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The Divine Symbols.

PRACTICAL LESSONS. NO. 1.

§ ALEPH. A.

John, as the revelator of the Mighty One, One, says, "I am the Alpha and the Omega." John is speaking in Greek. In Hebrew he would have said, I am the Aleph and the Tau, or in English, I am the A and the Z, meaning in each case, I am the First Symbol and the Last Symbol, that is, I AM ALL.

Letters are regarded as characters arbitrarily invented, but they are not. They are essentially thought-pictures—symbols of inner mental states, which are entirely too profound to find expression in words.

Reason may be said to be based on a concept of geometrical figures, all formed from one point—the conscious center of being. This point extended becomes a line either consciously straight or curved. More than this man perceiveth not. Before him in nature, everywhere, he beholds forms and figures bounded by these two lines, the straight and the curved, and he recognizes them as the finite expressions of an infinite idea.

When the Divine Spirit in man seeks for expression, it speaks through these formal outlines, termed things. The more *en rapport* the mind becomes with the inner spirit, the more perfect and symmetrical become these lines and the resultant forms.

There is no doubt but that the first natural symbols cognized by the awakening consciousness of man were the "I" and the "O." It is not, however, my present purpose to follow any logical chronology of symbol development in the races, but rather to extract all possible truth from each sym-

bol as it stands ready developed in the alphabet at hand.

I propose to take up first the 22 letters of the Hebrew Alphabet, which may well be called the Sacred Series, because from time immemorial they have been used by the Chosen People, the Divine Hierarchy of Mystics, to convey and to conceal the greatest spiritual truths.

After this presentation, it will be easy to apply the ancient to the modern system; in fact, this application will proceed right along in connection with all our study.

If the reader is not familiar with Hebrew, and is curious to know the names of these peculiar symbols, he may find them at the heads of the several sections of Psalms 119.

The first six letters, A B G D E V, unfold the creation of man and give him *a key* to enter his perpetual kingdom.

The steps Z, H, TH, I, K, L, are disciplinary and instructive, preparatory to entering upon the final Great Work. The next six letters, M, N, X, O, P, Tz., are actual steps in the Grand Initiation steps which heretofore few have taken, but which in this age many will take. The next three, Q, R, S., are supreme realizations, while T, true symbol of the cross, represents the Crowning Glory of Life itself.

The great magical arcanum, that which can never be communicated, the lost Word, the unpronounceable Name, is, indeed, concealed in every letter, and I shall endeavor to lead your investigation so that you may perceive it as soon as possible. If at one time you fail, it would be foolish to despair, when you recollect that hundreds have sought for it a life time and passed away without knowing it; but then again, you must remember they sought unaided.

The word ALEPH means "an ox," and its origin

is thus explained: If you observe the constellation, Taurus, the Bull, you notice that it is formed of three stars in triangular shape, thus: $\star^* \star$ and if you look at the animal as you find him, you will note the resemblance, and will also see that his head and horns form an inverted A. You may consider the line formed by the top of the head as the cross of the letter: ∇ .

Now I wish you to construct a figure, which, after you have made, you may send to me for criticism, as it is an important matter in our instruction. With compasses draw a circle about four inches in diameter. Beginning at the bottom with the dividers step off the circumference into 12 equal parts, and starting at the bottom (first space right of the central point) number the spaces inside close to the circumference and toward the right, 1, 2, 3, 4, etc. Now, write opposite these figures on the *outside* of the circumference:

- | | |
|------------|-----------------|
| 1. Aries. | 7. Libra. |
| 2. Taurus. | 8. Scorpio. |
| 3. Gemini. | 9. Sagittarius. |
| 4. Cancer. | 10. Capricorn. |
| 5. Leo. | 11. Aquarius. |
| 6. Virgo. | 12. Pisces. |

These are the twelve Zodiacal Signs or Constellations, distant starry systems or groups of suns, which, so far as we know, are fixed in space. The earth in its revolution upon its own axis passes in view of all these points every 24 hours. In the movement of the earth around the sun, the sun appears to pass through these constellations every 365 days (plus a small fraction of time), while the moon passes through them every 28 days. Furthermore, owing to the fact that our entire solar system is moving through space around some great central point (supposed to be the PLEIADES or "Seven Virgins"), we pass through this great circle at the rate of one zodiacal sign every 2,160 years, and for this entire period the sun appears to remain in

this one particular sign, gradually moving, of course, toward the next.

Consider your circle of constellations to be slowly moving from left to right around a stationary center. The sun is now, at the present time, in PISCES. You can readily see that it will be next in AQUARIUS, next in CAPRICORN, etc. You can also see that before this present period it was in ARIES, then in TAURUS. It was in Taurus something over 4,000 years ago, and during this time the bull was worshipped all over the known world in Egypt, Chaldea, Persia, etc.

Astrology was then recognized as the One Divine Science. During this period our alphabet originated, supposably among the Phoenicians. The forms of our letters are to be found in many ancient inscriptions. The old Ionic (714 B. C.) contained all our present alphabetic forms except G, V, X, Y, Z., which are more modern additions.

There is, as any one may see, not sufficient definiteness in the star clusters to have suggested the animal ideas which they represent, and whose names they bear; and the inference must be that these ideas were first observed in NATURE and transferred to the stars, which were assumed to be the governing principles of natural phenomena.

Now, let us ask, Why was the bull chosen to represent this particular sign? Simply, because the bull is the strongest animal expression of the generative potency most actively manifested in the opening or spring of the year, at which time the constellation TAURUS was the regnant sign.

The ancients were all phallic worshippers. They adored the principle of generation. There are evidences that away back before the dawn of written history that this worship was pure and undefiled; that it became degraded during this very period to which I am now referring, history well attests. The Egyptians worshipped Osiris, and his

temporal representative was a sacred white bull kept in the temple as a God. From this worship, the children of Israel were led to erect the golden calf in the wilderness (Ex. 32:4). Thus ALEPH, the ox or bull, stood for God, but really God meant to the ancients nothing more nor less than the Universal Creative Principle, expressed sexually through the generative function.

To the ancients this Life Principle was the Sacred Fire from heaven; they very naturally associated it with the sun and with fire, itself, which they believed to be derived from the sun. Hence they were at once fire, sun and sex worshippers.

It is more than probable that they had really a better idea of God than the modern speculative religionists. If the ancients perverted the true idea in one way, so also have the moderns in another. Religion, metaphysics and philosophy have, however, all been working in consonance toward the re-unfoldment of the very ancient truth possessed by a race living in an age idealized in history as the Adam and Eve period.

The student should meditate deeply upon all this, and with this ancient clue in mind set out resolutely to find God. And, let me say that if he approach reverently the book of Nature, earnestly seeking the truth he shall, when his eyes are sufficiently opened, yet behold the name of God written in shining characters.

We should begin our search in that natural realm of God's highest expression, viz., Man. Nor should we ever go beyond this realm. If we cannot find what we seek here, then, indeed, we may never hope to find it elsewhere.

Over the ancient Delphic temple stood the inscription: GNOTHI SEAUTON, "Know thyself." Thou art, indeed, Oh, Man, the tabernacle of the living God, and within this very temple thou shalt see God, face to face: Read Gen. 1, 26, and Ps. 129, 14,

and bow before thy very self! But in what is man most god like? Review carefully all of what you are accustomed to call the physical functions, but know that there are no such things only as the expressions of omnipotent spirit: All are spirit and all are sacred, but *what* appears most Divine—the brain? the heart? the lungs? what? Now, observe carefully one important thing, viz., that all the important functional organs of man are dual, like the two sides of the letter A, but joined, as in our symbol, and working harmoniously together. In the brain, the cerebrum and cerebellum; in the heart, the two auricles; in the lungs, the two lobes, etc. Extend this investigation throughout the entire body and make careful note of all the organs which have a dual form, as well as those which do not. Look at the limbs and notice that they but form an angle, A, while the arms are but an inversion, V. Behind this dual expression, however, you see but *one principle*: In looking at an object, though you look with two eyes, you perceive but one image.

Everywhere, throughout nature, do we perceive the phenomenal operation of this dual principle, which in animal life we term the principle of sex. The word sex really means six, and we shall see later on that each of the two principles in the Divine Duad is composed of three, so that man in his full expression is a senary.

A stands as the expression of Man as the Master Principle, the microcosm in the center of the macrocosm, the Central Light, out of which all colors emanate. A is the Creator, Osiris, the Supernal Father; but read John 10:30.

A stood, in Hebrew, as the first letter of the Divine name, AHHH, I AM, and thus it means Existence; hence A is *aye*, forever. In the Qabala some of the names given of this Existence are quite suggestive. They are: *The Concealed of the Concealed, The Ancient of the Ancient Ones, The Primal Point, The Inscrutable Height, The Smooth Point, The White Head*, and also ARIK ANPIN; or the *Last Countenance*: (Num. 6:26, Ps. 89:15, Song 5:15, Rev. 1:16.)

The Qabalists say, "He is partly concealed and partly manifest." It is generally supposed that man cannot look upon God and live (Ex. 33:20). Yet we are commanded to ever seek the face of the Lord (1 Ch. 16:11). Of one thing we may be certain, we may get *so near* to God that we feel him passing by (Ex. 33:22), and our faces will then shine like Moses of Old (Ex. 34:29). And we may be perfectly sure that if we seek we shall find. (Jer. 29:13.) (Mat. 7:7.) (Matt. 10:26.) (Dan. 2:47.)

