results differently from what happens when colored lights are blended. I speak of this in advance, because of what will be said presently concerning the three primary pigments: Red, Yellow and Blue.

I am careful to indicate the exact nature of this work because the subject of sound and color, as treated in various occult books, has occasioned mental distress to many students.

There is a very Babel of conflicting statements. If you have time and patience to unravel the skein of Madame Blavatsky's teaching you will find that she knew the truth; but for reasons which seemed adequate to her and to Those who helped her write *The Secret Doctrine*, what is given in that work is full of blinks. So far as I am able to judge there is nowhere any false statement, but the teaching is phrased so adroitly that a reader who merely skims the pages will surely be led astray. This, of course, is a fate richly deserved by superficial students, but when careless readers take to writing occult books of their own, the result is more and more confusion.

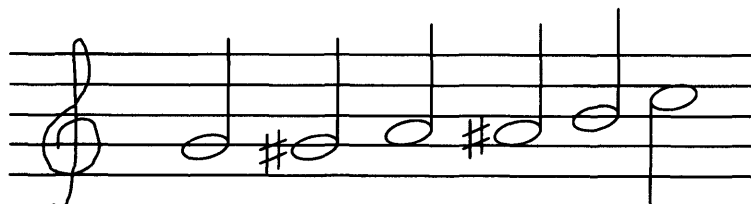
This lesson does not pretend to exhaust the subject. It does, however, give you facts established by experimentation, and facts which lead to very striking practical results. For there is a traditional occult attribution of color to the planets and the signs of the zodiac, as well as to the four elements. By means of this we are enabled to determine what color belongs to each letter of the Hebrew alphabet, which we shall study presently, because every letter corresponds either to an element, a planet, or a zodiacal sign. Thus it becomes possible to transform certain Hebrew words or power into tonal sequences, and into color sequences.

The fact that changes have occurred in musical notation, so that what we call "Do" in music is not the same sound that was given that name some centuries since, makes no difference whatever. The traditional colors of the letters give us the clue to their actual sounds, in spite of all such changes in scales, musical nomenclature, etc. This is important to remember.

The color correspondences of the musical scale are as follows:



RED (C) RED-ORANGE (C-sharp or D-flat) ORANGE (D) ORANGE-YELLOW (D-sharp or E-flat) YELLOW (E) YELLOW-GREEN (E-sharp or F) GREEN (F-sharp or G-flat)



GREEN-BLUE (G) BLUE (G-sharp or A-flat) BLUE-VIOLET (A) VIOLET (A-sharp or B-flat) VIOLET-RED (B) etc...

If you do not read notes, ask some musical friend to explain this scale to you. It is important to remember that any C is red, any E yellow, any C-sharp (or A-flat) blue. A male voice is pitched lower than a woman's, as we all know, but I have had people say to me, "I can't sing that note," because they were trying to sound a tone out of their range. The octave below will produce just the same result.

Now, unless you happen to be color-blind, it will be first of all necessary for you to fix in mind the colors of the foregoing scale, and the best way to do this is to make a color chart like the one given at the end of this lesson. But instead of writing the colors in the twelve spaces of the chart, paint them.

After much experiment, we have found that the most satisfactory pigments for this work are the Show-card Colors made by the Devoe & Reynolds Co., Inc., 34 East 42nd St., New York City They come in glass jars, with a screw top, and are all ready to use. The initial outlay may seem to be rather great but you will find other uses for these paints than the making of the color chart.

The colors required are:

White	Black
Light Red	Emerald Green
Red Orange	Blue (Medium Blue)
Orange	Mauve
Yellow	Magenta

Use white, hard surfaced drawing paper. It need not be expensive. Avoid soft paper, yellowish paper, paper with a glossy surface, or very thin paper. A small pointed brush for lines, a larger one for filling spaces with color, and one or two white blotters will complete your equipment.

When you paint the scale, be sure to have plenty of clean water, and a cloth to wipe the brushes. Mix the colors on a small white dish, and begin at the red end of the scale. Experiment will show that this saves time and waste. Have a piece of paper to test your colors, because they look different when they are dry.

To make the scale, take a horoscope blank, or draw a circle on a piece of paper and divide it into twelve equal parts. Then follow the directions given in the diagram. A little preliminary study will show you the reason for beginning with red.

Lay on the colors with a rather wet brush, and let each coat dry before applying another. Several washes may be required for some segments. Some people have difficulty with the first three segments of the chart. This may be overcome by painting the red space first, then

the yellow, and then filling in the intervening spaces. The colors should then be graduated so that they progress evenly.

By following these directions carefully, you will learn the composition of the colors, and will find it easier to remember what each color represents. Few forget this color scheme, once they have made a scale. Bring your chart to class when it is finished, or mail it to me for correction.

The symbolic use of color has come down to us in three principal schemes, the threefold, the sevenfold, and the twelvefold. In the threefold scheme the colors are the primary pigments. The sevenfold scheme includes the primaries, the secondaries (orange, green and violet), and a dark hue, almost black, made by mixing the three primaries, with blue predominating. The twelvefold scheme adds to the primaries and secondaries six combinations of primary with secondary colors.

Some of the correspondences in the threefold scheme are:

RED: Fire and heat; alchemical sulphur; the Rajas guna; the conscious plane of mentation.

YELLOW: Air and light; alchemical mercury; the Sattva guna; the superconscious plane of mentation.

BLUE: Water and cold; alchemical salt; the Tamas guna; the subconscious plane of mentation.

These attributions are by no means merely analogical. Red vibration is favorable to the special functions of self-consciousness which are mental expressions of the Rajas guna. The yellow ray induces states of mind and body conducive to superconscious activity and Sattvic experience. Blue vibration makes easier the use of subconscious powers. This may be verified by experiment.

I have already told you that the alchemical metals correspond to the "chakras" of the Yogis, and that in each of these nerve centers we find predominating the influence of one mode of planetary vibration. In the sevenfold color scheme they are indicated as follows:

RED: Mars; alchemical iron; Svadhithana ("The abode of Self") chakra, second lotus of the Yogis, a nerve center between the base of the spine and the navel.

ORANGE: Sun; alchemical gold; Anahata ("unstruck sound") chakra, or cardiac plexus.

YELLOW: Mercury; alchemical quicksilver; Sahasrara chakra, the pineal gland or conarium.

GREEN: Venus; alchemical copper; the Visuddhi chakra, a nerve center in the throat, the pharyngeal plexus.

BLUE: Moon: alchemical silver: the Ajna chakra, a center in the brain, behind the nose; the hypophysis, or pituitary gland.

VIOLET: Jupiter: alchemical tin; Manipura ("filled with jewels") chakra: the abdominal brain, or solar plexus.

INDIGO: Traditional color of Saturn. The indigo of the spectrum is really blue-violet, combining the colors of Mars and the Moon, but with more of the cold, watery lunar blue than the Martial red. This agrees with the way that Saturn restricts the activity of Mars, without altogether quenching it.

Some clairvoyants, however, report Saturn as green, and many symbolize it as black. Like discrepancies occur in descriptions of Akasha, to which the Saturn ray has close affinities. The truth is that Saturn's color is a mixture of the three primary pigments, with blue predominant. It looks black, but on closer inspection the blue can be detected, and then the red is seen, smothered, as it were, by the blue. In certain cross-lights a certain greenish-yellow sheen also appears.

In different proportions, the three primaries mix to make citrine (orange and green), russet (orange and violet), or slate (green and violet). These also symbolize certain aspects of Saturn's influence.

The important point to remember is that the Saturnine "indigo," which looks black to some people, and green or blue-violet to others, is really a combination of the three primaries.

The corresponding alchemical metal is lead; the chakra, the Muladhara, the basic lows of the Yogis, identified with the sacral plexus.

Here the fiery power of Kundalini, the serpent-force, is said to be coiled or latent, and that latency is an example of the limiting influence of Saturn. That influence is at work in the physical functions governed by the sacral plexus. For us these are functions of excretion including the excretory functions which play a part in the transmission of life from one generation to another.

As shown in the diagram, the twelvefold scheme assigns a color to each sign of the zodiac. Independent investigation of the therapeutic effects of color shows that the colors of the signs overcome the diseases which astrologers mention as resulting from "afflictions" to those signs from malefic planets or aspects. Some of these therapeutic uses of color will be in the following paragraphs:

RED: Aries, the Ram. The color is that of Mars, ruler of the sign. Red stimulates and energizes, warms the blood, and overcomes muscular fatigue. Rooms decorated in soft red tones are better for brain-workers than rooms furnished in cold, bluish colors. Red vibration stimulates a brain sluggish from poor circulation.

RED-ORANGE: Taurus, the Bull. In red-orange, the red is the complement of the green of Venus, ruler of Taurus. The orange complements the Moon's blue, and in Taurus the Moon is exalted. Red-orange is a gentler stimulant than red, useful in throat affections, such as tonsillitis, croup, diphtheria and goitre. By arousing the complementary vibrations of green and blue, mixed in green-blue, this color also relieves constipation, irregular menstruation, diseases involving congestion of the genito-urinary organs.

ORANGE: Gemini, the Twins. Orange stimulates the nerves, is useful in pulmonary diseases, pneumonia, pleurisy, bronchitis and asthma, and gives quick recuperation from fatigue induced by mental work. It is also beneficial for rheumatism and neuralgia. Note that the color of the sign Gemini is the Sun's hue, although Gemini is ruled by Mercury. When you come to study the Tree of Life, you will find that the sphere of Mercury on the Tree is orange also. There is a secret of practical occultism to which this seeming contradiction affords a clue, but this is not the place to explain it.

ORANGE-YELLOW: Cancer, the Crab. The orange is the complement of blue, color of the Moon, ruler of the sign. The yellow is the complement of violet, which is the color of the Jupiter vibration, and Jupiter is the planet exalted in Cancer. Orange-yellow relieves indigestion, gas on the stomach, hiccoughs and diopsy. Its cheering influence helps to overcome "blues," hypochondria and hysteria.

YELLOW: Leo, the Lion. Leo is ruled by the Sun, whose color is orange. Here is a seeming contradiction like that between the color of Gemini and its ruler, Mercury. On the Tree of Life, too, the sphere of the Sun is yellow. The thing suggested is an interchange between the Mercurial and Solar potencies, and this reminds us that Mercury is the "metal" with which alchemists work to produce the "Stone" which changes Saturn (lead) into gold (Sol, the sun). You will find out more about this as you proceed with your studies.

Yellow, midway in the scale between the warm red and the cold blue, has an equilibrating influence. It relieves congestion, overcomes extremes of temperature, quiets pain in the heart, palpitation, and helps to soothe the sharp pain of angina pectoris. This color also helps to establish emotional balance. Thus it is not impossible that Buddhists wear yellow robes (whatever the traditional reason) because the color helps them in their endeavor to follow the "Middle Way," the way of equilibrium between the "pairs of opposites." Yellow is also the color of Hermes (Mercury), and equilibrium is the basis of the alchemical process, or Hermetic Work.

YELLOW-GREEN: Virgo, the Virgin. Virgo's ruler is Mercury, whose color predominates in yellow-green. This vibration overcomes diseases of the abdominal region, including affections of the large and small intestines, the liver, the pancreas and the spleen. It is beneficial for jaundice, liver intoxication, peritonitis, malnutrition, typhoid fever and influenza.

GREEN: Libra, the Balance. This sign's color is that of Venus, its ruler. The green ray affects the kidneys, vaso-motor system, lumbar region of the spine, and skin. It corrects inflammation in these parts, and is indicated for lumbago, and for skin diseases like eczema.

It has also a beneficial effect upon brain-workers, and this is one of the reasons why it is the predominant note in the color scheme at our office.

GREEN-BLUE: Scorpio, the Scorpion. The predominance of green in the color of this sign is complementary to the color of the ruler of the sign, Mars. Green-blue corrects bladder inflammation and diseases of the external genito-urinary organs. It is also beneficial for nasal catarrh, adenoids and polypi.

BLUE: Sagittarius, the Archer. The Moon, which is also blue, is related to this sign through the Moon's connection with Artemis, or Diana the huntress. There is a close correspondence between the Moon and Jupiter, the ruler of Sagittarius, because Jupiter is exalted in Cancer, the Moon's own sign, and also because the subconscious influence corresponding to the Moon is, as you have learned, strong in the Jupiter vibration. In the Qabalistic Tree of Life you will find that the sphere of Jupiter is also blue, the Moon's color, while the sphere of the Moon is violet, Jupiter's color. This interchange of colors is like that between the spheres of the Sun and Mercury.

Blue cools the blood, soothes the nerves, is antiseptic and sedative. It relieves locomotor ataxia, rheumatism and hip disease, and cures headache, toothache, neuralgia and insomnia.

BLUE-VIOLET: Capricorn, the Goat. The sign's color is that of its ruler, Saturn, as seen by most clairvoyants; but the blue-violet of Capricorn is the true indigo, with no mixture of yellow. It is cooling and antiseptic. Relieves indigestion, skin eruptions, and pain in the knees. Aids in the healing of wounds.

VIOLET: Aquarius, the Water-Bearer, Violet is indicated for irregular heart-action, varicose veins, and dropsical swellings of the lower leg or ankles. It reduces spinal inflammation, and corrects kidney disturbances.

In making the color scale, you may find that the MAUVE, which is used for violet, is a little dark. It can be made lighter by adding a little white.

VIOLET-RED: Pisces, the Fishes. This color overcomes cold in the feet, and helps to counteract the desire for drink or drugs. Diseases helped by yellow-green also yield to the violet-red ray.

In painting the color scale, MAGENTA is used for violet-red.

At this point in your studies be careful not to rush into experiments with color healing. Digest the information before you try to apply it. As used by us, the application of these color vibrations to the treatment of disease is wholly along mental lines, and before you can hope to do this sort of work you will need preliminary practice in mind-control and willed imagination.

After painting your color scale, you may begin to practice the correlation of color and sound in consciousness. Begin with the color red, and when you have filled your whole mind with

the red vibration, hum a tone. At first you may be considerably "off pitch," so that the note you hum is by no means that which corresponds to the color. Daily practice with a single color, however, should gradually establish the correlation, so that the visual image of red will automatically call up the tone C, and so on.

To test your progress, use a chromatic pitch-pipe, or the piano. (If you use the piano, be sure that it is in tune, with A at between 430 and 440. Your piano-tuner will understand what this means, if you don't.) ALWAYS VISUALIZE THE COLOR BEFORE SOUNDING THE NOTE, and then test the result with the pitch-pipe or the piano. Because of the difference between laboratory pitch and musical pitch, it is probable that your impulse will be to hum the tone just a shade "flat."

In the beginning you will have to look at the color in order to set up the visual vibration. After awhile you can call up the color with your eyes closed. Use one color only during each practice period. And it is better to stick to a single color until you have succeeded in getting the right tone from it every time.

Practice at least five minutes daily, never more than fifteen. If the use of a color produces any unpleasant physical effect, correct this at once by using the complementary. The complements are those which are in opposite segments of the color chart.

Long before you have accomplished perfect automatic correlation, you may make use of color to help yourself. If you cannot get the right tone without the pitch-pipe or the piano, never mind. But always try to get it. Never sound the note before you have imagined the color and attempted to hum the tone. Use the pitch-pipe only to correct your errors.

Employ only the three primaries for the present. If you feel tired or depressed, imagine a glowing, flame-red triangle (the symbol of the Tejas Tattva), and hum the note C.

To overcome anger, excitement, or other excesses of the Rajas quality, to induce sleep, or to intensify the activity of the subconscious, imagine a blue salt-symbol, or a blue crescent Moon, and hum G-sharp. To establish mental or physical balance, and as a preliminary to study or meditation, imagine a yellow Mercury symbol, and hum the note E.

Do not fall into the error of thinking that this is "all imagination." When you use these correlations of color and sound you set in motion powerful cosmic activities. By the operation of the law of sympathy you set up vibrations in many octaves of unseen forces. Therefore do not trifle. I am not giving you something with which to amuse yourself in an idle hour. It may seem a matter of small importance to imagine a color and hum a sound. Don't be deceived. These simple practices have far-reaching consequences. They are your first steps in learning to master the Astral Light. Remember that Eliphas Levi says the man who is perfect in this mastery becomes the depository of the power of God, and take care to recognize the responsibility this entails.

Learn the various details of this lesson thoroughly. This will save you time and trouble later on. It is by no means sufficient to have the lesson to refer to. You must have it in your brain

cells. This work gives you the seeds of the Ageless Wisdom. You must plant them and do the gardening yourself. Learn the details of each lesson as you go along, and practice whatever exercises may be given. By the time the course is ended you will have begun to think in the symbolic language used by the Masters of the Wisdom. And when you can think in Their language you can receive the thought-vibrations which they are continually broadcasting to all the world.

SYMBOLISM OF NUMBERS

Section A: Lesson 7

Number symbols represent truths at once simple and universal, truths immanent in all things and manifest in all phenomena. The science of number is at the foundation of practical occultism, as it is at the foundation of every department of human knowledge. Resolve to master thoroughly the elements of that science as presented in this lesson. Thus you will be taking an important step toward the understanding of cosmic law which will eventually put you in harmony with the rhythms of the cosmic life-manifestation, make you the ruler of your personality, and free you from the limitations of your environment.

Let no fancied inaptitude or dislike for mathematics deter you from entering zealously into this study. You need not be quick at figures, nor do you require a natural bent for abstruse abstractions to undertake this work. You will be able to master the underlying principles in a comparatively short time. Practice will then make you proficient in their various applications.

The numerals from 0 to 9 represent successive stages in every cycle of evolution, whether on the grand scale of the cosmos, or on the smaller scale of personal unfoldment. The order in the numeral series reflects an order which prevails in creation. It is an ancient doctrine that the Master Builder has ordered all things by measure and number and weight. Throughout the structure of the universe the properties of number are manifested, whether in the revolution of planets around a sun, the whirling of electrons within an atom, in the crystallization of minerals, or in the arrangement of the parts of a living organism.

I shall attempt no exhaustive treatment of number symbolism in this elementary text. I should only bewilder you. What you need for the present is an outline of the meanings of the ten numeral signs, and an explanation of the four major technical operations in occult arithmetic.

You can fill in the outline of number meanings as you proceed with your studies. Some of the attributions may not be very clear at first. They may appear to be arbitrary and far-fetched. So do the meanings of all symbols when we first learn them. Keep your purpose in view. You are learning number symbols because they are part of the esoteric language which occultists have employed to transmit their knowledge from generation to generation.

No satisfactory substitute for this language has been devised. By means of it an occultist can communicate with a fellow-adept in spite of the barriers of ordinary language. With a few lines and figures he can express more meaning than he could pack into pages of words. More than this, he will never be in danger of saying either too much or too little. For symbols have meanings within meanings, and as we progress farther and farther in our journey of recovery, as we approach nearer and nearer to the goal of our quest, these meanings become known to us.

If I use the crude, unscientific symbolism of everyday speech, you cannot help misunderstanding some of the things that I say. At best you only approximate, only get a shadow, of the idea I try to convey. But if I set a symbol before you, it will not only convey

just as much of my thought as you are ripe enough to grasp, but if you are riper than I, will also evoke a great many ideas from your inner consciousness of which I may be unaware.

I have been instructed by a teacher who could not speak my language, wholly by means of numeral and pictorial symbols. In a few hours I received enough material from that man to last me for years. Indeed, I don't suppose I shall ever exhaust the significance of what I learnt from him in a few summer afternoons. Thus, were there no other reasons, the fact that number symbols are so useful a time-saving device should recommend them to you in this busy age. When you have fixed the fundamental ideas in memory, you will soon learn that none are arbitrary. Then you will begin to see the connection between these ideas, which are printed in capitals at the beginning of each paragraph of attributions, and the other meanings, which follow them.

The discovery of the connections between these key-ideas and the others is an important part of your mental training. You must make it for yourself. A dictionary will help, and you cannot do better than to look up the definition of every word in these ten paragraphs, no matter how well you may think you know it.

Memorize the numbers and the key-words. Read these ten paragraphs through, from 0 to 9, two or three times a day. Read slowly and carefully - aloud, if possible. You will make even quicker progress in mastering all these attributions if you copy the ten paragraphs once or twice a week for a month.

Exercises are given in this lesson. As you do them, think what the symbols mean. When you see figures in any way during the day, remember that you are employing the symbols used by Those Who Know, for whom arithmetic is the notation of the music of the spheres.

Get a notebook. Divide it into ten sections. Head the first page of each section with one of the ten numeral signs. Then copy the attributions given in this lesson into your book. **THIS IS IMPORTANT.** To copy anything is to make it more surely yours than if you merely read it. The act of copying increases the number of remembered sensations connected with that particular item of knowledge. Whenever you get an idea about the meaning of some number, make a note of it. In the next few months you will probably notice a great many references to some aspect of the science of numbers in books, magazines and papers. Copy these when you can. At least make a note of the name of the book or periodical so that you can find the information again.

Once you begin the notebook, you will be surprised at the amount of material which will begin to flow in your direction. It will seem that a mysterious power has begun to send you information about numbers from all sorts of sources. You will also discover that as soon as you have provided a means for recording them, many ideas about numbers which you will recognize as coming to you from a higher, yet interior source, will enter your field of consciousness. After a year, the notebook will be an index of your progress in the occult meaning of the numeral signs, and by that time you will have learned to regard it as one of the most useful works of reference in your library.

The following paragraphs are just a beginning, remember, and because they are so condensed, they must be supplemented by your own thought.

MEANINGS OF THE NUMERAL SIGNS

0. NO-THING; absence of quantity, quality or mass; freedom from every limitation; changelessness; the unknown, immeasurable, fathomless, infinite, eternal Source; the rootless Root of existence; the sacred ellipse, representing the endless line of eternity, and representing the Cosmic Egg which the Chinese sage Lao-Tze calls "The Mother-Deep"; the ineffable Reality, concerning which the wise declare that it manifests itself in a tenfold manner, even as 0, itself the sign of changelessness, indicates tenfold multiplication when combined with other numbers. Super-consciousness.

1. BEGINNING; the first of the numeral series, because 0 stands for that which precedes all manifestation, and is, in consequence, not properly included in the series; inception, initiative, selection; unity, singleness, individuality; attention, one-pointedness, concentration. The definite, or existent, as contrasted with the indefinable Source, which is subsistent. Self-consciousness.

2. DUPLICATION; repetition, reflection; antithesis, opposition, polarity; continuation, succession, sequence; diffusion, separation, radiation; secondariness, subordination, dependence. Sub-consciousness.

3. MULTIPLICATION, increase, growth; augmentation, expansion, amplification; productiveness, fecundity, generation; the response of subconsciousness to self-consciousness in the generation of mental images.

4. ORDER, system, regulation; management, supervision, control; authority, command, dominance. The classifying activity of self-consciousness, induced by the multiplication of mental images through the responding of the subconsciousness to impressions originating in self-consciousness. This classifying activity is Reason.

5. MEDIATION; (an idea suggested by the fact that 5 is the middle term in the series of signs from 1 to 9); adaptation, intervention; adjustment, accommodation, reconciliation. Result of the classifying activities symbolized by 4. A subconscious elaboration of these classifications, and the formulation of deductions therefrom. These deductions, projected into self-consciousness are the mental states termed intuitions.

6. RECIPROCATION, interchange, correlation; response, coordination, cooperation; correspondence, harmony, concord; equilibration, symmetry, beauty.

7. EQUILIBRIUM (the result of equilibration, the concrete application of the laws of symmetry and reciprocation); mastery, poise, rest; conquest, peace, art.

8. RHYTHM, periodicity, alternation; flux and reflux, pulsation, vibration; involution and evolution, education, culture. The response of subconsciousness to everything symbolized by 7.

9. CONCLUSION (literally, "closing together," and this implies the union of elements which are separate until the conclusion is reached. This has a bearing on certain meanings attaching to the number 9 through the Tarot Key bearing this number.) Goal, end; completion, fulfillment, attainment; the final result of the process symbolized by the series of digits: perfection, adeptship, the mystical "three times three" of Free Masons, and of other societies which preserve some fragments of the ancient mysteries.

The meaning of a number consisting of two or more digits may be ascertained by combining the ideas indicated by each symbol, beginning always with the digit in the right-hand or units place. Thus 10 combines the ideas of 0 and 1. Following 9, 10 shows that the finality symbolized by 9 refers only to a single cycle of manifestation. The completion of a cycle is always a return to the eternal No-Thing, 0; but since this 0 is changeless in its inherent nature it is eternally a self-manifesting power, consequently a new cycle begins as soon as the previous cycle ends. Thus 10 symbolizes the eternal creativeness of the Life-Power, the incessant whirling forth of the self-expression of the Primal Will, the ever-turning Wheel of Manifestation.

Because 0 stands for superconsciousness and 1 for self-consciousness, 10 shows that the process of self-manifestation is the passing of the energy of the Life Power from superconsciousness into self-consciousness, the descent of the universal into the particular, the emergence of the undifferentiated Subsistence into the differentiations of Existence.

The number 10 also combines characteristic symbols of the female (0) and the male (1). In number symbolism it corresponds to combinations such as the Egg and Dart, the Cup and Wand, the Pomegranate and Palm-tree, and so on. It also affords a clue to the mystical significance of one of the old "names of evocation," IO (pronounced YO).

Certain numbers other than the first ten have special meanings which will be considered elsewhere in this course, particularly in the lesson on the Qabalah.

Four technical processes are peculiar to occult arithmetic. Perfect yourself in their use, for in subsequent lessons you will find much that will be hard to understand unless you are perfectly familiar with reduction, extension, articulation and the quaternary numeration.

REDUCTION, sometimes called digiting because the final result of the operation is always a single digit, changes a number consisting of several figures into another composed of a smaller number of figures. This is accomplished by adding the digits of the number to be reduced, as follows:

To reduce 2868

- a) $2 + 8 + 6 + 8$ 24, the first reduction of 2868.
- b) $2 + 4$ 6, the least number of 2868.

In occult arithmetic, therefore, 2868 is related to any number whose first reduction is 24, and also to any number whose least number is 6. Such a number, for instance, would be 1959.

Reduction is used continually for tracing connections between technical terms in the Qabalah, is a key to many puzzles in alchemical and Rosicrucian symbolism, and is indispensable to a right knowledge of the Tarot Keys.

For practice reduce the following: 620, 73, 67, 72, 216, 1081, 148, 15, 80, 4961 26, 65, 21, 35, 45, 19, 160, 37. They are the numbers of Qabalistic terms which you will use again and again. Group them according to their least numbers. For example 620 and 80 belong in one group, and 73 and 1081 belong in another group.

Add the first ten of these numbers. Work out the meaning of this result as described on page 152, beginning with the digit in the units place. Set down in your notebook the impression conveyed by this sequence of ideas, then reduce the number. Interpret the two-digit figure resulting from this reduction. Record your impressions. Finally reduce this two-digit figure to a least number, and consider what that least number means. Write in your notebook what you think would be the dominant ideas behind the technical terms indicated by these ten numbers, as indicated by the foregoing method of analysis.

The numbers 45, 19, 160 and 37 are those of Hebrew names which represent the beginnings of human existence and society. Analyze each one in the same way. Add them together. What number does the sum resemble? In what respect does it differ? What do you think the difference means? Write answers to these questions in your notebook. Find the digit which is the synthesis of these four numbers.

26, 65, 21 and 35 are the initial letters of four Hebrew names of God often employed in theurgy (literally, 'god-working,' the true Magic of L.V.X.) Add them together, analyze the total, reduce it, and analyze the result, and consider also the meaning of the least number.

The numbers of the divine names sum up the Qabalistic ideas of God. 45, 19, 160 and 37 represent Man. The first ten numbers in the exercise symbolize the manifestation of the Life-Power in the cosmos. If you do the reductions correctly, you will find that the digit "j" representing the names of God is doubled in the digit denoting the Qabalistic idea of the universe, as if the universe were the reflection or duplication of the Life-Power. The names corresponding to Man are summed up by a digit which results from the addition of the digit representing God to the digit representing the universe.

When you study Qabalah, you will learn that this digit is the number of a Hebrew letter designating a particular kind of consciousness called "Intelligence of the Secret, or Intelligence of all Spiritual Activities." This implies that the Great Secret of the Ageless Wisdom has to do with the powers of Man - that the study of Man is the way to an understanding of God and the universe.

EXTENSION, sometimes called "theosophic addition," consists in adding the numbers from 1 to and including a given number. The result is known as the secret number. It is indicated in our work by the capital letter S¹.

Example: To find the secret number of 4.

$$1 + 2 + 3 + 4 = 10, \text{ and } 10 \text{ is therefore } S(1 \text{ to } 4) \text{ or } S: 4.$$

To find S (1 to 2868) by addition would be a long, tedious operation. The following rule makes it easy:

THE SECRET NUMBER of any number is found by adding 1 to the number, dividing this sum by two, and multiplying the result by the number itself.

Example: To find S (1 to 2868).

- a) 2868 plus 1 = 2869.
- b) 2869 divided by 2 = 1434.5
- c) 1434.5 x 2868 = 4,114,146, which is S; 2868.

Using this rule, find the secret numbers of the 18 numbers given on page 154. Find the secret numbers of the digits from 2 to 9 and commit them to memory.

The secret numbers symbolize the elaboration, development, growth, flowering and fruition of the numbers from which they are derived. Thus Extension, or Theosophic Addition, is just the reverse of reduction, which concentrates a number of two or more digits into its seed-form, or least number.

ARTICULATION is the division of the digits composing a number into groups. 2868, for instance, may be articulated in seven ways, thus;

- a) 2, 868; b) 2, 8, 68; c) 2, 86, 8; d) 2, 8, 6, 8; e) 28, 68; f) 28, 6, 8; g) 286, 8. Each grouping brings out a different aspect of the meaning of 2868.

A second method of articulation divides a number into units: tens, hundreds, thousands, and so on. By this second method 2868 is articulated as 2000, 800, 60, 8. The various occult meanings of these numbers are then used to determine the significance of the number which is being analyzed. You will find further information about the application of this method in subsequent lessons.

QUATERNARY NUMERATION or numbering by fours is a consequence of Reduction and Extension. Reduction shows that any number may be represented by one of the nine digits. Extension indicates that 4 and 7 correspond to 1, because S:4 is 10, and $10 = 1 + 0 = 1$, while S:7 is $28 = 2 + 8$ $10 = 1 + 0 = 1$. The numbers stands in the same relation to 4 as 2 does to 1 (i.e., $5 = 4 + 1$, just as $2 = 1 + 1$). In the same way, 6 bears to 5 a relation like that borne

¹ The letter S here stands for the Greek letter (and mathematical symbol) Σ. (Ed. Note)

by 3 to 2. Hence occult arithmetic treats the series 4, 5, 6, 7 as a reflection of the series 1, 2, 3, 4. Furthermore, 6 proceeds by extension from 5, just as 3 proceeds from 2, for S:5 is $15 = 1 + 5 = 6$, just as S:2 is 3. As you will see presently, 8 is a numeral symbol whose essence is derived from duality. It is also analogous to 5 because it follows 7 as 5 follows 4.

As multiples of 3, the numbers 6 and 9 correspond to each other and to 3. The figures themselves also correspond to 3, as will presently be shown. S:2 is 3. S:5 is $15 = 1 + 5 = 6$. S:8 is $36 = 3 + 6 = 9$. Thus as 3 proceeds from 2, and 6 from 5, so does 9 proceed from 8.

These correspondences are resumed in the Quaternary Numeration, which disposes the ten numeral signs as follows:

0	1	2	3
3	4	5	6
6	7	8	9

and since all numbers may be reduced to digits, this arrangement may be extended indefinitely, thus:

0	1	2	3
3	4	5	6
6	7	8	9
9	10	11	12
12	13	14	15
15	16	17	18
18	19	20	21

etc., etc.

Any number, therefore, may be regarded as being a manifestation of either 1, 2 or 3, and the particular numbers corresponding to each of these may be determined at a glance from the foregoing table. All the correspondences to 3 are also correspondences to 0 and 9.

Some of these details may puzzle you at first. Only a few simple principles are involved, however, and you will soon succeed in mastering this lesson. As you become more familiar with the occult conception of numbers you will find that it provides you with keys to many other details of the Ageless Wisdom.

Remember that the symbols are primarily gestures, as are all written signs. Then consider the following facts:

SYMBOL 0 is not only a symbol of the Cosmic Egg, but in order to write it the hand makes a whirling motion, counter-clockwise, descending at the left of the writer, and ascending on his right. Thus in the 0 sign there is implied the descent of the Life-Power into manifestation, and its ascent therefrom. The descent is Involution, the ascent is Evolution, and the whole of this activity is the result of whirling motion - a fact which you will do well to remember.

SYMBOL 1 is the straight line, beginning as a point, which is the geometrical symbol of unity, and extended from above to another point below. Thus the line of the figure 1 suggests

an extension of energy, and is also the symbol of a mediating agency between Height and Depth. These ideas are symbolic of the attribution of self-consciousness to 1, because self-consciousness is a particularization of the universal consciousness (0), which descends into the world of name and form, and is the intermediate agency between that world, represented by 2, and the superconscious, represented by 0.

SYMBOL 2 is composed of two lines. The horizontal base-line is used the world over as a symbol of the lowest point of involution, the stage of inorganic matter, the level of the mineral kingdom. The curved line above rises from this base, although we usually write it first, and start at the top of the figure. I say it rises, because the curve is the same kind of a curve as that at the right side of 0. Notice that although one of the lines in 2 is straight, both are feminine, because the horizontal line, though straight, is always a symbol of the passive, receptive, feminine phase of the Life-Power's self-expression. The Roman notation for 2 is II, and this is the number of the apparent self-division of the One which takes place at the beginning of a cycle of manifestation. It is analogous to the sign for Gemini, the Twins, (♊) and represents also the Pillars of the Temple.

SYMBOL 3 is a symbol composed of two curved lines, but the masculine element is represented also by the point at the center of the figure. This digit is like a 0 cut in half, with the left-hand portion bent down, so that it comes below the right-hand portion. It thus suggests the unfoldment or development of the latent tendencies of the 0. But in writing 3 we begin at the top, so that if the movement required to make the lower part of the sign be continued, the result will be thus SYMBOL, a symbol containing the elements of both 6 and 9. Observe too, that this figure marks exactly three definite points in space, which are the beginning, the middle, and the end of the line. The corresponding geometrical figure is the triangle, especially the equilateral triangle.

SYMBOL 4 is one of the most ingenious of the numeral symbols. When it is drawn in accordance with the ancient rules of proportion, the vertical line is six units long, the horizontal is five units, and the diagonal is also five units. Thus the total number of units in the three lines required to make the figure is 16, the square of 4. This symbol, so drawn, combines the Egyptian triangle of 3. 4.. 5 with a right angle of 2 x 2. A triangle of these proportions was used in Egypt for surveying, and the right angle is a mason's square. Thus 4 suggests the ideas of measurement, reduction to order, regulation, and so on. Geometrically 4 is the square.


As I originally wrote, the figure 5 looked more like the letter S than it does in the type used on this page. The ordinary commercial sign for this number approaches more closely to the Hindu original. If this form of the symbol were made out of bent wire, it could be turned over so as to make a 2, thus: SYMBOL. Geometrically, 5 is the five-pointed star or pentagram, symbol of Man, as the mediator between the Life-Power and nature, adapting nature by his knowledge of cosmic processes, so as to produce results which she herself does not effect without his intervention.

The number 6 represents the completion of a logarithmic spiral, the end of a curvilinear movement in which the motion is counter-clockwise, like the descending line of the zero-

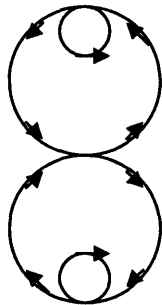
sign. Thus 6 is a symbol of involution, of the process whereby the Life-Power manifests itself in name and form. It represents motion toward a center, and the finding of that center results in equilibration.

The number 7, when drawn in accordance with the ancient rules of proportion, has a horizontal line of three units and a diagonal of five units. Since these two lines are taken from the triangle which in Egypt was dedicated to Osiris, Isis and Horus, they are the masculine lines of Osiris and Horus (3 and 5). The Hindu names for these two aspects of the Life-Power are Brahma (3) and Shiva (5). Observe that this figure is made with two lines, whose total length is eight units. Here you have the idea of 8 expressed through 2 which is the occult key to the meaning of 28, and 28 is not only the extension of 7, but is also 4×7 ,

The fact that the extension of 7 brings the number 8 into manifestation should be noted, because it is an intimation that the idea of rest associated with 7 is that of pause rather than that of complete cessation. 7 signifies the gathering up of forces at the end of a cycle, and this is the preparation for the launching of a new cycle of activity or manifestation.

In writing the figure 8, we begin at the top, and make a line like the letter S, but more like this:  Note that it consists of two compensating curves. This descending line represents Involution.

The ascending line which completes the symbol is the reverse of the first, and represents evolution. 8 is the only figure besides 0 which can be drawn over and over again with the same gesture. The movement is like that of a twisted belt, so that if there were a wheel within the upper loop that wheel would turn counter-clockwise, while at the same time a wheel within the lower loop would turn clockwise, thus:



What this means is that opposite effects are generated by a single cause. The same thought is expressed in the Hermetic axiom, "All things are from One." We find the same idea in a passage in the prophecy of Isaiah, where it is written, "I am the Lord, and there is none else," in a declaration of the unity of causation which goes on to affirm that this same Lord makes peace and creates evil. The Secret Wisdom is severely monistic in its doctrine of causation. It affirms and re-affirms the truth that all the pairs of opposites in the world of name and form are expressions of a single energy.

Observe, too, that in 8 we have a picture of the duplication of the 0, that is, of the apparent doubling of Itself whereby the Limitless Life Power projects itself into the conditions of

existence. Furthermore the tipper part of the 8 is like the lower part, and this reminds us of the Hermetic doctrine, "That which is below is as that which is above, and that which is above is as that which is below, for the performance of the miracles of the One Thing." This is important, because 8 is traditionally the number of Hermes, as it is also the number of the planet Mercury.

The number 9 is the reverse of 6. It represents the beginning of a logarithmic spiral in which the movement is clockwise, and extends away from the center in an ever widening sweep. This is one of the reasons why the number 9 is said by Eliphas Levi to be that of initiation and prophecy.

Of prophecy, because the derivation of the word "prophet" shows that it means literally "One who speaks for," that is, "One who proclaims the laws of the cosmos."

In the occult sense this involves far more than mere instruction, far more than mere announcement of the necessary consequences of some given line of action. The prophecy is creative, for it is written that the words of one who is in harmony with the laws of the cosmos shall not be empty words, shall not return unto him void. He who starts his WORD from the center, from the heart of life, sees it go forth from him in a spiral whirl of energy, and the number 9 signifies the beginning of this process.

Its extension, 45, combines the figures of mediation (5) and of order (4). This is the number of the word Adam, the Hebrew generic noun for Man. In Hebrew, Adam is spelt A = 1, D = 4, M = 40. The first letter, because its numeral is 1 conveys the idea of descent into manifestation, the idea of initiative, the idea of specialization. The second letter, because it is 4, indicates order, regulation, control. So does the final letter, but its number, 40, emphasizes the idea that the limitless potencies of the undifferentiated Life-Power (0) find expression and definition through this ordered activity (4).

Thus Adam, or Man, is defined by Qabalistic numerology as a being through whom is manifested the Life-Power's potency for self-conscious initiative (1), expressing as order (4), but the final letter emphasizes the idea that this initiative and regulation are not rooted in Man himself, but in the Limitless Light (0) whence Man is projected. Hence we are told in one of the Psalms, in answer to the question, "What is man, that thou art mindful of him?" that Man is the vice-gerent of the Life-Power. "For thou has made him a little lower than the Elohim... thou hast set all things under his feet."

In conclusion, let me briefly outline the correspondences between the numbers from 0 to 10 and certain ideas which we shall consider at greater length in subsequent lessons. If you have read many books on occultism, you will notice that some of these attributions differ from those given by other writers. At this point I can only say that these attributions are by no means my own invention, that they are supported by the authority of ancient teachers, and that they are justified by their results when applied in practical work. You are not asked to accept them without due consideration, if you have been accustomed to other attributions. Simply reserve your decision until you have had opportunity to weigh all the evidence.

0, stands for the undifferentiated Life-Power, for the subsistent No-Thing which lies behind and beneath Existence.

1, as the sign for BEGINNING, is a symbol of the Primal Will, and of the inception of the whirling motion which causes a universe to emerge (seemingly) from the Cosmic Egg of undifferentiated subsistence.

2, as a symbol of reflection, is the number of the mirroring of self-consciousness to itself. The mirror is the Not-Self, or Non-Ego. It is subconsciousness in relation to self-consciousness, matter in relation to spirit. In Qabalistic symbolism this number is associated with the zodiac, because the zodiac sums up, in astrology, all possible combinations of name and form, and also because the zodiacal signs manifest the principle of reflection and opposition symbolized by the number 2.

3, because it involves the idea of beginning, middle and end, is the number most closely associated with TIME, and because it corresponds also to the dimensions, height, breadth and thickness, is likewise the number of FORM, or objectivity. These two ideas, TIME and OBJECTIVITY, are implied in the ideas of augmentation and growth associated with 3, and they are also implied in the astrological ideas associated with the planet Saturn, inasmuch as TIME and OBJECTIVITY are the basic limitations which make Saturn the planet of concrete, definite, solidifying activity. *Furthermore, 3 has been associated with Saturn from very ancient times, using the magic square of Saturn is that of 3 x 3. Albrecht Durer, knowing this, placed such a magic square in a particular position in his picture 'Melancholia,' which depicts some of the psychological effects of the Saturn vibration.*

4, as the number of ORDER, is associated with Jupiter, because Jupiter is the personification of dominion, he being the ruler of the gods. The astrological symbol for Jupiter resembles 4, and the magic square of Jupiter is 4 x 4.

5, is the number of Man and also the number of Mars, the planet of action and self-consciousness, whose magic square is 5 x 5.

6, represents spiral movement condensing energy at a center, the movement which condenses a nebula into a sun, is the number attributed to the Sun, which has for its magic square one of 6 x 6.

7, is the number of the planet Venus, whose magic square is 7 x 7.

8, is the number of the God Hermes (also the "Dominical Number," in Christianity, that is, the "Number of the Lord"), and of the planet Mercury, whose magic square is 8 x 8.

9, is the number of the Moon, whose magic square is one of 9 x 9 cells or small squares.

10, is the number of the manifested cosmos, of the totality of the Life-Power's modes of self-expression. Its magic square contains 10 x 10 cells.

THE WISDOM ALPHABET

Section A: Lesson 8

The letters flow employed for printing Jewish books and periodicals (usually called ‘square Hebrew’), are not really Hebrew characters at all. They are of Babylonian origin, and were adopted by Hebrew scribes about the 5th century B.C. By some occultists this alphabet is called the ‘flame alphabet’ because each of its signs is developed from the character YOD (י) which resembles a flame.

The square shape of the letters is a hint as to the occult purpose of this alphabet. The square is the geometrical figure corresponding to the number 4, which symbolizes, as we have seen order and measurement. Thus the form of the letters suggests that they are standards of measurement for the various aspects of the Cosmic Fire or Flame. 4 is also suggested by the total numeral letters. 22, because $22: 2 + 2 = 4$. 22. Moreover, it's a number related to that mathematical problem known as the “squaring of the circle.” To “square the circle” accurately is impossible, but one close approximation, used again and again by our Elder Brethren, is that which makes the circumference of a circle $3 \frac{1}{7}$ times its diameter. The smallest whole number which can be taken as a diameter for this purpose is 7, and $3 \frac{1}{7}$ times 7 is 22. It is because of this fact that 22 is never digitized in the various numerological systems.

Because of this relation between diameter and circumference, moreover, the number 11 is regarded as being peculiarly the number of the semi-circle, and $3 \frac{1}{7}$ is the numeral symbol of the radius, or half a diameter. To this last number, taken as a time measure, the numerous biblical allusions to “time, times and half a time” are understood by some occult schools to refer. However this may be, the number 22 and its multiples (44, 66, 88, etc.) are considered to be numbers representing the circumferences of circles whose diameters are 7, 14, 21, 28 and so on. Furthermore, 22 is a number recognized in India as being closely related to the occult power of sound, for Hindu musicians, in the composition of their songs recognize 22 musical tones, and it is significant that for certain forms of composition 7 of these 22 tones are chosen as the basis for a particular composition.

It is not my intention, however, to enter into all the ramifications of this subject. What chiefly concerns you now is the fact that the Wisdom Alphabet contains 22 characters, each of which represents a particular idea. This we know because each letter has a name, designating some object. Taken as a symbol, this object is a key to all the esoteric meanings of the letter. No amount of study can possibly exhaust the implications of even one symbol, thence it is not to be expected that this lesson will provide you with an exhaustive interpretation of the Hebrew’ alphabet. What I shall give you is a resume of the principal meanings of each letter. This outline is based upon a similar tabulation published in my Introduction to the Study of the Tarot (now out of print), somewhat extended and amended.

In the following paragraphs, the first item in capital letters is the English translation of the letter-name; the last item is the name of the “Path of Wisdom” corresponding to the letter; the others are Qabalistic correspondences, mostly from the Sepher Yetzirah or Book of Formation.

ALEPH OX or BULL: Apis, Mithra, Dionysos, Christ as a priest, and example of patience. The symbol of creative energy, vitality, solar energy. Because oxen tilled the soil and threshed the grain, they were types of the force used in agriculture, and thus came to be regarded as symbols of cultural activity in general, of the force used in human adaptation of natural forces and conditions.

RUACH: A Hebrew word meaning “vital principle,” and also consciousness, as expressed in memory, will, imagination, desire, intellection, and the automatic processes that are in control of involuntary physical functions. Equivalent to Sanskrit Prana, Greek Pneuma, Latin Spiritus, English Spirit. These words all mean Life-Breath, and they all designate an all-pervading, intelligent energy, which is the vital principle of plants, animals and men (and according to the Ageless Wisdom, the vital principle of inorganic matter also.)

FIERY or SCINTILLATING INTELLIGENCE: In Hebrew the name of this path is MTzVChTzCh = 242, or 11 x 22 and when we come to the interpretation of the Tarot, we shall find that this word is very important Qabalistically. At present it is enough to note that **FIERY** or **SCINTILLATING** are words which give more than a hint that the letter **ALEPH** (א) is the symbol of a fiery, sparkling force, like electricity. I have no doubt whatever that the occultists of old were as familiar with electricity as our modern scientists. Indeed, there are no wanting evidences in old books and symbols to the effect that “modern” electrical science is but a partial rediscovery of ancient knowledge.

The form of **ALEPH** is somewhat like that of the Swastika, and some Qabalists interpret this as being a reference to the whirling, vortical activity which is at the beginning of manifestation. Other Qabalists (in the Zohar) tell us that this letter conceals the divine name **YOD-HEH-VAU-HEH** (יהוה - translated Jehovah in English Bibles). They say that the diagonal line represents the letter **VAU** (ו), and that the parts of the letter above and below this line are two letters **YOD** (י). As **YOD** = 10 and **VAU** = 6, this interpretation of the character gives it a total numeration of 26, which is the numeration of **YOD-HEH-VAU-HEH** (I = 10, H = 5, V = 6, H = 5, total 26). This may seem fanciful to many readers of these pages, but there is no question as to this being a very old interpretation of the secret meaning of Aleph, and I include it on that account.

Aleph is the first of the three **MOTHER** letters in the Hebrew Alphabet. It corresponds to the element of **AIR**. In our opinion it corresponds also to the planet Herschel or Uranus, but we do not offer this correspondence upon any other authority than our own studies of the astrological influence of Uranus.

The numeral value of Aleph is 1. In the system of transliteration used in these lessons it will always be represented by the Roman letter “A”.

The corresponding color is a pale yellow, and the tone of the scale is E.

BETH HOUSE: abode: location: assemblage of materials by human agency, and their combination according to the laws of architecture, which are based upon geometry.

Thus the letter-name suggests the artistic application of mathematical principles in constructive work. According to Egyptian tradition the sciences and arts which are utilized in house-building were revealed to mankind by the god Thoth, who personifies the operations of intellect.

MERCURY: This is the planetary attribution accepted by the us. It has been used by other societies, and was once regarded as being a “very occult” secret, until it was published in The Occult Review for March. 1910. For reasons which seem sufficient, it may be said that the writer of these lessons worked out the correct planetary attribution of the seven double letters in the Wisdom Alphabet before 1910, and is not indebted to the article in question, nor to any esoteric school (on the physical plane, at least) for his knowledge of the correct correspondences. The planetary vibration called Mercury by the Romans is the source of the intellectual activity personified by the Egyptians as Thoth and by the Greeks as Hermes. This planet rules Gemini (ZAIN) by day and Virgo (YOD) by night.

ABOVE is the symbolic direction attributed to BETH. It is “that which is above” in the Hermetic doctrine. In Hindu thought that which is above is Purusha, the On-Looker, and in modern psychology this is Self-consciousness, which regards the whole external world and subjective states of consciousness also, as a spectacle of which it is the observer, and, to some extent, the director.

LIFE and DEATH is the same pair of opposites already considered in connection with the planet Mercury. A house is an appropriate symbol of Life and of Death, because any house which stands for a number of years is the scene of rejoicing over births and of mourning for the departed.

INTELLIGENCE OF TRANSPARENCY or INTELLIGENCE OF THE LIGHT. The Hebrew, BHIR (=217, or 7 x 31) will be further interpreted in the Tarot lessons. Note that transparency is an adjective applied to that which gives free passage to light, like clear glass, so that the word suggests unobstructed transmission. Transmission is precisely the idea suggested in the mythological representation of Thoth, Hermes or Mercury as being the scribe and herald of the gods. It is through Mercury that the divine wisdom is communicated to man. It is through a transparent, clear, purified self-consciousness, through an intellect trained by careful reasoning, and by practice in concentration, that the inspirations coming from superconsciousness are transmitted to us and applied in constructive activities (house-building) which make our environment a fit habitation for sons and daughters of God. The shape of the letter BETH (ב) is a combination of the character for the letter RESH, with a horizontal base in the form of a parallelogram. A parallelogram suggests measurement. The upper line and the lower line are of equal length (“that which is above is as that which is below,” the Hermetic or Mercurial axiom). The angle at the left of the parallelogram is that of the figure 4, suggesting **ORDER**, and the angle at the right of the parallelogram is that of the figure 7, suggesting **STABILITY** - two ideas plainly implied by **HOUSE**, the name of the letter. The letter RESH (ר) is the symbol of the SUN, so that BETH suggests the descent of solar force into orderly, stable manifestation in material forms constructed according to mathematical principles.

Observe that everything connected with BETH refers to construction, to human artistic adaptations, in contrast to the implications of the letter ALEPH where everything is referable to the initial vital impulse represented by the BULL. Whatever cultural activities are represented by the letter BETH are more particularly concerned with the adaptation of existing conditions in constructive, rather than in creative ways. BETH suggests putting them together. ALEPH has to do with the unfoldment of life.

In these lessons BETH will be transliterated as “B”. Its numeral value is 2. It is the first of the **DOUBLE** letters, so-called because each has two sounds, hard and soft. The hard pronunciation is indicated by a dot in the letter, called Dagesh (א).

Without this dot the letter has the soft pronunciation. In the present instance the hard pronunciation is like B, the soft like Spanish “~B” or “V”, as in Habana, which is pronounced Havana.

The color corresponding to BETH is that of Mercury, a yellow of the same tint as that given to ALEPH, but somewhat stronger. The musical note is E.

GIMEL CAMEL: “The ship of the desert” as the Moon is the ship of the skies. The outline of the camel’s back is also something like a crescent. Astrologically the Moon is said to be moist or ‘water’ and it is well known that camels carry large reserve supply of water, so that travelers sometimes save their lives in the desert by killing a camel and drinking this stored water.

THE MOON: For the reasons given above the Moon is assigned to Gimel. Furthermore the Moon is the symbol of the subconscious, and the subconscious is the connecting link between the various personal centers of self-consciousness, so that like the camel, the subconscious is the medium of commerce between human beings, especially in telepathy, clairvoyance, clairaudience and the like. It is the exercise of the subconscious power of perceiving at a distance, which makes it seem to us that we “travel” in certain psychic experiences. In reality we stay right where we are, but we become aware of distant scenes or sounds, and it seems to us as if we travel. What really happens is a sort of radio communication with distant persons and places.

BELOW: That which is below is called Prakriti by the Hindus, “she who works while Purusha, the self-conscious Observer, looks on.” The natural symbol for subconsciousness is “that which is below the threshold of consciousness.”

PEACE and STRIFE. Observations on this pair of opposites will be found in Lesson 5, p.49.

CONDUCTIVE INTELLIGENCE. Hebrew MNHIG (=108). The number of this word and the sequence of its letters will receive further consideration in later lessons. Observe that CONDUCTIVE is an idea closely related to that of the camel, also to the idea of association in caravans which is closely related to that of the camel.

It is noteworthy that in making the letter Gimel (ג) in the flame alphabet we begin with the character for VAU (ו), and it will be shown presently that the idea of union or conjunction is also closely related to the latter character. The letter Gimel is the second of the seven double letters. It will be transliterated in these lessons as “G”. Its number is 3; its color is blue; its tone is G-sharp.

DALETH - DOOR or WOMB. Passage transition, conception, development are sonic of the related ideas. A door admits and bars. It is the point of passage from the within or subjective world, to the without or objective world. In consciousness DALETH represents the mental activity which enables us to effect a transition from the inner subjective world to the outer objective plane.

The mental activity in question is Imagination, or the generation of mental images by the subconsciousness, in response to impulses having their origin in self-conscious mental states.

VENUS: Aphrodite Ishtar, the Great Mother; Prakriti, termed “my great womb” in the Bhagavad-Gita. Venus is the planet of love and of art, and both love and art are largely determined by creative imagination. Venus rules Libra (Lamed) by day and Taurus (Vau) by night.

KNOWLEDGE and IGNORANCE. Imagination untrained and uncontrolled by reason generates wild fancies and delusions, and thus the Hindus say that Prakriti is the mistress of Maya, or illusion. Trained and directed by reason, the same mental power enables us to construct rational pictures of cosmic activities, plot the course of planets and electrons, see the invisible with the mind’s eye, and arrive at a correct interpretation of Nature’s symbolic language. Thus the Hindus tell us also that Prakriti is the power whose highest manifestation is Buddhi the principle of right discrimination, the power that enables us to picture things as they are, and so correct the illusions of things as they appear.

LUMINOUS or ILLUMINATING INTELLIGENCE. The Hebrew is MAIR (=251). Interpretation will be given later.

EAST. This direction is the womb of light, the door through which the sun enters upon his daily journey through the sky.

The transliteration of Daleth (ד) in these lessons will be the Roman character “D”. The number of the letter is 4. Its color correspondence, established by its relation to the planet Venus, is green, and its musical tone is F-sharp. Daleth is the third of the seven double letters.

HEH WINDOW: literally “wind-door”. The “wind” is the spirit, Ruach or Prana. A window admits light and air to a house. It gives outlook, also. Thus the window, in every mind is recognized as a symbol of sight.

SIGHT: this attribution is a direct inference from the letter-name. It implies the higher vision of the mind designated by such words as contemplation, discernment, and the like. The Hebrew noun for sight is RAIH (=216).

NORTH-EAST, combines North (PEH) with East (DALETH). **ARIES:** First sign of the zodiac. (All versions of the Sephir Yetzirah agree as to the attribution of the signs to the simple letters.) Aries is ruled by Mars (PEH) and in this sign the Sun (RESH) is exalted.

CONSTITUTING INTELLIGENCE. To constitute is to make anything what it is, to frame, to compose. The ideas of order and classification are implied by this path. Its name in Hebrew is MOMID (=164, or 4 x 41).

The character for Heh (ה) is a combination of the sign for Daleth (ד) with the sign for Yod (י). Some Qabalists, therefore, say that the secret number of Daleth is 14, or Daleth plus Yod, Heb is the number 5. Its transliteration is “H”.

VAU NAIL or HOOK. That which fastens the parts of a building together. That which supports a suspended object. The letter VAU is the Hebrew equivalent of the conjunction “and.” All that is implied by it is developed from the primary idea of junction, fastening, or union. Among the Hebrew letters it is the one corresponding to the Hindu conception of Yoga. Yoga and “yoke” are words bearing a very close relation to each other, and some writers on the development of the alphabet are of the opinion that the original pictograph for VAU was a crude picture of a yoke.

HEARING: unites man to man by speech, and man to God by the Word of the Inner Voice. Practical occultism seeks to develop the inner hearing which links man to the Life-Power, and in Sanskrit works on yoga one of the first results mentioned as being produced by practice in concentration and meditation is the hearing of interior sounds. To the same effect is the story of Elijah, to whom God was made known by a “still, small voice” which required a trained and listening ear before it could be heard².

SOUTH-EAST: Combines South (RESH) with East (DALETH).

TAURUS: Second sign of zodiac, ruled by Venus (DALETH). In Taurus the Moon (Gimel) is exalted.

TRIUMPHANT INTELLIGENCE: So called because the results of the Inner Hearing, or success in yoga, make us superconscious, and in superconsciousness we attain that victory over the illusion of separate, mortal existence which assures us, by firsthand experience, that we are immortals, certain to triumph over every seemingly adverse condition, destined at last to conquer that “last enemy, “death”.

The letter Vau (ו) is a YOD (י) with a line descending from its right-hand extremity. YOD is the basic letter of this flame alphabet, and the descending line of VAU symbolizes the descent of the archetypal fire into manifestation. The fact that this letter is connected with

² ShMIOH = 425, Hearing (Ed. Note)

Hearing, that is, with the conscious recognition of sound-vibration, shows that the Sages of Israel understood the potency of sound as surely as did the sages of India, who wrote many books concerning the occult meaning of sound. It has been observed in the paragraph devoted to GIMEL that in making the latter character one begins by writing VAU.

In transliteration, VAU will be indicated by “V”. Its numeral value is 6. It is the second of the simple letters.

ZAIN **SWORD:** a cutting instrument, used in warfare; opposition, division, separation. One aspect of this division is the law of polarity, which finds physiological expression in sex. Another is the separation of human mental states into self-consciousness and subconsciousness.

EAST-ABOVE: Combines EAST (Daleth) with ABOVE (Beth).

GEMINI, the Twins. Third zodiacal sign ruled by Mercury (Beth). The duality of this sign corresponds to the idea of division implied by the letter-name, SWORD.

SMELL: A Qabalistic aphorism says, “Properties are discerned by tile nose.” A keen sense of smell has always been taken figuratively as representing nice discrimination, accurate perception of subtle differences, and sagacity. It is for this reason that Thoth (=Mercury, ruler of Gemini) is sometimes identified with the jackal-headed god, Anubis. The Hebrew word for SMELL is RICH (=218).

DISPOSING or SENSIBLE INTELLIGENCE. To dispose, in the literal sense of the word, is to “place apart,” so that the root sense of the name of this path is related to the idea of separation and division suggested by the SWORD. The Hebrew is HHRGSh (=513, 3x19).

The transliteration of ZAIN (ר) is ‘Z’. Its numeration is 7. It is the third of the simple letters.

CHETH **FIELD or FENCE.** A definite area set apart for cultivation. Something requiring labor. Something in which work is expected to produce cultural results. The field is a restricted, limited area. It also suggests property rights, specific location, the particular as distinguished from the general.

EAST BELOW. Combines EAST (Daleth) with BELOW (Gimel).

CANCER: Fourth sign of the zodiac. Ruled by the Moon (Gimel). Sign of the exaltation of Jupiter (Kaph).

SPEECH: Mastery of language is mastery of thought~ and there is a sense in which speech is the field in which the practical occultist works. Right speech is always definite, for words define, limit, set things apart. A word is like a fence enclosing some specific idea or group of ideas. The occult power of words is used continually in practical occultism.

Esoterically Speech is the LOGOS or WORD. The Hebrew noun ShVChH, speech, is the number 319, and this is also the number of the Hebrew name for the sign Cancer, SRTN.

IMAGINATIVE INTELLIGENCE, or INTELLIGENCE OF THE HOUSE OF INFLUENCE. The name of this path hints at the esoteric doctrine that all the self-expression of the Life-Power is by emanation through ideas expressed in words.

The same doctrine is to be found in the opening verses of the Gospel of St. John, and it appears in many guises in all-occult writings. The Hebrew title of this path is composed of two words, of which the first is the letter-name Beth, HOUSE. It is BITH HShPO, and its total numeration is 867. By reduction $867 = 8 + 6 + 7 = 21$, the number of the name AHIH, meaning Existence. And 21 by reduction is 3, the number of GIMEL, corresponding to the Moon, which rules the zodiacal sign corresponding to this path. Note carefully the difference between the formation of Cheth (ח) and Heh (ה). In Cheth the left-hand vertical line comes to the top of the letter.

The transliteration of Cheth is “Ch”. Its numeral value is 8. It is the fourth of the simple letters.

TETH SNAKE: because of its movement, a symbol of vibratory activity. Because it sheds its skin, a symbol of regenerative power. According to Madame Blavatsky, the letter Teth is the symbol of the vital electric energy called **FOHAT** in The Secret Doctrine.

It is also the symbol of the serpent-power, Kundalini, which, according to Yoga philosophy is coiled up in the Saturn center at the base of the spine. This coiled up Kundalini is identical with FOHAT.

It is also one of the many transformations of the all-pervading electro-magnetic energy which is manifested to us as the light and heat of the sun. Thus this letter Teth is definitely a symbol of solar force.

NORTH ABOVE. Combines NORTH (Peh) and ABOVE (Beth). In LEO, the fifth sign of the zodiac, ruled by the Sun. Some modern astrologers believe it to be the sign in which the planet Neptune is exalted. The Hebrew noun for Leo is ARIH (= 216). It is identical in numeration with the nouns RAIH. Sight, RVGZ, excitement, wrath, and GBVRH, severity or strength. The force of this identity in numeration will be more apparent to you after you have studied the next two lessons.

TASTE. The Hebrew word has connotations meaning eating and drinking, savor, and digestion. Assimilation is the idea behind all these meanings, and assimilation is the process of releasing solar energy from food. Taste also implies discrimination, refinement and experience. A man of taste is one who has digested his experiences. The Hebrew noun is LOT (=109).

INTELLIGENCE OF THE SECRET OF ALL SPIRITUAL ACTIVITIES: Knowledge of what alchemists call the Great Arcanum. In some of the alchemical writings this Great

Secret is said to be closely related to the process by which living things grow. All things grow by the assimilation of solar force from those things which constitute their proper food. Here is a hint for prepared minds. It will be more fully developed in later lessons.

The Hebrew name of this path is composed of two words, SVD, secret, and HPOVLVT, of spiritual activities. SVD = 70, the value of the letter Ayin. HPOVLVT = 206. Thus the total numeration of this path is 70 plus 206 = 276.

The letter Teth (ט) must be carefully distinguished from the initial form of the letter Mem (מ), given below. It will be transliterated as "T" in these lessons. Its numeral value is 9. It is the fifth of the simple letters.

YOD **HAND:** The hand is distinctively the possession and symbol of man. No other creature on earth has a true hand, and this organ is the instrument of all the higher activities of the human mind. The fact that all the letters of the flame alphabet are derived from YOD, 11 in the opinion of many Qabalists, really suggests that all phases of the Life-Power's self-expression are manifestations of the essentially human nature of the Causeless Cause. The Life-Power is like man, says the Ageless Wisdom, whose pet weapon of offence is the word "anthropomorphism." The hand is a symbol of dexterity, skill, power, might. It appears in the symbols of all races as a representation of deity, as a sign of the Supreme Spirit.

NORTH BELOW. Combines NORTH (Peh) with BELOW (Gimel).

VIRGO; Sixth sign of the zodiac. Ruled by Mercury (Beth), and sign of the exaltation (sublimation) of Mercury.

COITION: The Ageless Wisdom has always sought the most accurate and expressive symbols. Because this teaching is the product of pure minds, to whom all things are pure, it abounds in symbols and imagery which never fail to give offence to people who are burdened with complexes about all things having to do with sex. The physical embrace of man and woman is the highest exercise of creative power. It is also the most ecstatic of sense-experiences (under right conditions, which, unfortunately, seldom prevail in these days of ignorance). Thus it has been chosen by sages again and again as the symbol of the metaphysical union, of the merging of subject and object which occurs in the experience of superconsciousness. That perfect union of the two lower modes of consciousness, self-consciousness (the Man) and subconsciousness (the Woman) is described in alchemical writings as the copulation of the Fixed (self-consciousness) with the Volatile (subconsciousness). And the alchemical "copulation" is connected with processes under the ego, as you will learn in more advanced Sections of the rulership of the zodiacal sign Virgo in our work.

INTELLIGENCE of WILL. The name of this path refers to the state of consciousness attained by those who learn what "Will" really is, not one person in ten thousand does know, for there is nothing more misunderstood by the generality of human beings.

The Hebrew word for Will is RTzVN (=346), and it also means “pleasure, grace, favor, delight, acceptance, and satisfaction’, Acceptance is the clue to right understanding of this term. If you learn to accept the Cosmic Will as the only true Will, if you embrace it as a lover his beloved, if all your thoughts, words and acts are truly from that One, Omnipresent Will - then you will know the bliss of union with the Higher Self, the satisfaction and delight of the certainty that all your actions are expressions of a power which cannot possibly fail, the pleasure that is always experienced by him who knows beyond peradventure that all his actions are expressions of adequate power and wisdom, so that whatever he does must of necessity be well done.

In these lessons, YOD will be transliterated as “I”. Its number is 10. It is the sixth of the simple letters.

KAPH: The palm of the hand, or the hand in the act of grasping. Grasp, control, authority. Management, direction. The palm is also a symbol of destiny, because belief that the lines of the hand are a map of life is universal in the Oriental countries where this symbolism originated.

WEST: Opposite of EAST (Daleth).

JUPITER: This planet, called the “greater fortune” is complementary to Venus “the lesser fortune,” just as the direction West is complementary to East. West is the place of the sunset, and it consequently represents the completion of enterprises, just as East symbolizes their beginnings. A man is said to be successful when he has all the details of his enterprise in his “grasp” (Kaph), and the old astrologers regarded Jupiter as conferring this mastery of conditions. They held that Jupiter’s influence in the horoscope does not become strong until after middle life, when the sun of personal existence has passed noon zenith and is moving toward the WEALTH and POVERTY; These are the extremes of worldly fortune, the outward and visible signs of a man’s ‘grasp’ of circumstances When Jupiter is well-aspected in a horoscope that grasp is strong. When it is ill-aspected that grasp is weak.

INTELLIGENCE OF CONCILIATION or INTELLIGENCE OF DESIRE. This path is also called “The Rewarding Intelligence of those who seek.” Conciliation is the accommodation of differences, the adjustment of circumstances, the establishment of order. The root meaning is closely allied to the astrological interpretation of the Jupiter vibration, as well as to the idea of ‘grasp’ symbolized by the letter Kaph. The difference in shape between Kaph and Beth should be noted carefully. In earlier lessons Kaph (כ) is transliterated as ‘K’. Its numeral value is 20. It is the fourth of the double letters.

LAMED **OX-GOAD:** that which incites the OX (Aleph) to action, and guides it. LAMED is also a verb in Hebrew, and means “to instruct.”

NORTH-WEST, combines NORTH (Peh) with WEST (Kaph).

LIBRA: Seventh sign of the zodiac. Ruled by Venus (Daleth), and sign of the exaltation of Saturn (Tau).

WORK or ACTION; Equivalent to the Hindu idea of Karma. The linking of the idea of work with the idea of instruction or guidance indicated by the letter-name LAMED is worthy of consideration. The Ageless Wisdom cannot be learned by listening to lectures or reading books. This knowledge must be gained experimentally. We must be “doers of the Word” not hearers only. Work, serve, these words are forever on the lips of Those Who Know.

FAITHFUL INTELLIGENCE; The Hebrew, NAMN (141) means “faithful”, established, durable, constant. “Lasting” as well as faithful. The root of the adjective is AMN, whence our confirmative word, Amen. It is really the same as the name of the Egyptian god Amon or Amun, and is one of the most important technical terms in the Qabala.

Lamed is the seventh of the simple letters, transliterated “L”, and having a numeral value of 30. It is the only Hebrew letter which extends above the line of writing in Hebrew manuscripts. The horizontal line of the letter is the same height from the bottom of the line as the tops of the other characters. In Jewish newspapers, however, the top of the letter is sometimes bent back over the horizontal line, for convenience in typesetting, thus: ל

Occasionally it is omitted altogether.

MEM WATER; Literally, “Seas”, for MEM is a plural form. According to the alchemists. Water is the “mother, seed, and root of all minerals.” It is the first mirror, thus it implies or symbolizes reflected life, the reproduction of the Life-Power in the various objects and forms of selfmanifestation.

NEPTUNE: This planetary attribution is the one advanced tentatively by the us. It seems to be in accord with the nature of the letter, and also with the Tarot card corresponding thereto.

STABLE INTELLIGENCE: Said to be the source of consistency in all the numerations. It is noteworthy that the oldest meaning of “consistency” given by Webster is “Condition of remaining at rest, or quiescent.” Another meaning is, “Condition of standing or adhering together, or being fixed in union, as the parts of a body; existence; firmness; coherence; solidity.”

If you understand by “being fixed in union” what Hindus mean by Yoga, you will be near to understanding the esoteric meaning of this path. The Hebrew for קיים = 160.

Note the difference between Mem (מ) and Teth (ט). The form of the letter given here is used at the beginning and in the body of Hebrew words. At the end of word another form is employed. This will be found on a subsequent page.

MEM is transliterated ‘M’, and its value is 40. It is the second of the three mother letters in the alphabet.

NUN FISH, as noun. As verb, NUN means “to sprout, to grow.

SOUTH-WEST: Combines SOUTH (Resh) with WEST (Kaph).

SCORPIO: Eighth sign of the zodiac. Ruled by Mars (Peh). Some modern astrologers make it the sign of the exaltation of Uranus (Aleph).

MOTION or MOVEMENT. The Hebrew word is HLVK or HLK, and means ‘to go, in the most versatile applications,’ according to Bresslau. All motion, it should be remembered, is change. Walking, moreover, implies progress. Observe that the sequence of letters in HLK means, according to the attributions given above, VISION (H), DIRECTIVE ACTION (L) and CONTROL (K). HLK =55.

IMAGINATIVE INTELLIGENCE: Said to be “the ground of similarity in the likeness of beings.”

The Hebrew is DMIVNI (=120), and this word, because of its number, as well as because of the sequence of letters composing it, is of great importance in certain allegories of Rosicrucian origin. They will be explained in due course. Note that the first letter of the word is Daleth, corresponding to Venus, which rules love and hate, in both of which imagination plays a very important part.

Nun will be transliterated as “N”. Its value is 50. Its shape (נ) should be distinguished from Gimel (ג). It is the eighth of the simple letters.

SAMEKH PROP or SUPPORT. Some think the original form of this letter resembled a tent peg. Support implies assistance, help, and like ideas. Thus the letter suggests means whereby some condition is bettered, and from this idea of improvement are derived certain special meanings ascribed to the letter in connection with the Tarot and alchemy, such as improvement, sublimation, purification, transmutation, and the like.

WEST-ABOVE: Combines WEST (Kaph) with ABOVE (Beth).

SAGITTARIUS: The Archer, ninth zodiacal sign ruled by Jupiter (Kaph).

WRATH: The Hebrew is RVGZ (216, a number equivalent to that of RAIH, Sight and ARIH Leo. See page 180). It means excitement, trembling, vibration, and is closely allied in significance to the Greek thumos, desire or appetite, and the Sanskrit Rajas, the fiery desire nature, or alchemical **SULPHUR**. Note, in this connection, that Sagittarius is a fiery sign.

TENTATIVE INTELLIGENCE, or INTELLIGENCE OF PROBATION OR TRIAL. Said to be “the first temptation by which God tests the devout.” What this means is more fully explained in Section C. At this point it is enough to say that the working of the Rajas quality in human experience is what provides us with most of the tests of our knowledge. If we can utilize the fiery desire-force aright we can become masters of practical occultism. Furthermore, the name of this path suggests that the right use is necessarily experimental, that it involves tests, that it is concerned with doing - with what chemists would call

“laboratory work.” And these tests are concerned with our aims for this path is assigned to the zodiacal sign of the Archer - he who aims at a target.

The shape of Samekh (ס) should be carefully distinguished from that of the final MEM (ם). In the example of the character here given I have followed the form of the letter used in some of the older Hebrew manuscripts, where the curved form is more emphasized than in modern Jewish printing.

Samekh is transliterated in these lessons as “S”. Its value is 60. It is the ninth simple letter.

AYIN **THE EYE.** The same Hebrew word also means “a fountain,” perhaps because eyes are fountains of tears, perhaps because a well is like an eye in the desert. Observe that since the eye is the organ of sight, Ayin may be regarded as the means whereby the power attributed to the letter HEH finds expression.

An eye is also an orb or circle, suggesting limitation. Again, the eye suggests appearances, and because our eyes are easily deceived, as all know who have studied optical illusions, this organ is a common symbol of false knowledge or illusion, which is called Avidya in Sanskrit. The force of these implications will be better understood when you have studied the Tarot card corresponding to Ayin.

WEST BELOW: Combines WEST (Kaph) with BELOW (Gimel), for a noun meaning ... The Hebrew is ShChQ = 408. The same letters are used “that which is pounded, dust” also “thinness; hence, thin cloud, thin vapor which obscures the sky.” This last meaning relates symbolically to illusion or Avidya considered as the veil of appearances which conceals the true nature of causation (symbolized by the sky, or heaven.)

Mirth, as here expressed, is usually employed in the bad sense of jesting, scorning or mocking. It refers to the laughter excited by incongruity, the mirth which is caused by the familiar elements of comedy, which are human weaknesses, distress and pain. Any “comic strip” will illustrate this point sufficiently.

CAPRICORN: Tenth sign of the zodiac. Ruled by Saturn (Tau), and sign of the exaltation of Mars (Peh)

RENEWING INTELLIGENCE: In Hebrew ‘Renewing’ is spelt MChVDSH (358). The number of this word is important in the Qabalah, because it is also the number of NChSh, Nachash, the Tempter in the allegory of Genesis, and of MShICH, Messiah, the Anointed One (i.e. the Christos). This numerical identity is the clue to an important esoteric doctrine which will be explained in later lessons of the Four Year Course.

Ayin is transliterated “O”, and corresponds to “O” in the Roman alphabet, but it is not really a vowel. The exact pronunciation is well-nigh impossible for Europeans. The numeral value of the character is 70. It is the tenth simple letter. Its form (י) should be carefully distinguished from TZADDI (צ).

PEH THE MOUTH: both as the organ of speech, and as the organ which begins the process of assimilation. “Out of the mouth are the issues of life,” we are told. As the organ of speech, the mouth indicates the means whereby the Life-Power utters itself. As the organ which begins the mechanical and chemical processes which break down food in order to liberate its solar energy for the use of the body, the mouth is a symbol of the form-destroying power.

NORTH: Place of the sun’s annual “death.” Darkness, cold, sterility.

GRACE and SIN: See Lesson 5, page 50. Grace and Sin are synonyms for Beauty and Ugliness. All that is said on page 50 bears upon this attribution.

EXCITING or ACTIVE INTELLIGENCE: The Hebrew is spelt MVRGSh (=549), and is derived from RGSh, which signifies impetuous action. Students of astrology will see how closely this corresponds to the Mars vibration.

They will also understand why the Mars activity is associated with the Mouth, since this vibration is indeed the means which enables the Life-Power to utter itself in forms, and is also the force which apparently breaks down every form sooner or later.

Transliteration: ‘P’. Numeral value: 80. Fifth double letter.

TZADDI FISH-HOOK: That which pulls the fish (Nun) out of Water (Mem); “to hook” is to draw, to entice, to procure by artifice. This letter, like Nun, has a particular application to the Christian aspects of the Ageless Wisdom. You will remember that Jesus chose fishermen for disciples, and promised them that they should become “fishers of men.” The letter-name has also a bearing upon the mental processes in meditation, the function assigned to Tzaddi by Qabalists.

SOUTH-ABOVE: Combines South (Resh) with Above (Beth).

AQUARIUS: Eleventh sign of the zodiac. The sign which is symbolized by the Kerub having the face of a Man. When the Sepher Yetzirah was written, the planet Uranus was not known to exoteric astrologers, and hence Saturn (Tau) was regarded as ruler of Aquarius. Modern astrology assigns the planet Uranus (Aleph) as ruler of this sign. There is a sense, I believe, in which these two rulerships can be reconciled.

MEDITATION: According to Hindu psychologists, who are exceptionally accurate in their classifications of mental activities, meditation is “an unbroken flow of knowledge in a particular object.” It is a diving into the depths of the mind for ideas, a process of fishing for truth.

NATURAL INTELLIGENCE: The Hebrew is NIVTBO (127) from the verb TBO (81), “to sink, to dive.” This verb also means “to impress.” Distinguish the formation of Tzaddi (צ) from that of Ayin (ע). In these lessons it will be transliterated “Tz”. It is the eleventh simple letter. Its numeral value is 90.

QOPH **BACK OF HEAD or KNOT.** The back of the head is the location of the medulla oblongata, which forms a knot on the spinal cord at the nape of the neck. The medulla controls or greatly influences many functions which make it directly responsible for bodily life. It never sleeps.

SOUTH-BELOW: Combines South (Resh) with Below (Gimel).

SLEEP: The period of physiological repair, during which nerve-substance undergoes the subtle changes which prepare the advancing student of practical occultism to experience and understand facts concealed from ordinary men. These facts are the basis of the teachings of the Ageless Wisdom.

PISCES: Twelfth sign of the zodiac. According to the old astrology it is ruled by Jupiter (Kaph). Modern astrologers are inclined to make Neptune (Mem) its ruler. Venus (Daleth) is exalted in Pisces.

CORPOREAL INTELLIGENCE: The Hebrew is MVGShM (=386) numerically equivalent to the name IHShVH, Jesus. This correspondence is striking because the early Christians used the Fish (Pisces) as the sign of their religion, which has been dominant during the Piscean Age, now at its close.

The vertical line of the letter QOPH (ק) descends below the manuscript line in writing. It is the twelfth of the simple letters, is transliterated as “Q” (but never followed by “U” as in English), and has a numeral value of 100.

RESH **THE HEAD or FACE OF MAN.** The head of man is the seat of the guiding power. It signifies organization and direction. The face is the countenance, from the Latin *continere*, to hold together, to contain. Thus Resh symbolizes the controlling power, the source of directive action, and is also a symbol of the gathering together of many activities at a center, even as all the feelings, sensations, motor impulses, and the like are centered in the head of man.

SOUTH: Place of the sun at his meridian height.

FRUITFULNESS and STERILITY: This pair of opposites has been discussed in Lesson 5, pp. 102-103.

COLLECTIVE INTELLIGENCE. The Hebrew word is KLLI (=90), the value of the letter Tzaddi, and there is a correspondence between the occult meaning of Resh and that of Tzaddi, which will be explained in due course. Note, too, that the idea behind collective is the idea behind face or countenance.

Resh (ר) should be distinguished from Daleth (ד), and from final Kaph (ך) It is transliterated “R”. Its numeral value is 200. It is the sixth of the double letters.

SHIN **TOOTH** or **FANG**. Probably a serpent's fang. It suggests sharpness, acidity, penetration, and destructive action.

FIRE: According to the Bible the Spirit of God is a 'consuming fire.' The Hebrew name for that Spirit is RVCh ALHIM, Ruach Elohim. The letters of these two words represent the numbers 200, 6, 1, 30, 5, 10 and 40, giving a total of 300, which is the numeral value of SHIN. Therefore SHIN is called "the holy letter".

VULCAN: Some astrologers include this among the planets, and its fiery nature indicates its correspondence to SHIN, which, however, is advanced by the us as being merely a tentative attribution.

PERPETUAL INTELLIGENCE: The Hebrew is ThMIDI (464). SHIN (ש) is the third mother letter. It is transliterated "Sh". Its numeral value is 300.

TAU **CROSS**, symbol of the number 4. The Egyptian TAU was a tally for measuring the depth of the Nile, also a square for measuring right angles. Among the Hebrews it was a sign of salvation. Freemasons regard it as a symbol of salvation from death, and of eternal life.

THE PALACE OF HOLINESS IN THE MIDST, SUSTAINING ALL THINGS. The letter Tau is regarded by Qabalists as central in creation. Its relation to the other letters may be better understood from the following diagrams. The Qabalists figure space as a cube. The top of this cube is ABOVE (B), the bottom is BELOW (G). One side of the cube faces East (D), one West (K), one North (P) and one South (R).

The upper half of the western side is West-Above (S), the lower half of the same side, West-Below (O). The upper half of the Eastern side is East-Above (Z), and the lower half is East-Below (Ch). The upper half of the Northern side is North-Above (T), the lower half of the same side is North-Below (I). The upper half of the Southern side is South-Above (Tz), the lower half is South-Below (Q).

The vertical lines of the four corners are North-East (H), South-East (V), North-West (L) and South-West (N).

If the top of a cube be painted Yellow, the bottom Blue, then these will represent Beth and Gimel. In the center of the Eastern face a Green circle will represent the letter Daleth, and the upper half of the same face, Orange, will represent Zain, while the lower half, Orange-Yellow, will stand for Cheth.

The circle in the center of the Southern side will be Orange for Resh, the upper half will be Violet for Tzaddi, the lower half Violet-Red for Qoph. The circle in the center of the Western side will be Violet for Kaph; the upper half of the face of the cube will be Blue for Samekh. The lower half Blue-Violet for Ayin. The circle in the center of the Northern face will be red for Peh, the upper half of that side will be Yellow for Leo, the lower half Yellow-Green for Virgo. The vertical line at the South-east will be Red-Orange for Vau, that at the South-West

Green-Blue for Nun. The line at the North-East will be Red for Heh, and that at the North-West Green for Lamed.

The letter Tau is Qabalistically conceived as being at the very center of this cube.

SATURN: Saturn is the cohesive, crystallizing, limiting vibration, called Capricorn by Jacob Boheme. It rules Aquarius (according to old astrology) and **DOMINION and SLAVERY:** For comments on this pair of opposites, see Lesson 5, page 51.

ADMINISTRATIVE INTELLIGENCE: The Hebrew is NOBD = 126. Its meaning will be more fully explained in later lessons. In addition to the 22 characters given above, the Hebrew alphabet has five other signs, called finals, because they are the forms in which five of the letters are written when they come at the end of words. These final letters are:

KAPH	MEM	NUN	PEH	TZADDI
500	600	700	800	900

All but final Mem extend below the line of manuscript or print. Final Kaph should be distinguished from Daleth and Resh, final Mem from Samekh. Final Mem has a square base, whereas Samekh has a rounded base.

The numbers assigned to these finals are not always employed in reckoning the values of Hebrew words, almost never in reckoning the older technical terms such as divine and angelic names. Or the names of scriptural characters in the older books of the Bible.

Hebrew is always written from right to left. Thus the name Adam, in Hebrew characters would be written MEM DALETH ALEPH. In transliterating from the Hebrew alphabet to the Roman characters, words are written as in English, from left to right, and then Adam would be ADM. I have purposely left it to your own ingenuity to tabulate the results of this lesson in some scheme which will show at a glance the color, sound and other attributions of the alphabet. It is very much better to make such a tabulation for yourself, as nothing will so quickly fix in your mind the attributions. After doing so, you may like to compare your work with that of some other student. For those who wish to make such a comparison, I can recommend the tabulation made by Mrs. Hazel L. Fauber, 55 Hicks Street, Brooklyn, N.Y. Mrs. Fauber can supply photostat copies of her work. Members who live in New York can procure these tabulations for 75 cents apiece. Those living outside the city should add at least ten cents for postage and wrapping.

The twenty-two letter-names, as spelt in Hebrew are as follows:

Aleph:	ALP = 111	Lamed:	LMD=74
Beth:	BITH=412	Mem:	MIM = 90
Gimel:	GML=73	Nun:	NVN=106
Daleth:	DLTh =434	Samekh:	SMK=120
Heh:	HH=10	Ayin:	OIN = 130

Vau:	VV = 12	Peh:	PH=85
Zain:	ZIN=67	Tzaddi:	TzDI = 104
Cheth:	ChIth=418	Qoph:	QVP=186
Teth;	TITh=419	Resh:	RISh=510
Yod:	IVD=20	Shin:	ShIN=360
Kaph:	KP=100	Tau:	TV=406

You will notice that whenever a Hebrew word is given in these lessons, its number is also given. The number is the sum of the letter-values, and is a clue to many esoteric meanings of the words, which will be further, explained in the next lesson.