I will now give the meaning of A in various languages, each of which conceals *the image* of God.

Hebrew, *Alph*, an ox, concord, unity, strength.

Greek, *Alpha*, an anointing, enduring with power.

Scandinavian, *Az*, an outflowing, fructifying energy.

Celtic, *Ailm*, palm tree, rising from the desert.

Qabalist, *Kether*, the crown.

Brahmanic, *Aswin*, the hunter.

Arabic, *Al-sartan*, Excellence.

Now, I wish to call your attention to the Movement of Life. In the Qabalah, the deepest and truest of all ancient philosophies, the *primum mobile*, or first movement, is called *Rashith Ha-Galgalim*, that is, THE COMMENCEMENT OF WHIRLING MOTIONS. This may be termed the natural movement of spirit, the true resultant of which is the sphere, the universal form of matter.

We observe this movement in the whirlwind. The human body is one quivering, vibrating mass of this very kind of movement: millions of little bodies all in a whirl, and from the whirl results projection. Just as, after the cyclone has formed and gotten into a tremendous velocity, it speeds away over the land, so the blood is carried over the system, so, too, are fluids expelled from the body. What I wish you to observe in this connection is that A, the form of our first letter, coincides with the form of this First Movement, or *primum mobile*: for, if the letter be rapidly revolved, as you can see, it will at once form a cone, the apex of which is the pole. If flattened at the pole, the cone is converted into an hemisphere.

Now, what is the *cross* of the A? It is the Magnetic Bridge or connection between the two

sides—positive and negative—which starts the electric (etheric) current resulting in the whirl, and is practically the means of rendering the movement perpetual. Do not forget the bridge, therefore, when you begin the manufacture of a world.

There is little doubt that the sign A was formerly a phallic symbol, the point representing the positive or masculine, and the horizontal, the negative or feminine force of nature. The two sides of the angle are respectively Fire and Air, while the cross is Earth and Water, or, as we may say, Moist Earth: "And the Spirit of God moved upon the face of the waters."

A curious inquiry suggests itself here which the student may answer mentally: Why is every church provided with a steeple, and why, too, have the mosques and some old cathedrals a *rounded dome*, while the modern spire is *pointed*?

The same query might be propounded in reference to the various headstones and monuments which one sees in a cemetery. Remember that the hand of man executes no thing by chance, though it is true the mind, or intellect, is often unable to explain the work of its own hands, or why it does what it does.

As to its form, A is seen psychically as two perfect spiritual entities united at the top (mentally), and also at the center (physically), showing plainly that God, the One Principle, manifests consciously only through a dual Expression, which, being two in one, we term a Bi-unity.

Another thing to notice is that these united individualities rest solidly upon the earth, that they have a tangible form and are capable of complete analysis.

Matter is nothing but the phenomenal manifestation of spirit as apprehended by the consciousness of man.

On the Emerald Tablet of Hermes it is written: "What is below is like that which is above; and what is above is like that which is below, to accomplish the miracle of one thing."

"The Ox," as a symbol, is to be found in the following Scriptural passages: Num. 22:4, Deut. 5:14, Deut. 25:4, Judges 6:4, Isaiah 1:3, 1 Kings 19:19, Ps. 144:14, Prov. 14:4, Amos 6:12.

SPECIAL WORD TO STUDENTS

In meditating on this great subject do not try to think too hard nor expect to grasp it all at once.

Imagination is the gallery wherein you should look for divine picture-thoughts. *Will to imagine!* This is one of the Magician's secrets, and another is: Learn to separate the true from the false, the permanent from the transient, the fixed from the volatile. Remember, you have perfect psychic instruments—you only do not know how to use them skillfully, that is all.

I will close this lesson with the excellent advice of the great Master, Eliphas Levi:

"In order to do a thing, we must believe in the possibility of our doing it, and this faith must be forthwith translated into acts. When a child says, 'I cannot,' his mother answers, 'Try.' Faith does not even try; it begins with a certitude of completing, and it proceeds calmly as if Omnipotence were at its disposal and Eternity before it. Dare to formulate your desire, then set to work at once, and do not cease acting after the same manner and for the same end; what you *will* shall come to pass, and for you and by you it has already begun. Sextus said while watching his flocks: 'I desire to be Pope,' and he became a pope. BELIEVE IN YOUR POWER, THEN ACT! An idle person will never become a Magician. Magic is an exercise of all hours and all moments. *Know, dare, will, keep silence!* Thus you become a magnet to attract to you all things in heaven and in earth."

QUESTIONS ON LESSON 1

1. How would you define God?
2. What is the nature of his activity?
3. How is this expressed in man?
4. What is the highest proof of man's divinity?
5. If man is an image of God, how can he be different from God?
6. In what book has God written his record?
7. Can man have any thought that is not of God?
8. What human function most nearly expresses the Divine Potency?
9. Where would you locate the physical Sun and Moon?
10. What practical objects do you expect to attain from this study?

The Divine Symbols.

PRACTICAL LESSONS. NO. 2.

□ BETH. B

The radical meaning of BETH is "a house." It is used in Hebrew words both as a prefix and as a suffix: *Beth-el*, House of God; *Elisa-beth*, House of Elisa.

The city of Balbec in Syria was formerly *Bal-beth*, the house or temple of *Bal*, the sun.

Among the Chaldeans, *Beth-es*, called by the Grecian writers *Betis*, signified the crypta or sacred place wherein was kept the everlasting fire.

In the Bible, *Beth* is a very common word, being ordinarily translated "house" or "temple," but retained in proper names like *Beth-lehem*, *Beth-saida*.

If this word meant simply a common house of wood, stone, or brick, it would, of course, not be worthy our present investigation; but the word has also a deep, symbolic meaning, and was used by sacred writers to express a very important occult truth.

In Micah 2:5 we read: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me to be a ruler in Israel; whose goings forth have been from old, from everlasting."

Now, I wish to say plainly to all students that these Biblical statements are not to be understood as referring either to geographical places, or to historical events. The real facts herein described were thus veiled under figures of speech that they might escape the attention of the ordinary reader. To better effect this purpose, places were chosen which actually existed, together with events which really transpired, and these were then

woven skillfully about the gem of secret truth so that it might never be discovered save by the wise.

In the above quotation, *Bethlehem-Ephratah* means literally "a house of bread, fruitful." There is a little town of this name just south of Jerusalem, which is reputed to be the birth place of Jesus: Mat. 2:1. It is also mentioned in Gen. 35:19, Ruth 1:19 and 4:11, 2 Sam. 23:15.

By reading these passages you will learn that Rachel died there, that there Ruth met her lover, Boaz, that Samuel came there, and that there Jessie lived; also David, in a certain battle, longed for the water of a certain well by the "gate of Bethlehem."

Referring to our original text, let us inquire, why was this place called "a house of bread," and why "fruitful?" Who was HE that was to come forth a ruler, who, it seems, had *always been*? What *ruler* on the face of the earth fulfills this description?

It is surely a narrow view that can interpret this to mean one particular man only. It refers not to one man, but to all men, each individual of the race, going forth perpetually to rule. It is the real man, the master principle, ALEPH (of Lesson 1), the ideal, dominant HE, who thus goes forth "from of old from everlasting." But whence *comes* he, if not from "the fruitful house of bread?"

Jacob's sons are said to go down into this same "land of bread," which in the account is called Egypt, "the *Beth-es*, or crypt, in which is kept the sacred fire of life." Fire is naturally associated with breath. One is a symbol of the divine spirit of life, the other of the body, or life's expression.

Both fire and bread are represented as coming down from heaven at various times and places. Now, let us understand "heaven" to mean this particular BETH; for, the kingdom of heaven so much referred to by Jesus is, indeed, the same as that mentioned in Gen. 28:17, also 18-22.

This place Jacob calls *Beth-el*, "House of God," and "the stone" is unquestionably a phallic symbol which the ancients were accustomed to set up to commemorate anything of the kind; else, why did Jacob anoint this stone with oil (verse 18)?

Anciently, the sun was the object of universal worship. All temples were oriented so that the light of the rising sun would stream in at the open door, down the central aisle and rest upon the altar.

One of the most remarkable ruins of these temples is that of Stonehenge, in England, which is presumed to have been built 2,000 years B. C. A stone pillar called the "Friar's heel" is set up so that the sun when it reaches its furthest northern point at the summer solstice, will cast its direct beams upon it. From this stone runs a narrow passage which was at one time evidently covered so as to form a telescopic tube for the transmission of the sun's rays. This passage opens directly into the circular temple beyond. The light of the sun passes across the pillar, through the passage and into the temple.

This remarkable construction is obviously an attempt on the part of the ancient builders to portray a certain important and much venerated natural phenomenon.

As I said in a previous lesson, we must approach this subject with due reverence, and consider that we are actually entering the sacred house of God.

If in times past men have defiled it, heedless of the thunderings of prophecy, unmindful of the curse of plagues, famine, disease and death which they have ignorantly brought upon themselves by sacrilegious defilement, so much the more need that *we* draw near to this sanctuary with the proper understanding and respect.

All things are divine and holy, more especially so the "consecrated vessels" of the temple of God.

The teaching of Jesus and the apostles peculiarly emphasizes this great fact: "The temple of God is holy which temple ye are," says Paul.