Some readers of these pages may wonder what the practical value of all this study of a dead language can possibly be. To enumerate the more recondite advantages, such as the deeper insight into the Bible that even this slight knowledge of Hebrew affords, or the magical control of cosmic forces through the sound and color formulas revealed by the divine and angelic names, would at this point be of little advantage. The best reason for learning thoroughly the esoteric meaning of the Hebrew letters is that each letter names an object whose counterpart or equivalent is a familiar part of your everyday experience.

By learning the true correspondences and implications of each letter you gradually establish a habit of subconscious association for Door, House, Window, etc., quite different from your casual and possibly false associations derive (from unthinking response to your environment. Now, when every object in your environment begins in this way to set up true associations in your mind, sooner or later you will begin to reap the mental and physical harvest of this seed planting. Once you have learnt the attributions of the letters thoroughly, it does not matter whether you think consciously about them.

Wherever you go the things you see will automatically induce the associative activity of your subconsciousness along the new lines. The seed-thoughts planted by your conscious study of this and subsequent lessons will thus begin to bear fruit. New ideas will begin to spring up in your mental garden.

A new conception of life and of your part in it will gradually be evolved from your inner consciousness. And with the growth of this new conception will come better adjustment to conditions and circumstances, better insight into the meaning of experience, closer rapport with those who are ahead of you on the path of liberation - those Elder Brethren for whom the symbolic language upon which this alphabet is grounded is the habitual medium of thought.

The thinking of these enlightened men is not confined to their brains. Thought radiates, and when your mind is attuned by this study to a state of greater receptivity, you will begin to "listen in" to the broadcasting of truth which is effected by Those Who Know, simply because they think.

AN OUTLINE OF THE QABALAH

Section A: Lesson 9

The Secret Wisdom of Israel is called Qabalah (QBLH = 137, from the verb QBL = 132, “to receive” in contradistinction to Massorah, MSVRH = 311, “tradition”). The derivation of this word indicates that the Qabalah is not something simply handed down from generation to generation, but something which requires receptivity in those who are initiated into its mysteries. A Qabalist is primarily a receptive or responsive person. His is a peculiar quality of mind, which we may conveniently describe as “readiness to receive.” He is one who has become ripe, as Eckhartshausen says in *The Cloud Upon the Sanctuary*, for entrance into the state of consciousness termed the “communion of saints.”

This communion is the telepathic rapport, which exists, is a connecting link uniting those who have entered into a state of consciousness transcending the separated personal selfconsciousness. A saint is a person who has become an unobstructed channel for the expression of the freedom of the cosmic Life, and all such are in interior communication with each other. They are distinguished from ordinary human beings by their intense responsiveness to the Life-Power’s quality of self-impartment, which finds expression in what is often called guidance. Receptivity to the direction of the Cosmic Mind is therefore the distinguishing quality of a true Qabalist, and the Qabalah is the secret doctrine, which has been developed by the Life-Power’s operation through the brains of such receptive men. It has principally to do with the esoteric meaning of the Hebrew Scriptures, and our teachings regarding the Qabalah as particularly valuable because nine-tenths of the people who will take up our work have been more or less influenced by those Scriptures.

With the historical controversies, which have raged in and out of Jewry concerning the historical basis of the Secret Wisdom of Israel, we have nothing to do. The prejudiced essay of Christian David Ginsburg, and a rehash of it by Bernard Pick are books that have been widely circulated on account of their low price, and they have convinced many people that the Qabalah is no more than a medieval Jewish superstition. Isaac Meyer’s great book on the same subject is very expensive, and only a few hundred copies were published, so that what seems to us his adequate refutation of the oft-repeated charge that the Zohar (Book of Splendor, a principal Qabalistic work) was a forgery, has never gained wide circulation. But even if the Zohar was written, as its enemies would have us believe, by a Spanish Jew named Moses de Leon, who lived in the thirteenth century, the fact remains that its doctrines have a practical value. We accept the antiquity of the Book of Splendor, but we feel that the worth of its doctrine depends not upon its age but upon its usefulness; and after testing it thoroughly, they have reached the conclusion that no version of the Ageless Wisdom can be so easily and successfully applied to the adjustment of human beings to the life-processes of the cosmos.

The fundamental doctrine of the Qabalah is found in the fourth section of the first chapter of the Sepher Yetzirah (Book of Splendor):

'Ten ineffable Sephiroth, ten and not nine. ten and not eleven: understand with wisdom and apprehend with care: examine by means of them and search them out: know, count, and write. Put forth the subject in its light and place the Formator on His throne. He is the only Creator and the only Formator, and no one exists but He: his attributes are ten and have no limits.'

The idea here expressed is that the number Ten includes the sum total of the aspects in which the Life-Power presents itself to human consciousness. These aspects are called Sephiroth (SPIRVTh = 756). The plural form of Sephirah (SPIRH = 355). The word means "numbers", according to most Qabalists, but some believe that it is a derivation from the Greek noun σφαῖρα sphere, and W. Wynn Westcott suggests that it may be connected with the Latin spirittis, spirit. Probably the word includes all these meanings, inasmuch as the numerical emanations of the Life-Power are manifestations of the cosmic Breath, each having its definite sphere of activity, and each as an aspect of the Life-Breath, an expression of the One Spirit.

The idea of ten-fold self-expression is not exclusively Qabalistic. It is found again and again in the sacred books of India, adumbrations of the same teaching are presented in Egyptian writings, the Neo-Platonists and Philo Judaeus developed the same conception at considerable length from certain doctrines of Pythagoras and Plato, and more than one hint of the same idea is to be found in the Bible.

The reason why the Sephiroth are "ten and not nine, ten and not eleven" is rooted in the make-up of human consciousness, for it must be remembered that the Sephiroth are fundamentally the aspects in which the Life-Power presents itself to our thought. The Life-Power is one and indivisible, but to our consciousness one aspect after another is presented when we try to think about it, and the ten aspects mentioned by Qabalists include all possible phases of the divine self-expression. To emphasize the fact that the apparent separation between one aspect and another is not actual, the Qabalah teaches that each Sephirah includes all the others. This is diagrammatically represented in a way which will be explained in the next lesson.

Before entering into self-expression, says the Qabalah, the Life-Power is in a state of latency, or darkness, which is the same as what Hindus call "the night of Brahma." Of this quiescent aspect of the Life-Power the human mind knows nor can know nothing but the fact that the Life-Power IS, throughout eternity. That primal Darkness cannot be any thing. Nothing whatever can be said about it. It is the NO-THING, for which the mathematical symbol is zero. To this the Qabalah gives the name AIN (61), which is the Hebrew adverb meaning "without." Like the Hindus, who say ~The Absolute is to be described as 'not this, not that,' and so on, by negatives only," Qabalists indicate by the word AIN the impossibility of truly ascribing any attribute whatever to the undifferentiated Life-Power. Yet the acuteness of Qabalistic reasoning is shown in the choice of this word AIN.

If you will refer to the meanings of the Hebrew letters given in the preceding lesson, you will see that Aleph (A) means Ox, and so suggests not only cultural power, but also the burden-bearing principle.

To it also is assigned the word RVCh, Ruach, Life-Breath. Thus the Qabalists hint that although we cannot define or describe the Absolute, we may think of it as the potency which finds expression in manifestation as a cultural power, bearing the whole burden of cosmic manifestation, and entering into existence as the Breath of Life which pervades the whole universe. Such are the implications of the first letter of AIN.

The second letter, Yod (I), represents the hand of man. No other being but man has a hand, and the works of the human hand are the means whereby the Life-Power carries its self-manifestation beyond the law of averages at work in the levels of evolution below humanity. The second letter of AIN, therefore, suggests that the NO-THING which subsists before all things is a power which has within itself the potency of those forms of life which are distinguished by us as hidden.

The third letter of AIN is Nun (N). Which, as a verb, means to sprout, to grow.” This letter therefore, hints that the NO-THING contains within the fathomless abyss of its subsistence the potency of evolution or growth which is manifested in all the activities of the universe.

AIN is the “first veil of the Absolute.” The second veil is AIN SVP, En Soph (=207), a designation formed by adding the word SVP, Soph (=146) to AIN. SVP means “limit”. Its literal meaning is “to have an end, to terminate.” Thus AIN SVP, En Soph, is often translated as “The Boundless.” For that which is NO-THING cannot be defined in any way, and what cannot be defined has no boundaries or limits. Yet the moment we say “Boundless” we think of a boundary, and a consideration of the letters in SYP will show us the esoteric meaning of this idea of ‘limit.’”

The first letter is S, Samekh, which means ‘prop, or support.’ Originally it meant a tent-peg, or that which keeps a shelter in place. The value of a tent-peg is that it keeps a tent in a definite location, within certain limits of space. within bounds, as it were. This suggests that the Absolute, though itself limitless, is that which has the power of imposing limits upon its selfmanifestation, and the fact that this power is associated with a letter which means support, (S), is a clue to the Qabalistic interpretation of every sort of limitation. The unenlightened man seeks to throw off all limitations whatsoever, but with one voice the sages tell us, “Limitation is the basis of the support which the Life-Power gives to its expressions.”

The second letter of SVP is Vau, V, which means a nail or hook. This letter indicates the idea that the Absolute, though boundless, is the power which links together all of its self-manifestations. In reality there is nothing in the universe separate from anything else. And this is one secret of the strength of Those Who Know. They realize the fact of their union with the boundless ALL. They know that behind their personal activities is the limitless, interminable power of the One Life. This knowledge has a very practical psychological value. It enables its possessor to attack every problem, to begin every undertaking, with the certainty that the work in hand does not have to be accomplished by the puny strength of a single human being. He who knows himself to be an expression of the life of the ALL (and such knowledge is possible) knows too that whatever he thinks or says or does is backed up by unlimited power.

At the same time he realizes that every expression of this One Power must need be a specific, differentiated, limited manifestation of the ONE, and he recognizes limitation as the basis of every practical achievement.

The final letter of SVP is Peh (P), which means the mouth, as the organ of speech in particular. To this letter, also, is assigned the fiery activity of the Mars vibration. The hint has to do with the philosophical doctrine of the Logos or WORD. The Absolute, itself boundless, is the support of all things (S), the bond which unites all the seemingly separate manifestations of Its power (V), and it is also the power of utterance which sets up the sound vibrations that begin the process of differentiation and specialization which results in the production of the universe from within the heart of the abyss of Eternal Subsistence.

This power of differentiation must be a potency of the Absolute, because differentiation is a characteristic of the relative existence proceeding from the Absolute. Note that it is associated with Mars, through the letter Peh, and that Mars is the ruler of Aries, corresponding to the letter Heh, to which Qabalists attribute the power of Vision. This correspondence is the basis of a sentence in The Book of Tokens: "I utter myself by seeing."

The "third veil of the Absolute" is named AIN SVP AVR, En Soph Aur (=414), and is formed by adding to AIN SVP, En Soph, the word AVR, Aur (=207). Observe that the numeration of AVR is the same as the numeration of the two words AIN SVP, so that AIN SVP AVR suggests the doubling, duplication, or self-reflection of Ain Suph. Notice, too, that the numbering of AIN SVP AVR, 414, reduces to 9, and that the total number of letters in these three words is also nine. To get at the meaning of this hint, read again what is written in Lesson 7 concerning the number 9, and in Lesson 8 concerning the letter Teth, whose numeral value is 9. By bringing these various items together in your mind, you will set up the subconscious activities of comparison, association and deduction, and the result will be that eventually you will begin to understand the real nature of the creative process.

The word AVR has various meanings in Hebrew. Among them are: Light, flame, the East, and the proper name Ur, which the Bible mentions as the birthplace of Abraham. That there is a close correspondence between Abraham and Brahma, the Creator, is a fact well known to occultists. That Abraham was born in AVR is equivalent to saying that "Creative power has its source in Light," and this is the implication of the Hebrew name Abram, also, for that name means "high father." Observe, too, that ABRM, Abram, becomes ABRHM, Abraham, "father of a multitude" by the insertion of the letter Heh, (H) between R, the letter that represents the Sun, and M, the letter corresponding to Water, or the all-pervading cosmic substance. This letter H is the letter of SIGHT mentioned on page 199. ABRM, Abraham, "the high father" becomes "father of a multitude", or ABRHM, by the addition of the function of sight.

You understand, of course, that this interpretation is from the point of view that Abraham is an allegorical rather than a historical character. This point of view is taken in the Bible itself (Galatians 4:22 to 26). Paul, who said explicitly, "These things are an allegory," was trained in the Hebrew school of Gamaliel, and was a man who had experienced superconsciousness.

In like manner we find another superconscious man, Jacob Boehme, telling us that the Old Testament is allegorical. The Qabalah provides us with keys to the allegories, and none more valuable, if it be followed to its logical conclusions than this one about Abraham.

But perhaps, at this stage of your study, this may seem to be a digression. Let us go back to AVR. You will notice that the first letter of this word is the first letter of AIN, that the second is the second letter of SVP, so that the only new element which enters in is represented by the letter R, whose meaning is explained in the preceding lesson. It signifies here that the Limitless Light is the same light which finds terrestrial expression in the radiance of the sun.

These three veils of the Absolute consist respectively of one, two and three words, so that the total number of words required to express the Qabalistic teaching about the Absolute is SIX. The total number ~ in these six words is 18 which numerically symbolize the EVOLUTION (8) of UNITY (1), and is also the number representing the Hebrew noun ChI, Chai, LIFE. The number of different letters among these eighteen is SEVEN, and these letters are Aleph, Yod, Nun, Samekh, Vau, Peh and Resh.

Qabalistically these seven letters are symbols of the seven ~'Spirits of God.'" Aleph represents the Life-Breath and AIR. YOD is not only symbolic of MAN (Hand), but corresponds to EARTH, through the sign Virgo. Nun represents the potency of evolution, corresponds to the Christian and Jewish symbol of salvation (Jeshua, "salvation" is said in the Bible to have been the son of NUN, the Fish, and the FISH was an early Christian designation for Jesus, whose name is a variant of Joshua,) and Nun, through the sign Scorpio, and corresponds to the element of Water. Samekh is connected with the sign Sagittarius, and thus with the element of FIRE. Peh represents the differentiating, separating, and therefore destructive, Mars vibration, the Rajas principle. Resh corresponds to the synthesizing solar vibration (hence Resh corresponds also to the path of Collective Intelligence.)

At this point in your studies it would only confuse you to be told any more about these correspondences. Indeed, I fear I may already have said too much. But even though you do not grasp the full meaning of these correspondences now, you will at least perceive that under the comparatively simple terminology of the Qabalists there is a depth of hidden meaning, and you will see, too, that these meanings are in harmony with the basic processes which govern your own thinking. Surely you will have no difficulty in understanding that however impossible it may be to define the Absolute, however right may be the statement that it is NO-THING that we know, yet it must also be the SOURCE of the Life-Breath in our nostrils (Aleph), the source of the constructive power expressed through our hands (Yod), the principle at work in all manifestations of growth and evolution (Nun), the support of every mode of manifestation from the least to the greatest (Samekh), the Eternal Consciousness whose UTTERANCE (Peh) is the universe, and the cosmic energy which is transformed for us humans into the light and heat of the sun (Resh).

The Qabalah teaches that this all pervading power is Pure Consciousness, and that it begins a period or cycle of self-expression by concentrating upon a particular point within the boundlessness of its own Being.

It itself is omnipresent, that is to say, identical with our conception of free, or limitless Space. Beginning to express itself to itself, it commences at a definite point in space.

This beginning, as you have learned, is numerically represented by the number ONE. Because the BEGINNING determines all that follows, Qabalists call it the Primal Will, or governing principle, and their name for this is KThR, Kether, the Crown. Many other names are given to Kether, but I shall not confuse you with them now, it being more important at present that you should learn the ten principal names of the Sephiroth.

Kether is the first Sephiroth, the first self-concentration of the Life-Power. It is the Primal Will because it is regarded as the determining principle. Qabalists hold that it is the ONLY Will in the universe. This is the first Sephira, and it is the sphere of the Primum Mobile, or First Motion. For mathematical reasons which need not be elaborated here, the only kind of motion which could possibly be generated by the self-concentration of limitless energy at some definite point in space would be a whirling motion. Thus the Hebrew name for "First Motion" is RASHITH HGKGLIM, Rashith Ha-Galgim, literally "the beginning of the whirlings," or "the beginning of whirling motion." (I suggest that you study this name letter by letter, with the assistance of the correspondences given in Lesson 8. The total numeration is 911 plus 121 or 1032).

The most usual name for the second Sephirah is ChKMH, Chokmah, meaning WISDOM. It corresponds to the number 2, and to the meanings thereof previously given.

Chokmah is regarded by Qabalists as the minor of Kether, and since there is, at the point of self manifestation when Chokmah appears as "second" but Kether to reflect 1, duplicate, the Qabalistic idea of WISDOM is of a consciousness which refers back to principles or potencies to universals rather than to particulars. To Chokmah the Secret Wisdom assigns MSLVTh, Masloth, which means literally "the highways of the stars," but is usually translated as "Sphere of the Zodiac." For the wisdom of Israel is in agreement with the doctrines of India, of Chaldea, of China and of Egypt in declaring that the principles of all terrestrial activities are reflected to us in the science of the stars. Astrology, which requires right knowledge of the zodiac, is the beginning of the secret wisdom.

The third Sephirah is BINH, Binah. UN)ERSTANDING. It is distinguished from Chokmah by its power of differcllti3tion. For although Chokmah is the number TWO, it only reflects the ONE (Kether), but Binah mirrors Chokmah, so that Binah is the reflection of TWO, or of the power of duplication. Hence Chokmah, which is this power of duplication or reproduction of the initial impulse of the Primal Will, is called AB, Ab, the Father, and Binah, which receives and multiplies the influence of Chokmah, is called AIMA, the Mother.

Wisdom looks back, toward principles. Understanding looks forward toward results. And since Binah is the Sephira corresponding to the number THREE, and so to multiplication, it is also the Sephirah in whose activity the Saturnine power of limitation predominates. For all differentiation and specialization, although they seem to increase the number of things, really do so by apparently subdividing the wholeness of the ONE into many parts. This subdivision is at the bottom of all growth and augmentation, symbolized by the number Three.

Consequently the power of Saturn, which sets limits, which defines, which gives concrete, specific manifestation, is the power at work in Binah. Qabalists therefore call Binah the "Sphere of Saturn," which in Hebrew is ShBThAI, Shabbathai (713).

Chokmah in a sense reflects the influence of the final letter of Kether, since that letter, Resh, is the alphabetical sign of the Sun, and the Sun is the ruler of the "highways of the stars" in the zodiac. In like manner Binah reflects the influence of the central letter of KThR, Kether, for that middle letter is Th, Tau, the alphabetical sign of the planet Saturn.

The fourth Sephirah, sphere of the aspect of the One Life which you have learned to associate with the number 4, is usually called ChSD, Chesed (72), MERCY. It is the aspect of the One Life which represents the self-impartment of the Life-Power to things and creatures. Chesed means 'good-giving' or Beneficence, and implies the real presence in the midst of the universe of the power which is the Knower in all knowing, the Doer in all activity, the Presence in all forms. Qabalists worship no far-off God. For them the Life-Power is at work Here and Now. Its omnipresence, for them, is the actual presence in every point of limitless space of the Power whose Being is the substance of all things. That power, they teach, gives itself freely, without stint, and yet in accordance with mathematical principles. It wastes nothing. The Divine Beneficence is well-ordered. Everything is measured out - but the measure is "pressed down, and running over." All these ideas are behind the Qabalistic doctrine concerning Chesed, or MERCY. They are also behind the mythological and astrological interpretations of the influence of Jupiter. Thus the fourth Sephirah is said to be the sphere of the action of Jupiter, which is named TzDQ, Tzedek (194) in Hebrew. Tzedek means "righteousness". Note that Jupiter is the letter Kaph, the first letter of Kether.

The fifth Sephirah corresponds to the ideas of mediation, adaptation and adjustment which you have found to be represented by the number 5. It has three names. The first is PChD, Pachad (92), meaning FEAR. This name represents the response of primitive, ignorant minds to the various phases of the Life-Power's activity which they perceive in their environment. These perceptions are faulty. A savage feels himself to be surrounded by mysterious presences to which he attributes various kinds of similarity to himself. Trees, stones, clouds, winds and stars are all alive for him; and to his darkened mind that life is a menace rather than a blessing. His mental attitude toward these presences is commonly propitiatory, although he sometimes endeavors to secure the aid of his gods by threats. As a whole, however, his consciousness of the adaptive processes of the Life-Power is rooted in his fear of the unknown.

A more enlightened consciousness than that designated by Pachad, Fear, is represented by GBVRH, Geburah (216). the commonest name of the fifth Sephirah. As man progresses he begins to perceive that his environment is a series of changes wherein effect follows cause with unfailing regularity. Many details elude him, but he sees enough to reach the conclusion that the world-process is a coordinated series of adaptations. But he sees, too, that these adaptations seem to follow each other irrespective of the wishes of humanity. Thus there grows up in his consciousness the conviction that whatever happens is the outcome of

unrelenting necessity which it is foolish, because useless, to try to propitiate. Such is the mental attitude of materialistic science, and the attitude, too, of those who refer primary causation to the will of an absentee Creator.

When this interpretation of experience is not carried to its logical conclusions it results in fatalism or in materialistic determinism. But when we take into account the fact that human mental states are part of the world-process, and when we find by experiment man may control his mind, and through it modify his environment. This is Actual Psychology which used to be called Magic, Alchemy, divination and various other names, both complimentary and uncomplimentary. Through it beings find by experiment that they can utilize the world-process for their own betterment. Thus they find in it a source of strength (Geburah). Yet even this is not the highest interpretation. Black Magic exists as well as White. The twentieth century probably witnesses as much of it as did any earlier age. Those spectacular abuses of cosmic laws which some occultists suppose to have caused the destruction of Atlantis can hardly have been magic blacker or more selfish than the destructive uses of knowledge which are common today. In an age which turns loose the resources of the laboratory to manufacture poison gas and bootleg whisky, prostitutes its knowledge of the laws of mind to sway thousands of people by lying propaganda and pernicious advertising, and in countless other ways misuses its command of natural forces in such an age we can take little comfort in comparing ours with what we are pleased to call "less enlightened times."

This is a dark picture, until we remember that in our generation signs are not wanting that there is to be a great revival of the true Magic of Light. Never before, within the memory of man was the soil of human consciousness so fertile and promising a field in which to sow the seeds of the Ageless Wisdom. In this dawning Aquarian Age a feeling is rising in many human hearts, a feeling which is becoming more and more articulate. More and more we are beginning to perceive that the world-process is absolutely just. He in whom this perception comes to full fruition senses the folly of evil magic, sees the futility of every attempt to forge ahead at the expense of even his humblest brother. He understands these words of Emerson "If you love and serve men, you cannot by any hiding or stratagem escape the remuneration. Select retributions are always returning the level when disturbed, of the divine justice. It is impossible to tilt the beam. All the tyrants and proprietors and monopolists of the world in vain set their shoulders to heave the bluff. Scientists circumscribe the ponderous equator to its line and man and mote and star and sun, must range to it, or be pulverized by the recoil." - Lectures and Biographical Sketches. 1868. p.186.

So the word Justice comes to represent the highest human interpretation of the adaptations which make up the cosmos. In Hebrew it is DIN, Deen (64). The number of this word is the cube of 4, suggesting ORDER (4) operating in three dimensions ($4 \times 4 \times 4 = 64$). The first letter is attributed to Venus, the second to the rulership of Mercury (I = Virgo), and the third to the rulership of Mars (N = Scorpio). Love (D), reason (I) and activity (N) are suggested by this sequence of letters (together with many ideas, the particular sequence depending upon what attributions we take into consideration). This shows that Qabalists understand Justice to have its beginning in Love or Mercy, to be the expression of reason, and to be the directive principle in all activity. All change and adaptation involves activity, hence the planetary forces associated with 5 and Geburah is that of Mars. The mental operation of this force, as

explained in Lesson 4, pp. 83-84, is what makes us feel as if we had “personal will.” When the current of the One Will is expressed through us in acts of choice, determination, selection, and so on, we call it volition. Qabalistic psychologists make it very clear that we are never more mistaken than when we suppose this “personal will” can at any time be set in opposition to the Cosmic Will. This supposition is regarded by them as a flagrant symptom of unenlightenment. The more insistent a man is upon what he calls the ‘actor’ of his free will, the more certain may we be that he walks in darkness - and the same test applied to any system of thought will reveal the true mental status of those from whom the system emanates. Those who are really numbered among the Light-Bearers invariably bear witness that they do nothing of themselves.

The Sephirah corresponding to SIX is called ThPARTh, Tiphareth (1081), Beauty. Articulated as 10, 8, 1, this number shows the manifestation of the ONE through the EVOLUTION represented by Eight, resulting in the PERFECTION symbolized by Ten. The least number of 1081 is 1. Thus the essence of the Qabalistic name for Beauty is summed up in the numeral symbol of unity. Consider, therefore, the words of a profound student of aesthetics, Samuel Colman, N.A., in *Nature’s Harmonic Unity* (1912, p.7): “The word ‘Beauty’ has come, however, through centuries of use by educated people to mean something far more than is usually given by lexicographers: very many feel that it is the highest manifestation of the Creator, revealed in mountain, cloud, and ocean, with the countless living things that they contain. But it is only through an accurate analysis of these various forms that a clear and distinct idea may be obtained where no sophistry in argument can change the result. In this analysis we learn conclusively that the essence of Beauty’ is unity and where unity exists it can be clearly proven revealing no longer a question of what this man thinks or those whose prejudices have blinded his faculties of observation.’

The first letter in ThPARTh is Tau, attributed to Saturn, whose sphere is Binah, Understanding, as if to suggest that Beauty is the outcome or offspring of Understanding. Qabalists, as if to enforce this idea, say that the sixth Sephirah is BN, Ben (52) the Son, the Son of Binah, understand, which is called AIMA, Aima (52), the Mother. (Note the numerical identity between BN and AIMA).

The second letter of ThPARTh is Peh, attributed to Mars, and this is the letter of Utterance and also of activity. The third letter, Aleph, is that to which the Life-Breath (Ruach) is attributed. Its number is 1 and since it is the middle letter of ThPARTh, we see that the alphabetical symbol of unity is at the very heart of the Qabalistic name for Beauty.

The first three letters also indicate contraction (the astringent quality assigned to Saturn by Jacob Boehme), expansion (because Mars is fiery, and thus expansive), and equilibration (Air, Ruach). These letters are symbols likewise of the three “qualities”. Saturn partakes of the dark, binding Tamas quality, or alchemical SALT. Mars corresponds to the impulsive, motive Rajas quality, or SULPHUR. Ruach, as AIR, is closely related to the illuminating Sattva quality, or alchemical MERCURY.

These three qualities, and the forces corresponding to them are correlated in the cosmic manifestation of light of which the Sun, represented by the letter Resh, is a visible

expression. Their operation is completed and perfected by the concrete, form-giving power of Saturn (Tau). Thus the sequence of letters in ThPARTh indicates what we are to understand by Beauty. It is the coordinated operation of the three qualities, manifested for us as the electromagnetic energy of the sun, and expressed in concrete, visible forms. These forms are developed from the Primal Unity by the cyclic flux and reflux which on the one hand involves Spirit into Matter. and on the other evolves from perfected forms of Matter their true spiritual values.

The whole process which results in Beauty is made possible by the shining of the sun. Our own realizations of Beauty in concrete form are the result of actions which are transformations of solar energy. On this account Qabalists say the sixth Sephirah is the sphere of the Sun. Alchemists express the same thought when they call the Great Work the Operation of the Sun. The fact that this work is unfinished accounts for all the ugliness in the world. Yet if we have eyes to see, we shall be able to find the promise of beauty in the most unlikely places. They who correct the sight of the physical eyes by means of the truer vision of the mind discern the causes of beauty everywhere at work. Thus they expect the perfect manifestation of Beauty in due season, because they know that its causes are expressions of a power which, because it is boundless, cannot possibly fail.

The idea of Beauty is central in the Qabalistic conception of the universe. In the next lesson you will see this represented in a diagram. But you need no diagrams to be assured that you are on the right track if all your efforts toward freer self-expression are determined by the realization that the essence of all things beautiful is Oneness. Every artistic sin is a violation of this principle of unity. Does a woman make herself what the Spanish call “a figure of fun” by indulging her passion for ornament at the expense of good taste? Look well at what she wears, and you will see that the fault is a violation of this principle of unity. There are more ways to break the seventh commandment than the one which is a statutory offense. Dirt, we are told, is matter out of place. To the sensitive eye a gown defaced by ill-judged ornamentation is more offensive than a dirty one. Certainly it is a horrible example of matter out of place.

We do not have to become esthetes of the pattern made ridiculous by various mistaken enthusiasts. If we Strive always to press our highest consciousness of unity, we shall automatically ‘express the beauty’ of that One. And this shall be our salvation. Thus we find that in all religions heaven is the realization of perfect beauty, and we find, too, that even as Qabalists call Beauty the SON, so do many religions identify salvation with some great Son, such as Moses, Buddha or Jesus, come to open men’s eyes once more to the beauty which they have forgotten how to see. Moses spent years in developing the beautiful symbols of the Tabernacle. Buddha strove to turn men’s minds from the counterfeit beauty of lives immersed in the illusion of separateness to the contemplation of the flawless beauty of the Perfect Law. Jesus came with the same message. For us, the insistence of the Qabalah upon the centrality and importance of Beauty is one of the surest proofs that it is really a practical doctrine. For where true beauty is, there is victory and splendor also.

The sixth Sephirah thus represents the idea whose logical consequences are represented by the two Sephiroth immediately following it in the series. Of these the first corresponds to the

number Seven, and its name is NTzCh, Netzach (148), Victory. Mars (ruling Scorpio), Saturn and Uranus (ruling Aquarius), and the Moon (ruling Cancer) are the forces corresponding to the sequence of letters in this word. The least number of 148, the value of NTzCh, is 4. Thus the Qabalistic name for the seventh Sephirah hints at the same occult correspondence between 7 and 4 which has been noted in the lesson on the symbolism of numbers. The Victory of the Life-Power is assured by the fact that the One Life is omnipotent, and therefore cannot possibly fail. This Victory is achieved by means of the Order (number, weight and measure) which pervades the whole of the cosmic self-manifestation.

The seventh Sephirah is said to be the sphere of Venus. The name of this planet in Hebrew is NVGH, Nogah (64), and some translate it as signifying External Splendor. Its number, 64, corresponds to the highest aspect of the fifth Sephirah (DIN 64). The fifth Sephirah, I should have said, is the sphere of Mars, called MADIM, Madim (95). Thus the fifth and seventh Sephiroth are spheres of the complementary planets, Venus and Mars. And while I am correcting a lapse of the typewriter, it may also be said that Tiphareth, the sixth Sephirah, is the sphere of the Sun called ChMCh, Khemekh (56), in ancient copies of the Sepher Yetzirah. The eighth Sephirah is called Splendor, HVD. Hod (15). It is the logical consequence of Victory. The success of the Life-Power must result in perfect self-reproduction, and since the Source of cosmic activity is Limitless Light, the outcome of its manifestation must be Eternal Glory. This Sephirah is called the sphere of Mercury, named KVKB, Kokab, in Hebrew KVKB = 48, and you should carefully study its correspondences, as given in the dictionary at the end of this lesson. As 48 it represents the working of 8, or EVOLUTION, through 4, or ORDER. By digiting 48, we first get 4 plus 8 = 12, a number very significant in occultism, chiefly because it is that of the signs of the zodiac. The least number of 48 is 3, which has been interpreted at some length in the lesson on numbers. The ninth Sephirah is called BASIS or FOUNDATION. Its Hebrew name is ISVD, Yesod (= 80). Numerically this indicates that the BASIS of cosmic activities is the manifestation of the Limitless NOTHING (0) through the process of alternating Involution and Evolution (8). The number 80, moreover, is the letter-value of Peh, to which is attributed the planet Mars, and the path named Exciting Intelligence. Peh as the MOUTH means UTTERANCE. What our Qabalistic teachers are trying to indicate seems reasonably clear. Utterance (that is, the intelligent expression of sound) is the foundation of the whole cosmic manifestation.

Yesod is said to be the sphere of the Moon, which is named LBNH, Lebanah (87) in Hebrew. The tenth Sephirah is the KINGDOM, or MLKVTh, Malkuth (496). Malkuth is also called MLKH, Malkah (95, which is the number of MADIM, Mars), the Queen; KLH, Kalah (55, which is the extension of 10, or sum of numbers from 1 to 10); and BThVLH, Bethulah (443, the Virgin). Bethulah also means "a city." Notice that the general tenor of the ideas suggested by these names is the same as that of the Book of Revelation, chapter 21, in which the New Jerusalem is called a bride (verse 2).

It is noteworthy that the Greek word for bride, NYMPHE, νυμφη, according to the numeration of Greek letters, is the number 998, of which the first reduction is 26.

This number 26 is that of the divine name IHVH, Yod-Heh-Vau-Heh. It is also a number relating to the cube, because every cube has six faces, eight corners, and twelve boundary

lines, so that the sum of the numbers that distinguish the cube is 6 plus 8 plus 12 = 26. And in Revelation the heavenly city and bride is a cube, for verse 16 of chapter 21 says, "The length and the breadth and the height of it are equal."

Now, the word MLKVTh, as the number 496, gives 19 as its first reduction, suggesting that the Kingdom is the combination of the FOUNDATION (9) and the CROWN (1). But 19 is the number of ChVH, Eve (the Mother of all living), and Eve is the Biblical symbol of the esoteric feminine aspect of the Life-Power. She is what the Hindus call Prakiti, the mother-principle which produces the whole cosmic manifestation under the supervision of Purusha, the cosmic I AM. That Jesus recognized this is made clear by his parable of the leaven. He said: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Malkuth is the sphere of the Elements. In writing this description of the Sephiroth, I have confined myself to a bare outline of their meanings. As you progress with your studies you will fill in this outline bit by bit.

But I must add that each Sephirah is one of the 32 Paths of Wisdom. The names of the ten paths corresponding to the Sephiroth are as follows:

1. Kether: Admirable or Hidden Intelligence. Knut Stenring calls it Mystical Intelligence. The Hebrew title is MVPLA (157), derived from PLA. PLA means wonderful, great, extraordinary. It is from a verb spelled with the same letters, meaning to divide, to separate, to distinguish. Note that PLA is a metathesis of ALP, the letter-name Aleph.

2. Chokmah: Illuminating Intelligence. The Hebrew is MZHIR (262). It should be distinguished from the name of the 14th path, which is often also translated Illuminating, but should be Luminous.

3. Binah: Sanctifying Intelligence. The Hebrew is noteworthy. MQVDSH = 450, and this is 10 x 45. The significance of this will be explained in due course.

4. Chesed: Measuring, Cohesive, or Receptacular Intelligence. Note the suggestion of measurement in connection with the idea that Chesed is the Sephirah specially characterized as that of the self-giving of the Life-Power. The Hebrew is QBVO = 178.

5. Geburah Radical or Rooted Intelligence. Qabalists say that this path emanates "from the primordial depths of Chokmah", that is, from the innermost quality of the aspect of the Life-Power called WISDOM. The connection is partly mathematical, and relates to the fact that according to the quaternary numeration (see Lesson 5, p.159), the number 5 proceeds from the number 2. The Hebrew is NShRSh (850) from ShRSh (800), a root, a sprout which shoots up, a descendant, the undermost.

6. Tiphareth. Intelligence of Mediating Influence. Stenring gives Intelligence of Separated Emanation. Note that the identity of the number of the name of the sixth path with that of the third is like the mathematical fact that 6 is the extension of 3. Sanctification and separation have something in common. He who is saintly is isolated from the mass of humanity by his difference in consciousness. As Jacob Boehme puts it, "He walks in all things contrary to the

world.” Paradoxically, his separateness and isolation result from his consciousness of nonseparateness. More of this in subsequent lessons.

7. Netzach The seventh path is called Occult Intelligence or Hidden Intelligence. The Hebrew, NSThR (710) is from the verb SThR (660), to hide, to veil.

8. Hod The eighth path is called Perfect Intelligence, or Absolute Intelligence. The Hebrew ShLM is defined by Bresslau’s dictionary as follows: 1) whole, uninjured, complete; hence, full, in reference to weight, measure, or number: complete; untouched, or not hewn, of a stone; 2) in a medical sense, peaceable, friendly, devoted; 3) proper name of the city, later called IRVShLM, Jerusalem. Thus it is clear that this path has a secret correspondence to the foursquare city of the bride mentioned in the Apocalypse. As if to make this evident, the path is the 8th, and 8 is the first cubical number, for 8 is $2 \times 2 \times 2$. Qabalists say that the roots to which it (the 8th Path) adheres are in the depths of the Sphere Magnificence, from the very substance of which it emanates.” The Sphere Magnificence is the fourth Sephirah, sometimes called Gedulah GVLH (48), and in the next lesson you will see how Hod does indeed emanate from the depths of Gedulah, or Chesed.

9. Yesod The ninth path is called the Pure, Clear, or Purified Intelligence. The Hebrew is THVR (220). Bresslau’s Hebrew Dictionary translates THVR as “clean, cleanly, in a physical sense, but also in a ritual and moral sense.” The original meaning is bright, shining, glittering. See the dictionary at the end of the lesson, under the number 220.

10. Malkuth The tenth path is called the Resplendent Intelligence. The Hebrew is MThNVTzO (656). Of it we read: “It is exalted above every head and has its seat in Binah; it enlightens the fire of all lights and emanates the power of the principle of forms.” Thus the Qabalists hint to us that the Kingdom is the expression of Understanding. And in the Qabalistic method, which in these lessons is called The Way of Return (a method of raising consciousness step by step from the ordinary human level up to that of the Masters of Wisdom), it is said that the Work consists in lifting up the fallen “Bride” (Malkuth) and restoring her to the Throne of the Mother (AlMA).

Such is the scheme of the first ten paths. The important thing to remember about them is that each represents a mode of consciousness. The Qabalistic word for consciousness, ShKL (pronounced say-kel, because the initial letter has the “S” sound of Shin) comes from a verb whose original meaning was “to look at, to behold.” It means, therefore, a way of looking at something. The noun also implies, in Hebrew, the idea of success, or definite attainment. Thus each path represents a certain way of looking at the Life-Power, a particular state of consciousness, and also a degree of attainment. We now come to the second part of this Lesson, which has to do with the technical processes of what is known as the Literal Qabalah, that is, the Secret Wisdom of Letters. This consists of three methods of treating Hebrew words in order to discover their hidden meaning. The Qabalistic names for these methods are:

- 1) Gematria,
- 2) Notariqon, and
- 3) Temurah.

Gematria, (GMTRIA 263) seems to be a Hebrew rendering of a Greek original, but authorities differ as to whether it is derived from grammateia, “science of letters” or from geometria, geometry. Possibly it refers to both, inasmuch as it has to do with letters as numbers, which are expressible in geometrical figures. Gematria is based on the numerical values of words, determined by adding together the numbers of their letters. Words, phrases or sentences having the same numeral value are used to explain each other.

For example, AHBH. Ahebah, Love, adds up to 13, and so does AChD, Achad, Unity. Here the connection seems reasonably clear. We can see that there is a correspondence between Love and Unity. But what about AIB, to violate, to asperse, a female enemy; BHV, desolate, void; DAGH, anxiety, care, grief? These also add to 13, but how do they explain love or unity?

It is by setting such problems that Gematria leads to the discovery of hidden meanings and correspondences. The identity in numeration of two words is like a signpost which tells us, “Here is a relationship, if you have penetration enough to discover it.” Thus ideas which we do not ordinarily associate together are almost mechanically brought together in our minds, and when this is done, the subconscious processes of association and deduction are set in motion, with the result that we discover aspects of truth which never attract the attention of most people. The best of this method is that the numeral correspondence is only a signpost. We have to work out the connections for ourselves. Thus we perfect the operation of a mental activity which receives little training in ordinary schools, the activity which enables us to discover hidden relations between things and ideas that are not commonly recognized as having any connection with each other. This mental practice tends to make us more and more keenly aware of the unity which is behind the seeming separateness of the world of appearances. And the realization of this unity, by whatever means it be effected, is of inestimable practical advantage. For all the achievements of adepts in the Magic of Light are established upon the foundation of their abiding consciousness of the One-ness of All.

In the example under consideration, one of the many answers to the problem posed by the numeral correspondences is that love and hate are opposite expressions of a single power. Have you ever been in love? Then you know that desolation, emptiness and voidness belong to love, because love hungers for its object. Who will deny that love is a source of grief? Or that its expression is all too often twisted into aspersion and enmity?

To find the point of balance between what Hindus call “the pairs of opposites” is a great secret in practical occultism. Gematria helps us by showing the numeral identity of words whose surface meanings are opposed. It says, “Here is a hidden agreement, if you can find it.” Thus it leads to the discovery of the occult reconciliation. By combining Gematria with reduction of numbers, we may learn the root-idea of any word. Thus BINH, Binah, adds to 67, making it correspond to other words of the same number. Because 67 is 13 by reduction, BINH also corresponds to all the 13’s in the Qabalistic dictionary. Since the least number of 13 is 4, we say that 4 expresses the root-idea of the word Binah. What these root-aspects of Binah must be we can learn by remembering that 4 is primarily the number of ORDER, represented among the Sephiroth by Chesed.

Furthermore, since we are dealing with the values of letters, we must consider this particular four derived from reducing the value of the word Binah to its lowest term, as referring particularly to the value of the letter Daleth. Thus behind the word Binah we shall perceive all the ideas we have learned to associate with Daleth.

Often the Gematria of a word, phrase or sentence gives a number which is the value of a Hebrew letter, do not reduce it. Take the letter indicated as a key to the secret meaning. For instance, RVCh ALHIM, Ruach Elohim (Life-Breath of the gods) is 300, the number of the letter Shin. Do not reduce to 3, but take Shin, the various attributions thereto, and the corresponding Tarot Key (to be explained in Section B) as your clues. Similarly, ISVD, Yesod, the name of the 9th Sefirah, adds Lip to 80 which is the value of the letter Peh, showing that the hidden power in Yesod is that of Mars, of UTTERANCE, and of the Exciting Intelligence of the 27th Path.

The correspondences indicated by Gematria afford many keys to the meaning of the cards of the Tarot, which we are to analyze in the next section of this course. At the end of this lesson you will find a brief Qabalistic dictionary which includes the names of the Sephiroth, the names of the Hebrew letters, and certain other Qabalistic terms which you will often meet with in your studies. This dictionary, like this whole lesson, is for study and reference. You are not expected to memorize it. Neither should you expect it to be complete. The words are listed by numbers.