Every law and every ceremony of the old mosaic dispensation was an actual symbol of some certain truth expressed in human life, within the body itself; and all prefigure the great redemption to be finally worked out in humanity.

BERN is again the Ark into which Noah entered, and the story of the flood is an allegorical history of the redemption process itself. Noah was anciently known as *Noas*, which comes down in Greek as *Naus*, a ship, from which comes our word *house*. It is very evident in mythological history that "the ark" was not really a ship, but a temple. It is a ship only in a metaphorical sense, because it sails the *sea*: "The 'great sea' is Woman.

"The ark of the covenant" which the wandering Israelites carried about so religiously was a miniature affair in which God was supposed to dwell.

This custom was, no doubt, derived from the more ancient one of the Egyptians, who, as a part of their religious ceremony, carried about the "ship of Isis." In this ship Osiris was said to have been buried for a year by Isis in order to become regenerated. The story of Moses being hidden by his mother in the ark of bulrushes, and of Jesus, born in Bethlehem and hidden in Egypt, are but different versions of the same myth.

Now, the principal city of ancient Egypt was Thebes. *Theba* means an ark. God commanded Noah to build *Theba*, Gen. 6:14. Remember, now, that Egypt symbolizes the feminine world, and the meaning of all this will become clear.

The Thracian women, who went from Egypt to Greece, kept up this custom at their feasts, carrying as a representative of the original "barque of Isis," a basket containing a child's skull, and later on, a living child. The origin of the custom

as well as its meaning must, I think, be obvious to all.

BERN is expressed hieroglyphically as the *mouth of man*, and there is, indeed, a striking correspondence here between the symbol and that which is symbolized. Out of the mouth through the medium of the tongue, words are born: Man is "the Word" of God.

BERN is expressive of that inner, hidden sanctuary, "the closet," where Jesus commanded us to retire for prayer. Herein we may desire secretly for blessings which will be openly manifested.

This sanctuary is frequently referred to as the heart. Heart does not mean essentially different from ark. *Ark* signifies the origin of all; Greek *arche*, meaning the beginning, English, *ark*, the original source of mankind. In the word "heart," we find the same root. The heart is the *center* of the affections. The ancients believed the mind to be in the abdomen. Is it not possible that we may have mistaken the location of *the* heart which is the "true source" of affection?

This mysterious retreat, this "sacred house of fire," from which originates every internal activity, is the actual power house of the whole human organism.

The ancients represented BERN under the figure of Isis veiled, crowned with a tiara, surmounted with a lunar crescent (symbol of the ark). On her breast she wore the solar *cross*, significant of her union with the masculine element. On her knees lay an open book half covered by her mantle, showing that her doctrines are hidden from the profane.

Whoever lifted the veil of Isis (save he were a priest) met death for his temerity.


Similarly, the men of *Beth-Shemeth* (the house of the sun), over fifty thousand of them, were said to have been smitten for looking into the ark of God. 1 Sam. 6:19.

BETH is governed by the moon. The ancient name of Noah was *Men*, from which is derived *Menes*, the mythical Egyptian law giver, and our word *menses*, pertaining to the lunar month. Thus Menes (Moses) still lives to lead the children through the monthly "flood" and out of their perpetual bondage.

Our month of June, which is governed by Cancer, the highest water sign, was, in Egypt, the month of *Thoth*, the period of the Nile's overflow. Counting from their seed time (October), it was the ninth month, the birth month, the flood month, the time when all travel was done in boats. The figure 9 itself, if you can perceive it, is a picture of the real Noah (or Moses) in his ark, that is, of God in his holy temple.

The modern name of the letter B is expressive of its significance. B, "be:" What is it to *be*? BETH is the source and origin of being. All truth is found crystallized in language, and especially will the English language be found by the student of mystic science to contain a perfect store-house of long-forgotten lore. Is it not singular that the most wonderfully developed insect should be called in our language a "*bee*?" The bee-hive, in mythology, is another symbol of BETH. In an old fragment of Orphic poetry we read:

"Let us celebrate the hive of Venus, who rose from the sea; that hive of many names; the mighty fountain, from whence all kings are descended, and whence all the winged and immortal Loves are produced."

In the ancient form of B, which was , we see a peculiar exemplification of the principle of duality, to which special attention was called in the first lesson. Think what this symbol actually represents in the human organism. To grasp the full significance of ALEPH and BETH is to hold in mind the keys to the whole divine kingdom of man.

A and B represent the plane of the psychic body. A stands for the eternal, deific principle, and B for its expression.

Intellectually considered, these symbols represent the cerebellum, or emotional masculine brain, and the cerebrum or intuitional feminine brain.

Physically, A is the builder, B the building. A builds through the semination of germ-forms, that is to say, he is the "sower that goes forth to sow." Through the soil his seed receives adequate embodiment, and comes back to him in due time bearing some ten, some an hundred fold.

We may think of A as a spirit, naked, and going out to seek clothing, and that it has inherent power to abstract all the best material from B, to build it about itself and to elevate it to higher planes.

Functionally and organically, every member of the species irregardless of sex is perfect and complete, and the phenomenon of life is manifested through the constant interaction of the inherent vital forces within the body; but the protoplasm of the cellular tissue of the body does not differ materially from that of the plant or vegetable, so that the present life of man is "as the grass:" It soon withereth and passeth away.

Through physical regeneration, which is accomplished alone by sexual interchange and the blending of opposite magnetic forces (wherein the twain not only become "one flesh," but a "new kind of flesh"), is it possible to realize the truth of redemption by substituting an immortal body for this body of corruption.

"In my father's house are many mansions," does not mean some far off sky-locality, but means rather that the temple or body of the redeemed Christ-man is composed of millions of these little houses (atoms), each the home of an intelligent, spiritual entity, acting in obedience to "the Lord"

above, the archangel on the throne of Mind.

These are the seed of Abraham "which did not pass through the fire of Molech," Levi 18:21, but have been "tried in the fire" which trieth every man's work. 1 Cor. 3:13, Mal. 3:2, 1 Peter 1:17.

Remember that ALEPH represents the father and BETH the mother on all planes of action.

Following is the meaning of B in various languages:

Hebrew, *Beth*, a house, acquisition.

Greek, *Beta*, power, strength of wine.

Runic, *Bjork*, birch tree, vigorous, life giving.

Celtic, *Beith*, green, living.

Cabalist, *Binah*, wisdom.

Buddhist, *Su-darsana*, all seeing, wedded wife.

Brahmaic, *Bharani*, gain, substance.

Arabic, *Al-batsain*, center of paradise, most holy, sacred place.

Beth (house or temple) is used in a symbolic sense in the following scriptural passages: Deut. 8:14, Judges 19:18, 2 Sam. 6:17, 2 Kings 12:15, Ps. 52:8, Ps. 84:3, Ecc. 12:3, Song 2:4, Is. 14:18, Is. 24:10, Is. 64:11, Ez. 9:7, Ez. 45:20, Ez. 47 (entire), Jno. 2:16, 1 Cor. 3:16-17, 2 Cor. 5:1-2, 1 Tim. 3:15, Heb. 10:21, 1 Peter 4:17.

QUESTIONS ON LESSON 2.

1. What do you understand BETH to mean?
2. Why is this house sacred?
3. What symbolizes Beth in modern religion?
4. Of what was Jesus the type?
5. What did the stone at Bethel signify?
6. What does Noah represent?
7. What do you understand the ark to mean?
8. Where is Heaven?
9. What is your idea of prayer?

10. What principle, perceived as an emotion, leads to prayer and to the opening of the divine flood-gates of blessing?

The student is at liberty to ask any questions desired. Kindly keep a duplicate list of all answers sent.

The Divine Symbols.

PRACTICAL LESSONS. NO. 3

1 GIMEL. G

GIMEL means literally "a camel." It will doubtless take a little stretch of the imagination to see in this letter the form of a camel or any part of one *unless* it be in the profile of the head and neck, and possibly of the knees when kneeling.

The camel itself is that remarkable animal which has ever been an indispensable factor in Eastern life and commerce, particularly among the nomadic tribes.

It is the patient, intelligent, indefatigable "ship of the desert," which goes out into foreign lands, bringing home provision and treasure to its owner.

By a wonderful natural arrangement (which analogically has a strong bearing upon our present symbolism), it is enabled to store up a large supply of water, which not only contributes to its powers of endurance, but has often been the means of saving man from dying of thirst on the desert.

There is a suggestiveness about the head and long, bent neck of the camel which did not pass unnoticed by the ancients. They observed something similar in the form of the erect serpent, in fact, they saw in all nature but one thing—Life, and their whole thought seems to have been given to an explanation of its origin and to the discovery of means for its perpetuation.

Hieroglyphically, GIMEL signifies the hand, half closed and extended (reaching out like a camel), in order to draw to its possessor that which is needed for his own sustenance; so, finally, GIMEL comes to mean a hollow tube or canal (like the

camel's neck) by which any fluid may be passed from one point to another.

Through such channel (the neck) food, water and air, the raw materials of life, are conveyed into the laboratory of the body, and there, by most wonderful and complicated alchemical processes, converted into life forces.

The whole body thus becomes a vast storage-battery of a new vital product, raised, as we may truly say, from the elemental world.

The more positive, spiritual elements of the air (A) become embodied in the negative, material elements of the food (B), and a new, living, vital entity is created, governed in its specific activity by the interaction of centrifugal (mas.) and centripetal (fem.) forces. This new being we call GIMEL, the bi-une offspring.