Notariqon, NVTRIQVN (431, from Latin notarius, a shorthand writer) has two forms. The first of these expands a word into a sentence by taking each letter of the original word as the initial for a word in the sentence. By this method BRASHITH, the first word in Genesis, is said to signify BRASHITH RAH ALHIM SHIQLV ISHRAL ThVRH, Berashith Rahi Elohim Shevequebelo Israel Torah. "In the beginning the Elohim saw that Israel would accept the Law."

Qabalists have worked out many other sentences by Notariqon from this one word BRASHTH. Examples of Notariqon often occur in Rosicrucian and alchemical texts. In these books the method is frequently applied to the elaboration of Latin words into sentences. Perhaps the best known instance is the verb Fiat, "It be done". This is written with a period between each letter, F.I.A.T., and the letters are taken as the initials of the words Flatus, Ignis, Aqua, Terra (Air, Fire, Water, Earth). Another well-known example is the word VITRIOLUM (Vitriol), written with the "architectural U" thus: V.I.T.R.I.O.L.V.M., which is expanded into the sentence: Visita Interiora Terrae Rectificando Invenies Occultam Lapidem Veram Medicinam.

This sentence appears in one of the Twelve Keys of Basil Valentine, an alchemical author of the group including Flamel, Bernard Trevisan and other prominent alchemical writers. The second form of Notariqon is the reverse of the first. It contracts a sentence or phrase into a word. Thus the initials of ATH (GBVR LOVLM ADNI, Ateh Gibor Le-Olahm Adonai, "Thine is the power of the Ages, O Lord" form the word AGLA, which occurs in many magical texts. Again, the Qabalah is sometimes called ChKMH NSTHRH, Chokmah

Nesethrah, “The Secret Wisdom.” The initials of these two words spell ChN, Chen (pronounced khane), “Grace”. The finals of the same two words form the letter-name HH, Heh, “window”. This Notariqon suggests, then, that the Qabalah is a channel of grace and an aid to vision.

It is important to remember that Notariqon depends a good deal upon the oral tradition which was handed down from generation to generation before the Qabalah was committed to writing. Be on your guard against modern uses of this method. It is frequently to be met with in the absurd publications of the text-twisters who use the Bible to “prove” their theories as to the imminence of the millennium, the date of the second coming of Christ, etc. Such examples of Notariqon as you will find in these lessons are invariably taken from ancient works.

Temurah, ThMVRH, is the Substitution of one letter for another according to certain complicated rules. For example, the first half of the alphabet is written on one line, and the second half under it, thus:

A	B	G	D	H	V	Z	Ch	T	I	K
Th	Sh	R	Q	Tz	P	O	S	N	M	L

Then for each letter of the original word, the one above or below it, as the case may be, is taken from this scheme, and a new word is formed. The arrangement above is called Ath-Bash. There are 21 other variations of the same method; but for the time being you will have little occasion to use any of them. By Ath-Bash the ‘ BBL,’ Babel. becomes 620 the number of Kether) instead of 34, because BBL is transformed into ShShK, Sheshach. This example of Temurah is from the prophecy of Jeremiah, wherein it occurs twice in the 26th verse of the 25th chapter, and in the 41st verse of the 51st chapter. Jeremiah probably employed this Temurah as a means to save his life, since the word Sheshach conveyed no meaning that would be intelligible to the king of Babylon, whereas if Jeremiah had said BBL, Babel, he would have surely incurred the royal displeasure. The same method of Temurah transforms IHVH, Yod-Heh-Vau-Heh, into MTzPTz, whose number, 300, stands for the letter Shin and for the phrase RVCh ALHIM, Ruach Elohim. Another kind of Temurah is “The Qabalah of Nine Chambers,” also called AIQ BKR (111 plus 222 = 333), Aiq Bekar. The key to it is the following table:

A I Q	B K R	G L Sh
DM Th	H N	V S
Z O	Ch P	T Tz

By this Temurah a letter in any one of the nine chambers. may be represented by either of the other two letters in the same part of the table. Thus ADM, Adam, might be written IMTh or QThD. It is also written AMTh (=441), Ameth, “truth,” whence Qabalists say that by Aiq Bekar the name Adam is a symbol for truth.

Vestiges of a cipher alphabet based on this table have survived in the rituals of various secret societies. The right angle containing A represents that letter if it contains one dot, stands for I

if it has two dots, and is the cipher for Q if it contains three dots. The complete cipher by AIQ BKR is as follows:

A I Q	B K R	G L Sh
D M Th	H N K(f)	V S M(f)
Z O N(f)	Ch P P(f)	T Tz Tz(f)

The letter “f” in parenthesis indicates the final form of a letter. Other uses for Aiq Bekar will be mentioned in subsequent lessons.

Let me repeat that these methods of Literal Qabalah have been sadly misused. Cranks have employed Notariqon and Temurah, as well as Gematria, to bolster up fanciful doctrines for which they sought Biblical authority. Such misuse of these technical operations is responsible for the disrepute into which the Qabalah has fallen among those who know it only through such distorted manifestations. By these methods any text in the Bible may be made to mean anything, and whoever wishes to cite Scripture in support of his pet delusions may manufacture texts, when he cannot find them, as easily as a counterfeiter prints bogus bills - and the product will be just about as valuable.

On the other hand, the Hebrew scriptures undoubtedly contain intentional misspellings, uses of final letters in the middle of words (thus changing the numeration), and other variations of orthography, which are meant to give certain words or sentences a particular numeral value. Hebrew Rabbis who were not Qabalists knew this, and applied the methods I have just explained to Biblical interpretation. Early Christian writers also used Gematria, and similar systems are elaborated in Gnostic and Neo-Platonic books. The acrostic Psalms, such as the 119th, are a sort of Notariqon by expansion. The placard on the Cross, on which I.N.R.I. was written, is a Notariqon by contraction. Other examples of all three methods abound in alchemical and magical literature.

If we refuse to invent Temurahs of our own, and limit our study of Notariqon to examples taken from standard works, we shall not go astray. Our object is not to prove some new theory, but to find out what is the real doctrine behind the letter of the Qabalah.

Qabalistic cryptograms may seem strange, but there was a time when they were necessary to protect those who used them from the fury of bigots, as well as to keep certain practical secrets from falling into unworthy hands. The ability to solve them is an indication that the student has patience and penetration, and these are qualities which are indispensable to the practical occultist. We have to decipher them in order to learn the practical wisdom behind them, and our time would be well spent if the exercise did no more than sharpen our wits and intensify our power to make associations and discern analogies.

We shall do more than this, however, because “Literal Qabalah” has two meanings. Exoterically it is “the tradition of the letters.” Esoterically it is a method for gaining firsthand knowledge of truths veiled in Hebrew words and phrases, through instruction from within.

It must not be forgotten that QBLH, Qabalah, is derived from QBL, to receive, and until we do receive, we are not Qabalists. We have not grasped the meaning until we understand that those outer forms, and also everything else taught by books or teachers, only prepare us for the higher instruction which comes from within.

To be receptive is not to make the mind a blank. We must grasp the difference between becoming puppets of unknown forces reaching us from without and opening ourselves to receive and express the One Power whose might we direct as it flows outward through us from within. True receptivity is the mental state achieved, after patient practice, by those who obey the injunction which is usually translated "Be still and know that I am God." A more accurate version is, "Let be, and know that I, Elohim." There is no "am" in the Hebrew original, and the final word is ALHIM. Elohim, "gods," which is the masculine plural of a feminine singular. The text advises us to "let be," to abstract ourselves from interference with and from the external world, to withdraw from the tumult of personality, in order to know the real "I," which, although is eternally ONE, is manifested through the creative gods or Elohim (the SEVEN spirits of God.)

Of all duties we count important, of all needs we deem indispensable, of all pleasures we regard as contributing to our happiness, no duty is so imperative, no need so vital, no joy so intense as that of daily communion with the One Self, the central principle which finds differentiation and expression through the activities of the creative forces of the universe (in our hearts is the power that creates, sustains and transforms all external conditions as all the work of the world). To know that ONE we must learn to 'to enter' the closet and shut the door to the clamor of the outside world. Because the Qabalah, and especially the literal Qabala, enables us to do this, by leading us thought step by step away from outward forms to interior meanings, it is a variation of what Hindus call Gnana Yoga, union by knowledge. Approach it from this point of view and you will profit by your study.

A BRIEF QABALISTIC DICTIONARY

N.B. Words are grouped by their numbers. Digits are given as to special meanings of numbers representing geometrical figures, etc. The basis of this list is the Sepher Sephiroth. The largest Qabalistic dictionary which is published in the Equinox, vol. 1, No. X. I have amplified some of the definitions and here and there a few words discovered by me in the course of research work have been added.

3. Triangle. Binah. Sephirah of Saturn. AB, father; a green plant; BA, to go out and in.
4. Square and Cross. Chesed, Sphere of Jupiter. ABA, father; BB, an excavation or well; GA, pride, haughtiness.
5. Pentagon anti Pentagram. Geburah, Sphere of Mars. ABB, to shine, to yield fruit; AGA, to flee, a fugitive; AD, fog, mist; BBA, division, section; BG, back, also food or spoil; GB, hill, mound, vault, arch.
6. Hexagon and Hexagram, the Shield of David. Tiphareth, Sphere of the Sun. S:1 to 3. BD, isolation, separation (the root of the word naming the sixth path); GBA, to gather, collect; a reservoir; GG, roof, top of altar; DB, a bear; HA, lo! behold! a window; the letter V, Van, used as the conjunction 'and'.
7. Heptagon and heptagram. Netzach, Sphere of Venus. Sum of the sacred numbers 3 and 4. ABD, to wander, to disperse; lost, ruined; AGG, the proper name, Agag; 'flame'; ADB, to languish, grieve; AHA, notariqon of ADNI HARTz, Adonai ha-Aretz. "Lord of Earth", a divine name attributed to Venus: AV, desire; either, if. or BDA. invent, devise, imagine, feign; GD, the proper name Gad, a tribe of Israel, meaning 'good fortune'; DAB, to pine, sorrowful; DBA, to flow in. influx; prosperity. riches; DG, a fish, particularly recommend in the study of this number, in all its relations. The words given above are valuable keys to the right understanding of the operation of the Venus vibration and its application to VICTORY or success on all planes.)
8. Octagon and octagram. Hod, Sphere of Mercury. ABH, to breathe after, to be acquiescent, to will, to intend; AGD, to bind, to combine; AHB, desired, beloved, the proper name Ahab; AZ, then, whether, also, if; BAH, entrance, threshold; DAG, to be anxious. The proper name Doeg; DD, love, breast (of woman). (Study this section carefully. remembering that the sphere of Mercury and the number 8 are related to Hermes, and to the intellectual Operations of self-consciousness.)
9. Enneagon and enneagram. Yesod, sphere of Moon. AVB, to mumble, a ventriloquist; 'Aub" or 'Ob," the force used in the Magic of Darkness; ADD, to endure, last, continue; era, space of time, duration; AZA. to kindle, to heat; ACh, fire-pot, chafing-dish, hearth; BBH, hollowed out, the apple of the eye; BGD, to cover, a cloak, treachery; QAH, became powerful, grew high; QV, middle, a sounding again, an echoing shout (one spelling of Hod, Splendor).

10. Decagon and decagram. Malkuth, sphere of the elements (the FOUR elements, Fire, Water, Air, Earth). S:1 to 4. AHD, to be united, unity; AT, gently, softly, secretly; an enchanter; BDD, to divide, separation, separateness. separately; BZA, to cleave asunder, destroy; GBH, elevated, exalted, high; GZ. a fleece: DAH, flew, soared; HH, the name of the fifth letter, Heh, window; ZAB, to be yellow. a wolf; ChB. hidden place, bosom.

11. AVD, volcanic fire, firebrand; “Aud” or Od”, the force used in the Magic of Light; AI, where? how?; AI, dry land, coat, country (Job 22.30); BBVA, when; GDD, to tear out. attack; DHB (Aramaic) gold; ZD, proud, haughty; ChBA, to conceal; ChG, circularity of motion; a feast.

12. Number of zodiacal signs of units around the Pythagorean triangle (3 plus 4 plus 5); product of 3 and 4. AVH, desire, longing; AZD (Aramaic) confirmed, concluded; DGH, fish (fem); to multiply (like fish); HVA, Hua, “He”, a title of Kether. (In this name for Kether Qabalists refer H to Binah, V to Chokmah and A to Kether); VV, name of sixth letter, Vau, hook, nail, pin; ChBB, to cover, protect, love.

13. Many divine names are multiples of 13, to show that they are aspects of ACHD, unity, and AHBH, Ahebah, love. ACDH, a bundle, a joining together; a vaulted arch, the sky; AHBH, beloved, love; ACHD, unity; AIB, to violate, to asperse a female enemy; BHV, desolation, emptiness, terror, void (Genesis 1:2); GHH, raised up; DAGH, anxiety, care, grief; DVG, a fisher; HGH, to divide, to separate dress; to think, to contemplate; ZV, blossom, splendor; here, this; ChGB, to pluck off, eat; a locust; IBA, he shall come.

14. An Egyptian, Masonic and Rosicrucian mystery number. It is the height of the Great Pyramid in proportion to the length of its base-line; the number of parts, according to some accounts, into which the body of Osiris was divided; the number of days that Hiram Abiff was buried. ATD, to pierce, to penetrate; thorn, spine; GIA, rising ground; DBCh (Aramaic) to offer, to sacrifice; an offering; DVD, the proper name David; love, beloved; HDH, to seize, lay hold of, stretch out the hand; ZHB, gold; ID, hand.

15. S:1 to 5. ABIB, month of Exodus and Passover; AID, steam, vapor; GAVH, elevation, pride, majesty, haughtiness; HVD, Splendor, 8th Sephirah; ZVB, overflowing, abounding; ChBH, to cover, conceal, hide; IH, Jah or Yah, the divine name attributed to Chokmah.

18. AHBI, my favorite, my beloved; AIBH, hatred; ChTA, to miss, to fail; a sinner, a penitent; ChI, living; DVCh, to purify.

19. Combines digits of beginning (1) and ending (9). AVIB, an enemy; AIVB, Job “the greatly afflicted one;” DIH, to be black; ChVH, name of the first woman, Eve; it also means: to be, exist, live; to say, relate, make manifest; to bend, to curve; a round tent, a circle of tents, a village.

20. AChVH, fraternity; DVI, sickness, melancholy; DIV, ink; ChZH, to see, to behold mentally; to select, to experience; a seer, a prophet; IVD, name of 10th letter, Yod, the hand.

21. S:1 to 6; product of 3 x 7. AHIH, Ehyeh, divine name assigned to Kether, "existence, being;" AK, but, yet, certainly; HGIG, musing, meditation; HVI, ah! alas!; IHV, Yaho, divine name in ancient Semitic mystery cults, rendered IAO in Greek, and connected with Horus and Dionysos in the Chaldean Oracles (Westcott's translation, Chap. 1).

22. Number of letters in Hebrew alphabet; represents a circle, because the approximate ratio between a circle and its diameter is as 22 to 7; or as the whole alphabet to the 7 double letters. BIDV, with his hand; BIVD, by Yod; HAAIH, hearer in secret; ZVVG, the state of puberty; ChVZA (Aramaic), a magical vision; ChTH, wheat; TVBH, good; IAIA, notariqon of IHVH ALHINI IHVH AChD, Jehovah Elohim is one Jehovah; IChD, unity.

24. Number of the "Elders" in the Apocalypse. AHVBI, he whom I love; AVHBI, he who loves me; AZBVGH, the name of a planetary force, Asbogah, associated with Mercury (the root of the name is AZ = 8, the number of Mercury); GVIH, substance, a body; DK, oppressed, humbled, miserable; ZIZ, abundance, plenty, superfluity; KD, a water-pot, earthen vessel for carrying water.

26. (2 x 13), Sum of the numbers of the Sephiroth which make up the Middle Pillar of the Tree of Life (see next lesson). These are 1, 6, 9 and 10, ChVZH, seeing, looking at; ChZVH, sight, vision; IHVH, the Tetragrammaton ("four-lettered name"), Yod-Heh-Vau-Heh, Jehovah; KBD, heavy, weighty, mighty; the liver, the innermost part (as we say, "the heart"); glorious, magnificent; glory, wealth. *P 111-112 EVERY cube has 6 FACES, 8 CORNERS, and 12 boundary lines. 6+8+12=26. Revelation 21:16 "The length & breadth & the height of it are equal."*

28. S:1 to 7. In round numbers, the days of a lunar month; number of pieces, according to some accounts, into which the body of Osiris was divided. TIT, clay; IChVD, union, unity; KCh, power.

32. Number of the Paths of Wisdom (10 Sephiroth plus 22 letters). BL, Lord; VHVIH, an angelic name (note the letters of IHVH, transposed and prefixed by V); ZIVVG, copula maritalis; ZKH, was pure; ChZIZ, zig-zag, forked lightning; KBVD, glory, brilliance; LB, mind, heart.

33. A mystical number in many parts of the world. The magical age of perfection. Represents the union of the 32 Paths of Manifestation with that concealed ONE, whose veils are AIN, AIN SVP, and AIN SVP AVR. BLA, to destroy, to decay; ABL, to wither, to parch; sorrow, mourning; GL, ruin, a heap of stones; a spring, a fountain (because the water rolls out).

34. (S:1 to 16) + 4, that is, 1 to 4x4 + 4. This number is related to Jupiter, because it is the constant sum, horizontal, vertical, and diagonal of the rows of figures composing the magic square of Jupiter. AL AB, God the Father, a divine name attributed to Jupiter; BBL, Babel, confusion; GAL, to redeem, save, liberate; to ransom; also to profane, to pollute; GLA, to uncover, to reveal; DL, to move to and fro, to totter from weakness; weak, poor; a pauper.

35. (5 x 7). AGLA, notariqon of AThH GIBVR LOVLM ADNI; GBL, boundary, limit; HIK, he will go.

36. S: I to 8, A number of the Sun, whose magic square contains the numerals from 1 to 36. AHL, tabernacle; HLA, to; VIDVI, confession, LAH, wildness, exhaustion, the proper name Leah, LV, perhaps, possibly. Also ALH, God, to be strong, strength; an oak.

37. ($3 \times 37 = 111$, which see Rosicrucian Fama gives 37 “reasons of their purpose and intention.” ALV, behold!; BLH, perished, grew old; GDL, to grow great; DGL, banner; HBL, vanity, breath; ZL, profession; IChIDH, Jeehidah, the SELF, attributed to Kether by Qabalistic psychology (equivalent to the ATMA of Hindu philosophy); LHB, flame.

40. A number representing the fourfold manifestation of the Sephiroth, ten Sephiroth in each of the Qabalistic “worlds” or “planes”. CVAL, Liberator. a title of Yesod; GZL, to cut off; ChBL, a rope; to ruin, to bind; ChLB, Milk; ID IHVH, the Hand of Jehovah; LI, to me, mine.

44. A Rosicrucian number; also a circle number, because a circumference is to its diameter as 44 is to 14. AGLI, drops of fluid; AGM, pool, pond, sorrow; GVLH, captive, captivity; DLI, a pail or bucket, Hebrew name of the sign Aquarius; DM, blood (this is the word particularly connected with 44 in Rosicrucianism); ChVL, sand; TLH, lamb or ram, Hebrew name for Aries; LHT, flame.

45. S:1 to 9. ADM, Adam, the generic name of the Life-Power as MAN; GAVLH, redemption, liberation; HM, to grow warm; ZZAL, Zazel, Spirit of Saturn; ChBLH, she who ruins; IVD RA VAV HA, spelling of Tetragrammaton in Yetzirah, the Formative World; MAD, greatly, strongly.

48. GDVLH, a name of the 5th Sephirah, Gedulah, greatness, majesty, magnificence; ChIL, a woman; strength, an army; ChM, to grow warm; heat, fire; blackness, Ham (son of Noah). ChM, Khem is also the name of Egypt in the Egyptian language. IVBL, Jubilee; KVKB, Kokab, a star, especially Mercury (KV 26, Tetragrammaton, and KB = 22, letters of alphabet).

50. Number of the “Gates of Binah”, or sum of squares on the three sides of the Pythagorean triangle, of the letter Nun ADMH, red earth, soil; ATM, closed, shut up; DC GDVL (great fish) Jonah’s whale; HMH, to ferment; ChBLI, pains, sorrows; TMA, unclean, impure; IM, the sea; KL, all, every; LK, to thee; MI, what? which?

52. (4×13) A number relating to the year (52 weeks). ABA VAMA, Father and Mother; AIMA, bright, fertile Mother (a title of Binah); BKL, from all, among all; BN, the Son, a title of Tiphareth; ZMH, imagination, meditation, sin; ChMD, to desire, a desirable one; IBM, husband’s brother; IVD HH VV HH, spelling of Tetragrammaton in Assiah, the Material World; KLB, proper name “Caleb”, a dog.

53. Important because of alchemical meanings. ABN, Eben, the STONE (i.e. The Stone of the Wise). This word contains the letters of AB, Father (title of Chokmah) and BN, Son (title of Tiphareth). Thus it combines the power of the Sphere of the Zodiac (Chokmah) with the power of the Sphere of the Sun (Tiphareth); GN, garden; ChMH, to defend, hide, a wall; (poetically) the Sun; TChVL the spleen.

55. S:1 to 10. AMA AIMA, Father-Mother, combines the Qabalistic names of Chokmah and Binah; GNB, thief; DVMH, silence; HDVM, footstool; HLK, to walk; KLH, the Bride, a title of Malkuth; NGB, noon, midday; NH, ornament.

56. Important because it is the number of Minor Trumps in the Tarot pack. (7 x 8). AIMH, dread, terror; ANH, lie suffered; IVM, day; NAH, beautiful.

57. ABDN, ruin; AVKL, consuming; AVN, wealth; AIVM, formidable, terrible; ANV, We; BITVL, a breaking down, subversion, destruction; BNH, built; DGIM (p1. of DG), fishes, the sign Pisces; MZBCh, Altar; MChBVA, the laying-by, making secret.

61. ADVN, Master Lord; AIN, No-Thing (first veil of the Absolute); ALIK, toward, to thee; ANI, I, myself { BTN, belly, body; HVN, wealth; HLVK, movement, walking, motion (power assigned to Nun); NVH, to stay, abide, dwell; dwelling, habitation, meadow.

64. A number of Mercury, whose magic square contains the numbers from 1 to 64. ANChH, deep breath, sigh; DIN, Deen, Justice, a title of the 5th Sephirah; MI ZHB, golden water; NBVAH, prophecy (the root is NBV, Nebo, the Aramaic name of Mercury); NVGH, Nogah, name of the Sphere of Venus, "external splendor"; NVCh, the proper name, Noah, "to incline, lie down, rest."

65. (5 x 13) ADNI, Adonai, Lord; HIKL, the Palace; HLL, shone, gloried, raised; HS, be silent; MZVZH, doorpost; MKH, stroke, wound; plague, defeat.

66. S:1 to 11. A circle number, because circumference is to diameter as 66 to 21. AKILH, food, victuals; ALRIK, the Lord thy Cod (Deuteronomy 4:24); ANIH, a ship; BChVN, trial, experiment; CLCL, wheel, circle, celestial orb or sphere (literally "whirl").

67. BINH, Binah, Understanding, 3rd Sephirah; ZIN, name of 7th letter, Zain, sword, weapon; ZLL, motion to and fro; to strew about, to waste; profligacy, baseness; ChNT, to embalm.

72. Number of quinary (divisions of 5 degrees) in zodiac. BKN, in, so, thus, then; BSVD, in the secret; VIKLV, and they are excellent, finished; ChSD, name of 4th Sephirah, Chesed, Mercy; IVD HI VIV HI, spelling of Tetragrammaton in Atziluth, the archetypal world.

73. CML, name of third letter, Gimel, camel; ChKMH, name of second Sephirah, Chokmah, Wisdom; ChSH, to trust in, to shelter; IVM TVB, feast day (literally "day of good").

74. DIN, leader, chief, judge; HGIVN, thought, contemplation, meditation; HDSH, proper name, Hadassah (former name of Esther) "myrtle"; LMD, name of 11th letter, Lamed, ox-goad; as verb LMD = to teach, to instruct; SBIB, circle, circumference, circuitous course; OD, the veiled or hidden time; eternity.

80. VOD, union, an assembling; ISVD, Yesod, FOUNDATION, name of 9th Sephirah; KLL, universal, general.

81 A number of the Moon. whose magic square contains the numbers from 1 to 81. ALIM, gods; ANKI, the pronoun “I” Exodus 23:20); AP, anger, wrath (also “nose”); KSA, throne; PA, here, hither.

84. AGP, a squadron, a chosen troop; DMM, was silent; ChLVM, a dream; ChNVK, proper name, Enoch, “an initiate”; IDO, knew.

85. GBIO, flower, clip; HMM, to confuse, rout; MILH, circumcision; PH, name of 17th letter, Peh, mouth.

86. AHIH ADNI, “I AM the Lord~”. combines divine names of Kether (AHIH) and Malkuth (ADNI); ALHINI, gods, Elohim; HLLVIH, Hallelu-Jah; KVS, cup, goblet; the lot of fate. whether good or bad; also the pelican called KVS, because its throat resembles a cup or bag. The pelican is an important alchemical and Rosicrucian symbol); MVM, want. fault; blemish, stain, defect; MLVI, plenitude.

90. MIM, name of 13th letter, Mem, that which flows, waters; MLK, to rule; the King, a title of Tiphareth; SL, wicker basket; also KLLI, Collective, title of the thirtieth Pathof Wisdom.

91. S:1 to 13 (7 x 13). AILN, tree; AMN, Amen, same as Egyptian god-name, Amen or Amun; APVD, Ephod; IAHDVNHI, the letters of IHVH ADNI interlaced; MAKL, food, fare; MLAK, angel; MLKA, daughter, virgin, bride; MNA, manna; SVKH, a hut, tent, booth.

92. quagmire, bog; IHVH ALHIK, The Lord thy God (Deuteronomy 28:58); PChD, Pachad, a name of the 5th Sephirah, “fear, terror”.

100. IMIM, the seas, the times, a day; KLIM, vases, vessels; KP, name of 11th letter, Kaph, palm of hand; MDVN, effort, exertion; MCh IBAL, mitigation of the one by the other; OL, high, Most High.

104. AB HVMN, father of the mob; MDIN, quarrel, dispute; SGVLH, personal belongings; SDM, Sodoim; SVLCh, giving up, presenting, remitting; TzDI, name of 18th letter, Tzaddi, fishhook.

106. DBQ. attained; NVN, name of 14th letter, Nun, a fish; as verb, to sprout. To grow; PVK, to color, to paint; eyebrow paint; TzChCh, to glow, to burn; to be shining, white; QV, line, string, linen thread.

111. ADMVNI, red (Genesis 25:25); ALP, name of first letter, Aleph, Ox or Bull; a thousand; as verb, to slip, to glide; to learn, to instruct; ASN, ruin, destruction; sudden death; AOM, equivalent to AUM, the Hindu Pranava or sacred syllable, commonly written OM; APL, thick darkness; MHVLL, mad; OVLH, injustice, inequity, an offering; PLA, to divide, separate, distinguish; wonderful, extraordinary.

120. A Rosicrucian number. S:1 to 15 (1 x 2 x 3 x 4 x 5). KOL, according to Is. 59:18 and 63:7; MVSDI, foundation, basis; MVID, the time of the decree; MLIM, words, sayings, decrees, prophetic sayings; MSK, to mix, to temper; SMK, the name of the 15th letter, Samekh, to support, strengthen, invigorate; prop, post; OMVD, that which is stretched out; erect; a pillar.

130. HTzLII, deliverance; MLAK HGAL, the Angel of Redemption; MUN, decrees, prophetic sayings; OIN, name of 16th letter, Ayin, eye or fountain; ONI, humbled, suffering, forbearing; SLM, a ladder.

148. AHIH IH IHVH ALHIM, a name of God; ZVLL VSVBA, glutton and drunkard; ChMQ, to enclose, encompass; MAZNIM, scales, Hebrew name of the sign Libra; NTzCh, Netzach, VICTORY, 7th Sefirah; QMCh, to pound, grind; meal, flour.

160. KSP, silver; NOM, grace, loveliness, delight; NPL, a) to fall down, b) birth, but generally premature birth, miscarriage; SLO, to be heavy, burden, weight, a rock; OTz, a stem, stock, shaft; a tree; wood as a material (compare Greek hvle, wood, the Gnostic tenn for root-matter); TzLM, image; QIN, that which is pointed, lance, spear, proper name, Cain; QIIM, stable, name of the 23rd Path of Wisdom.

186. ABN NGP, a stone of stumbling (Isaiah 8:14); MVSP, an increase; MMVNIM, prefects, magistrates; MQVM, a place; QVP, name of the 19th letter, Qoph, back of head; also, as a word of foreign derivation incorporated into the Hebrew language, an ape.

207. AGRAB, scorpion, name of the sign Scorpio; ADVN OVLM, Lord of the Universe; AVR, light; AIN SVP, limitless, boundless, the second “veil of the Absolute”; HRH, ate; GDR, walled, fenced; HBR, that which cuts; ZQNIM, the elders (Deuteronomy 21:19); ZQQ, melt, fuse; ZR, the crown of the Ark of the Covenant; RBH, grow great, multiply.

360. Number of degrees in a circle, and of days in the Egyptian year. HMSHhH, ha- Messiah, the Messiah; ROMLM, thunderings; ShIN, name of 21st letter, Shin, a tooth; ShNI, two; IShN, to be weary, to wither, to sleep; old, inactive; ShKM, the shoulder, to lead; ShLL, booty, gain.

406. S:1 to 28. AThH, Ateh, THOU, a divine name; OM HARTz, a boor, an ignoramus (literally, “man of earth, a clod”); ShVQ, to join closely, to flow, to run; leg or lower thigh (of man or beast); street, marketplace; ShNVIM, alterations; ThV, name of 22nd letter, Tau, mark, sign, signature, the Tau Cross.

412. BITH, name of second ~etter, Beth, house, dwelling; people, tribe; ChDTh (Aramaic) new, young, fresh; TzMR LBN, white wool; RVM OLIVN, Supernal Height, a title of Kether; ThAVH, desire, wish, longing; the object wished or longed for. 414. AZVTh, Azoth, a name of the Quintessence, A + Z, (Latin) + Ω(Greek) + n(Hebrew). Initial and final in three languages; AIN SVP AVR, En Soph Aur, the third “veil of the Absolute”, Limitless Light; HGVTh, meditation (Ps. 49:3); MShVTTIM, going forth; ShChVQ, Mirth, attributed to the letter Ayin.

418. ChTATH, punishment, sin-offering; ChiTh, name of the 8th letter, Cheth, hedge, fence, field; BITH HA, “House of Heh”, or “House of the window”; IChTh, union, the proper name *Jahath*; IThCh, to beat, to strike.

419. TITH, the name of the ninth letter Teth, a serpent: SDM OMRH, Sodom-Gomorrah.

434. AISH MLChN4H, “man of war” (Exodus 15:3); L)LTh, name of the 4th letter, Daleth, a door (the leaf of the door, not the opening or doorway); OMISHDI, proper name, Ammishaddai, “people of the Almighty”.

496.5:1 to 31 ATH HMIM, essence of the waters; ATH HMLK, essence of the King; LVITHN, Leviathan; MLKVTh, Malkuth, name of 10th Sephirah; TzRVR, a small bundle, a little stone.

510. DRVSh, allegorical sense; IRSh, to seize, lay hold of, take possession of; IShR, uprightness, probity; RISH, name of 20th letter, Resh, head or face; ShIR, song; ShRI, Sarai, princess, first name of Abraham’s wife; ThNIN, serpent, crocodile, dragon.

620. ChKMH BINH VDOTh, Chokmah, Binah and Da’ath (the union of Chokmah and Binah is Da’ath, knowledge); KThR, Kether; SHORIM, gates, doors; ShShK, Temuriah of BBL, Babel (Jeremiah 25:26 and 51:41).

1081. ThPARTH, Tiphareth, Beauty, name of the sixth Sephirah. In the foregoing pages the word (Aramaic) indicates that a word is not Hebrew but is from the language formerly called Chaldee, but termed Aramaic by modern philologists. This language is that in which part of the Book of Daniel is written. It was also the language spoken by Jesus.

In the lessons on the Tarot you will find much use for this dictionary. In the meantime, you will benefit by tracing out the connections between the various words given under each number. Especially important is it to find the inner correspondence between words whose external meanings seem to be conflicting.

כתר
CROWN

1

בִּינָה
UNDERSTANDING
3
ה

חכמה
WISDOM
2
⊙

גבורה
SEVERITY
5
♂

חסד
MERCY
4
♀

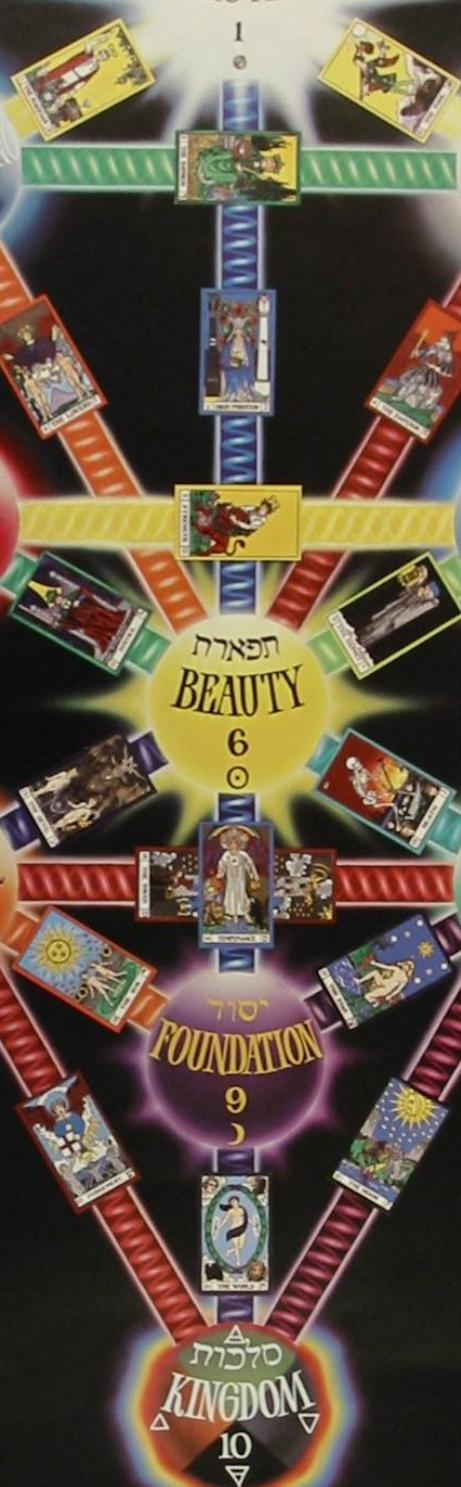
תפארת
BEAUTY
6
⊙

הדר
SPLENDOR
8
♀

נצח
VICTORY
7
♀

יסוד
FOUNDATION
9
☾

סלכות
KINGDOM
10
△



THE TREE OF LIFE

Section A: Lesson 10

The Tree of Life, OTz ChiIM (=228), Autz Chaiim, is a Qabalistic diagram based upon the following statement, which is made at the very beginning of the Sepher Yetzirah, or Book of Formation:

"In thirty-two mysterious paths of wisdom did the Lord write... He created the Universe by the three forms of expression: Numbers, Letters and Words."

In Lesson 8 you received the names of the twenty-two Paths of Wisdom corresponding to the letters of the Hebrew alphabet. In the preceding lesson you were told the commoner names of the ten Sephiroth, the numbers, and the names of the Paths to which they correspond. The purpose of this lesson is to explain the formation of the diagram in which these ideas are combined, so that their relations to each other are graphically represented.

This diagram has been called "a key to all things." The reason why it may be so described will perhaps be easier to grasp if I quote a passage from Knut Stenring's notes to the Sepher Yetzirah (p.36 of his translation):

"In the Biblical narrative of the creation (Gen. 1.), the name of Elohim is mentioned 32 times. 32=LB in Hebrew characters, and signifies 'Heart', a symbol of spirituality and intelligence.

"Considering the Mind of man as a faint reflex of the Universal Mind, which is God it follows that any human idea is the vague image of a perfect idea which is of God. Man endeavors to idealize this dim mind-picture. and the result is a symbol which, so far as human intelligence can reach, will be in the likeness of the perfect idea. Man cannot think without the use of symbols.

"The 32 Paths of Wisdom are 32 notions which comprehend the whole creation. Under these fundamental ideas all that exists is classified. When the Lord wrote a 'Number' or a 'Letter'. in each of these paths forces were created 'from' which everything was formed. By means of their symbols - otherwise 'Numbers' and 'Letters' - these forces became apprehensible to the human mind."

You will remember that the numerical symbol of the undifferentiated Life-Power is 0. Hindus say it is to be described by negatives only, and Qabalists imply the same idea when they choose the following names (which you have already learned) to represent 0:

a) AIN, No-Thing. The most abstract idea of universal subsistence. This is the "first veil" of the Unknowable, because NO-THING does not define THAT WHICH IS, being only a negation of all possible notions of quantity, quality or mass.

b) AIN SVP, En Soph. No Limit, the Boundless. This is the idea of pure space, extending to infinity in every direction. It is also the conception of limitless potency, of latent energy

which cannot be diminished, no matter how great the demands upon it. It is the denial, furthermore, of any mental limitation. Ain Soph is the boundless possibility of knowing. Finally, it is the denial of the limitation of time. The Boundless Subsistence unites past, present and future in an eternal now.

c) AIN SVP AVR, En Soph Aur. This "third veil" of the 0 declares the identity of the ONE REALITY which is NOTHING with infinite and eternal radiant energy. AIN SVP AVR, however, is not physical light. It is the living radiance which medieval adepts named L.V.X., transcending all our physically influenced ideas of what light is.

The 0 and its three veils, are not included among the Sephiroth. These are the primary modes of existence, the first self-representations to Itself of Itself by means of which the Life-Power seemingly projects Itself into manifestation. The Sephiroth are names for the "standing-forth." AIN, AIN SVP and AIN SVP AVR are names which indicate our inability to picture or define Subsistence, "that which stands under and behind" all that exists.

At the beginning of a cycle of manifestation the 0 concentrates itself at a point within its limitless subsistence. From this point the Numbers or Sephiroth seem to emanate; but a Gnostic writer tells us, "they do not really emanate."

This means that because the universal subsistence is infinite, there can be no point in space where it is not. Consequently though the Sephiroth seem to be projected into existence from within the depths of subsistence, they are not really projected, because there is no "outside" for them to be projected into. The same thought is behind the Christian doctrine, "In Him we live, and move, and have our being."

KETHER, the Crown, is the number 1, and represents the self-concentration of the Life-Power. Hence it is sometimes named NQDH PShVTh, Nequdah Peshutah, the Small Point or the Smooth Point - the latter probably being the best rendering, as suggesting the absence of friction. NQDH PShVTh = 945, which includes the digits of Justice (5), Mercy (4), and Foundation (9). The sum of these digits is 18, which you should study with the aid of the dictionary in the preceding lesson. The final reduction is 9.

Other names for Kether are ThTh ZL, Tath Zal (= $837 = 8 + 3 + 7 = 18$), the Profuse Giver; NQDH RAShVNH, Nequdah Rashunah (= $721 = 10 = 1$), the Primordial Point; RVM MOLH, Rom Meolah (= $391 = 13$, which see in the dictionary), the Inscrutable Height, a name showing that the First Existence or beginning of the creative process transcends our intellectual grasp; OLIVN, Olion (= $166 = 13$), Most High, which conveys a like suggestion; RISHA DLA, Risha Dalah (= $546 = 15$, which can be seen in the dictionary), The Head which is NOT, a name which directs attention to the fact that Kether, although as lit is the beginning, is not really the true "Head" or Source of existence, which is 0; ARIK ANPIN, Arikh Anpin (= 231 plus $191 = 422 = 8$), the Vast Countenance, or Macroprosopus. "Of Him it is said," writes Mathers in *The Kabbalah Unveiled* page 24, "that He is partly concealed (in the sense of His connection with the negative existence) and partly manifest (as a positive Sefirah)."

To explain the symbolism of Macroprosopus in detail is needless here. It is said to be reflected into the Lesser Countenance, or Microprosopus, which we shall encounter presently.

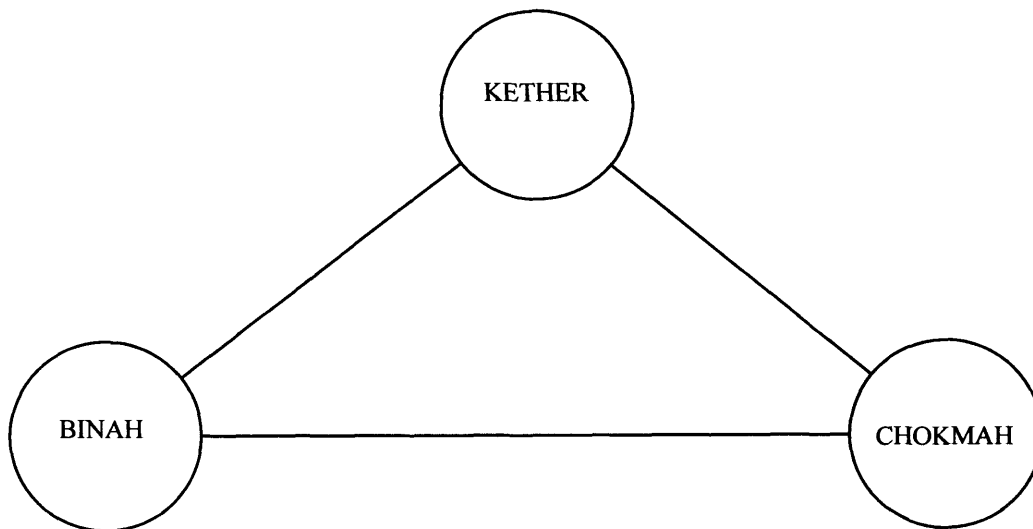
CHOKMAH, the second Sephirah, has the following additional titles:

KChMH, Kachmah (=73, the word being written with the same letters as ChKMH, Chokmah), the Power of Formation; AB, Ab, the Father. The divine name IH, Jah or Yah is assigned to Chokmah.

BINAH, the third Sephirah, is also called:

AMA, Ama (=42) the dark, sterile Mother; AIMA, Aima (=52) the bright, fertile Mother; and KVRSA, Korsia (=297 = 18). Note also that the first two letters of KVRSA add up to 26 = IHVH, Tetragrammaton, that the next two add to 260, or 10 x 26, suggesting the multiplication of the power of Tetragrammaton through the ten Sephiroth, that Yod follows these two pairs of letters, as if to emphasize the number 10, and that the end of the word is Aleph, to indicate unity. It will pay you to analyze this word letter by letter. The divine name assigned to Binah is ALHIM, Elohim (=86 = 14 = 5).

Kether, Chokmah and Binah constitute what is termed the SUPERNAL TRIAD, which is represented as a triangle, with its apex in Kether, Chokmah at the right end of its base, and Binah at the left, thus:



The second triad of Sephiroth is the reflection of the first, and consists of:

CHESED, the fourth Sephirah, also called GDVLH, Gedulah (=48), Magnificence. Literally, Gedulah means "mighty acts" and thus denotes "power in action". The divine name of the 4th Sephirah is AL, El (31), the Mighty One.

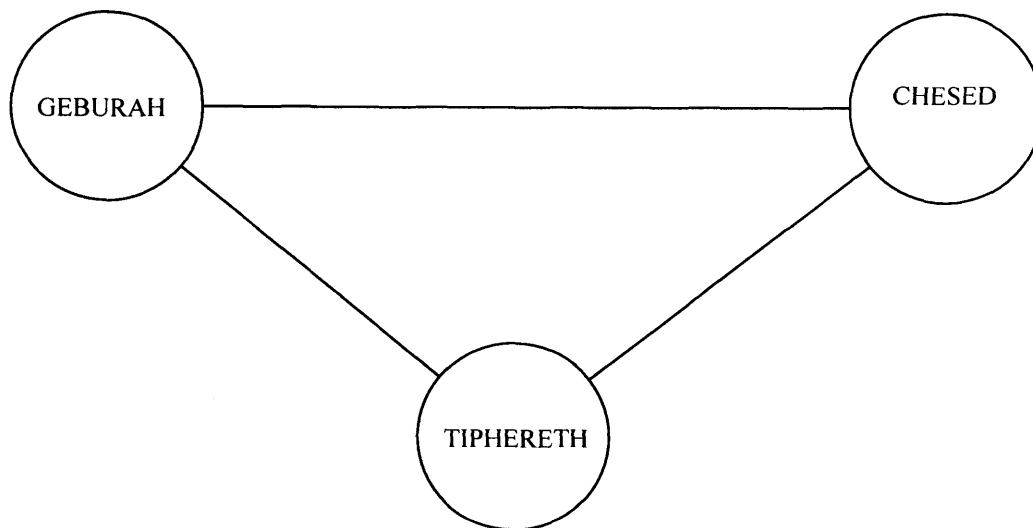
GEBURAH, whose other names, PACHAD and DEEN have been previously explained, is the second member of the second Sephirotic triad. Its divine name is ALHIM GBVR, Elohim Gibor (=86 plus 211 = 297 = 18).

TIPHARETH, the sixth Sephirah, is also called MLK (=90), Melek, the King, and ZOIR ANPIN, Zaur Anpin (=478 = 19 = 10 = 1). You have already learned that Tiphareth is called Ben, the Son (by inference, the Son of the Father, Chokmah, and the Mother, Binah). As Zaur Anpin, the Lesser Countenance, or Microprosopus, Tiphareth is regarded as the reflection or mirroring of Kether, the Vast Countenance. As the Sun, whose sphere is in Tiphareth, manifests the Life-Power in visible form, so does BEAUTY, wherever we see it, make known to us better than anything else, the real aim or tendency of the Primal Will. This, without any mystification or reserve whatever, is the central teaching of the Qabalah concerning the reflection of the Vast Countenance into the Lesser Countenance. Whoso can follow this clue and penetrate to the heart of the teaching here set down in so few simple words is already a perfected practical occultist.

The Second Triad is represented by a triangle which is the reverse of the first. Note that CHESED reflects CHOKMAH, that GEBURAH is the reflection of BINAH, and that TIPHARETH is the reflection of KETHER.

Thus Tiphareth the Lesser Countenance has the divine name ALVH VDOTH, Eloah Va-Da'ath (=42, the number of AMA, plus 480 = 522), which means Power and Knowledge, while to Kether is assigned the name AHIH, Ehyeh, meaning simply "Existence", undefined and as yet undifferentiated.

This is the second Triad:



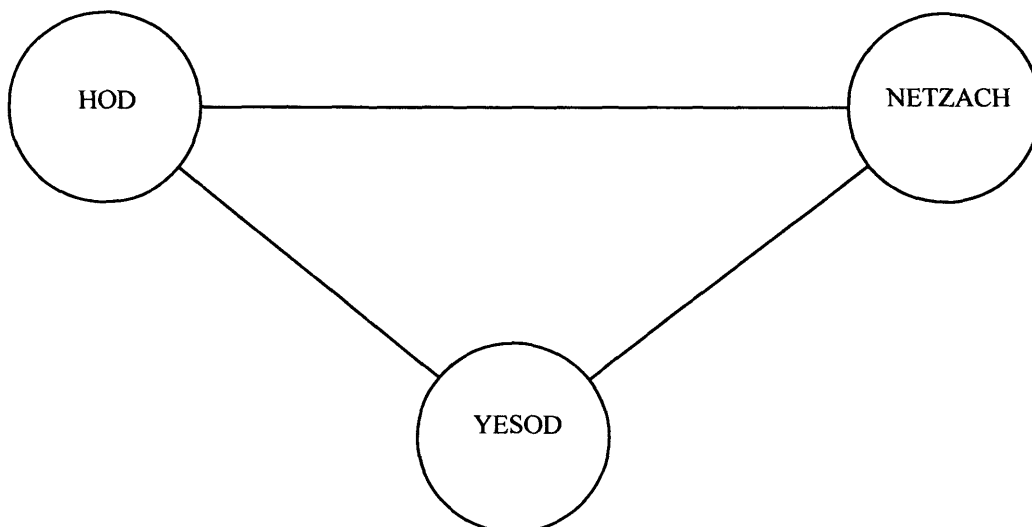
The Third Triad is composed of the seventh, eighth and ninth Sephiroth:

NETZACH, Victory, reflects CHESED, and has the divine name IHVH TzBAVTh, Tetragrammaton (Jehovah) Tzabaoth (= 525), Jehovah of the Armies, or Jehovah of Hosts.

HOD, Splendor, reflects GEBURAH, and has the divine name ALHIM TzBAVTh (= 585), Elohim Tzabaoth, the gods of the armies, or Gods of Hosts.

YESOD, the Foundation or Basis. reflects TIPHARETH, and has the additional title, TzDIQ-ISVD-OVLM, Tzaddik-Yesod-Ohlahm (= 204 plus 80 plus 146 = 430), The Righteous is the Foundation of the World. The divine name is ShDI AL ChI, Shaddai El Chai (=314 plus 31 plus 18 = 363), The Mighty Invisible One.

The third Triad of the Sephiroth is represented by the following triangle:



Dependent from it, and synthesizing or summing up the whole of the preceding Sephiroth, is MALKUTH, the Kingdom. As said in the preceding lesson, Malkuth is also called the Bride, the Queen and the Virgin. She is the Bride of Microprosopus, the Lesser Countenance, or Tiphareth, the Spouse and Counterpart of the Son. Another name for her is ShKINH, Shekinah (=385), which corresponds by Gematria to OShIH, Assiah, the World of Matter, and to ShPH, to hold, to contain, to take up; word, speech, language. Consider the sequence of letters in ShPH - TOOTH-MOUTH-WINDOW. By referring to the lesson on the alphabet you will see that Shin corresponds to the Primal Fire which is the Life Breath of the Gods; Peh represents the Rajas quality, or Mars vibration; Heh, by Yetziratic attribution, stands for Sight or Vision. Thus ShPH represents the descent of the Primal Fire (Sh) into expression (Utterance, Peh) through the self-contemplation of the Life-Power (Heh, Seeing). The Kingdom is the "language" of the Creative Life-Power.

The three Triads, and Malkuth, their synthesis, are combined in the Otz Chiim, Autz Chaiim (literally, "Tree of the Living Ones", to remind us that each Sephirah is an aspect of the One Living Intelligence).

Several examples of this diagram accompany this lesson. All of them are constructed according to a particular geometrical plan. This construction is based upon an arrangement of four intersecting circles, having a common diameter. Figure 1 (on the following page) shows the four circles. Figure 2 is the Tree of Life. The common diameter (Figure 1) is from 0 to 10. The points numbered from 1 to 10 are taken as centers of circles similarly numbered. These are the positions of the ten Sephiroth:

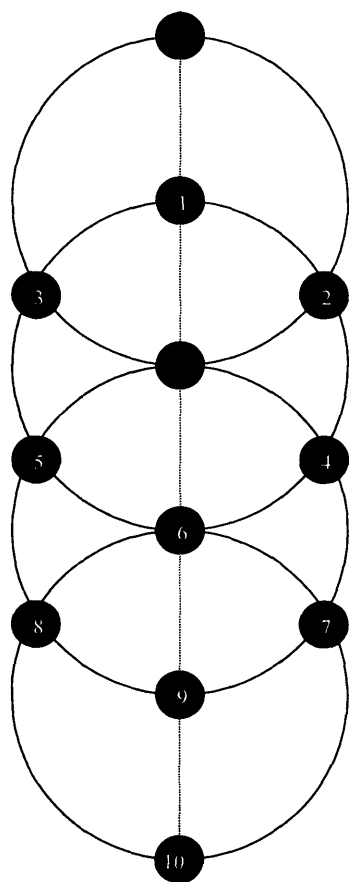


Figure 1

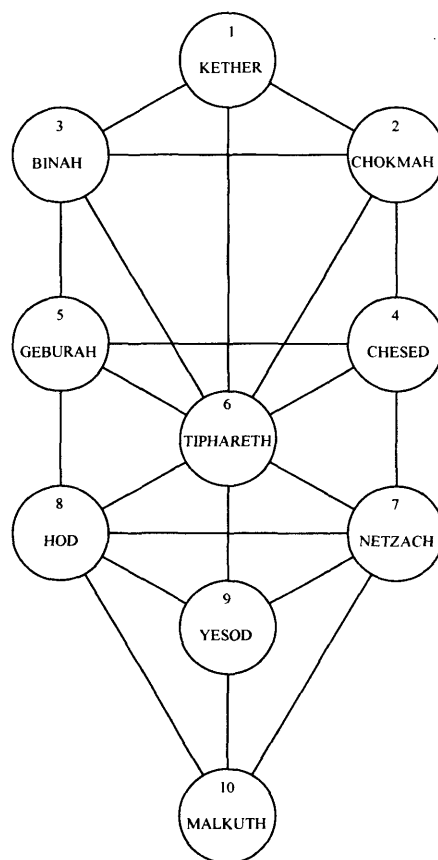


Figure 2

To construct Figure 1 FOUR circles are required; the common diameter is divided into FIVE parts; THREE circles are those which mark the positions of the Sephiroth. In the four circles TWELVE points are specifically located by the intersections of the circles with each other and with their common diameter.

These are the sacred numbers which we have already had to consider in connection with the Pythagorean Triangle, THREE, FOUR, FIVE, and their sum, TWELVE. At present you need only remember that because the diagram of the Tree of Life is based upon a construction

which emphasizes these numbers, that construction is one of many links in the chain of evidence connecting the Qabalah with the Wisdom of Egypt.

The first of the diagrams accompanying this lesson gives the names of the Sephiroth, the numbers of the 32 Paths, and the positions of the Hebrew letters on the Tree of Life. Learn this diagram first, so that you can draw it without referring to the copy given here.

The second diagram is that of the Cosmic Tree. It gives the cosmic meanings of the different Sephiroth, and the planetary, zodiacal, and elementary attributions of the paths of the letters, according to the Sepher Yetzirah.

The third diagram provides the Divine Names attributed to each of the 10 Sephiroth. It is suggested that the serious student color many such diagrams as described in the following paragraphs.

The White of KETHER symbolizes the undifferentiated brilliance of the Limitless Light. The Opalescent Gray of CHOKMAH (shot through with flashes of rainbow tints when seen clairvoyantly) symbolizes the splitting up of the white light of the Primal Unity into its lines of tendency, or the recognition by Wisdom of the limitless possibilities of the Primal Will (in painting this, simply mix Black and White to make Gray. Unless you are an expert, you will be unable to make anything like an adequate representation of the opalescent effect of this first differentiation). The Black of BINAH is really a mixture of the three primaries, with a predominance of Blue. It represents a slowing-down of the rainbow vibrations of Chokmah. From its seeming darkness are differentiated three hues, the primary pigments, assigned to the Second Triad.

As said before, the Second Triad reflects the first. The Gray of CHOKMAH is reflected into the Blue of CHESED, Sphere of Jupiter. The Red concealed in BINAH, Sphere of Saturn, is mirrored in GEBURAH, Sphere of Mars. The White Brilliance of KETHER is reflected as the equilibrating Yellow of TIPHARETH, Sphere of the Sun.

The colors of the Third Triad are the secondaries. Each is a mixture of two hues of the Second Triad. The Blue of CHESED and the Yellow of TIPHARETH make the Green of NETZACH; the Red of GEBURAH and the Yellow of TIPHARETH are mixed in the Orange of HOD; and the Blue of CHESED combines with the Red of GEBURAH to make the Violet of YESOD. Thus NETZACH is the complement of GEBURAH, HOD is the complement of CHESED, and YESOD is the complement of TIPHARETH, for each of these pairs of Sephiroth is also a pair of complementary colors.

Observe that HOD, sphere of Mercury, is the same color as Gemini, the sign ruled by Mercury; that TIPHARETH, sphere of the Sun, is the same color as Leo, ruled by the Sun; and that CHESED, sphere of Jupiter, is the color of the path of Sagittarius, ruled by Jupiter. This indicates that we are to understand that the spheres of the planets are more in the nature of the signs of the zodiac than like the planets themselves. The exception seems to be the sphere of the Moon, YESOD, which is Violet, whereas Cancer, the sign ruled by the Moon, is Yellow-Orange, and Violet is the color of the sign Aquarius, ruled by Uranus. Observe,

however, that the Violet of Aquarius is complementary to the Yellow of its ruler, Uranus. At this point in your work I cannot say more than that this seeming inconsistency has a rational explanation which gives a key to certain practical operations of considerable importance. I could give you the explanation if I would, but I feel that to do so would be unwise. And at the risk of seeming to some of my readers to indulge in mystery mongering, I may add that what I know concerning this matter was imparted to me under a pledge of secrecy, a pledge which seems to me to have more than sufficient justification. On the other hand, the nature of that pledge is such that I am at liberty to pass on the explanation to any person who is able to ask the right kind of a question. For whoever, by independent thought or investigation does arrive at the point where he can formulate a sufficiently definite opinion to ask such a question will also have come to see why reserve is demanded, and will be ready to observe due caution in passing on his knowledge.

The four segments of MALKUTH represent the elements, Fire, Water, Air and Earth. The colors are derived from the hues of the Third Triad. The Orange of HOD and the Violet of YESOD make Russet, assigned to Fire because Red predominates therein. The Green of NETZACH mixed with the Orange of HOD produces Citrine, with an excess of Yellow, the color of Air. The Violet of YESOD and the Green of NETZACH make Slate, in which the Blue of Water predominates. The color of Earth is apparently Black, but it is really like the color of the Sphere of Saturn, for it is a mixture of all the hues of the Third Triad.

The fourth diagram shows the divine names of the Ten Sephiroth. The fifth diagram gives the names of the 32 Paths of Wisdom, and in studying this it should be borne in mind that the ten Sephiroth as well as the 22 letters are paths. The sixth diagram indicates the psychological attributions of the Sephiroth, the pairs of opposites corresponding to the double letters, the qualities represented by the mother letters, and the functions corresponding to the simple letters.

Besides the arrangement of Triads before mentioned, the Sephiroth on the Tree of Life are grouped by Qabalists in other ways.

One of these is called "The Three Pillars". The three Sephiroth on the right side of the Tree, CHOKMAH, CHESED and NETZACH, are regarded as masculine potencies, and they constitute the Pillar of MERCY, named after CHESED. The three corresponding Sephiroth on the left side of the Tree, BINAH, GEBURAH and HOD, form the Pillar of Severity, composed of feminine potencies, and named after GEBURAH. The four Sephiroth in the center of the Tree, KETHER, TIPHARETH, YESOD and MALKUTH are said to be androgyne, equilibrating potencies, forming the Pillar of Mildness, named after TIPHARETH.

What has just been said about the masculine, feminine and androgyne natures of the Sephiroth, however, is more or less exoteric. For it is taught also that every Sephirah is feminine or receptive, in its relation to those that precede it on the Tree, and masculine or projective, in relation to those that follow it. Thus every Sephirah is androgyne, or partaking of both masculine and feminine qualities. This is true of KETHER and MALKUTH also, for KETHER is receptive in its relation to AIN SVP AVR, and MALKUTH is projective or

masculine when considered as the beginning of the Path of Return. Thus it is written, "Kether is in Malkuth, and Malkuth is in Kether, but after another manner".

The connecting lines, occupied by the letters, are channels between the Sephiroth. Each has its origin in one Sephirah and its completion in another. The 11th Path, for example, is rooted in KETHER, completed in ChOKMAH, and partakes of the influence of both.

Again, each Sephirah is a point of balance between two or more paths of the letters. Thus KETHER equilibrates the influences of the 11th, 12th and 13th Paths, which proceed from it.

Now, it is written: "The living creatures ran and returned", and the Qabalah teaches that this refers to the involution and evolution of the Life-Power, as diagrammed on the Tree of Life. The whole process is the outcome of the whirling motion set up by the concentration of the Life-Power upon itself. It is on this account that the Sephiroth are represented as circles or wheels.

The whirling motion of the Primal Light runs Out, or descends into manifestation, from KETHER to MALKUTH; and this is the involution of Spirit into Matter (Name and Form). The same influence returns from MALKUTH back to KETHER, and this is the ascent of the Life-Power, the evolution which carries us back to the Source, away from the limitations of Name and Form.

Therefore in studying the Tree of Life, we should remember that each path is a path of ascent or evolution as well as a path of descent or involution. Thus we may say of CHOKMAH that it receives the influence of KETHER through the 11th Path, and distributes it to BINAH through the 14th, to TIPHARETH through the 15th, and to CHESED through the 16th. This statement describes what happens during involution. If we wish to describe what goes on in the process of evolution or ascent, we say that CHOKMAH receives from TIPHARETH the influence of Mediation, through the 15th Path; from CHESED the influence of Measurement and Order, through the 16th path; and from BINAH the influence of Sanctification, through the 14th Path. It then synthesizes these influences.

The Qabalah also represents the Sephiroth as operating in seven planes, as follows:

- 1st Plane: KETHER
- 2nd Plane: CHOKMAH and BINAH
- 3rd Plane: CHESED and GEBURAH
- 4th Plane: TIPHARETH
- 5th Plane: NETZACH and HOD
- 6th Plane: YESOD
- 7th Plane: MALKUTH

Again, it is held that every Sephirah includes all the others. Diagrams of the Tree sometimes indicate this by inserting a miniature Tree in each of the ten circles. The meaning is that the Sephiroth are not really separate. They are only separated by our thinking. They are really

aspects of a single Reality, and their differentiation is part of the illusion from whose deceptive power true INITIATION enables us to escape.

The way of liberation is UP the Tree of Life. It is the Path of Return, the retracing of the Way of Outgoing. In a deep occult sense the Parable of the Prodigal Son is an allegory of Manifestation. The Son is the WORD or Logos, the SON whose Sephirah is TIPHARETH. The Elder Brother in the Parable is ADAM QADMON, the Protogonos (first-born). ADAM QADMON is represented by the Sephiroth in their totality, and is particularly associated with KETHER, the Vast Countenance, or Macroprosopus. The SON who goes out and returns is the Lesser Countenance, Microprosopus, TIPHARETH. That Son is the consciousness of man, as you will see by reference to the sixth diagram. For it is Ruach, the personal aspect of consciousness, the seat of "good and evil", including the Sephiroth from CHESED to YESOD inclusive. Below Ruach is its vehicle, Nephesh (NPSH 430) assigned to Malkuth, and representing the animal soul, or life of the body. This is fourfold, for it is mineral, vegetable, animal and also rudimentarily human, inasmuch as the cells of human bodies, although they are on the animal plane of consciousness, are, nevertheless, living beings of a different genus from those of other animals on this earth. This Nephesh, as its letters show is dominated by the Rajas quality, for its first letter is that of Scorpio, ruled by Mars; its second letter is the letter of Mars; and its third letter is the Mother-letter of Fire. Yet because this last letter is the Holy Letter, inasmuch as Sh = 300 = RVCh ALHIM, Ruach Elohim, the Life-Breath of the gods, the Secret Wisdom plainly shows that even this outermost and "lowest" aspect of the Life-Power has within its apparent degradation the potencies of redemption.

Above Ruach is NShMH (=395), Neshamah, a word whose primary meaning is "to blow out, as a candle; to destroy". Yet this is also called the Intuition. Here we have the same thought that the Buddhists express, when they speak of the extinction of personal consciousness as the Way Out of this forest of delusion. Jesus also said, "For whosoever will save his life he shall lose it: and whosoever will lose his life for my sake (literally, "on account of me, or because of accepting my teaching") shall find it". As you will find when you study the Tarot in connection with the Hebrew letters, the esoteric meaning of NShMH is: "Through the death of the false personal consciousness (N) comes the new birth and regeneration which manifests as the true consciousness of immortality (Sh) resulting from the absolute surrender of personal life to the inner guidance of LIFE Itself, so that the personal consciousness is, 'I do nothing' (M), yet resulting also in a clear vision of reality which makes him who possesses it perceive that the Lord of the Universe is enthroned in the heart of every man (H)". Can you grasp this paradox? Then you know why the Intuition, assigned to BINAH on the Tree of Life is that which "blows out" or "destroys" personal consciousness, and yet confers the gift of conscious immortality, and the ineffable bliss of "sitting at the right hand of the Father", to employ an Oriental image, full of the most wonderful meanings for those who have ears to hear

Above the Intuition is ChIH (=23), Chaiah, the Life Force. As used in the Bible it signifies the power which quickens, revives, restores. Note the implication of these connotations. Consider, too, the letter-sequence: Ch the FENCE, Yod the HAND, HEH the WINDOW. This indicates that esoterically the Life-Force, whose seat is in CHOKMAH, is to be

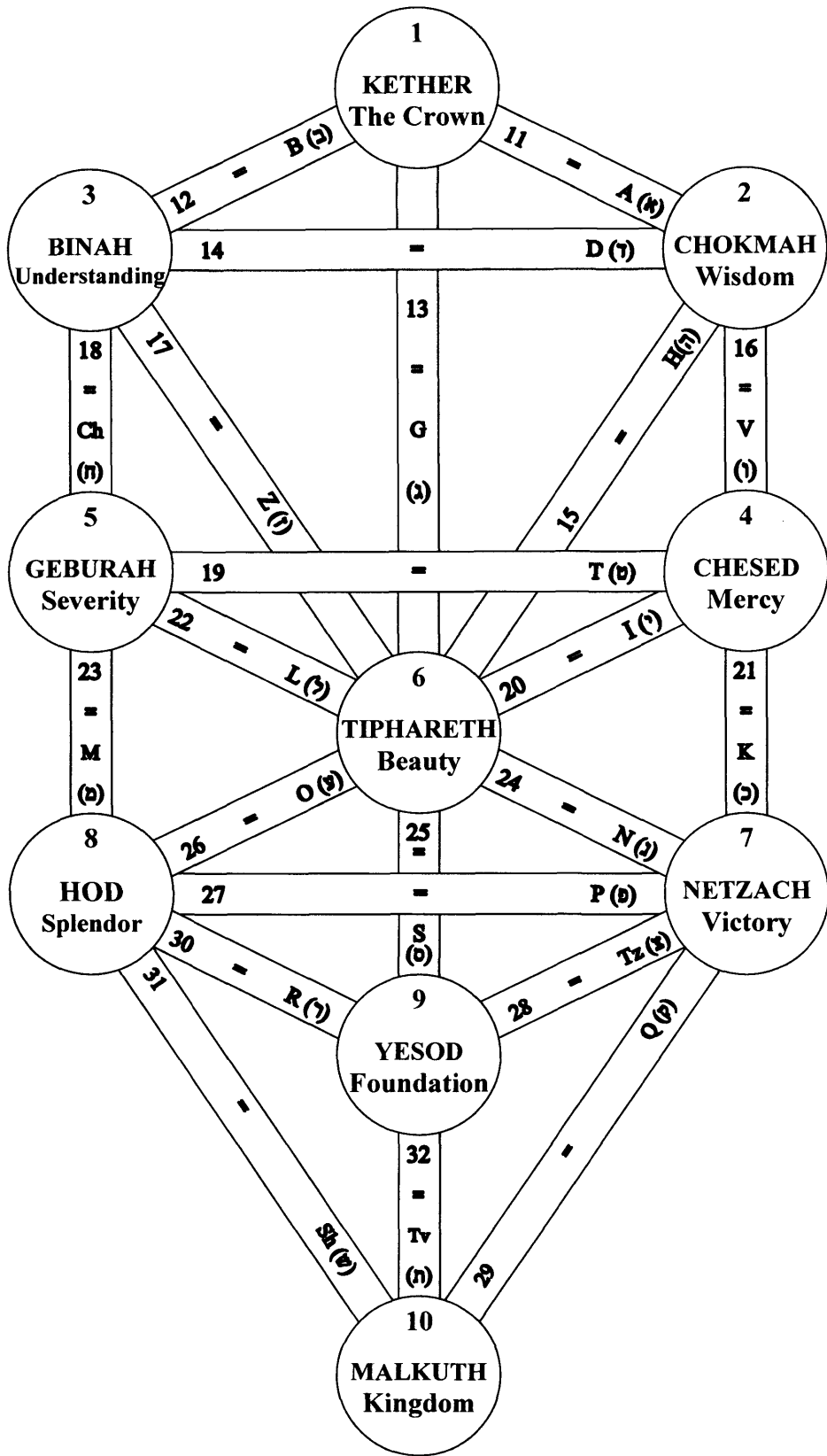
regarded as a protecting power (Ch), as that which confers skill and effectiveness to the work of human hands (Yod), and as the source of true vision (Heh).

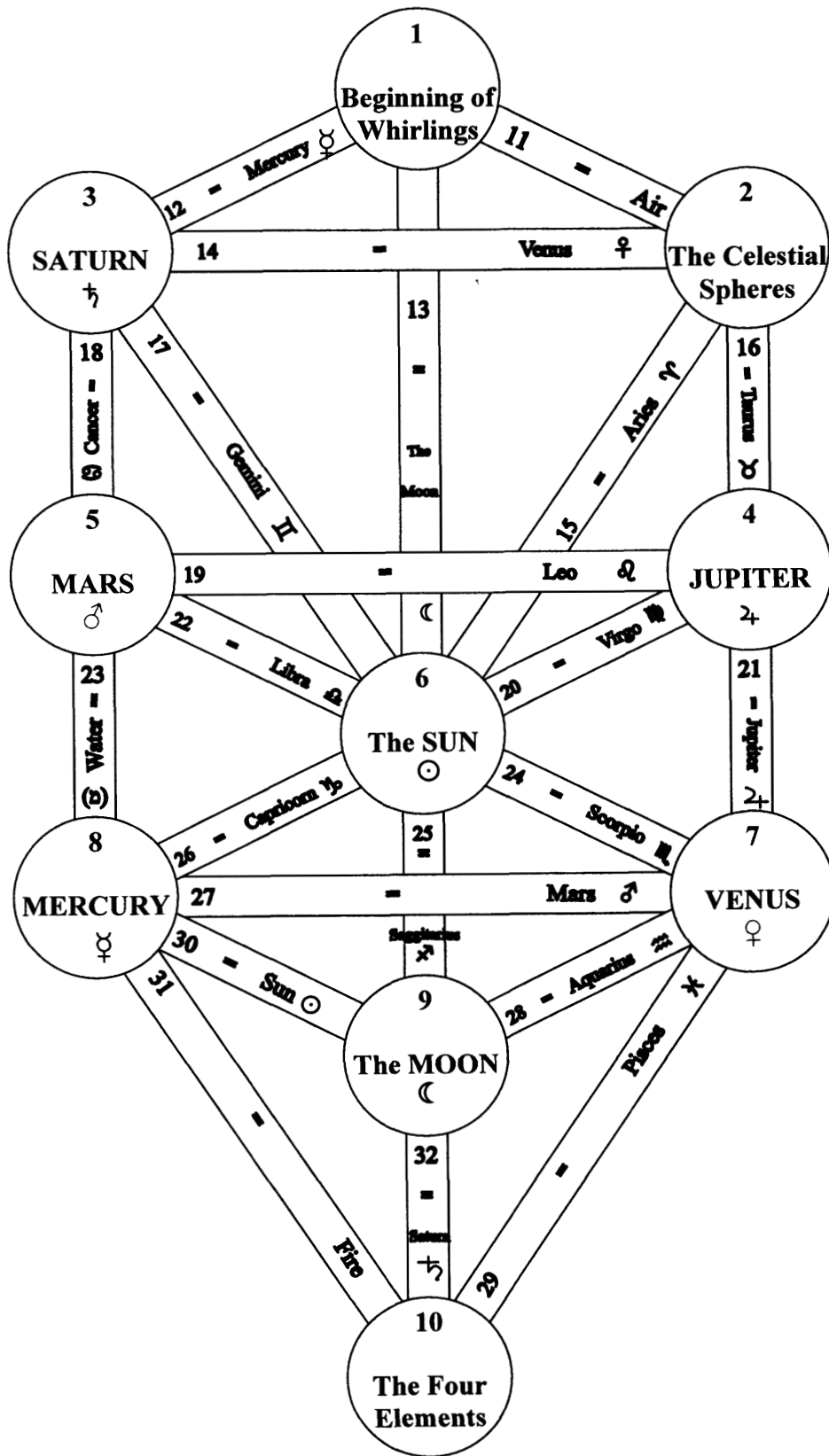
Yet even Chaiah is not the highest. Seated in KETHER is IChIDH, Jechidah (=37), which is the equivalent of what the Hindus call Atma. It is the real SELF, identical with the Primal Will. Not a reflection, not a spark - IDENTICAL. This it was to which Jesus referred when he said.. "I and the Father are One". That Cosmic Self, present everywhere, is the Self seated in your heart and mine. And the Qabalistic name for it (pronounced Yawkheedah, with accent on the second syllable) means "sole; solitary" but at the same time it carries with it the idea of union and connection. For the SELF although it is One and Alone, is also the link of connection between all its manifestations. Compare it with the other words in the Qabalistic dictionary under the number 37.

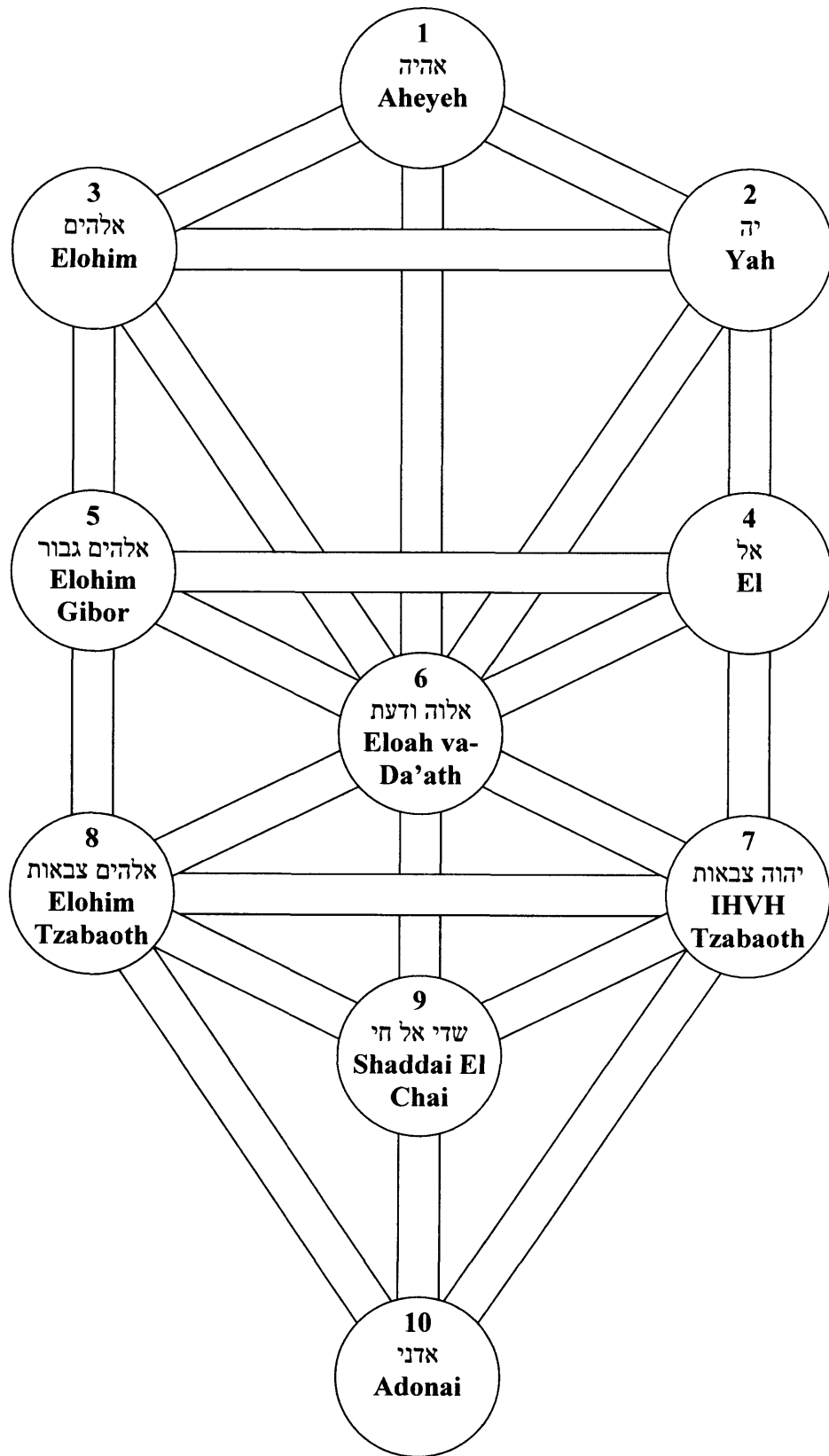
To reunite human consciousness with this ONE is the real purpose of practical Qabalah. The work begins by impressing upon the intellectual, self-consciousness phase of the personal mind the true pattern of the cosmic relations. Such a pattern is the Tree of Life. Learn it thoroughly, so that you can reproduce all the diagrams in this lesson without error. Thus you will impress upon your subconsciousness a map, as it were, of the Way to Freedom. Then, by the subconscious processes of association and deduction, this pattern will begin to be built into your very flesh and blood. What is now only a partial intellectual grasp will become a living perception permeating every cell of your body.

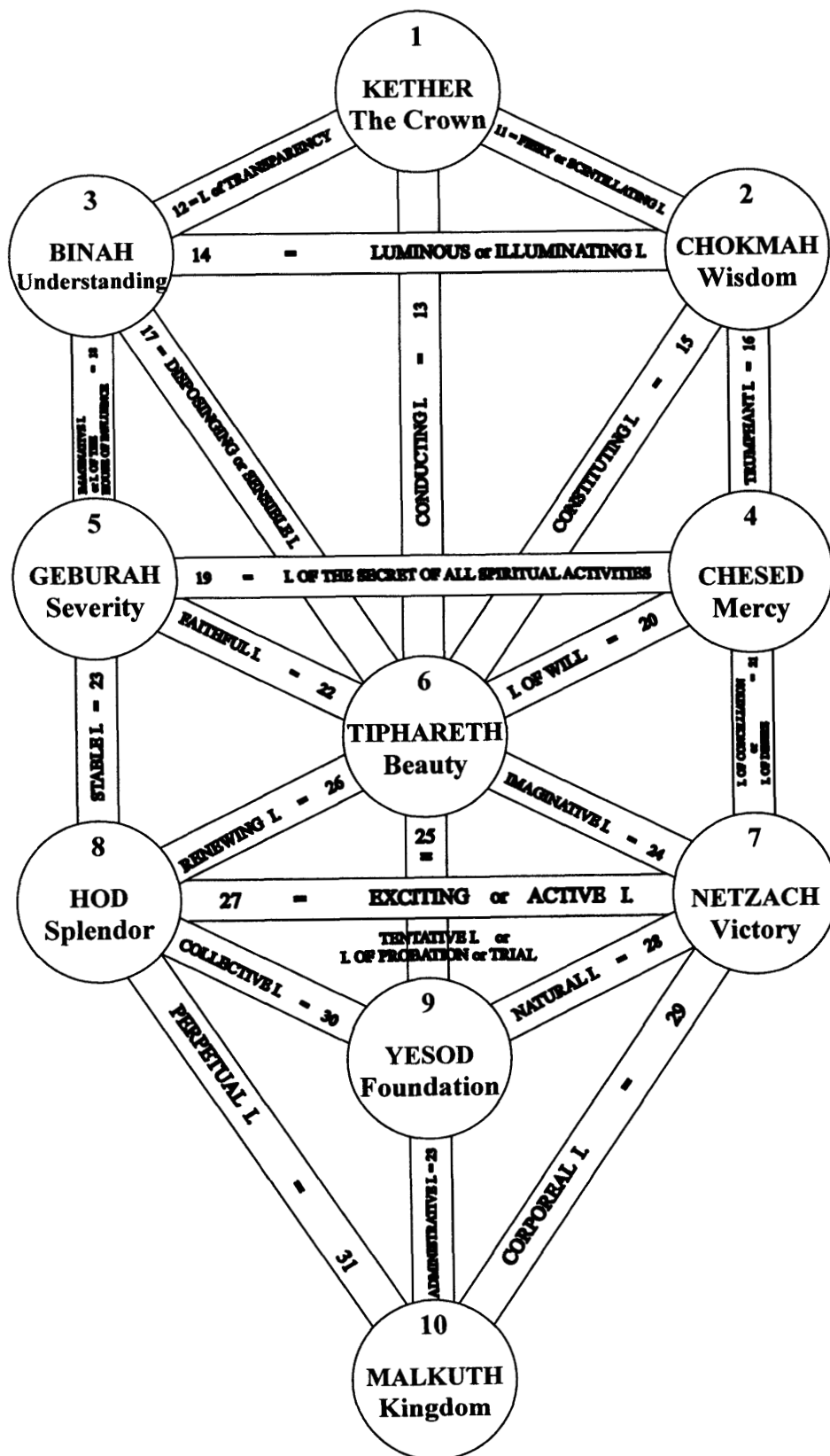
In the next Section of this Course you will learn to apply your knowledge of numbers, colors, sounds, letters and the Qabalah to the analysis of the secret meaning of a book of symbols disguised by a certain school of adepts as a pack of cards. These are the Tarot cards, a book of pictorial symbols, concerning which Eliphas Levi said:

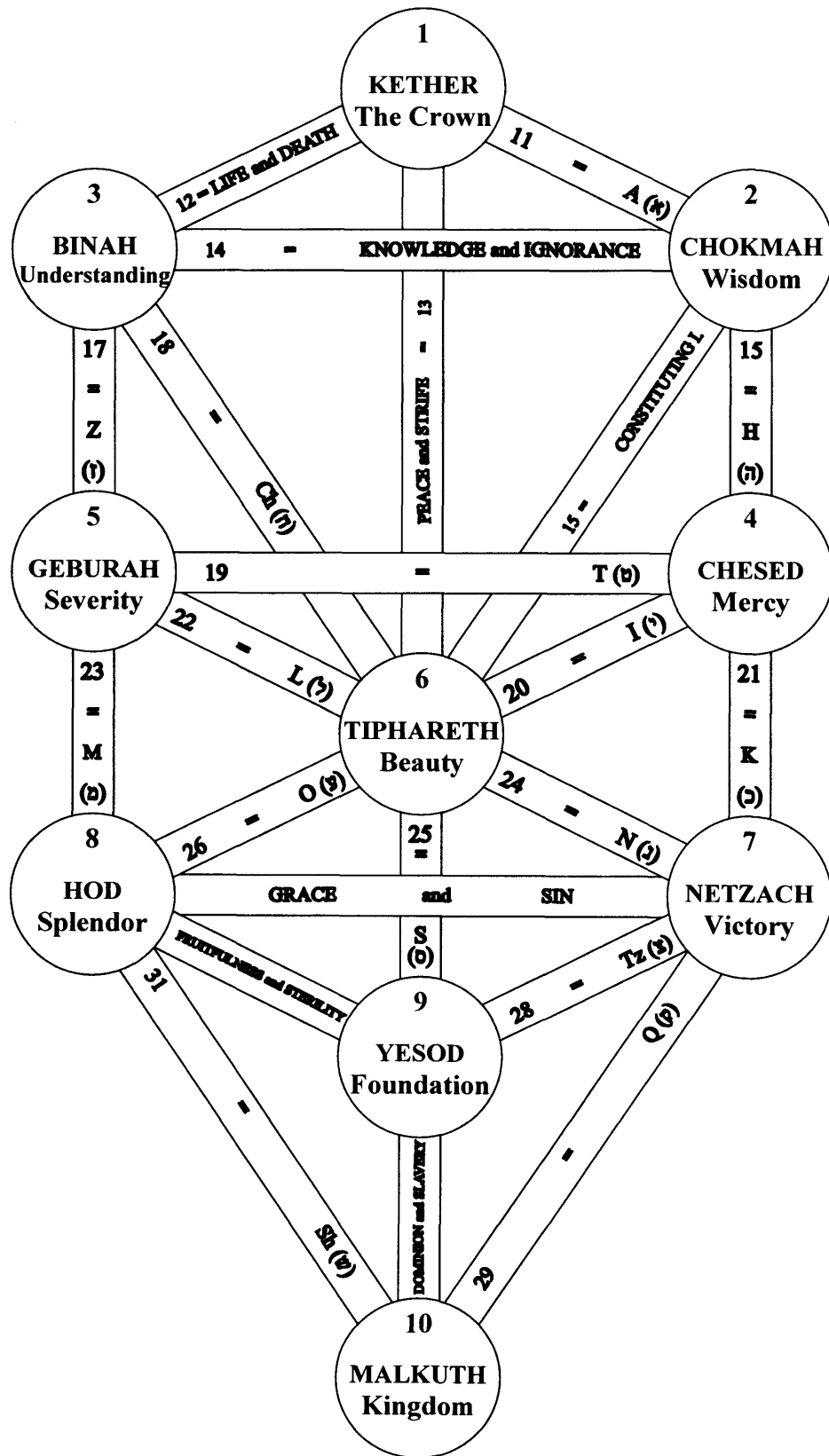
"A prisoner devoid of books, had he only a Tarot of which he knew how to make use, could, in a few years, acquire a universal science, and converse with an unequalled doctrine and inexhaustible eloquence". To guide you in your first steps toward this goal is the purpose of Section B.