It may be mathematically expressed thus, A plus B equals C: the father united to the mother produces the son, which is only another way of saying that the form of the idea itself becomes manifest only in the expression. Each atom of the body is thus seen to be a little Star, one of the myriad suns which form the real astral body of man.

This is the foundation of all religious belief, expressed by the Christian as "The Father, Son and Holy Ghost," in which the Son is to be regarded scientifically as the embodiment of the Father within the Mother; in other words, the son becomes a *new* father, and reaches out through GIMEL for a new embodiment, just as "in the beginning" *Alph* reached out for *Beth*. This explains Jesus' saying, "I and my father are one."

I do not think after this explanation, that any student can fail to find the visible expressment of GIMEL in the human organism; but, after such identification, let him consider that it is not so much the organ itself to which we are calling attention, as those mysterious principles and potencies con-

centering and operating through it. It is obviously necessary, if we expect to discover and utilize the vital working-principle in regeneration, that we mentally grasp the *means* by which the principle is to be unfolded and set in operation.

Nature always works through means. Man but seeks to discover the means so that he may act in harmony with nature.

If any student imagines that this great work of physical redemption is accomplished through mental processes alone, he is widely mistaken; and if he persist in pinning his faith to such belief, he simply has nothing in prospect but death and reincarnation until he learns the law; for it is written, "Every knee shall bow."

The life that you see manifest in the Son of Man (man, himself) is indeed a very complex one, though in the resultant expression it is seen as a unit.

The mind which perceives and knows, and which is the origin of the ordinary consciousness, may be located in the brain. This mind is a reflector, and being merely receptive or passive to the outer world, it may be termed the *upper Beth* (the moon-mind).

The objective impressions which are thrown upon the retina of the mind through the mediation of the ordinary senses of sight, hearing, etc., are acted upon by or imbued with that internal, positive, spiritual force *Alph* (the father), and become transformed into a new thought-product, GIMEL, manifesting as memory, reason and understanding. This might well be termed a marriage or sexation of the elements of being and manifestation, God entering into his holy temple.

All this organized thought is stored away, or, to speak more scientifically, it accretes about the original central bi-une monad, just as the cells are seen to form in the developing foetus, and goes to

make up the sum total of what is known as the individual.

That which is now unconscious activity within us, like the action of the heart and all secretions, was at one time a part of our consciousness; and that of which we are now conscious, and which day by day seems to pass away into the realm of oblivion, is not by any means lost, but is being taken within and builded as living stones somewhere into the structure of this marvelous spiritual temple, Man. By which may be understood the saying of Jesus, that "for every idle word that men shall speak they shall give account thereof in the day of judgment."

Is it any wonder the way men ordinarily build their bodies that they have to die, and rebuild again and again? These are the houses "built on sand," and of such frail and rotten material that it is impossible for them to withstand the destructive force of nature.

The "day of judgment" is every day, and nature works laboriously to keep the books balanced; but under the present system of living it is impossible, and death is the moment when nature throws up the job in despair.

"As a man soweth so shall he reap."

It should be clearly seen that there can be only one true object in life, and that is in perfecting life itself. "The soul that sinneth, it shall die." It is the object of these lessons to point out *what* is sin, that we may become free and escape death.

We must understand God the father as the inner, spiritual, divine ONE, expressing in and through Man, the Son. Thus we may say, Man is God expressed, but God expresses through means. Let us investigate the means:

"A virgin shall conceive and bear a son," says the prophet Isaiah. This, the Christians take to refer to the "birth of Christ," and it does, but not

as they suppose. The two signs Virgo and Leo, as any almanac will show, have their emplacement in "the bowels" and "the heart," the former representing the system of nutrition, the latter that of assimilation. Through the digestive process the food taken into the stomach is finally converted into a white substance called chyle. This may be called the "Virgin's milk," since it is taken up by the lacteals and enters into the composition of the blood, which on the physical plane stands for Christ. It is "the Son," or product of Virgo, and is born or comes into being immaculately, that is, pure. Christ is named "Immanuel," God with us; he is also called "the Lion of the tribe of Judah."

This lion is Leo, the heart. Through the offices of this organ, the blood comes into union with the breath (*pneuma*, spirit). Here it is that "Christ and the Father become one." At this point in the evolution of the Christ, physiology loses its connection; that is to say, it fails to trace this redeeming fluid to its finality. Seeing that the Christ principle is contained in the blood itself, it is easy to understand how that we "eat the body and drink the blood of Christ:" which elementally is our food and drink with which the air combines to form the inner vital, or third element.

It would be tedious and not to the present point to follow the evolution of this Christ principle from start to finish. It is found perfected and ready for final victory over death, and subsequent resurrection of the body in the expression GIMEL, when we understand it.

The individual body is the material or evolutionary Christ-sphere. Herein Christ *becomes* the perfect embodiment of the divine, and is prepared for advancement or ascension to the next higher sphere. It is necessary to say that with a few exceptions this ascension has not yet taken place consciously in the race. Death is but the ultimate

victory over an illusive sense, and resurrection the triumphant unification of the Son with the Father. It is interesting to study the operation of this redeeming principle. It is ever that of something higher and positive reaching down into something lower and negative to draw it to itself in order to purify it by superior illumination.

In doing this, it acts destructively as well as constructively, since the lower form or shell must be destroyed before the essential material can be abstracted for the construction of the new form.

To quote from a learned author: "There is, indeed, no abstraction as to relative *place*, but merely as to state or condition rather. Planes may be dragged to judgment, hoisted on the cross, or die and be buried, be resuscitated and glorified; but there is no change of relative position."

All this is constantly taking place within, and represents the first steps in the New Birth of the Immaculate Christ-Child, who dwells ever with us, but who is never brought to manhood, at least not to the consummation of life in the mystic death.

This operation of destructive forces is symbolized by the sword. Said the Master, "I came not to send peace, but a sword." The sword is but a symbol of the Word which is formed by the tongue (the upper GIMEL) and which goes forth "sharper than a two-edged sword." Heb. 4:12. Also see Eph. 6:17, Rev. 2:12, Rev. 19:15. This spiritual "sword" when we properly understand it, is found to be the "lost Word," being formed in the generative GIMEL by the power of the Elohim (*Aleph* and *Beth*).

This Word is made flesh and appears as man, but the same Word remains as the internal and eternal potency ready and able, under conditions, to re-express itself. The Word is ever speaking through the conscience of man. It is the Silent Voice of the Spirit calling for recognition. It is heard in most certain accents as Desire, which, indeed, may well be termed the "Voice of God." We say Desire comes from "the heart." It comes from BETH (expressed as the body) everywhere, but is centered at

three points, under voluntary control: viz., the lungs, the stomach, the genitals, which stand eternally as the expressed and expressing, the desiring and the fulfilling Father-Mother-Son, to deny any one of which is to cause the life-expression to cease. The refusal to obey this three-fold voice, which forms the fundamental chord of life's sweet harmony, is *sin*—the unpardonable sin.

GIMEL appears in the Scripture under a variety of symbols. In Joshua 7:21 it is as "a wedge (tongue) of gold." This is doubly significant, because as later investigation will show, Christ *is* equivalent to pure gold. Again it appears as "fire," also very significant of its active expression: Acts 2:3, Is. 5:21, Is. 30:27, Jas. 3:6. Or again it is a "tree of life." Prov. 15:4.

Finally, GIMEL presents us with the image of Venus-Urania, the generative principle of life.

It may stand for a human being becoming embodied in the womb of woman, or for an atom that has descended from a higher to a lower plane seeking embodiment for the purpose of raising this lower plane to a more sublimed state, or it may stand for a thought resulting from the union of the mind of man and woman. It is always the product of two, *never* by any possibility of one alone.

GIMEL is directly governed by Venus (Isis), the goddess of Love, expressive of the Universal Vivifying force of Nature.

On the higher, formal plane C represents the Neck or Spinal Column, the offspring of the dual-brain, A—B. It will be seen that A as the father embraces the three in one form, while C shows an opening into the divine circle, through which man is enabled to "see" into the very heart of the universe. In our progress through these symbols it is interesting and instructive to note the conformity of nature with Genesis. The creation of man must, however, not be considered as complete. That is a concept of stupendous egotism which the consolidated reasoning of centuries has failed to justify.

Observe (Gen. 1) that the first substance mentioned anterior to creation is *water*: "and God moved upon the face of the waters" (Hydrogen).

ALPH: The first emanation from deity is *Light* (Heb, *Aur*). Light is the Universal Agent or expression of God, the radiation of whose countenance

becomes the vivifying force of nature, containing in itself the seed of life. In its first manifestation it is heat (Oxygen).

BERU: The second emanation is the expanse (Heb, *Rakia*), the *Atmosphere*, which is the House of Light. It is capable of receiving moisture and thus "dividing the waters" (Nitrogen).

GIMEL: The third emanation is the *Earth* (Heb. *Eretz*, which is really no element but a product of light and air expressed through the agency of water (Carbon). Mind, I am not speaking of this common visible earth, but of something more refined. Contemporaneous with the separation of these principles from the primordial "Water," vegetation begins. This round of emanation will be seen reappearing on a higher plane in the next three creative "days." Water remains ever the one grand expression of negative Deity: *God in potentia*. It is upon *this* that the spirit of man must act in regeneration. Following is the meaning of C in various languages:

Hebrew, *Cimal*, a camel, means of gathering.