Spiritual Unfoldment

Section B: Seven Steps

Bondage

Section B: Lesson 1.

As you read this chapter, banish all theological considerations. By "Spirit", we mean the Life-Power. A glance at your dictionary will show you that "spirit" is derived from the Latin Spiritus, whose root-meaning is breath. Closely akin to the Latin noun are the Greek 'Pneuma', the Hebrew 'Ruach' and the Sanskrit 'Prana'. Each of these nouns signifies both "breath" and "life". Each has been used by philosophers to designate the vital principle of plants, animals, and men; and philosophers have always attributed a mental quality to this principle.

The Hebrew term is self-defined by the Qabalistic meanings of its letters. To this I have called your attention in an earlier lesson of this series. Here are some additional details. "Ruach" is a word of three letters, which we interpret thus:

R: Resh, the "head". The location of the brain, which transforms energy derived from light, water, air and food into the various mental states. Thus "head" is a symbol for thought, and the letter R which begins, "Ruach" is a plain indication that by this term the Hebrew sages meant a power in which Consciousness is the primary and controlling element.

To Resh, Qabalists attribute "Fruitfulness and Sterility". "Fruitfulness" signifies the projection of the Life Power into Name and Form, the involution of Spirit, the concrete manifestation of the Infinite and Eternal Energy in finite and temporal things and creatures. "Sterility" means the withdrawal of the Life Power from the concrete and the evolution of Spirit, its return from the world of Name and Form back to the Nameless and Formless Unity we call Limitless Light. Resh is therefore a sign for two movements of the Life Power: (1) descent or Out-going, whereby the Limitless Light apparently divides its unity into manyness; (2) ascent, or in-going, which ends the appearance of manyness. These opposite and complementary activities of the Life-Power are spoken of in Hindu philosophy as "Out-Breathing", the cause of existence, and "In-Breathing", the cause of the return from existence to subsistence. The Eastern sages declare that the Out-Breathing and the In-Breathing are primarily expressions of universal Consciousness. In the Qabalah, the same thing is implied by the attribution of "Fruitfulness and Sterility" to a letter whose name means "head".

Vau: the "nail". The letter name is VV, having a numerical value of 12, a number which is used again and again to symbolize agency, means, or instrumentality. The 12 tribes of Israel were the instruments of the work of Moses. Through 12 apostles Jesus transmitted his doctrine to the world. In astrology, 12 signs differentiate the vibrations of the celestial light-centers. In "Revelation" we read of a city called the "bride" (a technical Qabalistic term applied to Mulkuth, the Kingdom), which is not only a perfect cube, so that it is bounded by 12 lines, but which has also 12 foundations and 12 gates, associated in the text with the 12 apostles and the 12 tribes. This Bride whose number is 12 is plainly a symbol of the purified subjective consciousness, or Prakriti, which is the means or agency through which the Life-Power realizes and perfects its work.

Qabalists attribute "Hearing" to Vau. This links up with Hindu philosophy, because hearing is the sensation produced by sound-vibration, and sound vibration is what Hindus call "Akasha", the primal substance of which all things are made. It is the same as the Quintessence of the alchemists. Akasha is described as "the mixing bowl" of the elements, or as an ocean of substance in which the other elements are like waves. In the manifestation of the Tattvas, between the projection of the Life-Power as Vayu or Air and its expression as Tejas or Fire, the Akasha intervenes, and so between Fire and Water, and between Water and Earth. Thus the Akasha is the connecting link between all modes of the Life-Power's self-expression, and the "nail" (Vau is therefore its true symbol).

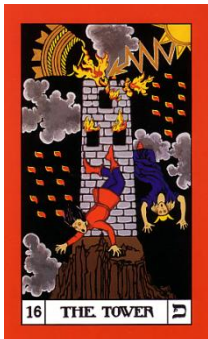
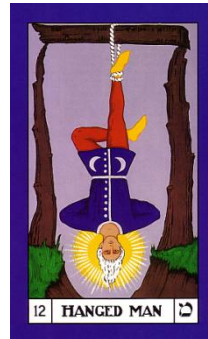
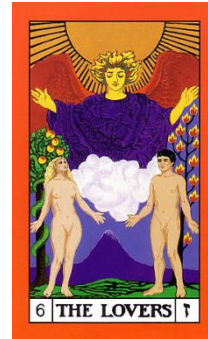
Sound vibration is the agency whereby all things are integrated and disintegrated. By it the Life-Power involves itself in the apparent fruitfulness of the Many, and by it the same primal Energy evolves, or returns, to the apparent sterility of the ineffable One.

Ch: the "fence". The noun "fence" signifies circumscription and limitation. It also implies the setting-apart of a field for the purpose of cultivation. In the Tarot the letter-name, Ch I Th, is represented by the Chariot, the Hermit and the World. The symbolism of the Chariot tells us that the Life-Power manifests Itself through a vehicle, called Matter, which is not a thing, but is merely a generalization of the human mind, a term invented to enable us to speak of the sum-total of our experience of name and form, each separate experience in that sum-total being a modification of what the Hindus call Prakriti, which we have previously identified with the universal subjective mode of consciousness. The Hermit reminds us that the descent of the Limit-less Light into Name and Form in no way binds the One Source of all existence, which remains ever alone and free, as we learn from the Bhagavad-Gita, where Krishna says: "I will established the universe with a part of myself, and remain separate." The final card of the series of major trumps develops in symbols the logical consequence of the doctrine that the Life-Power works through a perfectly responsive vehicle, by which it is in no way bound. The Life Power cannot fail, and that it may succeed, the outcome of its descent into the appearances of Name and Form must be a gradual perfecting of those very appearances until they become what has been called "the unspotted mirror of the glory of the Limitless Light."

By "spiritual unfoldment" therefore, I mean the release of latent potencies of this Ruach. These are now bound up, or involved, in the particular limitations of Name and Form which constitute your personality at its present state of evolution. Hence I have been careful to speak of "unfoldment", rather than "of attainment". As you pass through these seven stages, you will neither gain anything, nor will anything be added to your present equipment. Powers already present in the depths of your being will be expressed. Hidden potencies will become manifested abilities. Vague impressions will take form as definite Mental images. This will come about, not through acquisition, but through expression. At this very moment, you are fully equipped. You have the seed-forms of all that you need in order perfectly to express the special tendencies of the Life-Power which are concentrated in your personality. You don't have to get anything. You have to discover what you already have. Then, when you have found your treasure, you have to practice until you can use it with skill and wisdom.

In the Tarot, the seven stages of unfoldment are symbolized by seven groups of major trumps. Each consisting of three cards, thus:

TABLEAU OF THE TAROT



A	B	C	D	E	F	G
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

The cards in the upper row symbolize seven dominant mental states or principles. Those in the second row typify intermediary activities or agencies. Those in the bottom row represent conditions or phenomena resulting from the expression of the principles of the upper row through the agencies of the second row.

Be sure to lay out this tableau of the major trumps. It will help you a great deal in your endeavors to arrive at a better expression of the perfect understanding which guides you moment by moment through all your lives. When you lay out the cards, and take time to look at them carefully, you will begin to notice that they are arranged symmetrically. You will see numerical and symbolic correspondences that no superficial student will ever discover. You will be doing just what the Magician does in the first Key. You concentrate objective attention on your work-tools. You make yourself a channel through which the Limitless Light may flow into your subjective field, there to formulate itself into feelings and ideas which will presently rise into the plane of objective perception.

The Life-Power in you knows all about the Tarot. It knows why the first pack of these cards was made. It knows just what every symbol means. It knows exactly what has influenced the various modifications of the older symbols which have resulted in the production of the pack you own. It knows everything Mr. Waite, or anybody else knows about the Tarot. Comply with the mental law whereby the Life-Power communicates its knowledge to its personal centers, and you may express whatever part of its understanding of the Tarot you may happen to need in order to *ripen* properly. When you take this tableau of the major trumps, and fix your attention upon it, assuming deliberately the mental attitude symbolized by the magician, you are obeying the mental law I just mentioned. **DON'T FORGET TO HAVE PENCIL AND PAPER HANDY, SO THAT YOU CAN TAKE NOTES.**

In this lesson we shall study the first stage of unfoldment, symbolized by Group A. Here the conditions and phenomena are represented by the 15th Key, the Devil. The agency or law which is at once the immediate cause of those conditions, and the means employed in order to pass from this state to the next, is shown in the picture of Strength, the 8th Key. The dominant principle at this stage of unfoldment is the Magician, who represents the primary cause of the conditions shown in the 15th Key, and the principle that must be applied in order to escape from the bondage of the first stage.

Place the three cards in Group A before you on a table. Put the Magician at the top, Strength in the middle, and the Devil at the bottom. Read again the Qabalistic interpretations of Beth, Teth and Ayin. Read also the explanations of the symbolism of these three Keys. This will prepare you to receive from the Life-Power a special message about the first stage of unfoldment, a message which, will supplement and complete the more general considerations

you will find in this lesson. Expect to receive this personal message. Prepare for it, and have pencil and paper at hand so that you can record it.

Bear in mind the fact that the conditions and phenomena of the first stage of unfoldment, depicted by the symbolism of the 15th Key, are consequences of the principle typified by the Magician, operating through the law represented by Strength. The ignorance, the fear, the bondage and inversion of the 15th trump are not contrary to cosmic law. They are phases of the way the Life-Power works, inevitable regrettable consequences of its descent into this plane of Name and Form. They are phases of the "Death" which is attributed by Qabalists to the double letter Beth (Magician). St Paul identified death with a state of consciousness when he wrote "To be carnally-minded is death", and this state of being carnally minded is precisely what the Devil represents.

It is a state of imperfect expression of objective consciousness, the principle represented by the Magician. Objective consciousness finds expression in the life of the senses. It is the consciousness that classifies and arranges sense experience. It is the consciousness that reasons in due time, the consciousness that "builds a house" of theory or generalization, from the observation of many particulars. When the observation of particulars is faulty, and generalizations are made from insufficient evidence, the result is invariably some limitation of the powers of man. For no sooner are the generalizations accepted objective consciousness as being true, than they are received without any reservation whatsoever by the subjective mind. The latter is constantly and uncritically amenable to suggestion, and our objective interpretations of experience are the most potent of all suggestions.

The subjective mind is at all times the mistress of all the functions of the bodies of man. It determines the structure of the finer vehicles, as well as that of the physical body. The patterns it works by are the generalizations of the objective mind, the objective mind's interpretations of sense-experience. Thus, when the patterns are wrong, the operation of the law symbolized by Strength produces the condition typified by the Devil. Our bondage is due to the fact that the collective consciousness of the millions of cells in our bodies is tinged with errors, whose source must be sought in imperfect observation and inaccurate interpretation of sense experience.

This imperfect observation and inaccurate interpretation is not ours alone. Much of it is the result of accumulated race-memories. These, combined with our own personal misinterpretations, are the chains that bind us, the essence of that bondage, which has innumerable variations, is just that carnal-mindedness of which Paul speaks. It is the attribution of supremacy to the "flesh" the supposition that physical conditions are the determining things in human experience. One may have very high ideals, and lead a life of chaste austerity, and yet be carnally minded. For the "world", the "flesh", and the "devil" are but different names for these appearances of Name and Form where we now find ourselves. To attribute any causal power whatever to these appearances is to be carnally minded, is to be a real devil worshipper, even though one go to church seven days a week, and recite the "Truth about the Self" morning, noon and night.

The cure for this disease is a better application of the very thing that causes it. It is the application of the "Life" aspect of the phase of consciousness corresponding to the letter Beth. Superficial observation and hasty induction result in false generalizations that are the cause of bondage. Profound observation leads to accurate generalizations that become the suggestions that work through the law symbolized by Strength to effect our liberation.

Here again we are helped by race-memory. For this includes a record of all correct interpretations of sense-experience as well as the record of the false interpretations; and once we start on the right course, the cells embodying these records of truth will be stimulated to increased activity.

This is what all the wise books in the world are driving at when they recommend concentration as the first step to liberation. The Magician symbolizes perfect concentration. He represents the power expressed by him who is able to make his mind "one-pointed". Nature conceals nothing from man who has learned how to watch.

The wise invariably recommend the reading of sacred books as a preparation for unfolding the latent powers of Spirit. What I wish you to observe in this connection is that such reading is an exercise of the Objective mind. These books are part of the memory of nature, a physical, materialized expression of that memory, to be sure, but just as much a part of it as the "Akashic records" we hear so much about. These books contain the generalizations from experience that we all need to learn. The sum total of their teaching is the doctrine that the Life-Power is a limitless unity which uses personal centers as vehicles for self-expression. This is the doctrine implied in the symbolism of the Magician, and from the time you are able to accept that doctrine, from that time it begins to act as a suggestion to the subjective mind. Eventually it will liberate you from every form of bondage.

Mere acceptance of the doctrine, however is not enough. You have to practice holding the mental attitude it implies. You must mentally identify yourself with the Magician. Every day you must take time to remember who and what you really are. The first thing in the morning, at noon, at six in the evening, and just before you retire, you need to say the ten affirmations that we use. Say them with your whole consciousness, not with the lips only. Observe faithfully the times just mentioned, and remember her that at noon and at six o'clock you are joining with the other aspirants in generating a thought-current which formulates the truth about man's real place in the cosmic order — a thought-current which will help and heal many a person whom you have never seen.

These affirmations help to dispel the false notion of separateness, the false idea that the life of man is determined by external conditions, and causes. They restore the Creator to His throne in the heart of man, and dispel the illusion that humanity is the bond-slave of a blind necessity whose roots are in the animal nature (the Devil).

The mistake that enslaves us consists in getting cause and effect inverted in our consciousness. Causes are never external. Effects are never internal. Nothing that is outside can change your inner life, no matter how much you may seem to be affected by what happens, by what people say and do, by stellar influences, or by anything else in your

environment. All these things modify your vehicles, your physical and etheric bodies; but those bodies are just as much part of your environment as houses and trees, or tables and chairs.

So long, however, as you impute to these externals a power they do not really possess, your subjective mind will accept the suggestion, and it will exercise its control over all your vital functions to make "your" personality play the part of a "bond-slave of circumstance." An extreme instance of this is what happens in the ordinary hypnotic demonstration. The hypnotist tells the subject, "You are a dog," and the subject tries his best to act like a dog.

Reverse the suggestion and you reverse its consequences. Watch your mental processes and you will see that your personal expression of the universal, objective mode of consciousness is at all times absolutely the controlling principle. The subjective mind cannot help carrying out the instructions formulated by the objective. See yourself as the Magician. Realize that your objective mind is the architect of your house of life. Practice thinking of yourself as a center of expression for the primal Will-to-Good, to which all things and conditions are subject. Remind yourself again and again that your personality is the instrument of that Limitless Life-Power, which works through you to manifest a particular demonstration of its power to produce beautiful results.

Practice, I say, and keep on practicing. You have race-memories to overcome. You have your own past errors to rectify. Yet all these will yield to persistent practice, to the constant dropping, day by day, of ideas formulated by objective consciousness into the fertile soil of the objective mind. An error is always a half-truth. You don't have to get rid of your errors. What you have to do is to take the truth that is in them, and complete your realization of it. This is the true inner meaning of the teaching that you are to overcome evil with good.

In this lesson I can only give you hints, to point out the way your mind must follow to arrive at the special understanding of the first stage of spiritual unfoldment which the Life-Power is now ready to impart to you. Complete the work by looking at the Tarot Keys, as explained earlier in this lesson, and listening for the instruction of the Inner Voice. Watch and listen!

This is the beginning of the Way to Freedom.

This is Truth about the Self

0. All the Power that ever was or will be is here now.
1. I am a center of expression for the Primal Will-to-Good which eternally creates and sustains the Universe.
2. Through me its unfailing Wisdom takes form in thought and word.
3. Filled with Understanding of its perfect law, I am guided moment by moment, along the path of liberation.
4. From the exhaustless riches of its Limitless Substance, I draw all things needful, both spiritual and material.
5. I recognize the manifestation of undeviating Justice in all the circumstances of my life.
6. In all things great and small, I see the Beauty of the Divine expression.
7. Living from that Will, supported by its unfailing Wisdom and Understanding, mine is the Victorious Life.
8. I look forward with confidence to the perfect realization of the Eternal Splendor of the Limitless Light.
9. In thought and word and deed I rest my life from day to day upon the sure Foundation of Eternal Being.
10. The Kingdom of Spirit is embodied in my flesh.

Awakening

Section B: Lesson 2

The Tarot Keys for this lesson are the High Priestess, the Hermit, and the Tower. Begin your study by reviewing the explanations of the three letters corresponding to these Keys. Read once more the analyses of their symbolism, and give particular attention to the position of these Keys on the Tree of the Living Ones, as established through their correspondence to the letters Gimel, Yod and Peh.

When you have done this preparatory work, read this lesson to get a general idea of the second step in unfoldment. After this reading comes the most important part of your work.

The Life-Power has a special message for you and you must not forget to get this special instruction from the Teacher within. Because, you cannot expect to do this in a day, you should have seven notebooks, or other convenient means of keeping a record, one for each stage of unfoldment. In these you will set down whatever comes to you from within.

To get the very best results, set apart a few minutes each day for this work. It makes little difference what time you select, so long as it soon after a meal. The main thing is to choose a time you can keep day after day, without being distorted. Take two or three good, deep breaths, and sound the Keynote of equilibration (E). Then formulate a definite question about the stage of unfoldment you wish more light upon. Expect to have your question answered. Sit quiet, and listen mentally. You may hear an inner voice; or a vision may come; or you may not have any sensual experience. In some way, you will have an answer.

Write it down. If you hear what seems to be an inner voice, record its message. If you see a vision, describe it as definitely as you can. If you find ideas coming to the surface of your consciousness, set these down. Perhaps the response may not at first be so definite. You may get only an emotional response. You will perhaps find that you have some sort of feeling about the question you have put. No matter what comes, make as clear and concise a record as you can.

Date this record, and make a note also of the place where you had the experience you have set down. Those among you who are impelled to make a special study of astrology will find this information particularly useful; but every student, whether he takes up astrology or not, will find that there are valuable lessons to be gained from recalling the circumstances attendant upon receiving these personal instructions. All this may seem like a lot of work, but the description is more formidable than the practice. It should take only a little time each day. Some days you may have no more than a sentence to write. Some days there may be several pages.

Be sure that the writing follows meditation, and that it is simply a record of the response which comes from within to a question formulated by your objective mind. This isn't automatic writing or anything of that sort. You are not to sit passive, waiting for anything that may happen to come. You make yourself receptive to a particular kind of information. You know that the omniscient Life-Power knows just how to answer your question, and you

provide suitable conditions for bringing that answer out into the field of your objective consciousness. That is all but if you practice a little every day, you will find that it is more than enough, for you will always get a full measure of response, a measure heaped up and running over, whenever you use this method of tapping your superconscious supply of Wisdom.

Two months from now, read over whatever comes to you within the next few days after you study this lesson. Then study the High Priestess, the Hermit, and the Tower once more. You will discover things that you cannot see now; and you will be able to add not a little to your notes. Perhaps you may feel that some things in your first notes require modification or recasting. This is inevitable, as you ripen in consciousness, that you should find better and clearer ways of expressing the truth that is in you. Thus, you see, there will never be time when you can't improve your work somewhere, nor a time when you will know all there is to know. Never will you be denied the joy of making fresh discoveries, the happiness of finding beauties in this wisdom teaching. The riper you become, the more you will know, and the better you will be able to express what you know. You should not begin your work with any tinge of the feeling that these steps are not important. Never permit yourself to think that the instruction you receive now from the One Teacher is not so good as that which is to come later. What you get now, just as it comes, is what is best at your present stage of growth. What comes later may seem better by comparison with your present expressions of the inner wisdom, but as Jesus said, "You cannot bear it all now."

The second stage of spiritual unfoldment has for its active principle the phase of universal consciousness represented by the High Priestess. This we have identified with what is variously labeled by modern psychologists as "subconscious", "subliminal", or "subjective" mind. It has also been called "transliminal consciousness", and there is much in favor of this term. Transliminal means "across the threshold," and this seems to be a more accurate description of the consciousness symbolized by High Priestess, and one more in accordance with the Tarot symbolism. For one thing, it conveys no impression of inferiority, as do the adjectives "subconscious" and "subliminal." This mode of consciousness we have been able to identify with what Hindu philosophers call Prakriti, and those Eastern sages tell us that Prakriti and Purusha (the Witness, Magician, objective consciousness) are co-existent, co-equal and co-eternal. Through this phase of consciousness we can read the records of past expressions of the Life-Power. Psychologists have found out by experiment that the subjective mind seems to have perfect memory. Nothing that you have ever experienced has been forgotten. Some experimenters have even succeeded in tapping the subconscious memories of previous incarnations. Under hypnosis recollection has been carried back to birth, and then, under the command to go back still farther, the subject has related the experiences of a person who lived several generations earlier.

Objection has been made to such experiment, on the ground that the results are tainted by the operator's suggestion, and that consequently there is no proof that the subject is recollecting his own former existence. In some instances, however, the investigators have been able to verify the experiments in some measure through looking up ancient records. Thus they have learned that at such and such a date, a person such as the subject mentions actually lived, and that at the same time events happened, such as the subject seems to remember. Even if we

admit that the subject may not be reading the record of his own personal experience, the fact remains that through the transliminal consciousness we may find what seems to be the memory of nature.

I have no hesitancy in saying that you are carrying with you a perfect record of everything that has happened to you in this life. Nor have I the slightest doubt that you can learn whatever you need to know about previous physical expressions of the particular tendencies which the Life Power is now unfolding through your personality.

I offer no argument in favor of the doctrine of reincarnation. I refuse to be drawn into arguments about it. Objections to the doctrine always come from people who haven't had a certain kind of experience. I am choosing my words carefully when I say that I know that the particular complex of activities now projected as the personality "Paul Case" is the continuation of activities which in other times and places were projected into physical existence as other personalities. I say that I know, because I can remember those other personalities with as vivid a recollection of details of emotional and intellectual experience as those which enable me to identify this present "Paul Case" with a certain youngster of ten whose reputation for devilry was emphasized by the fact that his father was a spotless pillar of the Congregational Church. I remember that I was once that boy. In exactly the same way, I remember that I was a rabbi who wrote a Qabalistic commentary on the Book of Genesis. For me, one memory is just as valid as the other. Argument will never overthrow what I have experienced.

The scroll of the High Priestess symbolizes this cosmic memory, to which we all have access. Keep in mind the fact that the two aspects of the Life-Power (Purusha and Prakriti, objective and subjective; Magician and High Priestess) are co-existent. In a sense we may say that the Life Power is both. It is the unity of which these are the poles. The two poles are present wherever the Life-Power is present, and they are present in their entirety. What seem to us to be personal manifestations of objective or subjective consciousness are really manifestations of the one Life-Power in either its objective or subjective modes. Logical necessities of the process whereby the Life-Power expresses Itself in existence result in the illusion of personal separateness; but we are able by the exercise of reason to find out that this is an illusion, and after reason has taken us this far, we can go on and make experiments which forever free us from the delusions caused by that illusion. We have to remind ourselves continually that we are not separate beings, until we have established a subconscious habit of recognizing our essential identity with the Life-Power.

Careful observation of nature, which is really the practice of the objective concentration symbolized by the Magician, enables us to discover the essential unity of Being behind the veil of manifold appearances. This discovery has then to be transferred from the field of objective consciousness to the subjective mind. We make the discovery by closely watching what happens in the plane of existence that we contact through sensation. From that plane we get the facts which are utilized in the objective process of Inductive reasoning. At this point in our unfoldment we do not experience the unity of Being as we shall experience it when we become riper. We perceive it intellectually, as a premise or hypothesis, which we then turn

over to the subjective mind, and this premise is the seed that the magician plants in his garden.

Now in considering the first stage of unfoldment, we saw that the subjective mind is continually amenable to suggestion, and that it controls all the vital functions. It is the mistress of the body building processes. It determines cell-structure. Consequently, when the subjective mind is impressed with the premise of the unity of Being, every cell of the billions in the body is modified by that impression. The cells are units of subjective consciousness, and the suggestion accepted by the subjective mind tinges consciousness of all the cells.

Thus, from the moment the objective mind impresses the subjective with the premise of non-separateness, the mental state of all the cells begins to be changed. Some cells do not adapt themselves easily to this new condition of personality. They die, and are eliminated from the body. Their places are taken by new cells, new "vine-skins" to hold the "wine" of the new idea. Thus there is brought about a gradual change in the structure of the body, until a moment arrives when there is a sufficient number of new cells to make possible a flash of personal realization of the truth. Weeks and months, perhaps years, may have passed while these invisible and imperceptible changes in cell-structure were being accomplished. The person in whose body these changes are happening has no inkling of what is going on; but all at once there comes a flash of direct perception which seems to upset his whole house of life, a sudden, catastrophic glimpse of reality such as is pictured in the 16th Key of the Tarot.

Sometimes this experience is so vivid that it temporarily paralyses one or more of the person's faculties. One may be struck dumb by it. Another, like Paul, may be blinded. Even when the physical effects are not so marked, there is a forcible tearing-apart of the structure of personal consciousness which often make the person passing through this experience feel that he is going insane.

Sudden as this experience is, however, it is but the culmination of an orderly series of mental and physical changes; and it comes to nobody who is not prepared to stand the shock. It destroys forever the delusion of separateness, just as a lightning-flash gives a traveler a momentary, but clear picture of the road he is on, and destroys whatever false notions he may have formed of it while he stumbled along in the dark. The darkness may close in the very next moment, and as time passes, some of the details of the vision may grow dim; but that flash of realization cannot be forgotten, and the memory of it will spur the traveler and will give him courage to pursue his journey to its end. Therefore is the path assigned to the letter Peh called the "Exciting Intelligence"; and it joins Victory to Splendor on the Tree of the Living Ones, because this experience is at once a realization that the I AM by reason of its own nature, is already the conqueror of all limitation, and a flash of intuition which gives one a glimpse of the dazzling glory of the perfect expression of the limitless Light.

For this flash of realization is a momentary sharing of the Life-Power's perfect self-knowledge. It seems to contradict everything in previous experience, because all previous experience has been colored by the sense of separateness. The consciousness of the Life-Power finds expression in the words, "I am the Lord, and there is none else". Prior to the experience we are now considering, the human consciousness is "I am a poor

mortal, surrounded by millions of other mortals who are all potential enemies, and by natural conditions even more inimical." Suddenly to realize that all this is a lie, suddenly to see that one is immortal, suddenly to perceive that all other human beings and all the conditions of personal existence are working together to bring about the perfect realization of a cosmic plan which, in essence, is the outworking of the inmost reality of one's own being is a reversal of personal and race consciousness which temporarily knocks one flat.

I have tried to make it very clear that this experience is not an acquisition, nor something that comes to you from outside. Neither is it a miracle. Because you are a center of expression for the objective consciousness of the Life-Power, there comes a time in its evolution through your personality when the premise of the unity of Being is formulated in your objective mind. Then that premise becomes the starting-point of a series of subjective operations which build your body cells that can give expression to the Life-Power's self-knowledge.

This flash of inspiration, therefore, is really a participation in the Life-Power's perfect recollection of itself. For a moment one remembers who and what he really is. Thus the lightning-flash of the 16th Key may be understood to be a ray of light from the Hermit's lantern. To us, when the experience comes, it seems that we have seen something new. The light seems to come from above and from afar. But in truth the Light-bearer is close at hand, right here with us, now and always, "closer than hands or feet."

I have said so much about the physiological changes that bring this realization that a superficial reader of these pages might suppose I am trying to persuade you that it is nothing more than a physical phenomenon. I'm sure you won't fall into that misconception of the teaching. My aim is to make the process as clear as I can, so that you will see it as an orderly manifestation of cosmic law. I could go still further with any explanation of the physiological side of this stage of development, for the Qabalistic attributions of the letter Yod, to which the Hermit is assigned, provide us with some important clues.

Want of space, and certain other considerations which need not be spoken of now, make it seem to me best to do no more than give some hints. Those of you who are ready will be able to follow these clues to their logical conclusions.

First of all, consider the astrological attributions of the letter Yod. Note the zodiacal sign, and the part of the body ruled by it. Note also the planetary ruler of the sign. Now, remembering that the second stage of unfoldment is experienced through a change of cell-structure affected by the objective consciousness, ask yourself what these astrological correspondences mean in this connection. They point out the exact part of the body where the change takes place, and show under what specific influence it occurs. When you have made knowledge your own (Don't forget that it is already latent within you), you will be able to make special applications of the law of suggestion which will accelerate the transformations of cell-structure that bring about the experience I have been describing in this lesson.

Perhaps you have already passed through this stage of unfoldment. If so then the knowledge I am asking you to seek will be of use to you in assisting you to progress more rapidly through subsequent states.

Please don't think I'm being willfully mysterious! I simply want to give you an opportunity to find out something for yourself. When you do find it out, you'll understand some of my reasons for taking this course. As soon as you think you have the correct answer to this problem, send it to me and I'll let you know at once whether you have found what I want you to discover for yourself.

So, you see, I'm not really holding back anything. I simply know that effort to discover some truths is the price that must be paid for them. I know that I'll be violating cosmic law if I told you this particular thing. Really you know it already. The thing for you to do now is to get that knowledge out into expression, so that you can apply it from now on to hasten your unfoldment.

Revelation

Section B: Lesson 3

After the stress and shock of the sudden awakening to the fundamental error of separateness, after the lightning-flash of true knowledge has toppled the crown off the Tower of Common-sense, as shown in the symbolism of the 16th Major trump, there comes a period of calm and gradual growth. In the second stage which we considered in the previous lesson, there is a sudden and painful overthrow of the false wisdom of the world, a momentary, but never-to-be-forgotten glimpse of reality, of the absolute unity of life. In the third stage this new conception of the One-ness of All begins gradually to unfold.

What happens during this unfoldment, and the specific activities involved therein, we may discover from the study of the 17th Key of the Tarot. As you will remember, this picture develops the esoteric meaning of the Hebrew letter Tzaddi, named the "fish-hook". This is the letter to which meditation is assigned by the Sepher Yetzirah, and in the Kabbalistic scheme of the paths on the Tree of the Living Ones, it is the 28th, joining Netzach (Victory) to Yesod (Foundation). Astrologically, this letter corresponds to the zodiacal sign Aquarius, the sign of the Man, ruled by Saturn.

Let us begin with this last detail. In the Tarot, Saturn is the 21st Key, the World, symbol of the cosmic consciousness. As in mythology the god Saturn was said to eat his children, so in esoteric psychology do we find that the cosmic consciousness, when it becomes a personal experience, swallows up all its differentiations. And as Saturn was father of the gods, so is the cosmic consciousness really the source of all other modes of consciousness. It is not something new, although it seems to be in the future for most of us. In truth, all the modes of consciousness that we have experienced up to this moment, are differentiations of cosmic consciousness. Therefore in the books of wisdom the methods that lead to it are sometimes described as the Path of Return.

Students of these lessons who are familiar with the conventional astrological interpretations of the influence of the planet Saturn are sometimes puzzled by its attribution to the 21st Key of the Tarot. In astrology Saturn is commonly regarded as a "malefic influence", and is said to be constricting, limiting and confining. That it seems to have an unfortunate influence on ordinary worldly affairs cannot be denied, but the reason is that ordinary worldly affairs are conducted from the point-of-view of the limited, three dimensional consciousness, and are therefore based upon the illusion of personal separateness. To men and women engaged in the vain endeavor to build their house of life on the shifting sands of common-sense, the influence of Saturn is, indeed, inimical. Not so with those who have developed, and are living from, a consciousness of the unity of Being. Then the forces of limitation are transmuted, and become the means of concentrating the Life-Power into definite and specific forms of expression.

It is this form of Saturnian activity that is depicted in the 17th Key of the Tarot, and that in the foundation of the growth and increase in wisdom characteristic of the third stage of spiritual unfoldment. For meditation, which has been described, as "an unbroken flow of knowledge in a particular object," begins with concentration; and concentration is a voluntary

limitation of consciousness. That limitation is Saturnian in quality, and because its consequence is understanding, we find that in the Tree of Life the sphere of Saturn is the third Sephirah, Binah, whose name means "understanding".

Meditation is simply prolonged concentration. Kabalists, by associating it with the letter Tzaddi, liken it to a fish-hook. The analogy is a good one, even in its more obvious implications, and we shall discover presently that its deeper meanings are worthy of earnest consideration.

The fundamental assumption of the ancient wisdom is that every center of the Life-Paper is related to the whole Life-Power. The many are expressions of the One, and the One is conscious of all the details of its expression in the Many. In its perfect knowledge, past, present and future are united. It knows the whole of its self-expression, as a whole and in detail. Our personal consciousness is but the specialization of this cosmic consciousness, and since the Life-Power is omnipresent and omnipotent, and perfectly free, there is nothing whatever to prevent its communication to one of its personal centers of any detail of knowledge that it possesses.

I call this as "assumption", but for me it is more than that, as it has been for men and women far wiser than I, all through the ages. The Life-Power knows all things, and stands ready to share whatever detail of its knowledge may be required to aid in the unfoldment of each of its personal manifestations. It seems to us, while yet we are deluded by the illusion of separateness, that we, as persons, think and feel, that we have personal states of objective and subjective consciousness. Except for comparatively brief periods of ecstasy, even the greatest sages experience the same illusion. They, however, know it for what it is, and are not deceived by it. Hence we find them all saying with Jesus, "Of myself I can do nothing", yet saying too, "All that the Father hath is mine".

I have often brought this to your attention. I feel that I cannot do so too often. These lessons are not the work of Paul Case. Neither is your response to them anything that originates in your personality. My teaching and your application are really two phases of the work of the Life-Power, which uses these words and your response as means for ripening us, its centers and channels of self-expression. The illusion of personal effort persists, to be sure, but the more we know it for what it is, the less we are deluded by it, the riper we are. This in the meaning of that fine sentence in *Light on the Path*: "Stand aside in the coming battle, and though thou fightest, be not thou the warrior." I find from experience that the less personal effort I put into writing these pages, the better is the result. Whenever I permit myself to be deluded into thinking, "This is a hard lesson to make clear, I must take great pains in preparing an outline for it," I find that nothing worthwhile is accomplished. Just as soon as I remember that I draw all things needful from the limitless resources of the Life-Power, and, acting upon that knowledge, sit down to write without preparing any outline at all, the work is quickly finished, and from what you have said of it, is well done.

The same principle should be applied in studying the lessons. If you think of it as your personal work, if you regard all these details of Kabalistic knowledge as being something terribly difficult, which you have to get into your heads, the work will be hard. Regard it as

the work of the Life-Power, which already knows every one of these details. Remind yourselves that the Life-Power, which already knows everyone of these details, brings you just exactly what you can use at the very moment when you need that knowledge most. You will be surprised to see what a difference this will make in your work.

All this is not quite so much a digression from our main theme as it may seem, because success in meditation cannot come until we realize that just as the Life-Power is the Teacher and Worker, so is It really the one who engages in meditation. We do nothing of ourselves. We are instruments through which the Life-Power does certain things. Through us it concentrates, through us it meditates, and through these activities ripens as into perfected centers of its all-embracing consciousness.

To return to the connection between Tzaddi, the fish-hook and what goes on in meditation. The inner consciousness, or subjective mind, is often compared to a sea, and the various forms of knowledge to fishes swimming in it. When we select some particular object for concentration, and fix attention upon it, we are baiting a hook and dropping it into this sea of subjective mind, and as fish are attracted by bait, so are various forms of knowledge having an affinity to the object of concentration attracted to our mental fish-hook.

Suppose, for example, you fix attention upon some picture of the Tarot pack. In the beginning you may not see very much, but the longer you watch, the nearer you will come to this experience: **SOME DETAIL OF THE SYMBOLISM WILL BE EMPHASIZED IN YOUR CONSCIOUSNESS**, and a glimpse of the meaning below the surface will come to you. This is the time to land your fish, that is, to make notes of what you have glimpsed just as soon as they are definite enough to put into words. Then cast in your hook again, and watch until another thought-form takes the bait.

Remember always to maintain the mood of expectancy. Your subconscious mind is like a bay opening into the ocean of cosmic consciousness, and thought-forms from the farthest reaches of that great sea of mind will be drawn to you by meditation. This is not theory, my friends. It is a plain statement of what has been experienced, by many people. The Life-Power knows just what everything means, and has perfect memory of every thought that has been given form in the mind of any human being. There is no such thing as a secret, or as a lost art. "Nothing is hidden", said Jesus, "that shall not be revealed". The words are sober truth, without the slightest tinge of exaggeration. And meditation is the method of the Life-Power's self revelation.

The name "fish-hook", moreover, is a clue to something else that happens in meditation. For human beings such as we, every kind of mental activity has physical accompaniments, and the physical changes caused by mental states are by no means limited to transformations of the cells in the brain. It is to this fact that the letter-name Tzaddi refers.

We have learned that in the Hebrew alphabet, the "fish" is the letter Nun, and that to this letter the Sepher Yetzirah assigns Scorpio, the zodiacal sign which rules the party of the body corresponding to Yesod on the Tree of Life. As a fish-hook draws fish out of the water to be

eaten, so the right practice of meditation lifts up the nerve-force which energizes the organs ruled by Scorpio, and converts that energy into food for the growth of the spiritual man.

This is why continence and chastity are insisted upon in all the old books on spiritual development. These requirements, however, are often exaggerated and over-emphasized. They who suppose that celibacy is necessary to right meditation are sadly in error. On the contrary, the celibate life, because it is a life of repression, is a hindrance to spiritual unfoldment. The Bible contains accounts of men who ripened into the higher consciousness, who were also fathers of large families. In these days, too, there are men and women of illumination who are by no means celibate. Clean living and control are indispensable. Control, however, implies right use, not suppression.

Until seekers for light come into possession of right knowledge of the true functions of sex, there will continue to be more or less following after false doctrines. This is not the place to elaborate upon this theme; but those who are ready for more light will find it, if they will fix in mind these two points: (1) the sex-function has other uses than reproduction, (2) its misuse consists in employing it for mere sense-pleasure.

The third stage of unfoldment, although it makes use of, and modifies the nerve-force which is ordinarily employed in the sex-function, has nothing to do with that function itself. Right meditation releases and lifts up the "serpent power" (Kundalini) stored in a nerve-center at the base of the spine, which is called the Muladhara chakra in Yoga philosophy and is known to modern physiologists as the sacral plexus. In meditation, the force stored in this ganglion is made to rise, so that it energizes, in succession, six other centers, of which four are in the trunk, and two in the head.

These seven centers are symbolized in the 17th Key of the Tarot by the eight-pointed white stars, surrounding the great yellow star. The latter indicates the true source of the force which is modified in meditation. It is the cosmic energy, the "stellar" or "astral" Light of Eliphas Levi, which he describes in terms that have enabled us to identify it with the Prana of Hinduism and the Ruach of the Hebrew Scriptures.

Remember this always. In your work you are not trying to control some power which is your personal possession. You are simply learning how to obey certain laws of a universal energy, which is none other than the Limitless Light whence all things proceed. Because the primary activity of this light is the whirling motion concentrated in Kether, it is represented in the 17th Key by an eight-rayed star. The rays are like the eight spokes of the Wheel of Fortune.

People of little understanding are always bringing against this teaching the accusation that by it men seek to save themselves. It is, they say, an endeavor to lift men up by his own bootstraps. This is not true. The ageless wisdom again and again proclaims the folly of the man who thinks he can save himself. They tell us that little by little the Life-Power ripens its personal centers to the point where they become able to understand and apply the law of liberation. Each person's liberation is a particular fulfillment of cosmic law, and from another point-of-view we must regard it as a true work of "grace", as an example of the perfect self-impartation of the One life to one of its personal aspects.

The beginning of the way of meditation is concentration upon the things of the external world, upon the facts reported through the senses. The mood in which this concentration is undertaken is of the greatest importance. Whatever the particular object you select, bear in mind, the fact that the Life-Power already knows all about it and perceives its true relation to all other objects. Make yourself receptive to the influx of this knowledge, by holding your attention to the selected object, in the expectant mood.

As a result of this practice you will gradually begin to perceive the unity behind the various appearances of the external world, and the longer you meditate, the clearer will be your understanding of that which is symbolized by the Wheel of Fortune. In fact, nothing is better as an object for meditation than one of the Tarot pictures, because these cards speak a symbolic language already known by your subconscious mind, and their message has the unity of Life for its central theme.

Gradually, as you continue to practice, you will begin to identify your personal consciousness with the consciousness of nature, or Natural Intelligence. You will begin to know that the operations of your mind are linked to that great system described by Ezekiel as "wheels within wheels". This is the beginning of your practical experience of the truth of nonseparateness. When you can see that all your mental states are phases in the manifestation of the One Consciousness which directs the growth of trees and grasses, the flight of birds and insects, the flow of streams and the sweep of ocean currents; when you begin to feel that through your mind and body flows the power that holds the stars in their courses, the power that flames in countless suns, you are beginning to exchange mere intellectual assent for that true knowledge which has been called the doctrine of the heart.

With this experience comes a new understanding of what is meant by "Mother Nature", or the feminine aspect of the Life-Power. That is why all three cards of the Tarot that relate to the third stage of unfoldment so emphasize the feminine. In the 3rd and 17th Keys the central figure is a woman - the same woman, in fact. In the 10th Key the title of the card points to the working of the same feminine power, for this is the Wheel of Fortune, the goddess whom the Greeks called Panthea, or she in whom all the feminine aspects of deity were synthesized.