Greek, *Camma*, a joining, a marriage tie.

Irish, *Coll*, uniting, sinning.

Cabalist, *Chesed*, mercy love.

Buddhist, *Sa-drisha*, knowledge, perception.

Brahmaic, *Kirtika*, war-god, conquest.

Arabic, *Al-tharya*, wealth, fruit.

QUESTIONS ON LESSON 3

1. What is symbolized by Gimel?
2. Can you see that the continuity of life expression depends upon Gimel?
3. How does Gimel, like the camel, contain the hidden waters of redemption?
4. Name some triadic expressions or trinities found in the human organism; for example, Cerebrum—Cerebellum—Thought.
5. What would you name as the Christ or active redeeming principle in the body?
6. Can man be redeemed through successive generations?
7. What inner voice must man ever obey?
8. Name several objects used to symbolize Gimel
9. In the egg what stands for *Aleph?* *Beth?* *Gimel?*
10. How do you think physical immortality is to be attained?

The Divine Symbols.

PRACTICAL LESSONS. NO. 4

7 DALETH. D

Observation of the fact that the male and female organisms are apparently complete and independent each of the other, so far as individual existence is concerned, has led many to suppose that true spiritual development lay along the line of complete sexual isolation. This belief has found its way into many religious cults, whose followers have most faithfully and effectually demonstrated its fallacy.

Experience has shown most conclusively that although certain abnormal developments of the mind may be, and frequently are, induced through celibacy, yet these are attained at the expense of the physical powers, and that the final result is one of total unbalance; so that ascetic practices, instead of contributing either to health or longevity, are found rather to impair the constitution and shorten life.

The primary motive, however, leading to monastic seclusion, is evidently more ethical than otherwise, being the direct result of an educated belief that everything connected with the sexual organism is impure and morally degrading. All such erroneous concepts are swept away whenever man will lay aside his prejudice, and candidly subject the question to a rational, scientific analysis.

Constitutionally, man bears a strong resemblance to the tree, but in order that the analogy be rightfully carried out, we should consider him as a tree with its roots in the air.

The brain, then, is the very foundation of life. It draws the necessary supplies for the system from the atmosphere, just as the root of the tree absorbs

its essential nourishment from the earth. The five senses are comparable to so many roots reaching out to take in the various elements which are to unite in forming and fashioning the wonderful organism of man.

Starting with this as the base, there seems to be little apparent difference between the brain of man and the brain of woman, and so throughout the entire human structure, until we come to the very fruitage of the trees themselves, wherein they are manifestly and markedly distinguished.

"By their fruits ye shall know them."

This conception of the human organism corrects error and restores the truth. That which was considered highest is found to be lowest, and the lowest is in turn exalted to the highest, where it rightfully belongs.

Intelligence is dug out at the roots, knowledge is plucked amid the flowers, while wisdom is garnered from the ripened fruits of the life-tree.

It is hereby demonstrable that the bodies of man and woman are two separate and complete laboratories for the production of two essentially different vital, elemental forces; and that these forces or individual ultimates of the phenomenal life-expression, if separated, remain impotent and unfulfilled, "shedding their perfume on the desert air" like two shady palms growing apart, which seem by sighs and groans to utter their protest against a hapless fate that dooms them thus to eternal isolation.

It is manifestly the purpose of the great, divine Law, that these forces should be properly united, since through the union a new and glorious being may arise, enclothing the united parent-stems with an everlasting foliage of splendor.

Proceeding with the triadic evolution of these parent lives, it should be observed that the first three numbers of our series, 1, 2, 3, stand as the

expression of the masculine triad, and that the next three numbers, 4, 5, 6, will express its feminine complement.

ALEPH, then, let us say, is the spirit, and BETH the body, of man, producing by their perpetual union GIMEL, the offspring, which stands as a new and altogether unique force, awaiting a further union and fulfillment of its destiny within the feminine sphere of life.

We may here notice that the number 4 is by synthesis reducible to 1, as follows: 1 plus 2 plus 3 plus 4 equal 10, and 1 plus 0 equal 1, showing that 4, the fundamental point of the feminine, is essentially the same as 1, the origin of the masculine triad, but on another and higher plane of action.

"After this I looked, and behold a door was opened in heaven."

DALETH has the literal signification of "a door." In the ancient sculptures from Ninevah, we frequently come across a certain symbol, which for a long time puzzled the antiquarians to explain.

The object referred to looks much like an ornamental window or door of a modern church. Approaching it from either side are the sculptured figures of persons who by their dress are easily recognized as priests. Each carries in one hand a little basket and in the other an object resembling a pine-cone which he holds over the figure of the arched door-way. This cone, together with the little basket, is undoubtedly meant to symbolize the male generative triad, while the door itself, or *ashera*, as it is called, is nothing more nor less than the symbol of the womb.

There are certain things connected with the dress and attitude of these officiating priests to show conclusively that, while they may be adoring the generative function, their worship evidently refers to something entirely different from ordinary generation. Now, certain rites connected with the

worship of *Ashteroth*, the female Baal, are known to have been performed in the Qubba, or small arched tent, and from the word is derived through the Arabic and Spanish our word *Alcove*, which for centuries has been regarded as a symbol of woman, or the womb of woman, the hidden recess from which all life emerges.

The earlier form of the letter DALETH was that of a triangle, the name being evidently suggested by the shape of a tent-door. This literal form is preserved in the Greek *Delta*, and a very old form, also, was like this: Δ . A study of the ancient inscriptions, particularly those upon coins, reveals many remarkable facts relative to this symbol.

During the middle ages, the *Alcove of Roses* was the emblem of virginity. In such an alcove the Virgin Mary with the infant Jesus is frequently pictured.

The amount of occult wisdom in the Bible veiled under the figure of "a door" or "gate" is simply wonderful. The Psalmist sings, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory?"

This "King" of Glory is none other than *Gimel* of last lesson, and "the door" I will leave to be opened by the imagination of my readers.

This door is the only one by which men may enter into life on any plane of manifestation.

Jesus says, "He that entereth in by the door is the shepherd of the sheep." Now, the distinguishing symbol of the shepherd is his staff, or crook, and this is allied to the *crux* or cross, which aids us in identifying "the good shepherd" and "the sheep" as well, in this metaphorical allusion.

Standing in the door of this, our kingdom, we may behold many wonders, the chief of which is a certain *white substance*, the base, or first-matter of life. From its whiteness it is referred to throughout the mythic scriptures as "wool," because the oriental imagination saw it, as it were, taken from "the sheep" (Rachel).

Hence, too, extending the figure, woman becomes "the Lamb," to whose "shorn back the wind

is tempered," or who again becomes "slain from the foundation."

The occult meaning of "slay" is to resolve (dissolve) in such a manner that it may be raised to some higher plane. The lamb is sacrificed upon the altar that it may be united to the essential fire or spirit of life and ascend "as a sweet savor" to the divine nostrils.

This "lamb's-wool" is woven to form the seamless-garments for the souls that are sown as spiritual seed in this vaginal soil, or natural celestial life-plane.

It represents the primal waters or chaos upon which the divine spirit moves as the creative Word.

By this action the universal Spirit of Light, hitherto diffused throughout space, is congealed and rolled up as a scroll into the organized luminaries that henceforth are to govern times and seasons.

It is in effect a quivering, trembling Venus, rising from the liquid sea to the embrace of shining Apollo, from whom is born Mercury, the messenger of Gods, he who is called counsellor and wonderful.

Man stands presently in the same relation to woman that the atmosphere does to the earth.

In the former are concealed the astral forms and patterns of all things to be, which through the latter are eternally brought forth into objective or formal manifestation.

Now that we have opened the great GATE to this our Immortal City, let me call your attention to the door or passage leading through this gate. This is no other than our subtle *Gimel* speaking through the mouth of Jesus and saying, "I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them." This slumbering principle of female life will not awaken or respond to violence. Moreover, it is guarded, like the famous Brunhilde, upon a high rock surrounded by the flames of Wotan. There she slumbers, waiting for the hero to come and free her. Shall she wait centuries? Time is nothing to her, for she wakes not to know of time.

Meanwhile Siegfried is born, and is being carefully reared in the cabin of the ugly dwarf Mime. One day he will discover his father's treasure, the sword Nothung, and will learn how to forge the

blade anew, so that he may become invincible, slaying the dragon and shattering the famous shaft of the world-ash in the hands of the very king of the gods.

Robbers may come and robbers may go, but the goddess sleeps on secure and safe within the bosom of infinite Love, awaiting the magic kiss of the Conqueror, Siegfried, that shall rouse her to new and diviner-human life.

Jesus is "the door within the door" through which the victor passes to the rescue of his beloved.

"I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pasture."

In the description of the ship of Argos and all the various "arks," Noah's included, there is one single door in the end.

Through this, in the Egyptian myth, Osiris enters and Isis seals him up for a year in order that he may become regenerated.

One might at first think that these ancient descriptions referred only to generation, but there is sufficient internal evidence in the accounts to convince us to the contrary. In generation it does not "rain forty days," nor is the ark closed up for a whole year before the flood abates. Those who follow this course to the end will come to understand that the almost universal deluge-story originated with those who, theoretically at least, understand the process of regeneration, and who recounted it traditionally, and at last caused it to be placed on record for the express purpose of perpetuating the science itself until a time when future generations should be enabled to find out the right.