She it is who makes meditation possible. For, as I have tried to make clear all through this lesson, it is not we who meditate, but the Life-Power which through us manifests its ability to meditate. And that ability is the work of the universal subjective, or feminine mode of consciousness. All that we have to do, after all, is to get our personal selves out of the way. For the experience of the second stage of unfoldment, the swift, sharp flash of real perception is called Exciting Intelligence because it sets up the subjective response that takes form as meditation. In that moment the spiritual man is conceived in the womb of Prakriti, and the third and fourth stages of unfoldment correspond in many ways to the process of physical gestation and birth. But this is a theme to which I must revert at another time.

Let me take what little space is left to make it perfectly clear that one need give no thought whatever to the physiological process I have described as accompanying meditation, other than a recognition of what takes place. For the present this is sufficient, and I would warn

you against attempting to raise the Kundalini by concentrating on any part of the body. By this I do not mean that good results are not obtainable by such practice. I warn you because no two persons need just the same regimen in these specialized exercises; and to know what the student needs, the teacher must be able to exercise the clear vision whereby the exact condition of the seven centers may be determined.

I have given no detailed instruction in meditation, because these lessons are intended rather to give you a general notion as to what happens in the seven stages of unfoldment, than to serve as a course of practical Instructions. My idea is to provide you with a sort of bird's-eye view of the Path of Liberation, as a preparation for the work which will actually take you over the path itself.

Again, there is little need for me to write general instructions, when others have done the same thing so much better than I could ever hope to do. If you are seeking for practical teaching, let me recommend a careful study of the Yoga Sutras of Patanjali. Among the various translations, my preference is that by Charles Johnston. Mr. Johnston has brought to this work a thorough knowledge of Sanskrit, and a sympathetic understanding of the real purpose of Yoga. His book, moreover, has the merit of being free from Sanskrit terms.

I have but touched the surface of what might be written in this lesson. Find the deeper truths for yourself, by attentive study of the three Tarot Keys upon which this text is based. Remember always that the Tarot has a particular message for you, that there is a special application of the general truth it teaches which has a direct and immediate bearing on your own life. Constantly remind yourself that the Knower seated in your heart has knowledge of this special application, and has power to communicate that knowledge to you. Study the symbols, and ponder upon their meaning. Expect to have it made clear to you. Listen for the Voice of the Teacher within. Still the personal consciousness, and LET the particular manifestation of cosmic consciousness that you need, find expression as a personal awareness of truth. Accustom yourself to study in this way, and you shall learn more than can be found in a thousand books.

Organization

Section B: Lesson 4

The Tarot Keys from which this lesson is developed are the 18th, 11th and 4th, corresponding respectively to the letters Qoph, Lamed and Heh, and to the paths on the Tree of the Living Ones entitled Corporeal Intelligence, Faithful Intelligence and Constituting Intelligence.

Qoph, it will be remembered, corresponds to the back of the head, the location of the medulla oblongata. This part of the brain contains the cell structures through which the subjective mind controls breathing, swallowing and other vital functions. In this part of the brain are the instruments which the Life-Power has developed through the ages of evolution, and through the groups of cells located there we may come in touch with race-memories going back to the first emergence of animal life from water.

The medulla oblongata is like a bridge between the objective and subjective modes of mental activity. In an earlier lesson I have spoken of the reason for learning to control the breath, as being a means of re-establishing self control of the whole cell-consciousness; and the exercises whereby this is accomplished are exercises that modify the action of the cells in the medulla, establishing in them new habits of action which, in turn, modify the habits of many groups of cells in other parts of the body.

By impressing suggestions directly upon the cells of the medulla, with the understanding that they are the media through which other cell-groups may be brought under control of the objective mind, much may be accomplished. Thus, when learning rhythmic breathing, if a real idea of the cleansing office of the breath be held in mind, and formulated in a clear-cut suggestion addressed directly to the cells of the medulla, progress is certain to be more rapid. The cells should be spoken to just as you would speak to an animal you are trying to train. They are animals, in fact, and they are surprisingly intelligent, and quick to respond to kindly, but firm commands formulated by the objective mind.

The back of the head, again, is the seat of another important center whose functions are especially utilized in the work of the fourth stage of unfoldment. This is the sight-center. It is active in ordinary vision, but this is not its only office. All visual imagination is likewise dependent upon the cells of this part of the brain. To improve ordinary vision, or to develop a more definite power of visual imagery, it is most useful to stimulate these cells direct by auto-suggestion, very definitely formulated.

To do this work, first learn just where the medulla and the sight center are located. I shall not take space to describe their location in this text. At any good library you can find a book on anatomy in which there are diagrams of the organs of the brain, from which you may get the necessary information.

In using direct auto-suggestion to cell-groups concerned with special functions, be careful not to prolong your concentration on the cell-group. Concentration on any part of the body stimulates the flow of blood to that part, and when it is overdone, congestion is the

consequence. Such long concentration is not needed. The cells are centers of consciousness. They are not things, but living beings. The kind of consciousness they have is always amenable to the control of your objective mind.

Prepare yourself by first establishing a thorough intellectual grasp of the law of suggestion. Next learn the exact location of whatever cell-group you wish to influence. Then deliberately arouse the mood of calm expectation that your suggestion will be obeyed. If you follow this course, you will be able to secure satisfactory results with a single concise and definite command. Such work should not be done oftener than once a day. Too much repetition will only send too much blood to the cell-group, and, furthermore, too much repetition is as a rule a symptom that you doubt your ability to control the cells. This doubt acts as a counter-suggestion to your command.

Another attribution of the letter Qoph is Sleep, for it is while we sleep that the commands we give the cell-groups are executed. Hence the best time to do this work is just before you go to sleep. For most people there is a moment when thought begins to be disconnected, and at this moment, by an effort of will, it is possible to arouse oneself to full wakefulness, and give the necessary commands.

With some people, however, sleep comes suddenly, like night in the tropics, with no twilight period before it. If you are one of these, give your suggestions just before going to bed, while sitting comfortably in a straight backed chair. Prepare for your auto-suggestions by sitting still and deliberately inducing a state of reverie. Let the mind-images troop past before your mental vision, but EXPECT THEM TO SLOW DOWN, until they come almost to a stand-still.

No "iron-will" effort is required for this. At all times you are master of your mental imagery, but until you know that you are a master, and practice the exercise of this birth-right for specific ends, you can achieve no constructive results. Always remember that you do not have to acquire power to control your thoughts. You simply have to learn the technique of exercising that control effectively. You are like one sitting in the driver's seat of an automobile. The power to drive the engine and steer the car is already yours; but you have to learn what lever to pull, what pedals to press, and how to use the wheel. It takes no "iron-will" to drive an automobile, and none to gain control of your mental imagery. Information and practice are the two essentials. I aim to supply the information. It is up to you to do the practicing.

Now, by merely expecting your mental images to slow down, you are doing exactly what is needed to make them seem to go slower and slower until a single image seems to stay a long time before your mental gaze. As I have explained elsewhere, what really happens is that a single image is being reproduced over and over again. The stream of consciousness flows on, much as the strip of film passes through a picture-machine; but you seem to be "holding the thought" because the image does not change form. To explain this is not easy, but it is the effect that Patanjali had in mind when he wrote: "The binding of the perceiving consciousness to a certain region is attention."

The consciousness that you are particularly concerned with in the fourth stage of unfoldment is Corporeal Intelligence, body-consciousness, the mental activity of the cell-groups in your body. If you have done well the work of the third stage of unfoldment, you realize that all phases of your consciousness are expressions of Natural Intelligence or the mental quality that pervades all nature. Now you are more particularly concerned with the forms assumed by this universal mental activity as it flows through the various groups of cells that make up your body.

Under exceptional conditions, as in the overcoming of disease, it is sometimes advisable to talk to the cell-groups of specific organs in the body, such as the stomach, kidney or liver. This, however, should not be attempted by beginners, nor by anybody but experts, except under the advise of a specialist. It is better and safer to think of the medulla as, so to speak, the "office" of the subjective mind. The latter can be depended upon to carry out whatever instructions you give. It knows, far better than you do, just what groups of cells in your body are doing each specific kind of work. Consequently, you will be certain to get excellent results if you simply formulate your commands to the subconscious, and turn them in at the office, by a brief concentration upon the medulla as you give the command.

The concentration upon the sight-center, and the giving of suggestions to the cells of this group, are intended to make this instrument of the objective mind more efficient. Sight, as you will remember, is one of the attributions of the letter Heh, to which the Emperor corresponds; and in its esoteric meaning, Sight is not only the physical faculty and its psychic counterpart, the power to visualize, but is also the most important aspect of the discriminative faculty. Full exercise of this faculty demands adequate organization of its instrument in the brain, because the indispensable preliminary to right discrimination is the ability to see things as they are. We must be able to do this before we can attain any real measure of success in our efforts to classify our experiences according to their similarities or differences.

Such classification is an important part of the development that goes on in the fourth stage of unfoldment. Meditation has been compared to fishing in the ocean of the universal subjective consciousness. Right discrimination, founded upon clear physical and mental vision, is what enables you to know which of the "fish" you catch are good for food.

Much has been written about formal systems of logic. After all, every such system is a tabulation of what happens when a person sees clearly and arranges what he sees. Our various experiences are like parts of a jig-saw puzzle. Their relations to each other are self-revealing. Ideas and facts fit together, but only by looking at them attentively may we discover the connection. Error and ignorance, as well as truth and wisdom, have distinguishing marks which cannot be hidden from him who has vision.

This vision is just clear seeing. It is neither supernatural nor miraculous. Every one of us is a center of expression for THAT which already knows all truth. So long as we believe in personal action, so long as we are deluded by the illusion of separateness, we unable to make use of this interior wisdom.

When, however, we have passed through the third stage of unfoldment, the Light begins to shine through us. When we have identified our mental activities as being in reality specialized operations of the universal intelligence, we begin to see that the Life-Power's knowledge of every detail of its manifestation must always be available to us.

Jesus used to say that he judged nothing of himself, that all his decisions were based on the instruction of the Father. What he did, he promised that we should do, because he knew that the Life-Power's ability to distinguish truth from error is always ready to express itself through human beings who have grown sufficiently ripe.

Hence, by directing attention on the sight-center, fully expecting that it will be an effective instrument for the objective consciousness of the Life-Power, you will begin to exercise clear vision. Some, to be sure, have developed vision who know nothing whatever about the sight-center. Our aim, it should be remembered, is to apply cosmic laws that we may bring about a quicker ripening. We are not trying to follow any "royal road", because even though we make quicker progress, it is by far a more difficult way than that which raises the level of human consciousness little by little through the centuries. This way that we follow demands patience, courage, and more than else, persistent practice. By it we may advance more rapidly, through intelligent cooperation with the Life-Power's method of self-expression. That method we may now begin to understand in part, and we look forward confidently to a day when it shall be made known to an in all its glorious perfection.

In our endeavors to ripen more rapidly, we should remember that each of the thirty-two aspects of universal consciousness represented in the diagram of the Tree of the Living Ones is now, at this very moment, a part of our mental equipment. Be careful, however, not to take this diagram too literally. When the Sepher Yetzirah says, "ten and not eleven, ten and not nine," it should be understood to declare that the ten names, or the thirty two paths, are the only modes of the Life-Power's self-expression. What is meant is that the ten Sephiroth and their connecting paths show a complete systematic arrangement of the fundamental aspects of universal consciousness, from whose action and reaction upon each other an infinite number of permutations and combinations is possible. Hence, to know the Tree of Life thoroughly, is to know the complete notation of the scale of consciousness. And all the notes in the scale are in each of us, waiting to be sounded, by the Master.

One of these 32 aspects which is intensified during the fourth stage of unfoldment is called the Constituting Intelligence. Part of our practice consists in continually reminding ourselves that the constructive and regulative tendency of the Life-Power is an immediate presence in our daily lives. That tendency has its root in the perfect Wisdom of Spirit, and it is ever at work toward the production of beautiful results.

The Life-Power knows itself perfectly. Not for an instant can it be lacking in clear perception of all the principles involved and evolving in its complex scheme of self-manifestation. Because this is true, behind the outflow of the cosmic life through its personal centers, there is always a complete and accurate knowledge of all the causes and motives entering into what may be called the "personal equation." The ancient maxim, "Man, know thyself," is perfectly realized by the One Spirit at the heart of every human life.

This is what the Tarot means by picturing the Constituting Intelligence as the Emperor seated on his throne in Aries, that is to say, in the part of the body ruled by Aries, namely the brain. The human body is the temple of the Life-Power, and in the brain is the throne of the mode of universal consciousness which constitutes creation "in the darkness of the world." The "world" is the microcosm, Man, and its darkness is the inertia, (the Tamas quality) of the physical organism. This Constituting Intelligence enthroned in the brain is one with the power which makes everything in the universe what it is. That power works always to establish in the realm of name and form an image of the perfect balance and symmetry of the inner life.

In the fourth stage of unfoldment the work of the Constituting Intelligence begins to be perceived by the seeker for light. It is apprehended as a vivid personal experience. One begins to know at first-hand that the Intelligence which formulates the Constitution of the Universe is not afar off, but is immanent in human life, and is expressing itself through groups of living cells located in the head.

From this, its throne of living flesh, it directs the work of all the cell-groups whose aggregate consciousness is the Corporeal Intelligence represented by the 18th Key. This real presence of the Life-Power (with all its perfect attributes) in the temple of the human body, is what we mean when we say, "The Kingdom of Spirit is embodied in my flesh." We do not mean this figuratively. The same power that flung the world into space, the same power that holds the stars in their courses, the same directive intelligence which builds up every form we know, from crystal up to man, is now expressing its perfect knowledge of itself and of its method of self-expression (the Kingdom) through every human brain.

This fact, but vaguely apprehended while yet we are yet unripe, begins in the fourth stage of unfoldment, to be a vital part of our everyday experience. Thus we begin to see that our participation in the work of liberation is by no means a "lifting of ourselves by the bootstraps." Thus we are set free from that fertile source of fear and doubt, the notion that we have nothing better than our petty personal powers to rely upon for our escape from bondage.

We need to dwell upon this truth that the Constituting Intelligence works through our brains to perfect the beauty of the Life-Power's manifestation in our flesh. Through such meditation we formulate (or rather we stand aside and let the One Self formulate) a mind-image which makes a deep impression on the subjective mind. By this means every cell in the body is, in its own degree, raised in consciousness from the old, false thought that the directing principle in our lives is the illusive personal will, to the new, true thought that each of these millions of cells is an instrument and vehicle for the guiding Power of the universe.

The raising of the level of cell-consciousness is gradual. The change it brings about may be likened to what happens when a stream of clear water is turned into a tank containing water clouded by various impurities. If there in an outlet for the dirty water, a time will come when all the water in the tank is clean.

The natural processes of elimination are like the outlet for the dirty water. It is written that new wine cannot be put into old bottles, and this means that cells which have embodied the

old error-consciousness cannot contain the new truth-conceptions. Some cells can be raised in consciousness without being destroyed, but many are actually killed by this change in thought. Some die because they are no longer used, and others perish in the fire of the new order of knowing. Their dead bodies pass into the blood-stream and are cast off through the various channels of elimination. Hence the wise insist that all the eliminative functions of the body must be kept at the greatest point of efficiency. To this end are all the various purificatory exercises, including fasting, and the various methods of what Hindus call "Hatha Yoga".

The sword of Justice, the 11th Key in the Tarot, symbolizes at once the cutting off of mind-images of error and the destruction of the cells embodying these mind-images. Yet this killing of the useless cells is not done all at once. Hence Justice also carries her scales. The dirty water must not run out faster than the pure flows in, else the tank will be emptied. Similarly, unwise use of denial may so deplete our bodies that diseases of elimination, particularly of the kidneys, may be induced. To pull up the tares before the wheat is ripe is to run the risk of destroying the crop along with the weeds.

Avoid this danger by surrendering the whole work to the One Self. When you begin really to understand what the real presence of the Constituting Intelligence means, you will be rid of the impatience that leads to wasteful hurry and overstrain. The Life-Power knows just what to do. We need only to recognize its operation on our lives, and let the work be done, gradually and gently, yet surely and perfectly.

This fourth stage of unfoldment, then, is that in which the seeker for light begins to learn the secret of right action. Now he finds that personality is the instrument of a power which not only knows just what it is doing with that instrument, but knows also just what must be done in order to keep the instrument in good repair. The riper we become, the better we understand that the secret of right action is the giving up of all attachment to results. Attachment is the desire to see a particular manifestation of name and form. It is a phase of the delusion of separateness. Do whatever comes to hand with no thought but that the doing shall be your very best. That is the secret of right action.

Does this mean that we are to entertain no visions of the future? Not at all. The warning is against attachment to results, against the feeling that this or that specific thing is the goal. Specific we must be in our imagery, or nothing will be accomplished; but if we have really learned the lesson of this fourth stage of unfoldment, we shall see that it is not we ourselves who must make the pattern. Rather must we, by the practice of contemplation, open the personal mind to the influx of the higher consciousness, so that we become sharers of the vision of the future seen by the real Self. Instead of making personal plans, we are to become aware of certain specific details of the cosmic plan. Instead of trying to do the thing our way, instead of building upon the shifting sand of our partial knowledge, we follow the plans of the Master-Builder, and erect our house of life on the sure foundation of Eternal Being.

In short, this fourth stage of unfoldment is one in which the plan-making power of the Life-Power begins to find personal expression. Specific images enter our field of mental vision.

Patterns are given us for our work; and the better we know that we are instruments for the Constituting Intelligence, the more precise and accurate will those patterns be.

In the book of Exodus we find an example of this, in the minute descriptions of the tabernacle and its furniture, according to patterns shown to Moses "in the mount." Those last three words have an occult meaning. On the surface they refer to the retirement of Moses to the heights of Mt. Sinai, in order to "speak with the Lord". To one versed in the principles of esoteric psychology they direct attention to the actual place in the human body through which the Life-Power transmits its plans to us. The "mount" is the highest of the seven groups of nerve-cells energized by what Hindus call the Kundalini. It is a cone-shaped body in the brain, filled with little "stones" or minute crystalline bodies, which physiologists call "brain-sand".

In this body, or through it, the Life-Power finds expression as interior vision. Here it shows us, step by step, what lies ahead of us on the journey along the path which leads upwards from the plain of sense-life and third dimensional consciousness to the height beyond. On those heights, as one who looks down from a mountain-peak sees in one glance a hundred separate forms of life below him on the plain, we shall see as a whole what now we see only in part. Then shall we lose this petty, personal life, only to find it again as it really is – one aspect of the Life of lives, one beam of the Limitless Light which is at once the Source and the goal of all our growth.

Regeneration

Section B: Lesson 5

Always remember that the root-meaning of "spirit" is "Breath". This is the active phase of the Limitless Light, the energy which projects a universe by its "out-breathing", and by its "in-breathing" draws that universe back again into itself. In these lessons "Spirit" means just what is meant by the Hebrew noun "Ruach". Let us devote a little space to the inner and deeper implications of that term, as shown by Kabbalistic analysis.

Resh (R), its first letter, named "head" or "face" represents a synthesis of the elements of objective consciousness. With the exception of touch, the head contains the most highly specialized instruments of sensation. It houses the brain, with its complex mechanism for transforming light into consciousness, including including two organs just beginning to function in more advanced human beings. In the head, again, is the mechanism of speech. Hence Resh is truly a symbol of the ruling powers of human personality.

Among the 32 paths, it is Collective Intelligence, concerning which we are told: "Thence astrologers, by the judgment of the stars and the heavenly signs, derive their speculations and the perfection of their science according to motion of the stars". What sort of intelligence is this? The sort all scientists depend on. The kind of consciousness which observes facts, classifies them, discerns hidden links of relation and order, formulates laws. The consciousness that reasons inductively from particulars to generals, fits facts and inferences together to frame hypotheses. In short, objective consciousness.

A double letter, Resh stands for a pair of opposites, Fruitfulness and Sterility. Fruitfulness, because the onlooking of the universal objective consciousness incites the activity of the universal subjective consciousness, and thus brings about all the right productiveness of this world of names and forms. Sterility, because the same objective consciousness, in personal centers of expression, at last penetrates by induction through the veil of names and forms, and prepares the way for the return to the formless and nameless Source of all. Through objective consciousness the Life-Power involves itself in relativity and existence; by the same power it extricates itself from the bondage of existence, and returns to the seeming sterility of the No-Thing.

Even the number of the Tarot key corresponding to Resh indicates the same thing. It is 19, in which the "fruitfulness" intimated by the word "beginning" connects with the number 1, and the "sterility" of "ending" is implied by 9. So also the Magician, numbered 1, is a youth at the height of his virility, while the Hermit, numbered 9, is a sterile sage, at the close of his life journey. As the initial letter of Ruach, therefore, Ruach denotes objective consciousness. It reminds us that the same power which begins manifestation (the Magician) by involving itself in name and form through inciting and contemplating the ceaseless activity of Prakriti, is also the power which finally effects its own release from the limitations of name and form (the Hermit). It sees through appearance to reality, discerns the laws behind phenomena, applies those laws to set itself free. We, who are centers of expression for this power, discover laws by inductive reasoning, formulate scientific systems, utilize the control exerted by objective over subjective consciousness through the law of suggestion. Working in and

through us, the universal objective consciousness enables us to know the truth that sets us free. This liberating intelligence is the primary aspect of the Life-Breath, indicated by the initial letter of Ruach.

Vau, the second letter, means "nail" or "hook" and it is also the Hebrew equivalent for our conjunction "and". The Life-Breath is not merely the beginning and the end of manifestation. It is the middle, too. It is the connecting medium between all modes of its self-manifestation, the link which joins the parts of the Many together in the One-ness of the All.

This connecting office Kabalists associate with Hearing, meaning thereby the subtle principle of sound-vibration, termed "Akasha" by Hindu philosophers. Akasha is the root-substance from which all things are made, the primary modifications of Prakriti. Prakriti is the eternal subjective aspect of consciousness. As soon as manifestation begins, Prakriti assumes the name and form of Akasha, and from this all other names and forms are developed. Before name and form come into being at the beginning of a cycle of the Life-Power's self-expression, the Akasha is latent or potential. When the LifePower begins to objectify itself, Akasha first, and then four other Tattwas, themselves differentiations of Akasha, come into existence. The others are like waves on the ocean, or like beads on a string. Akasha is the connecting link, the string joining the beads, the ocean combining all the waves.

Vau, then, as representing Akasha, is fundamentally a symbol of the "interior nature" of the Life-Power, of the universal subjective consciousness, and to indicate that the office of the subjective consciousness is to act as a conjunction and intermediary, binding together all the seemingly separate manifestations of the Life-Power into one continuous whole. The final letter of Ruach, Cheth, the "fence" suggests limitation, in that a fence encloses a particular area set aside for cultivation. Spirit is primarily the objective mode of the Life-Power's universal consciousness, and secondarily the integrating and disintegrating power of sound-vibration; but these two aspects necessitate and find completion in the selection of a definite field for specialized activity.

In accordance with Oriental doctrines of the greatest antiquity, the Kabbalah applies the term "speech" to this specialization. This is an attribution of the letter Cheth. As here understood, "speech" includes all things. Even as the beginning of John's gospel suggests, the sages teach that the manifested universe is the verbal expression of the Life-Power. In this world of name and form, Spirit becomes articulate; and it is because all things are the expression of ideas materialized through the sound-vibration that in practical occultism so much attention is given to the right use of speech.

Our Kabalistic analysis of Ruach, therefore, shows us that by Spirit we mean a power which is primarily the onlooking, inductive consciousness that we call "objective"; secondarily, the responsive, deductive consciousness termed "subjective", whose primary activity is the integrating and disintegrating agency of sound-vibration, (Akasha), that being also what links together the multitude of apparently separate phenomena; and finally, the combination of objective and subjective in the specialising, form-giving power which we share because of our ability to unite consciousness and sound in speech.

This power is now unfolding through us. It has brought us to the point of sharing some part of its knowledge of itself. So long as we remain within the limits of third-dimensional consciousness we must continually remind ourselves to work in harmony with the law of the Life-Breath. We must remember that Ruach works primarily through our objective consciousness. Then, from what is known of objective consciousness and its laws, we may discover that liberation demands trained use of the senses, accurate and logical inductive reasoning, and intelligent application of the law of suggestion. These come first.

Next we must bear in mind the fact that the Life-Breath links all things together, and that this uniting agency is the subjective consciousness. Our subjective minds, as I have said more than once, are not our personal possessions. Subjective consciousness is universal, and each of us is but a center of it. It unites us to all human beings everywhere, to all living creatures in the planes below man, and even to all those forms that used to be called inanimate. And this not only to terrestrial beings, but to subjective consciousness everywhere in the universe, even to the outermost limits of space.

Finally, since the Spirit unfolding in us presents itself to us as a power working always toward definite, articulate self-expression, we shall take pains to make our speech truly representative of our consciousness. It is folly to suppose that one may have any lasting experience of the higher consciousness before he has attained to ripeness in the lower stages. To enter the consciousness beyond thought requires as a preliminary no little clarification of the consciousness of which thought is the vehicle. The means of clarification is right speech. The mark of readiness for the higher order of knowing is the ability to express thought in clear, precise, definite terms.

Great sages invariably speak with authority. Jesus was a master of the spoken word. So was Buddha. So was Ramakrishna. The truly illuminated man knows what to say and how to say it. He may not use big words and sesquipedalian phrases; but he will certainly choose appropriate and accurate words, and will so combine them that what he thinks is intelligible to himself and to others.

I have written at length about what Ruach means, because the better we understand this, the sooner do we arrive at the **definite** consciousness of liberation which is the fifth stage of unfoldment. This **consciousness** is not the final liberation itself. It is the assured knowledge that one is really on the **path which** leads to freedom. In the Tarot it is represented by the 19th major trump, the **little boy riding a white horse**. Review the analysis of this card given in the lessons on the Tarot.

Psychoanalysts have **discovered that** symbols are universal. We do not have to invent any theory of migration to account for the fact that people living far apart use the same symbols to express the same ideas. The human mind is practically the same in every place and in every age, so that when a man tries to express an idea, the mental laws of association and representation determine the symbol he selects. It is for this reason that symbolism is truly the universal language.

The psychoanalysts have discovered that dreams of little children are always related to the impulse of sex-expression and the same symbol has the same meaning in occultism. What does this mean? Simply that the power we are using is the power that was expressed for thousands of incarnations in perpetuating the race. In this way it provided for the slow evolution of the potencies of the I AM through personal vehicles until we have arrived at the state of unfoldment now under consideration.

The child is now its symbol, because at this stage the power that was utilized only for reproduction is directed into other and higher creative channels. Thus the 19th Key shows the child riding out of the walled garden of sense life. He represents the transmutation of creative energy from a lower or slower rate of vibration to a faster or higher rate. He rides a horse to show that he represents the control of the lower, animal forms of life-expression by the higher, human forms. The horse is white, the synthesis of all colors, to indicate that these forces which take the little boy faster and farther than he could go by himself are all seven "rays" of the Light, perfectly balanced and equilibrated. The boy rides without saddle or bridle, to show that he has perfect command of the horse.

The goal of his journey is the height beyond the pillars of the 18th Key, the mountaintop where the Hermit stands. In the 18th Key the very beginning of the journey is shown. The shell-fish crawling out of the water represents there just what the boy and the horse do here; but there the higher is encased in the lower, as the vital and directive parts of the shell-fish's organism are concealed in the bony outer covering. In the 19th Key the horse corresponds to the shell and the boy to the living organism inside. Both have developed. Both are on their way to the final goal.

I have called this goal fourth-dimensional consciousness. This is a name, but it is far from being a definition. No definition is possible. Jacob Boehme tried to describe that higher order knowing, but what he wrote sounds like gibberish, unless one has shared his experience. Then it makes perfect sense. The vision of Ezekiel and of St. John describe the same thing, but mean little to us now.

Yet we should read them over and over again. No effort should be made to understand, nor to interpret. They were not written for that purpose. They are meant to prepare the mind to have the same kind of experience. The more one unfolds his consciousness, the more intelligible do these descriptions become. Here a sentence becomes luminous, there a phrase once dark is crystal-clear. Books like these are meant to be tests of our advancement. The riper we become, the better do we grasp their meaning.

The little child on the horse also represents another thing about the fifth stage of unfoldment. Here, as a result of concentration and logical reasoning, one grasps intellectually the fact that he is really and truly a child of the Life-Power. During the fifth stage, by persistent practice in meditating upon the consequences of this perception, it becomes evident that personality is always under guidance. One sees also that the personality does nothing of itself, that it is the vehicle and instrument of a power having an aim far beyond the personal view.

Do you doubt this? Then read history, and see how the Life-Power has worked to its own ends, without respect for persons. Or look back into your own life, to see how significant were little things that you thought unimportant when they happened, how relatively unimportant the things that you then regarded as meaning more than anything else. We have to learn to be little children. "Of such", said Jesus, "is the kingdom." Those who are the most open channels for the Life-Power's working, those whose childlike confidence in guidance is the strongest, are nearest to freedom.

There is no surrender of freedom in obedience. The week I gave this lecture I did more work in a given time than I had done before for years, because I obeyed the law. I took time to make some spinal adjustments, to use exercises and postures to relieve nerve-pressures that were interfering with my mental reaction to life. I said, "The law works through this body, and I must put the instrument into better condition." That took time that I ordinarily used for writing, but I lost nothing by my obedience, for the adjustment enabled me to think better and work faster.

So it is all through. The Life-Power's methods are the fruit of its perfect wisdom. Obedience is therefore our assurance of success. Nature is our adversary so long as we disagree with her. By agreeing quickly she becomes our friend and servant. To the degree that we accept the guidance of the Life-Power, to that degree are we liberated from the worst of delusions, the notion that somehow or other we are exceptions to the rule. The notion that we can do things of ourselves.

Obedience soon brings us to understand that the law is not imposed upon us from outside. It comes from within. We are personal expressions of the law. The creative method of the universe is specialized in every human life. Every human being is a fruit of the Tree of Life.

This is shown in the 12th Key of the Tarot. The attitude of personal surrender that it typifies is the one required and developed in the fifth stage of unfoldment. In this mental attitude, which is exactly the reverse of that held by most people, you learn the secret of true repose, the arcanum of eternal rest. For when all things from least to greatest are done through you, and not by you, fatigue is banished, because he who is really guided by the Life-Power in all things wastes neither time nor strength in any way. Best of all, such a one has forgotten how to be anxious about anything.

You arrive at this stage as a result of logical inductive reasoning. You get it by keeping after it. It comes because you seek it. Sitting down and waiting for it will never bring it. If you are truly beginning to be an unobstructed channel for the Life-Power, the expression of its potencies through you, its personal center, will take form as persistence in study and practice. Sooner or later this work which at first seems to be your own personal undertaking, will effect a change in your consciousness, and you will then perceive that not your personal self, but the Life-Power, is the real Artist, accomplishing the Great Work in you.

Then you will see why the schools of the secret science have always emphasized the necessity for the pupil's strict obedience to his teacher. The Hindus know, and we ought to know, that when we follow the instructions of a teacher we are really obeying the I AM. The

Life-Power leads us to the personal centers of its wisdom who are qualified to help us. We ought not to be worshippers of personalities, but we must be ready to accept the guidance of the ONE behind the personal teacher.

When I speak or write, I do my best to let the One Teacher find me an unobstructed channel of expression. Make yourself as free an avenue of impression when you hear or read; but accept nothing until your own inner Teacher, who is identical with He who speaks and writes through me, confirms the doctrine as I give it.

In the Tarot, that Teacher is symbolized by the Hierophant. He is your own real Self, and the ministers kneeling before him are the personal modes of objective and subjective consciousness. He speaks to you with a thousand tongues, writes His law for you to read in all the innumerable symbols of the Book of Nature. See yourself as His child, as possessing, as your birthright, all the potencies of divinity, all its powers of control over sub-human forms of being, organic and inorganic. Submit yourself wholly to the guidance which comes, not from above and without, but from within, at the very center of your being. The law you must obey is not that of an alien sovereign, usurping the direction of your life. It is your own law, the perfect method of the Eternal One expressing itself through you. Know it, open yourself to it, live it moment by moment and day by day. This is to begin the life of conscious liberation.

Realization

Section B: Lesson 6

Before reading this lesson, review the Kabalistic meanings of the letters, Shin, Nun and Zain. Pay particular attention to the paths assigned to these letters on the Tree of the Living Ones. Then review the analysis of the symbolism of the corresponding Tarot trumps, vis., Judgment, Death and the Lovers. Let a little time elapse between this review work and the study of the lesson. Then you will get a great deal more out of what is herein written.

In the Tarot Key representing the fifth stage of unfoldment, personality was pictured as a little boy, riding the horse of the animal nature, and setting out on his journey from the walled garden of the sense-life. In the Key, entitled Judgement, the same child appears again, but now he has his father and his mother with him. These two represent the objective and subjective minds, and one of the secrets of this picture is that they are rising because the child rises.

What we see here is the stage of unfoldment immediately preceding cosmic consciousness. The scene has some of the features of the material plane, but closer examination indicates that it must be referred to the astral world, so-called. Observe that the figures, though nude, are not flesh-colored, but pale grey. The light that shines here is one that "never shone on land or sea." Mountains rise in the distance, but they are mountains of ice. Even the trees are blue, as so is the ground in which they are planted. The whole suggestion is that this is the fluidic region beyond the range of physical sensation.

This is confirmed by the position of the human figures. In this picture they rise from rectangular coffins. The same general suggestion is conveyed by older versions of the same Key. The coffins by their very shape suggest the limitations of third-dimensional consciousness. Now, in symbolism the part is often put for the whole - in this instance for a whole impossible to represent in a picture. The standing figures are at right angles to the coffins. This reminds us of the doctrine of mathematicians who say that the fourth dimension is one which is at right angles to all three of the dimensions we know. The child and his parents are now liberated from the limitations of third-dimensional consciousness.

They have been set free by a trumpet-blast, sounded by an angel whose flaming hair signifies that he is a personification of the cosmic Fire, attributed by Kabalists to the letter Shin. This is to remind us that this stage of spiritual unfoldment is by no means a result of the student's personal effort. It is, indeed, never reached until the states of consciousness represented by the Hanged Man and the boy on the horse have been passed. Not until the seeker for more light thoroughly understands that of himself he can do nothing, is this liberation possible. We do not set ourselves free. The Life-Power, working through us, confers the priceless gift of liberty.

At the same time, we must remember that this Angel is not some celestial being come down to earth. He is no visitor from the skies. His trumpet-call comes from the Great Within. This whole scene is a representation of interior experience.

As the number 300, the letter Shin corresponds to certain Hebrew words that are very well worth considering. One is Yetzir (ITzR), "formation", the root of the word Yetsirah. This confirms our conclusion that the 20th Key refers to the "astral plane", because that plane is the same as the "Yetsiratic World" of the Kabalists. The other Kabalistic term corresponding to 300 is Ruach Elohim (RVCh ALHIM) the "Life-Breath of the Gods." The word Ruach has already been sufficiently explained in these lessons. Elohim, or ALHIM, refers to the differentiation into what the Hindus call the "subtle principles of the senses," names Tattwas. Of these there are five, and each letter of the word ALHIM corresponds Kabalistically to one of them. The letter A, attributed to Ruach or Spirit, stands for the subtle principle of hearing, the Akasha Tattva. L, because it is the letter of the airy sign Libra, represents Air, the Vayu Tattva, subtle principle of touch. H, corresponding to the fiery sign Aries, is a symbol of Fire, the principle of sight; and it will be remembered that the "Sepher Yetzirah" attributes Sight to the letter H. I, to which the earth-sign Virgo is attributed, represents Earth, and the principle of smell, Prithivi Tattva. M is the letter of Water, called Apas-Tattva in India, and regarded as the principle of Taste.

This five-fold classification of the Tattvas, however, relates only to the physical plane and its five senses. When we get beyond five-sense experiences, two other senses are unfolded. Thus it is said in the Bible that the Elohim are the "Seven Spirits of God," and in the "Secret Doctrine," Madame Blavatsky says that there are two other Tattvas beyond Akasha. These are Adi Tattva, the divine flame, or primordial universal force (corresponding to the Kabalistic AIN SVP AVR, the Limitless Light), and the Anupadaka Tattva, whose name means "parentless" (corresponding to the concentration of the Limitless Light in Kether.) These two higher Tattvas are veiled by Akasha or Ruach. In the word RVCh, the Adi Tattva is symbolized by R, the letter of the Sun, and the Anupadaka Tattva, which is the first concentration, or specialization of the Limitless Light, is symbolised by Ch, because Kether is the specialised "field" for the primary manifestation of the Limitless Light. These two concealed Tattvas are also hinted at by the number of the letter-name ALP, which is 111, in which the digits represent a triad.

Liberation is the result of the unfoldment of the latent potencies of the cosmic fire which is within us. In the 20th Key, the symbolism clearly indicates that the special form assumed by the liberating agency is that of SOUND. This is to be taken in no figurative or allegorical sense. Sound vibration is the liberating power. That is why the tradition of a "Lost Word", whose pronunciation is the key to magic powers, is mentioned again and again in the literature of Western occultism. That is why in the Egyptian rituals the candidate is challenged again and again, and cannot pass until he has pronounced the challenger's name. To this day, without knowing what it really means, we speak the Great Name Amen (AMN) at the end of prayers; and those of us who know something of Hinduism know what stress is laid throughout the East upon the mystic syllable AUM.

The practical occultist makes daily use of sound-vibration. Even if he has never heard of the greater mysteries of sound, the merest tyro who repeats an affirmation is using this power, whether he utter the words of his affirmation aloud, or merely recite them mentally. In the East the dominant idea of a brief sentence is expressed in a sequence of tones related to that idea, and this Eastern science of the correlation of sound and thoughts is known as "Mantra

Yoga". I have been preparing you for it all this year, although I do not expect to make use of the Hindu mantras exclusively. You can see, however, that the essence of any thought can be determined, and so connected with one or more Hebrew letters. Thus, since all the letters have tone and color, it is possible, by exercising a little ingenuity, to find a tonal sequence for any idea one seeks to impress upon the subjective consciousness. The law of suggestion is at work in all magic. Combine suggestion scientifically with tone, and you may perform works of true "enchantment".

You will recall that this 20th Key emphasizes the fiery Mars-power. Link this up with the Key attributed to Mars, the one called the Tower. Liberation has an aspect of destruction, as Hindus indicate when they say that Shiva, the Destroyer, is the great Lord of Yoga. Every change in consciousness tears down cells. Human life is an invisible conflagration.

Thus the very first character in the letter-name ShIN means tooth. As the office of teeth is to break down the structure of what we eat, that the solar energy in food may be released by further processes of digestion and assimilation; so, in higher aspects of unfoldment, the fiery Life-Breath breaks down cells in our bodies. The liberation of their finer essences is what makes us aware of states of consciousness beyond thought. Long before this can happen however, the Mars-force must burn up cells that have obstructed the free flow of the Life-Power through certain channels.

Let me mention one specific instance. The spinal cord is a tube. In young children it is open at the lower end, so that the serpent-power coiled in the sacral plexus can rise through it. That is why little children not infrequently have astral vision, and why they sometimes have animal and human invisible playmates. As they grow older this tube is closed at the lower end, in order that the greatly increased activity of the Mars-force in the sacral plexus at the time of puberty may not cause the serpent force to rise prematurely and destroy the brain. This is a wise provision of nature; but when the practical occultist seeks to gain astral vision again, he must apply the Mars force to the destruction of the cells that close the lower end of the tube. But opening it again, he becomes "as a little child".

Knowledge of this fact has led foolish experimenters into disastrous attempts to open the spinal tube by concentrating on the center at its base. People who have grasped the truth that all this work is not done by personality, but by Life-Power, will not make this mistake. I tell you the process, because I want you to understand it, because I want you to see that it is according to law and no "miracle" in the false, common-sense significance of this much abused word. On your head be it if you begin to concentrate upon the centers in order to hasten your unfoldment. Nobody knows enough to attempt such a thing, until long after he has passed beyond our present restricted stage of consciousness.

The letters Sh I N which I will reveal to the Kabbalist the main factors in the work of the sixth stage of unfoldment. Sh stands for the cosmic Fire. I, or Yod, represents the working of that Fire in what alchemists call the black dragon of putrefaction, that is, in the intestinal tract, which is ruled by the zodiacal sign of Virgo, attributed in the Sephir Yetzirah to Yod. N is the sign of that Fire after it has been extracted from food, water and air by the various assimilative processes, and, having been converted into nerve-force, is stored up in the sacral

plexus. N refers to this because NVN is the letter of the sign Scorpio, ruled by Mars; and this sign governs the reproductive organs.

This nerve-force in the sacral plexus is raised from center to center until it energizes a center in the brain. Then we escape from the physical world of three dimensional consciousness into astral world pictured in the 20th trump. But again I say, we do not do the work ourselves. It is done in us. To be sure, we use both mental and physical exercises, but even these are not our own doing, as we soon find out, when we get to be more or less proficient. And the object of these exercises is, or should be, to deepen our understanding of the truth that of ourselves we do nothing. If any among this class suppose that I shall later give out some practical system "breathing for development", or some method of "fixing the mental gaze" at some spot on the body, let me say right here that nothing of the kind is contemplated as a means of spiritual unfoldment. I believe it necessary that breathing be deep and controlled; and I recommend certain kinds of breathing-practice; but the object is not spiritual development, or the awakening of psychic powers. The aim is simply to let the Life-Power exercise its control over the breathing function. Can I speak plainer? All practice of this kind has just one object, and that is to get the inadequate personality out of the way, so that the true Self, which knows just what to do and how to do it, may find no resistance to the free expression of its perfect mastery of mind and body. In the beginning, the student seems to himself to be getting out of the way. Later on, he finds that not even this is his "own" action. It is the Angel who sets us free, not we ourselves.

I have spoken of the fact that the bodies of the human figures in this picture are gray; and in my analysis of the Key, I directed your attention to the fact that the man is on the left, in a passive posture, while the woman is on the right, and active. At this sixth stage of unfoldment there begins already to be manifest that peculiarity of the consciousness beyond thought for which we have no adequate words. It is the merging of the subjective and objective so that distinguishing between them becomes difficult. That is why the figures are grey, a mixture of black and white, which are the colors of the pillars of the High Priestess. In the astral plane thoughts are known as real things, and at the same time it becomes evident that the solidest things are as fluid, in reality, as ideas. This at first produces more or less confusion, and for this reason we find some contradiction in the records of astral experiences. St. Paul spoke of this when he said that he knew a man who had been caught up into the heavens, and added, "whether in the body, or out of the body, I know not."

At this stage of unfoldment the last enemy, Death, is overcome, because the experience itself is a transmutation of the cell-destroying power of death. It is an actual liberation of the higher vehicles of consciousness from the bondage of the physical body, effected by the very force which brings about the decay and destruction of that same body. It is more than this, but at this point in our work I think it unwise to enter into details. Suffice to say that this stage of consciousness when fully completed is the result of the perfection of what St. Paul calls the "incorruptible body" which is "sown corruptible." The secret of sowing and reaping is hidden in the symbolism of the 13th Key and of the letter Nun, which means not only "Fish", the symbol of resurrection, but also is the very, "to grow; to put forth a shoot."

The process which leads to this result is hinted at in the "Emerald Table," in these words: "Separate the earth from the fire, the subtle from the gross, gently, and with great diligence. It ascends from earth to heaven, and descends again to earth, and receives the power of the superiors and inferiors." The principle involved is the gently, gradual and careful separation of a finer vehicle of the Life-Power from the grosser physical body. That separation is the phenomenal outcome of a state of equilibrium between the two modes of consciousness, and this state of equilibrium is depicted in the sixth Key of the Tarot. The symbolism of that Key, as you will readily see, is in many respects similar to that of the 20th. The differences, however, are quite as striking as the similarities, and I recommend careful comparison of the two pictures.

The essential meaning of the 6th Key is derived from the name of the letter to which it is attributed. Zain signifies "a sword". It corresponds to the first word of the quotation just made from the "Emerald Table." Separation, division, and as shown by the title of the 17th path, to which this picture also refers, disposition in the sense of correct discriminative classification is the primary sequence of ideas suggested by the Lovers. The whole work of separating the subtle from the gross, of extricating the finer vehicle of fourth dimensional consciousness from its bond of flesh, demands the right understanding and use of the two modes of consciousness to which I have referred in my analysis of the sixth trump.

Until this equilibrium is established, there is constant friction between the two modes of consciousness, and the very law of suggestion which brings about such seeming miracles when constructively applied, is responsible for all sorts of disharmony. The subjective mind, it should be remembered, governs the functions of all our bodies, and builds them all. When we grasp our true relation to the universal Life-Power, when we understand that unflinching wisdom finds expression, however inadequate, through our thoughts and words, when we begin to rest our lives upon the foundation of Eternal Being, our perceptions of these truths and our endeavors to live them begin to affect the structure of all our vehicles. For the subjective mode of consciousness eagerly accepts the implicits of these conceptions and perceptions, and immediately sets upon them.

It then becomes, as shown in both the 6th and 20th keys, the immediate recipient of the all-wise direction of the Life-Power. The personal objective consciousness becomes the passive observer of daily experience. This does not mean that the subjective mind becomes the ruler of personality. As I have told you before, nothing is a more mistaken course than to assume that the subjective mind is the superior term of the two modes of consciousness, nor is any error more productive of unfortunate results than the supposition that we are to depend upon the subjective mind for guidance. We are to recognize that it is the channel for guidance, to see that it is just what is suggested by the name of the 13th path, to which the High Priestess is attributed, viz., the Uniting Intelligence.

When we do this, we are truly reborn. The story of the virgin birth told in so many versions of the mysteries is re-enacted in us. The little child of regenerated personality, conceived by the Holy Spirit (the RVCh ALHIM) is born of the liberated woman, because the direct action of the Life-Power upon the subjective mind gradually builds up a new conception of human personality within us. More than this, the "seed of the woman," as we read in the Bible

prophecy, now crushes the serpent's head, by overcoming the illusion of separateness and the lie of death. For the new man is the little child of the 20th Key, and in the sixth stage of unfoldment he it is who, through his ability to enter fourth-dimensional consciousness, does truly lead the personal subjective and objective minds into a new world.

Cosmic Consciousness

Section B: Lesson 7

The Tarot Keys for this lesson are the 7th, 14th, and 21st. Review them as usual, together with the corresponding Hebrew letters and paths. Then consider this parable:

On an uncharted island of the Southern Seas there grew a tree, its bark, its flowers different from those of trees in other lands. Its leaves, like those of the Tree of Revelation, were made for the healing of the nations.

Blown out of their course by storms, occasional voyagers reached the island, found the tree, ate of its fruit, and were healed by its leaves. Some came from the East, some from the West, and others from the South. Each thought himself the original discoverer. Each believed that the way he sailed was the only course to the island. Each told what he had seen, and left a record of his journey.

Some there were who believed these tales, but there were more who scoffed. Nobody could form an image of the tree, because no man may picture something different from anything he has experienced. Yet those who believed said, "See, this one left us a sick man, and not he is whole." But the scoffers laughed. "Nothing but change of air. The sea voyage helped his body; but his brain is sick. Why does he bring us no leaves, or no samples of the fruit?"

But the believers in many lands preserved the story, and as the years went by, added to it many fancies of their own imagining. Then came one whose travels in many lands gave him the opportunity to learn the folk-lore of many peoples. He traveled to the south, and to the east, and to the west, and wherever he journeyed, he heard stories of the island and the tree. No tales agreed as to details. Some said the island lay to the north, some had it that the seeker must go west. Others insisted that the course was to the east. And all agreed that the tree was for the healing of every disease, good for sickness of the soul as well as for sickness of the body.

So the traveler set out to find the island, and his search was not in vain, for by carefully comparing the old tales, he made a rough calculation as to its true location. Then he sailed a circular course around the area he had marked off on his chart, making his circles smaller all the while. At many an island did he stop, but none, for a long time, was the island of the tree. And more than once he had narrow escapes from shipwreck, from strange beasts, and from other dangers.

At last his patience was rewarded. Then he found the reason that no other traveler had been able to bring home the fruit of the tree. When picked it must be eaten at once, for within an hour it begins to rot. So with the leaves and the bark. They crumble into nothingness when separated from the tree. But the moment he saw the tree he knew it, and perceived that in all the descriptions there was truth. Whatever in them was meaningless before became intelligible when he saw the tree itself. Yet he knew that no man would ever be able to describe the tree to one who had not seen it. Whoever had visited the island would always be made up of two classes. Some would believe, others would scoff. None could know save

those who had made the journey to the island; and for those who sought to gain certainty in this way, the traveler left an account of his own search.

Keep this parable in mind when you read this lesson. The tree is what Jesus called "the Kingdom of God". It is the Otz ChIIM, whose number 228 is also the number of BKVH, the first-born; BRVK, Blessed; and KRVB, the ruler of Earth. It has twelve manner of fruits, for by reduction 228 yields 12. And this number 228 is also the number of a Hebrew verb which means to enclose, to enclose together, to seize, to lay hold of. This verb is ChRQ. It is the clue to all the other meanings, for the Tree of Life is the synthesis of all things, and when that synthesis is experienced, in the consciousness beyond thought, all sense of separateness is blotted out.

No man who has eaten of the fruit of this tree may describe it as it really is. He will understand the meaning of all descriptions of this experience. He will know how hopeless are all attempts to define it. He will know, too, that the vagueness of the various accounts arises from no vagueness in the experience. The consciousness beyond thought is crystal-clear, sharply defined, free from the least suspicion of haziness. Its very clearness is what makes it ineffable. We have no words to convey such a fullness of meaning. Our language is built to describe piece-meal experience. How may it express what one has recorded as "being everywhere, and all at once"?

Do not expect me, then to tell you "just what" the consciousness beyond thought is like. One whose name I bear has already said that of these things it is unlawful to speak. You must be content with what I can tell you about the way that leads to final liberation.

First of all, know that the Way is an Art. The consciousness beyond thought is, to be sure, a gift of the Life-Power; but we receive that gift through the working of another. The Life-Power has made us able to take natural conditions as we find them, and adapt them so as to produce novel results. This ability is pictured in the 7th Key. A city-symbol always means human use of natural forces and materials. A city is a collection of houses, and it represents the development of the "house" consciousness typified by the letter Beth and the Magician. This is the objective mode of the Life-Power's mental expression, the mode that puts existing conditions together in a new order. Of this the chariot is also a product. This is the vehicle that carries us from thought to the consciousness beyond it.

By slow processes of evolution, the Life-Power brings us to the point where, by thinking, we may discover the laws of hidden forces which are manifested in the conditions of our environment. To go beyond those conditions we must make a new combination. We have to begin where nature leaves off. Before we can see the glory of the Shekinah, we must build a house for it. Hence we call our work an Art, and work to build the Adytum.

The chariot is the Adytum. Its proportions suggest the "oblong square" of the "lodge" of Freemasonry. It is more than this, and yet not more. More, in the sense that none should understand it as being merely a Masonic symbol. Not more, in the sense that all who know what the "lodge" really is, understand that it is a type of the "dwelling-place of the Most High".

During the last fifty years occult literature has been filled with references to the "lodge". Much has been written about what seems to be an external hierarchy of great beings who rule the earth, the planets and the sun. Beyond these, we are told, are others even higher in the scale, and our minds can hardly grasp the grandeur of this great interlocking system of celestial government.

I am always glad to know that the Builders are learning something about the organization of this great "external" hierarchy. In the last two or three years much of importance has transpired concerning it. Yet I would have you remember the danger of too literal an acceptance of personifications. I say little about the "external" hierarchy, because that work is entrusted to others. Mine is to emphasize the doctrine of the microcosm, which Jesus declared plainly and simply when he said, "The Kingdom of heaven is within you." All the great beings who seem to have "a local habitation" in the vast expanses of interstellar space dwell also--every one of them--in the microcosm. Even the Great Lodge of Sirius has its abode in the "little world" as truly as in the "great world." Learn all you can about the laws of the macrocosm, but remember always that they are the laws of your inner life.

The WAY leads within. Where you are, there is the Lodge. You may travel "in strange countries" without ever leaving your house. Follow the advice of the Chinese teacher: "Having emptied yourself, remain where you are." To empty your self is to be rid of the illusion of separate existence. Then, no matter where you are, you may enter the Inner School, and pass from grade to grade.

The radio gives us a faulty, scratchy reproduction of a distant voice; but we are so fearfully and wonderfully made that within us we may experience not alone the voice, but the complete presence of great beings whose macrocosmic abodes are in far-off stars. Before this can happen, however, we must make the instruments whereby contact is established. The materials are at our disposal. We must do the work. Art must complete what nature has begun.

Primarily this is an art of speech, for by words the body-consciousness is controlled, and through language the patterns of the Temple are communicated to the subjective mind. Thus our work begins with the study of words spoken or written by Master Builders who have preceded us. These we find in "sacred books". The objective mind must grasp the intellectual statement of the law, and must formulate the plans. All this is the beginning of the art of right speech, and in Freemasonry, therefore, Hiram or Hermes, the god of speech, is the Master-Builder. There, too, the first of the liberal, or liberating, arts is Grammar.

The highest expression of occult speech is found in special exercises where thought, sound and color are united in "words of power." Hindu occultists call this "mantra yoga", but the science has been developed in other than Hindu forms. Its purpose is the modification of every cell in the body, the transmutation of the body-consciousness from the illusive, race-consciousness of separateness to the true reflection of the Inner Light. With this change in consciousness comes change in function, and change in structure. Nerve-centers that are dormant in the ordinary man are awakened. Barriers are burned away. Certain formless clusters of cells assume specific forms. Bit by bit the mechanism for contact with the Lodge

is built, and as each part is completed, a new realization is experienced. The completion of the work is the transmutation of the corruptible body into one that is incorruptible. Long before this, however, connection is made with the Inner School.

This is what is meant by the angelic figure of the 14th Key. On his garment the name IHVH is written, for he is the One Existence of whom all persons are expressions. He is the one of whom it is written, "Except the IHVH build the house, they labour in vain that build it." (Ps. 127.1) When the subjective mind has been turned, like a mirror, away from the illusions of the external world, and made to reflect the light of the Life-Power, that light is transmitted to every cell of the body, and then the "house" is built anew.

The 14th Key shows plainly that the path of unfoldment begins on the physical plane. What many students do not understand so well is that the path ends on that same plane. This is what the Kabbalah means by saying that Kether is in Malkuth and Malkuth is in Kether. Our aim is not to get away from the physical plane. It is to know experimentally that the Kingdom is truly "embodied in our flesh." Therefore is the path symbolized by the 14th Key called that of "Tentative Intelligence" or the "Path of Trial".

Does this mean that we deny the teaching, "Flesh and blood cannot inherit the kingdom of God"? On the contrary, we affirm it. The consciousness beyond thought cannot be inherited by flesh and blood, because it is achieved by individual effort, and cannot be transmitted from one generation to another. Neither is it the outcome of physical evolution. The most evolution can do is to bring a man to the stage of unfoldment where he can perform the Great Work. The fact that we cannot enter the kingdom by the inheritance of the flesh has nothing whatever to do with the fact that the completion of the Great Work is a physical transformation. Paul, indeed, speaks of this very thing in the same 15th chapter of the First Corinthians where he denies that flesh and blood can transmit the higher consciousness by heredity. He says that we shall be changed, and that the change will be the transmutation of a corruptible natural body into an incorruptible spiritual one; but the "spiritual" body is one that we can use on the physical plane.

We have to learn that the physical expressions of the Life-Power are just as "spiritual" as the others. We must know that the separation of the etherial from the gross is not permanent. When we are perfect we shall be able to take up our physical bodies and lay them down at will. More than one Master now known to some occultists is able to do this. The more we try to get away from the physical, the more we shrink from it, the more we think it is gross and disgusting, the closer are we bound to it. What says "Light on the Path?" Many have read, but few have understood. "Remember the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. As if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you."

The separation we employ in following the directions of the "Emerald Table" is really classification. It is getting things into their proper order. Never forget that the same authority tells us the work of the One Thing is completed "when it is turned into the earth." So, too, the golden city of the Apocalypse is represented as coming down from heaven, and the consummation of the Great Work is there described as a new heaven and a new earth.

Where will you put the dividing line between the physical and the higher aspects of Spirit? It is all arbitrary, a convenience for the sake of classification. Some of us are so tied up in these arbitrary classifications! We are like Tom Sawyer, when he was in a balloon with Huck Finn. Huck ventured, "I guess we're over Illinois now." "No, we ain't" said Tom, "Illinois is pink. I saw it on a map."

Now look at the 21st Key. All through this lesson I've been stressing the thought that the consciousness beyond thought is gained through art. See how the symbolism of this picture tells the same story. First consider the wreath. It is artificial. At the top it is fastened with a horizontal figure 8, and at the bottom with another. Both are red, to show the cyclic motion of the Kundalini, or Mars-force. The 8-symbol is what we see over the heads of the Magician and the woman in the 8th Key. The Magician fastens the wreath at the top, and the Woman fastens it at the bottom.

Examine the wreath more closely. Every leaf is a lingam-symbol while the oval shape of the whole wreath makes it a yoni-symbol. Here, then, we have the union of the two modes of the Life-Power, for on the mental plane the lingam represents objective consciousness, and the yoni stands for subjective mind. In numbers, 1 is the sign of the lingam, and 0 is the yoni, representing what Lao-Tze calls the Mother-Deep. These digits are combined in the number 10, the number of the Wheel of Fortune, whose symbolism shows many points of correspondence with that of the 21st Key.

The wreath is another aspect of the "whirling motion". It also suggests the operation of the productive power of cosmic imagination, for it is green, the color of Venus. And just as it symbolizes the union of subject and object in a consciousness for which we have no words, so does the traditional interpretation of the dancing figure at its center indicate the same thing.

Apparently this is a woman, but the tradition says her scarf conceals masculine reproductive organs. The consciousness beyond thought transcends sex-differentiation. The personal mind, in union with the One, is swallowed up; and he who experiences this consciousness does not think, "I am a man", or "I am a woman". One does not think at all. One simply knows the full meaning of I AM.

The Hindus call it Existence-Knowledge-Bliss Absolute, but this label has no meaning unless we have entered the Light. The 21st Key, however, sets before us symbols which we shall understand better and better as we unfold more and more of the latent potencies of Spirit.

The dancing figure has her legs crossed, like those of the Hanged Man and the Fool. But where the Hanged Man is bound, she is free and where the Fool is about to fall, she dances on air, as if the law of gravitation had no influence upon her. The letter-name connected with this picture also gives us a clue. It is Tau-Vav, which may be written CROSS-AND. The cross of equal rays denotes the perfect union of the subjective and objective minds, and the balance of all their forces. Of the cross it is written, by a commentator on the writings of Jacob Boehme, "There is one character by which God has characterized both himself, and all

the creatures, and shown that his presence is in all things. This is the cross in the sphere and mercurial wheel of nature, which goes through all the three principles." The vertical line is the symbol of the objective, for when man's objective faculties are at work during his waking hours, he stands upright. The horizontal line signifies the position of sleep, when the subjective faculties are active. Other meanings there are, of course, but this one is a clue to many secrets. To this Cross, the letter-name adds the conjunction AND, the symbol of addition, and so the indicator of eternal progress. This, too, is the letter of the Hierophant, who, in the consciousness beyond thought, reveals to us all the secrets of the cosmic plan. Note well that the numbers of the Tarot Keys corresponding to T and V add up to 26, the number of IHVH. To enter the consciousness beyond thought is to be One with the Father of Lights, to be a conscious participator in His government of the universe, to see the Great Plan and share in its realization. This is the freedom within the Law of those who KNOW.

Seek this first, and to you shall all things be added. Many wish for freedom. Many bewail their limitations. Many protest their desire for liberation. Not one in ten thousand really seeks, really puts this quest before every other consideration. Like those who were bidden to the feast, they make excuses. They only are ready who have grasped the truth that nothing else in Life is quite as important as to be a citizen of the Kingdom of the Life-Power. Whosoever sees that to abandon all for this quest is to gain infinitely more than anything left behind seed indeed. The world may say, "How can he make such sacrifices?" But there is no sacrifice. It is simply a question of relative values. The Way to Freedom is open to you. Do you want freedom hard enough to follow the Way? Are you merely interested in occultism, or have you put liberation above every other consideration? Each must answer these questions for himself. To forsake all is to gain the ALL. For the forsaking is really only an illusion. Nothing is really lost when all is gained. Turn your face steadfastly toward the ONE and you shall find in THAT full satisfaction for your every need. I but repeat the words of the wise in every age. And to their testimony I add mine. Far from perfection though I be, yet have I tasted the fruit of the Tree and found it good. Unforgettable glimpses of the Light have been granted to me, and I know that in me the Master Builder is preparing the shrine for Eternal Splendor. May that sure knowledge be yours, and may these words of mine encourage you to follow the path, step by step, until you reach the Goal!

A Note on Color Supplement 1

H.P.B. says: "The student must, however, remember that the colors which we see with our physical eyes are not the true colours of Occult Nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration." (Secret Doctrine, vol 3, page 483). Keep this in mind with reference to the color-scale given in these lessons. It is one of several, each true on its own plane. The scale we use is, however, strictly scientific, because it represents accurately the correlations between color and sound as we know them on the physical plane. To us a certain rate of vibratory activity is the cause of the sensation named "C" on the scale of sound. Several octaves higher, the corresponding vibration is felt by the eye as "red".

We use the physical scale because their work begins on the physical plane. The "Adytum" is a physical structure, which I have elsewhere compared to a radio apparatus. It is built through the application of physical rates of vibration. Until it is built, there are grave dangers in experimenting with higher planes. One of our first objects is to put ourselves in touch with the consciousness of centers of the Life-Power which are more highly evolved than we. To do this, we must change our bodies, and we change them by using physical forces. When we have made our contact with the Inner School, we shall be in a position to receive first-hand information about the higher manifestations of sound and color, free from the "blinds" which are found in all Piscean Age expositions of this subject.

In our advanced work we make practical use of our knowledge of the correlation between color and sound. In ceremonial work, for example, certain color combinations are used in connection with certain tonal sequences, in order to intensify a specific rate of vibration. We are able to select that rate of vibration by choosing a color representing its effect upon the physical eye. Again, we use mental exercises in vibratory control based on color-imagination. Imagination is based on memory. To control a specific rate of vibration mentally, you must remember its physical aspect in terms of color and sound.

It is well to know that color and sound sensations are different on other planes; but in practical occultism for people using physical bodies, the work must be done with physical plane forces. Certainly you are working only with relative truth when you employ color as we see it here. It is important to know that color is just as relative on higher planes. The very noun "color" hints at this. Its Latin root means "to conceal". While you work with color you work with differentiation. On the highest planes color disappears. First the spectrum is synthesized as pure white brilliance. Then even this dazzling whiteness is transcended. On this account the "Mystical Theology" of Dionysius describes AIN SVP AVR, the Limitless Light, by the paradoxical name, "Radiant Darkness."

In our color-scale, the tints assigned to Saturn and Venus are just the reverse of those found in some Theosophical and astrological books. The colors of the Moon and Jupiter are also reversed. The attribution of blue-violet or indigo to Saturn is based upon the fact that Saturn is the planetary influence corresponding to Akasha, which is not black, as sometimes described, but a very deep blue-violet. Venus, as we see in the Tarot, is a mixture of the

Mercurial yellow with the Saline blue, for in the Tarot the Empress is a symbol of the union of the Magician with the High Priestess. Venus is green also because green is the complement of red, a fact hinted at in mythology by the story of the clandestine love of Mars and Venus. Again, Venus represents the manifestation of the Mercurial yellow, or light, in organic form, through the agency of the restrictive, limiting power of the blue Tamas. We ascribe blue to the Moon because blue is the color of the Tamas guna, and because blue is the color we associate with Water. Blue is shown in the Tarot as the predominating color of the High Priestess's robe, and the High Priestess is associated with the Tamas guna by her correspondence to Hecate, goddess of sorcery, and mistress of the dark, illusive underworld. The Moon, moreover, waxes and wanes, and represents reflected light. Thus it symbolizes the illusive world of name and form, which is the reflection of the changeless Light, and in which growth and decay, waxing and waning, are predominant characteristics. Jupiter is violet or purple because Jupiter's astrological rulership is over the blood, which is blue in its Tamasic or impure state, and scarlet in its pure, Rajastic state. Jupiter is by no means the cold principle of inertia indicated by the unmixed Tamasic blue. His weapon is the Martian thunderbolt. He is the energy principle, the fiery Rajas, working through the formative, restrictive blue Tamas. Thus his color represents the balance of these two contending forces in violet.

With these facts about physical plane colors and correspondences in mind, you will be better prepared to understand the colors of the Sephiroth. From Binah to Yesod inclusive, the colors are those of the planets for which these Sephiroth are spheres of influence. Kether, Chokmah and Malkuth are given colors in accordance with their special characteristics. The complete Sephirotic scale is as follows:

Kether: Pure white brilliance.

Chokmah: Opalescent gray. This is very difficult to represent by pigments. It is really a translucent ray, shot through with all the colors.

Binah: Deep blue-violet

Chesed: Violet of a rather deep shade.

Geburah: Flame-scarlet, the color of arterial blood.

Tipherith: Bright orange.

Netzach: Green, the shade of the stole of Justice in the Tarot.

Hod: Yellow.

Yesod: Blue.

Malkuth: This has four colors. They are: Yellow for Air or Sattva; Red for fire or Rajas; Blue for Water or Tamas; and a mixture of all three for Earth. In equal proportions, this mixture

gives Brown, but because Tamas predominates at present, more blue is added to the mixture until it is nearly Black.

To show these four colors of Malkuth on the Tree of Life, divide the lowermost circle into four equal parts by drawing two diameters at right angles to each other; but place these diameters in the circle so that each will make an angle of 45 degrees from the horizontal, or so that they will look like a letter "X" in the circle. The space in the top of the "X" is then colored yellow; the space on the right side, the side of Mercy or Chesed, is red; the space on the left side is blue; and the bottom space is the mixture of the three.

Spiritual or Physical?

Supplement 2

Many students seem to be confused by the terms "spiritual" and "physical". It seems wise, therefore, to indicate just what the Builders mean by those terms. For us "spiritual" is a general term applicable to all different manifestations of the Life-Power. The term "physical" designates a certain plane, or field, of spiritual activity. A lump of mud is just as spiritual as an aspiration; and what an aspiration is in the mind of an incarnate human being is just as physical as a lump of mud. For when we have aspirations, each of them is a modification of brain-cells, which are physical. Each aspiration is also astral, because of its emotional quality; mental, because of its intellectual quality; and causal, because it represents a tendency stored in the causal body from past experience.

People who do not see that the physical is just as much an expression, or differentiation, of the spiritual as the mental, astral or causal, are ill-qualified for the work of the Builders. We seek freedom from bondage to the physical, but to win that freedom we must learn to direct and control the physical manifestations of spiritual energy. This is the reason why we find ourselves in physical bodies, and in a physical environment.

Those to whom our work seems materialistic simply do not understand it. A materialist is one who denies that there is anything beyond the physical plane. We do nothing of the sort; but we are not driven by a deluded hatred of the physical expressions of the Life-Power. We seek to be conscious of the physical as the Life-Power is conscious of it.

Our work begins here, not in the beyond. The specific change that is wrought by it is a physical change, whose nature has already been indicated in this lesson, and elsewhere in our texts. I do not by any means wish to convey the impression that our work is restricted to the physical plane. I am trying to make perfectly clear the fact that its beginning is right here, where we are; and I am trying also to correct a misconception of "spiritual" which seems to be wide-spread. One student said to me recently that he understood our work was intended to develop spiritual centers. So it is, but not in the way he had in mind just then. Our contact with the Inner School is made through a physical apparatus, a special organization of a group of cells in the brain. That group of cells is a spiritual center, right enough, but it is not a superphysical spiritual center.

At the same time, it should be remembered that what ever is done on the physical plane involves the activities of corresponding centers that are superphysical. You cannot purify your body of flesh, and bring your self-consciousness under control, without modifying the finer vehicles also. The only question is, "Where shall the work begin?" In the light of such knowledge as we possess, the Builders answer, "Where we are, with the control of the physical vehicle and the forces playing through it."

Some people may be so constituted that they cannot agree with this answer. Nobody has to. I want to make our position perfectly clear, so that nobody will waste any valuable time on work for which he has no real sympathy. Whoever elects to continue with us will do so

because the work appeals to him. One who is not qualified for this particular undertaking will be more comfortable pursuing his quest for more light in another way. That's why I'm very particular, just at this point, to tell you just what we're aiming to do, and how. We seek associates who can understand that the all-pervading Spirit is present in every plane. People who have a complex that makes them despise the physical will never be able to do what we mean by "building the Adytum" until they are free from that complex. Who can work satisfactorily while he thinks the plans are all wrong?

THE PI-PROPORTION

Supplement 3

Pi is the name of a Greek letter used by mathematicians to indicate the ratio of the circumference of a circle to its diameter. That ratio cannot be expressed exactly, but there are various approximations. In I Kings, 7.23, you will find a very crude one. A vessel is there described as being ten cubits in diameter and thirty cubits in circumference. This rough Pi-proportion is the "Pi of 3", which means that the circumference is reckoned as being three times the diameter. It is really slightly more. Modern mathematicians give it as 3.14159265 plus. Somewhat less accurate than this is a Pi-proportion which was known to the ancient Egyptians, and to which veiled reference is made several times in the Bible.

This ancient approximation is the Pi of $3 \frac{1}{7}$, which reckons the circumference of a circle as being $3 \frac{1}{7}$ times its diameter. The Great Pyramid of Cheops, or Khufu, is built on this proportion. Its height is the radius of a circle whose circumference is equal to the combined length of the lines bounding its square base. Consequently, if we take the height as 14 units, the length of the base-line will be 88, or $3 \frac{1}{7}$ times a diameter of 28. From these figures, a others derived from them, many secrets of the Great Pyramid may be discovered, together with many connecting links between the wisdom and Egypt and that of Israel.

It is because of this particular Pi-proportion that the number 22 has come to be especially symbolic of the circle or circumference. The smallest whole number which, when multiplied by $3 \frac{1}{7}$, will give a product that is a whole number is 7. $3 \frac{1}{7} \times 7 = 22$. Thus 22 represents the circumference of a circle whose diameter is 7. Hence the number 22 symbolizes the sum-total, or circle, of cosmic manifestation.

It refers, however, to manifestation in the world of Atziluth, to be great circle of the archetypal plane, produced by the operation of the 7 archetypal forces. There are three other circles of existence. The second is the circle of Briah, the creative world, whose diameter is 14, corresponding to the positive and negative expressions of the 7 archetypal forces. Its circumference is 44. The third circle is the circle of Yetsirah, whose diameter is 21, corresponding to the 21 modes of force operative in that world, and producing a circumference of 66. The fourth circle is that of Assiah, having a diameter of 28 (which is the extension of 7), and a circumference of 88. It is to this circle of Assiah that the proportions of the Great Pyramid refer.

The Pi-proportion is also concealed in certain Biblical prophecies relating to time. We find several references in the Bible to "time, times and half a time." Elsewhere the same time-division is called 42 months. This is a key to a greater time-circle. Then $3 \frac{1}{7} \times 42$ months is 132 months, or 11 years of 12 months. I cannot enter into a full exposition of this subject here, but I wish you to keep it in mind. The most significant thing about it is that it shows how truly the ancients understood what modern thinkers are beginning to rediscover, viz., the close relation between "Time" and "Space". Remember that all Pi-proportions are approximations. None is exact. A modern mathematician who objects to the $3 \frac{1}{7}$ proportion

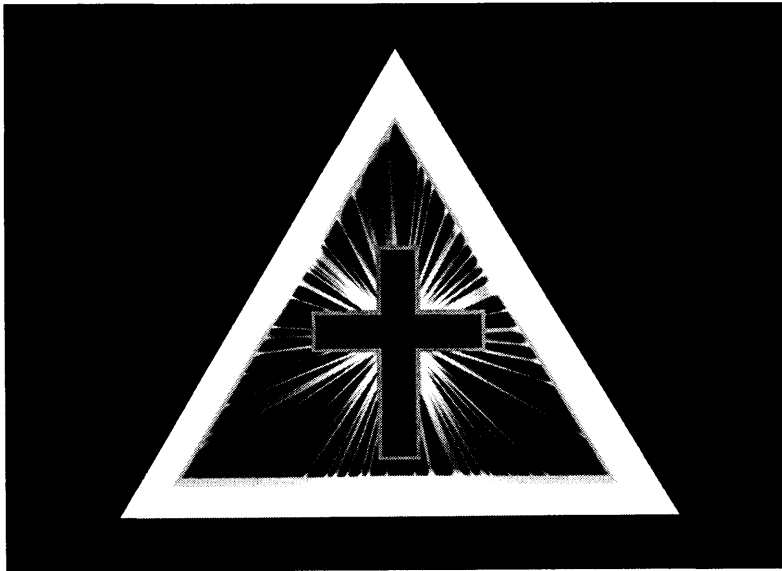
on the ground that it is not the "true Pi", ignores the fact that his Pi is not the true one either. Here is a hint for those who can receive it.

The true relation between the Life-Power and its manifestations is ineffable. Nobody has ever succeeded in putting it into words. There is always something intellect fails to grasp. "That which eludes you," say the Hindus, "is what you seek." The final revelation transcends language, goes beyond definition. We ought to do what we can to make our approximations as accurate as possible. No pains should be spared to make our statement clear. In an age when science has made such tremendous strides as in our day, we may hope for a better terminology than that of an earlier age. Never shall we waste time, though, in vain endeavors to formulate the ineffable. Neither shall we, if we are truly wise, indulge ourselves in too much pride because we have carried a Pi proportion out to a greater number of decimal places than somebody else. For aught we know, his rough approximation is more useful in practice than our fine-drawn calculation, just as the $3 \frac{1}{7}$ Pi works out in number-symbols which reveal more hidden truth than the 3.14159265 of the modern mathematician.

In short, the Pi-proportion is the mathematical symbol of the same truth that "Light on the Path" puts into these words: "Desire only that which is unattainable... It is unattainable, because it forever recedes. You will enter the Light, but you will never touch the flame." Ours is the Eternal Quest. Always will there be something to discover, something to achieve, something to look forward to. To those who can receive it, this, of all promises, opens up the most glorious prospect of unending joy

Fraternitas L.V.X. Occulta

--The Portal of Wisdom --



*An Introduction to
"The Fraternity of the Hidden Light"*

The Fraternitas L.V.X. Occulta (F.L.O.) is an esoteric order in the Western Mystery Tradition, tracing its lineage directly to the esteemed English tradition of the Hermetic Order of the Golden Dawn, which was founded at the turn of the twentieth century. Membership of the Golden Dawn has included notable figures such as: W. B. Yeats, George Bernard Shaw, Florence Farr, A.E. Waite, as well as many others. And, like the Golden Dawn, **F.L.O.** practices a system of spiritual disciplines best described as Hermetic Qabalah.

Hermeticism is based upon the teachings of Hermès Trismegistus, the great and legendary Egyptian Master of Masters. Hermes has been credited as being the father of Hermetic Wisdom, the founder of Astrology, and the discoverer of Alchemy.

The Qabalah is a dynamic system of Judeo-Christian theosophy, mysticism and theurgy, founded upon ancient teachings and traditions, as practiced by many traditions including the ancient Essenes whose members included John the Baptist and Jesus of Nazareth.

ESOTERICISM

Esotericism is the theory and practice of the arcane arts and sciences. Arcane by definition means “mysterious” or “secret” and these same secret arts have been practiced by the great Adepts and Masters of all ages. Furthermore, entire civilizations practiced these recondite arts, including the ancient Egyptians. In the Orient, esotericism is practiced openly as Yoga.

HISTORY

Mystery Schools, as individualized expressions of the Western Mystery Tradition, have been in existence for millennia, their origin lost in time. Tradition ascribes the founding of the first Mystery Schools to immortal beings of godlike stature, whose compassion for mankind lead them to form the Mystery Schools for the evolutionary advancement of a comparatively infant humanity.

These first Mystery Schools, having served their purpose, have long since vanished. Dying embers from their altars, how-ever, were carried to new temples and rekindled into burning flames, to be living messages to a humanity in great need. Notable among these various Schools formed through the centuries are those of Isis and Osiris, the Zoroastrian Mystery Schools, the Mysteries of Dionysus, the Mithraic Mysteries, the Eleusinian Mysteries, the Gnostics, the Essenes, the Sufis, the Knights Templar, and the Brotherhood of the Golden and Rosy Cross.

In 1888, a new and eclectic expansion of the Western Mystery Tradition for English speaking nations took form in Great Britain as the Hermetic Order of the Golden Dawn. A couple decades later an American branch was established as the Hermetic Order of the Golden Dawn in America. Reorganized under S. Liddel MacGregor Mathers, it became the Rosicrucian Order of the Alpha et Omega in America, with temples in Philadelphia, Los Angeles and San Francisco, and with its governing or mother temple in New York, the THOTH-HERMES Temple #9.

Perhaps one of the most important events for modern man in the history of the Western Mystery Tradition occurred in the 1920s when the Praemonstrator, or ruling Chief, of the Thoth-Hermes Temple, along with three other Officers, reorganized and expanded the teachings of the Alpha et Omega and formed a new Mystery School. This school operated under a new age dispensation and was a traditional order, formed to assist Piscean Age humanity into the Aquarian Age of Brotherhood and Humanitarianism

The founders of this new order have since made their own transition, but have left the vestiges of a lofty tradition intact and capable of infinite expansion by those who hold the “keys.”

And now, the task has fallen to **F.L.O.**, inheritor of these “keys,” to expand its tradition.

FRATERNITAS L.V.X. OCCULTA

Our name, **Fraternitas L.V.X. Occulta** (Latin for “Fraternity of the Hidden Light”), refers to that hidden light which is resident in all life, the Spirit Within.

Through application of a Qabalistic numerological system known as Gematria, “Hidden Light” equates to the phrase “*The stone which the builders rejected*”, and refers to the legend concerning the building of King Solomon’s Temple, where the rejected stone became the Keystone of the Temple, the Temple of God and indwelling place of the Holy Shekinah.

Our fraternity is an order of the “Right Hand Path,” and practices the Mysteries according to free will and for the purpose of uplifting all of Humanity.

STATEMENT OF PURPOSE

F.L.O. is an Aquarian Age Mystery School of the Western Mystery Tradition, organized for the following three-fold purpose:

- I. To act as a modern day repository of the Ancient Wisdom teachings of the Tarot, Qabalah, Alchemy, Astrology, and related Arcane Sciences;
- II. To train its members for unselfish service to humanity, by providing a seeding-ground for their growth and development through group and individual applications of the Wisdom teachings;
- III. To promulgate the Ancient Wisdom teachings in an effort to elevate the thought life of humanity at large, and help herald the coming of a universal brotherhood on earth.

Our Initiates advance through several grades of instruction and experience, which aid them in their quest to reach their highest potential. The common goal is illumination and the full expression of Wisdom, Love and Power. Wisdom is acquired by the experience of correct actions based upon true knowledge and insight. Love is developed through meditation, which prepares the heart for the illumination of Union with the ALL. Power is developed through

the correct application of Wisdom and Love, as through Ritual. The power employed in the rituals of **F.L.O.** is the power of Love, the only true power in the Universe.

ORGANIZATION

The Fraternity of the Hidden Light does not discriminate against gender, religious or social background and status. The Order is organized into four levels. The first level is the Outer Court, which offers correspondence courses for dedicated seekers all over the world.

These courses are:

- **The Threshold Course**
- **The Path of Return**
- **Elements of Ceremonial**
- **Astrology for the Qabalist**

This preliminary level is probationary and members of the Outer Court are referred to as “Probationers”. The materials they receive focus on developing a well rounded knowledge and understanding of the esoteric arts. All of the correspondence courses include theory and guided practices.

The “First” Order of **F.L.O.** is composed of the initiates of a greater Mystery Tradition of which it is a part. The objective of the First Order is to train its members in the Lesser Mysteries and assist them to develop into balanced centers of expression for Wisdom, Love, and Power.

As Initiates progress through the curriculum and practices of the First Order they learn to develop each element of their being, resulting in balance and harmony. The goal is to be in control of ones own actions, thoughts, and emotions, and ideally, at peace with oneself, the world and all of its creatures.

The “Second” or “Inner” Order is composed of Initiates of the Greater Mysteries who not only have developed balance and harmony in themselves, but who have also received illumination. Their Higher Self is both awakened and in control of their lives. They seek to become those who truly “know” and can serve humanity.

The “Third” or “Invisible” Order is composed solely of Great Adepts and Masters throughout the ages. These great souls guide the Order, and other spiritual organizations that have similar objectives and high ideals. The Masters that guide the Fraternity of the Hidden Light serve the Will of God.

CURRICULUM

The curriculum of the **F.L.O.** is a structured, graduated system. This system utilizes the ancient grades as a means of identifying the level a student has reached for the purpose of receiving the Ancient Wisdom teachings.

The curriculum is personally guided, and consists of study, meditation, and ritual. Lessons center primarily around the Qabalah, the Tarot, Alchemy, Hermeticism, Astrology, and Esoteric Psychology. Meditation is used to bring about an in-depth understanding of the teachings and to create in the aspirant a personal communication link with the only true teacher, one's Higher Self.

Rituals are used for numerous purposes, the most frequent being initiatory, which are aimed at invoking quantum changes in consciousness. These changes lead to recognition of the inner realities behind the outward appearance of things.

An important part of our curriculum involves applications of our teachings towards healing. Through the use of Light and Sound, a harmonizing and equilibrating energy is released for all those who are in need: *be they student, friend, or foe.*

MEMBERSHIP

Membership of the outer court of the Fraternity entitles the Probationer to receive the Threshold correspondence course. This course consists of 32 Lessons of which you receive two monthly by mail. The curriculum includes the study of the Tree of Life, Tarot, Meditation, and the work of the Esoteric Orders. After completion you can continue membership and study the Path of Return, Elements of Ceremonial and Astrology for the Qabalist. The correspondence courses are different from the work of our Initiates. Only initiated members are provided with the occult knowledge of the grade work and access into a lodge.

The Fraternity of the Hidden Light is very selective in accepting members for initiation into its lodges, and seeks only those who truly desire to grow in Love and who willingly commit to serve humanity.

Before applying for Initiation into a lodge of the **FRATERNITAS L.V.X. OCCULTA**, a minimum of three months is required as a Probationer. Completion of the probationary period, however, is not an entitlement to membership. Rather, it is a condition pursuant thereto.

Members of the Outer Court who are considered for initiation will be expected to submit a proficiency examination demonstrating a basic knowledge of the esoteric science.

“At Large” membership in a working Lodge is available to sincere students who are able to travel to the nearest lodge at least twice a year. We don't perform “astral” Initiations or Attunements.

HOW TO APPLY FOR MEMBERSHIP

Apply via www.lvx.org/enroll.htm or fill in the Information on application form and mail it to:

**Director of Probationers
Fraternity of the Hidden Light
P.O. Box 836432
Richardson, TX 75083-6432**

Before applying, however please visit our website at www.lvz.org to learn more about the Fraternity and consider well the statements made in this brochure.

The Fraternitas L.V.X. Occulta, like all true mystery schools, never urges an aspirant to become a member. This is a step you should seriously consider without persuasion.

A well-known saying among initiates of the Western Mystery Tradition is “When the student is ready, a teacher will appear.”

Are you ready?

In the meantime, may the Love and Light of the Lord of the Universe guide us all to the full realization of the Age of Brotherhood.

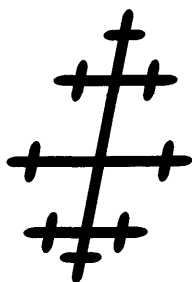
In L.V.X.,

The Grand Lodge

Sub Umbra Alarum Tuarum

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Issued under the Authority and by Dispensation of:



**THE STEWARD
FRATERNITAS L.V.X. OCCULTA**

APPLICATION FOR PROBATIONARY MEMBERSHIP

Please photocopy this page and send to address on page 204 or
apply on-line at www.lvx.org/enroll.htm

PERSONAL INFORMATION

Name: _____

Address: _____

City/State/Zip: _____

Phone Number: _____

E Mail Address: _____

Birthplace: _____

Birth date and Time: _____

Male Female Marital Status: _____

Education: _____

Occupation: _____

Interests: _____

If you are a member of any secret, fraternal or philosophical organizations, please give names:

I hereby make application for probationary membership in the Fraternity of the Hidden Light. I have enclosed my check, or money order for \$15.00 to cover my first month's probationary membership dues or \$45 for a quarter year (includes receipt of our correspondence course, The Threshold). U.S. funds please.

Signature

Date