At this very door "sin lieth" (Gen. 4:7). Sin is only a failure to reach the ideal in regeneration. Man is not master nor has he the dominion promised in Gen. 1-26, till he has consciously conquered the last enemy, death, which surely can never be overcome through generation. Read Ezek. 8:5-12.

Standing in *this* door you behold today Jerusalem fallen under the curse of lust. But redemption comes through Zion. In the Qabalah we read, "Zion and Jerusalem are two paths, one denoting Mercy, the other Justice."

Through the path called Jerusalem (generation), Justice or equilibrium is finally restored, so

that men may receive the influx of divine Mercy and ascend into Zion, the Holy Mount of the Lord.

This way or path, is "straight and narrow" and very difficult to discover, hence few there be who find it. There is every reason to believe that it is not altogether a path of roses. Nor is it one that a sensualist will ever tread because it means simply this: The body as it now exists has to be torn down piece by piece and rebuilt of more enduring material. (Neh. 2:11-18).

The entire process may be characterized as a constant death in life—a life springing out of death until the New Birth is accomplished.

There is really a double-birth of the *Gemini*, the twain in one flesh, the immortal man and woman going on at the same time.

The story of Job (*ob*, dragon, *Niobe*, tears) graphically relates the details of this experience from beginning to end.

DALETH, again, is the door of Christ's sepulchre which was sealed by the "great stone," *Petra*, the Rock of Ages upon which the church of the living Christ is established.

Who but an angel can roll away this stone?

Although there is a door within a door, it is not difficult to perceive that the two doors become virtually one when united.

The mouth is the great open door through which the fire-air spirit of life existant in the atmosphere first enters the human organism.

In the blood it becomes embryonically embodied and passes through many metamorphoses, reaching its maximum of organic development in a certain spiritual essence that abides in the individual, awaiting further advancement.

"Behold, I stand at the door and knock." (Rev. 3:20). Alas, the keepers of *this* door are asleep and the door is shut, or if opened, the street is immediately filled with a swarm of the dissolute, who go up and down defiling the Holy City and causing the real Lord to be crucified "without the gate."

When, oh mortal, struggling through this vale of tears and death, when wilt thou arise to receive the King of Life and Glory?

DALETH is the soul of the Universe. On the physical plane it is the womb, ever suggesting the

source from whence life primarily draws its nourishment, while on the spiritual plane it becomes the enveloping life-form of spirit itself. DALETH is governed by Jupiter, the planet of benevolence and good fortune, with which are associated ideas of strength and grandeur. Its emblem is the imperial eagle and its color royal purple.

The following scriptural passages refer to this symbolic door of life: Ex. 12:23, 1 Kings 6:8, 2 Kings 12:9, Ezek. 44:1-3, Mark 11:4, 1 Cor. 16:9, Jas. 5:9, Rev. 3:8, Job 38-8, Prov. 8:1, 3, 34, Song 5:4, Song 8:9, Zech. 11:1, Job 3:9-10, Ecc. 12:4, Is. 26:20, Mal. 1:10, Matt. 6:6.

The following is the meaning of D in a number of languages:

Hebrew, *Daleth*, a door, last increment.
 Sanskrit, *Dvar*, an entrance, material covering.
 Greek, *Della*, accretions of land.
 Scandinavian, *Durs*, a giant, earth-born.
 Celtic, *Duir*, an oak, steadfastness.
 Judaic, *Din*, Justice.
 Buddhist, *A-tapa*, sunshine, effulgence.
 Thibbetau, *Bai-ri*, sustenance.
 Arabic, *Al-dabran*, riches.

QUESTIONS ON LESSON 4.

1. What do you understand as the great purpose of sex?
2. Why was Eve separated from Adam?
3. What is the proof that man and woman must be united in the regeneration?
4. What are some results of the false and imperfect sex-relations existing in our present society?
5. To what is the sense of shame which attaches to the sexual organism attributable?
6. If the brain or root of the human organism represents intellect, where shall we look for the intuition?
7. Name, if you can, the essential life-products of the male and female sexual organisms.
8. How should these be combined for regeneration?
9. Why was fire considered sacred by the ancients?
10. Name the first and final doors through which God enters his holy human temple.

The Divine Symbols.

PRACTICAL LESSONS. NO. 5

THE E

So closely allied are organs and their functions that it often becomes difficult to separate them, nor need we necessarily do so.

Yet many people are deterred from prosecuting this most vital of subjects through sheer prudery or prejudice resulting from false education and erroneous habits of thought. We should ever hold fast to the truth that all is divine, and that the material is but the reflex of the spiritual, the two being co-existent and inseparable. This will aid us to eliminate all negative perceptions and elevate our conception of Nature to the high plane of the Eternal and the Good.

We may go out together in God's beautiful garden and study the manifold wonders of the vegetable kingdom. Here we dissect the flower from corolla to calyx, observing the phenomena of sex as exhibited in stamen, pistil and seed.

Then why should we feel a sense of shame at the very entrance to our own garden of Life, and choose to remain ignorant rather than to investigate the laws of our own divine being?

HE means primarily "a window," but it has also the hieroglyphic signification of "aspiration" or "breath," suggesting the idea of Life itself.

It is through the atmosphere as a transparent *window* that the life-giving solar ray is transmitted to the earth, and through the *breath* that this fiery, aerial spirit becomes organized and assumes all the varied forms of animate life.

This is very poetically described in the Song of Songs, "My beloved: behold he standeth behind our wall, he looketh forth at the *windows*, showing himself through the lattice."

In our reasoning we should carefully distinguish between existence and life. Principles exist,

things live. A life is but the embodiment and expression of pre-existing principles. Thus back of man exists the principle *Aleph*. Being embodied in human form, or *Beth*, this becomes virtually a bi-une BEING capable of self-existence. How?

Through the production of a certain essence that we have expressed as *Gimel* - potentially a reproduction of the father, *Aleph*.

This essence is exhibited physiologically as a fluid that possesses the inherent power to rebuild the whole physical body. But being a masculine force, in order to become really potential and operative, it must seek its natural complement, which, through the medium of *Daleth* it finds in He, the vitalizing substance, or soil, of the feminine life-sphere.

Life, as we know it, is the condition of conscious being. It is impossible to say just at what particular moment in the evolution of life, consciousness actually dawns.

There are, however, evidences sufficient to satisfy our reason that it is present in the very lowest forms of life, so that the saying, It sleeps in the mineral and dreams in the vegetable, awakening only in man, is more poetical than true.

But over all such theorizing we need not trouble ourselves. What we are after is, if possible, to trace life to its origin, not merely to satisfy speculative curiosity, but to learn how we may consciously control life itself. In doing this we become complete master of those elements over which at present we have only partial dominion.

But while it is my purpose to awaken in the student's mind a consciousness of the truth of this subject, I beg him ever to be patient and consider that his own ability to discover this stupendous secret must be regarded as the criterion of his worthiness to receive the knowledge.

In the language of Sendivogius, "If any one came and taught you this secret art as though he were giving you a recipe for making cheese out of milk, he might speak more plainly than I have done; but I am compelled to veil and conceal my meaning, because of the vow which my Master exacted of me."

There is a very old Hebrew root verb, EE, which means "living." Placing V, or Vav, between these letters, we get the name EVE, "the mother of all living." V, as we shall see in the next lesson, stands for the true Son of Man, brought into life through the combined forces of *Gimel* and *He*, *Eve* is thus seen to embody the Son, or masculine form, within herself. But for this fact she could not be, nor become, a mother; "for neither is the woman without the man or the man without the woman."

Woman may well be considered as the originator of life, for through her alone the previously existing spiritual principle comes into manifestation on the phenomenal life-plane.

The ancient He, it seems, was interchangeable with H, the original Greek letter, *Heta*; and the septuagint (Greek) translators of the old Hebrew biblical-text substituted this letter H for He in the names of Abraham and Sarah.

This literal addition, it may be remembered, was made to the patriarch and his wife as a *sign* indicative of the promised renewal of their life-forces. (Gen 17:5.)

Bringing this symbol into actual life, it means that the redeemed man or woman will acquire such added *breath*, or vital power, as will enable them in old age to bear "children of promise" (atomic children) in numbers as "the stars of heaven." Modern men and women will laugh at this promise as Abraham and Sarah laughed of old, but verily, it cometh to pass.

By these very children their youth will be renewed. The child, Isaac (laughter) indicates a new joy, for he comes forth to renovate his old father Abraham.

Or, to express it in another way, Abraham discovers this "star-child" within his own bosom, and with Sarah's aid brings it into manifestation. Forthwith the parents are seen to be living in Isaac and Rebecca.

"Let *thy seed* possess *the gate* of those that hate them," was the blessing of Rebecca's brother Laban. Laban means literally "the white." In the last lesson an allusion was made to a certain *white substance*.

The Hebrew-root LBN (as in Laban) always means "white." It is found in the following words: *Lebanon*, "the *white* mountain;" *Lbanah*, "the moon" (literally, "the *white* one"); *Lbenah*, "a brick" (made of *white* clay). All these words refer by mythic description to this hidden white matter, or feminine life substance.

The periodic influence of the moon upon woman is well understood. It is not so well known, however, that the "bricks" which the Israelites worked upon in the land of Egypt are symbols of a certain substance concreted about the solar-seed of life, sown by man in the feminine Nile mud.

When Solomon in the Canticle speaks of "a fountain of gardens, a well of living waters, and streams from *Lebanon*" the student may understand an occult reference to the *double fountain* of life that wells eternally in the Edenic garden of physical human life.

White is universally esteemed as the emblem of purity and life, while black symbolizes impurity and death. The recognition of the pure and chaste in the marriage sacrament is thus expressed by making white prominent in all floral decoration and dress at weddings, while at the funeral, although grief and despair are told in gloomy shades of black, yet the spotlessness of soul and the hope of immortality show forth in the casket's lining, in the white wreaths, and finally in the marble shaft pointing upward.

The reason for all this will be found in the subliming influence of the interior white light of life, out-pictured in conscious experience, and blossoming at last in all its beauty and brightness amid the verdant foliage of the human life-tree.

Isiah makes it plain to us why these "white mountains" have no perceptible influence on the perpetuity of life or the production of happiness:

He says, "And they shall be broken in the purposes thereof, all that make sluices and ponds for *fish*." And again Jeremiah: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, *broken cisterns*, that can hold no water?"

Could any more graphic description of the pres-

ent sexual depravity and looseness be written?

In ordinary generation, as is well known, man supplies no more than the most minute model for the feminine life forces to work upon.

The actual size of this model is something like one six-hundredth of an inch in length, totally invisible to the naked eye, and possessing no vitality outside of its own seminal element.

This minute spermatozoon is received by the female and nourished until it is transformed into a living, sentient being, ten thousand times its original size.

Marvel of marvels! How is this accomplished? What is this most wonderful constructive life-force in woman, wrongfully termed negative force? Let me ask, furthermore, what becomes of this inherent force when not applied to generation? Is it, or is it not, existent, and if so, is it possible to utilize it in the upbuilding of the individual life?

Not only is this force perpetual, but its correspondent vivifying masculine element equally so. Physiologically considered, man and woman exist manifestly for no other purpose but to distill from the elements these subtle life-forces in much the same way that the dynamo gathers the electric current from the magnet.

Man and woman are, in fact, two gigantic and powerful storage batteries of vitality, and all they require is suitable connection to electrify the whole physical world.

Normal desire on any and every plane is indicative of a *necessary* constitutional demand.

On the plane of sex, we observe that the legitimate purpose of generation is inadequate to meet this demand, as a small bucket would be to bale out a lake, fed by eternal springs.

We are, then, bound to recognize in the sex-function an enormous reservoir of *living force*, which ordinarily stagnates, evaporates or runs to waste through some one of the present modes of living.

How to utilize this Niagara in the upbuilding and perpetuating of our physical lives is the greatest economic problem of the world.

Before I enter further upon a scientific explanation of this problem, I wish to call attention to a

remarkable symbolization by which the ancients endeavored to express their knowledge of this.

Ezekiel says: "And when I passed by thee and saw thee polluted in thine own blood, I said unto thee, Live. I washed thee with water, yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. The "pollution" referred to is well understood to be a necessary concomitant of generation.

In the Jewish law certain days of purification are regularly required. But observe that the woman in Revelation "clothed with the sun" has also "the moon under her feet." The true "water of life" washes away the pollution and thus redeems woman from the primal curse of generation.

"Oil" is the true symbol of this living *libnch* or white matter (compare Greek *leuke*, white). The Bible is filled with references to this. "Let Asher (the upright one) dip his foot in oil." Deut. 33:24.

The widow's oil was miraculously replenished. (2 Kings 4:2-7.) The heads of kings were anointed with *oil*, as Jacob anointed the Bethel stone. Solomon says, "There is a treasure to be desired and *oil* in the dwelling of the wise; but a foolish man spendeth it up." (Prov. 21:20.) Probably not over one man in ten thousand at the present time is wise enough to save this oil and use it for his own preservation. See Joel 1:10, Haggai 1:11, Is. 1:6, Hosea 12:1; also 14:5.

The admonition in Revelation is, "Hurt not the oil and the wine." The *oil* is our natural feminine product, H \bar{E} ; the wine its masculine counterpart, *Gimel*. The union of these products results in a species of fermentation from which springs the hermaphrodite Mercury, of which alcohol is the symbol and counterfeit on the outer life-plane. This Mercury is the *wine* which Jesus transmuted from water. Its method of manufacture is little known at the present day.

"Corn" in the Bible is the same thing as "oil." This is what the Israelites went down into Egypt to seek in time of famine. There is great famine today in Canaan (the masculine-) which has extended into Egypt (the feminine-sphere), because no seed has been sown and the soil has been devoted to raising thorns and thistles.

Zechariah says, "Corn shall make the young men cheerful [grow] and new wine the maids."

Another very important and striking symbol of this same substance is *honey*. See Song 4:11, Is. 7:15, Deut. 32:13, Judges 14:8, 1 Samuel 14:29, 43, Job 20:17, Prov. 24:13, Ezek. 3:3, Rev. 10:9.

Jesus after his resurrection called for food and they gave him "a piece of broiled fish and a *honey-comb*." The chosen people are promised "a land flowing with milk and *honey*." There is, I may say, but one such land, and it is an *island*, whose occult name is Patnos (mortal).

Any one having the chart and compass set aright may easily find this beautiful spot. But mind, while it is found in the mortal sphere, it is really an immortal paradise, being no other than the veritable Elysium Field. Here the dog Cerberus guards the gate. No vagrants need approach. Only wise men and true know how to bribe the dog and gain admission. *Eden is not closed save by man's own folly*. Man still has the wand of Moses with which to dry up turbulent *seas* and smite the living *rock*.

"The *trees* of the Lord are full of sap: the cedars of *Lebanon* which he hath planted," sings the Psalmist. Alas, my brethren, "Why seek ye the living among the dead?" Thy redeemer liveth!

But of all the Biblical symbols referring to this matter, *Manna* is perhaps the most remarkable. For an exact description of our substance, H \bar{E} , read Exodus 16:14,31. This is the substance after it has been raised and purified and rendered suitable for *food—the divine ambrosia*. The day is coming when this will be the only food of the redeemed man and woman, save what is derived from the air. "For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters."

This, moreover, is the wonderful *breath*, H \bar{E} , that is to be "breathed upon the slain that they may live." It is the *breath* that created mortal Adam and will re-create the Christ Atom. "As in Adam all die so in Christ shall all be made alive."

The basis of all this marvelous transformation is the Love or attraction existing between the

sexes. "When desire shall fail, man goeth to his long home." "Hope deferred maketh the heart sick; but when desire cometh it is a tree of life." Love is the fulfilling of the whole law. This will be more fully elaborated in our next lesson.

Æ in form is derived from the triple lingam of the Hebrew theogony. It is expressive of the operation of the Life-Spirit in three worlds: the divine, the intellectual and the human. Inverted, it shows the trident of Neptune, the god of the sea.

Æ is governed by Aries, and it is particularly an emblem of Intelligence and Authority, suggesting both Equilibrium and Evolution, eventuating in an era of Electro-Etheric Experimentation and Enterprise. In various languages Æ has the following significations:

Heb., *Eai*, an established, dual base.

Gr., *Ele*, married purity, truth.

Celt., *Eadha*, whiteness.

Budd., *A-vriha*, source of power.

Thib., *Mago*, the head.

Arab., *Al-hakhoh*, left side, circle of hair.

QUESTIONS ON LESSON 5.

1. Why is the physical as pure as the spiritual?
2. Name some prominent symbols of He and give your understanding of the matter.
3. To what would you compare *He* and *Gimel* respectively in nature?
4. What difference do you see between *Dalath* and *He*?
5. Can you give any physiological explanation of our white matter?
6. From whence does an individual first get this white matter of life?
7. If HÆ stands in symbolism for the "honey-comb," what is the broiled fish? Also in "milk and honey" what is the milk?
8. Using the illustration of bread-making, specify the flour, water, heat and oven in the regenerative process.
9. Can you suggest any means of purifying ordinary generation beyond its present standard?
10. What evidence have we that some other channel besides common generation must be found whereby to exercise the sexual function?

The Divine Symbols.

PRACTICAL LESSONS. NO. 6

1 VAV V

Considering man as formed of the four elements, Fire, Air, Water, Earth, we may make the following representations:

I. *Man*, An equilateral triangle, point upward, the two sides respectively being Fire, Air—forming as base, Spirit.

II. *Woman*, An equilateral triangle, point downward, the two sides respectively being Water, Earth—forming as base, Soul.

III. By an interlaced union of these triangles, we form the hexad, or star of six points, representing the perfect *Man-Woman*. This latter figure is called the sign of the Microcosm, or Man.

Hexad is from the Greek *hex* (Latin, *sex*), meaning six. It will thus be seen that *Sex*, though concerned with the expression of two related individualities, is really an embodiment of six principles or ideas, which united form the perfect Unit of Expression.

Throughout nature are found numerous striking illustrations of triadic expression. It is seen in the crystal, in leaves, and in flowers—in growth, everywhere. In color and sound we recognize the same law. God created the heavens and the earth in six days.

It is very apparent, that six, or *sex*, expresses a definite cycle of experience on a given plane.

The first hexad we term the Formative or Foundational. Attention was called in lesson three to the first three original creative days, as periods of emanation. These might also be termed periods of *involution*—the conversion of spirit into matter, physics. The three periods following are seen to

be complementary on the plane of *evolution*—spirit emerging out of matter, metaphysics. In the first creative day light is diffused, while in the *fourth* it becomes centralized in sun, moon and stars. In the second day the atmosphere is spread out, and on the *fifth* living creatures are made to fly in it. In the third the earth appears, and in the *sixth* animal life reaches its maximum development.

In this account we see that the first triad definitely prepares the advent of the next. The first stands for existing principles, the second for their living expression; or as Plato would say, The first is noumenal, the second phenomenal. This creative scheme is found to be equally applicable to Nature or to Man. Man, as a whole, stands as an epitome of all Nature, a miniature model of a majestic macrocosm.

The Hebrew form of the letter VAV, or *vau*, as it is commonly called, is quite suggestive of its meaning, “a hook,” or “peg”—a thing upon which something is to be hung, a central support.

In the nucleus of the embryonic cell, there appears shortly after fecundation a dark strip or groove, known as the *primitive trace*. “Coming events cast their shadows before:” This primitive shadow marks the central part of the generative area, where will be developed, shortly, the spinal column of the future organism. The vertebrae, as the distinguishing characteristic of all the higher animal types, may be considered organically as the peg, or VAV, of the entire bony structure. But the vital question here is, How do bones originate?

Before I proceed to this investigation, I wish to call your attention to some of the recorded traditions concerning bones. A bone is taken out of Adam to form Eve, and Adam declares the finished creation to be the *bone* of his *bone*. Laban says to Jacob, Thou art my *bone*, etc. In eating the paschal lamb, not a *bone* was to be broken. To

touch the *bone* of one slain, rendered a person unclean for seven days. The *bones* of Joseph were sacredly carried from Egypt by the departing Israelites. A dead man who touched the *bones* of Elisha in the sepulchre revived and stood upon his feet. Compare with this, that remarkable vision of dry bones, Ezek. 37.

All this might be regarded as a very natural superstition resulting from the observation that bones are the only part of the organism that resist decay; but there is a much deeper principle back of it than this.

In the early life of the embryo, nutrition is maintained by means of the umbilical vesicle. Then there forms a certain organ connected with the alimentary canal, which becomes the chief agent in early circulation. It is known as the *allantois*. When fully developed it is balloon-shaped, but exists in the human embryo from the very earliest period in the form of a *stalk* connecting the posterior extremity of the embryo with the chorion, or external membrane.

After a comparatively brief period, the allantois becomes united to the original chorion, forming the permanent chorion, and from this is developed that wonderful foetal structure known as the *umbilical chord*.

Later on a portion of the allantoic vesicle becomes the *bladder*, and the remainder forms the *urachus*, a chord stretching from the summit of the bladder to the umbilicus, or navel. It is this original *stalk*, which, through all its metamorphoses—allantois, chorion, umbilical chord, etc., I wish to term the vital VAV, since it is the nutrix, or nurse, of the structural or osseous VAV.

It is well known that the foetus is nourished by means of the umbilical chord, but it is not so well known that when the child is born he takes his nurse with him. The tradition that there is a woman in man, comes, however, from this very fact.

I must now give you another meaning of VAV in order the better to unfold to your consciousness

this great mystery. Hieroglyphically, VAV means "the eye." The eye is the link between the objective and the subjective worlds, and thus relates to light and understanding.

Tradition tells of a singular race of people called Cyclopes, having a single eye in the center of the forehead. It has been thought that this eye was in the back of the head, and some one claims to have discovered evidence of an atrophied eye in the posterior portion of the human skull.

"Having eyes, ye see not." I will tell you where to look for this traditional blind eye. It is the navel. Luke 11:34. This is the eye which must be psychically opened. The Hindu mystic sits whole days contemplating his navel. He reads there, past and future events. If you hand him a sealed letter, he will place it there and tell you its contents.

I was a pilgrim wanderer, poor and naked and blind, passing through a distant land, begging my way from door to door. Once I heard voices above and around me singing, "Glory to God in the highest, and on earth peace." Then some one grasped my hand, and a voice whispered in my ear the words, "Follow, and fear no danger."

After this, I pursued a long, silent journey, conscious only of the grasp of my guide's hand, and of the growing sensation of a new light, which seemed to center as a star and grow brighter above me, though I could perceive no surrounding objects whatever. Suddenly the star stopped, and my guide exclaimed, "Behold the King of Glory!" At that instant the star fell swiftly from heaven, my eyes were opened and I saw, lying in a manger directly in front of me, the most beautiful child I ever beheld. The body was luminous and resplendent, like a shimmering diamond, being wholly surrounded by an aureole of soft, golden light. I dropped upon my knees, enraptured. It was my star incarnate, Azoth, the Star of the East, the Star of Bethlehem.

In the Qabalah we find the creative power operating through a series of ten emanations, termed the ten *sephiroth* (plural of *sephira*).

The first is *Kether*, the Crown, the unknown and unknowable principle back of all manifestation.

From this, evolution proceeds by definite steps, to each of which as a focal point some part of the physical organism of man corresponds.

The sixth sephira, corresponding to VAV, is placed in the center, just in the position of this natal eye. It is called *Tiphereth*, or Beauty, *Shem*, the Name, also *Melck*, the King.

This King is *the Savior of the World*, and this Star in the East stands ever over where the young king lays. This, if you can receive it, is *heaven*.

"The East," mythically, means man. Whoever has the psychic intuition to open this closed-eye will see what I, a poor blind traveler, once saw in Judæa. Moreover, he will discover Joseph and Mary (alchemically called the "Sun and Moon"), together in the *stable* with the child. It seems a shame that such royal people should be compelled to lodge in such lowly surroundings, but we must remember that the *inn* is full.

I am sure that on the morrow among the masses they will pass as dirty peasants, but I shall know them by a *certain golden badge* of royalty.

In this infant VAV, born within the uterine sphere, we may confidently look to find the Messiah, whose advent has been heralded from time immemorial, and yet who never has appeared, save to the consciousness of a certain few.

Herein lies the mystery of the holy trinity: Father-Holy Ghost-Son, Joseph-Mary-Jesus.

Mary is *ma-rc*, the pure sea. Joseph is *added* to Mary that Christ may appear. Nay more. I say, Joseph is *fire* and Mary is *water*, while Jesus is *ETERNAL LIFE*.

That which we are seeking, we already sought before in *Gimel*; for 6 is, after all, only a higher expression of 3. In *Gimel* we found the *channel*, but we did not find the *substance*. Here in the bosom of VAV is the substance sought. Remember, God always "moves upon the face of waters" to create.

During early life the foetus is fed by a liquid, called *amniotic fluid*, from which is developed bone and tissue. To this is due the child's remarkable growth.

Only think of it. During the first thirty days the embryo increases to 600 times its original size,

and grows, during the entire period of gestation, on an average of two inches in height per month!

How could it continue to grow after birth if entirely separated from this vital element? Ordinary food may explain nutrition, but it does not explain natural growth, else why does a man who eats more than a child cease to grow? Why, if growth should continue at the same rate as in early childhood, in fifty years a man would attain a stature of from 15 to 20 feet! "And there were giants in those days," because in those days they understood things of which the present race is ignorant.

This vital fluid, manifesting in the uterine sphere, is like a stream that bubbles up once in the earliest life-experience, performing its miracles as it were in sight of all men, then sinks beneath the ground and is lost, apparently, ever afterward. A legend exists in Persian lore, of a fountain that had sunk, becoming lost to view. But one was to arise who should bring it again to the surface. *That one has arisen.*

There is an immense amount of Biblical symbolism relating to this subject under Eye, Sun (Son), King, Christ, etc.

The word for "Eye" and "Son" in the ancient languages is identical. The central eye to which I am referring is at the same time the eye of the son, or the sun. *It is the very sun-center of Life.* If man is the microcosm of the macrocosm, why should he look for the center in the circumference (head)? This redeeming principle, or seed, implanted within the organism for its preservation and perpetuation, is a most strange and peculiar substance, little known and less understood. It passes by many names. It has been the study of philosophers in all ages. It is the Sun and Moon of the Joshua legend. It is called astral (star) fluid. It is the tree of life in the center of God's garden and Adam is surely banished until his atrophied eye, VAV, is opened to behold this Sun in the center of the Son.

You will find this substance in everything, in the sap of the tree, in the juice of the fruit. It is this that constitutes the healing property of herbs, and causes the action of minerals on the system.

The body is made up entirely of mineral, ani-

mal and vegetable material, all vitalized by this one spiritual substance, which in the human body is found in its most perfected form. It is the direct nutrient of the marrow of bones. Job 21:24, Ps. 63:5, Heb. 4:12. Very significant is Prov. 3:8: "It shall be health to thy navel and marrow to thy bones." (Marginal, *medicine* to thy navel and *moistening* to thy bones.)

Nothing could prove the unity and interdependence of the sexes better than the analysis already given.

The first hexad being constructive, let us consider its elements connectedly:

First *Alph* and *Beth* unite in man to produce *Gimel*. This, generatively, we may consider as the ordinary seminal fluid.

Through *Daleth*, the door, this passes to *He*, the ovum, and life begins its manifestation in the human embryo as VAV. VAV is then organically our finished human product, evolved to the highest possible point through generation.

Through all these developments and changes there runs a golden thread, thrown from out the eternal realm of light ever existent but unknowable—a thread that unites on every plane the potencies of man and woman being found embodied in the Son, who is the reflex of the supernal Sun, blazing as a brilliant star at the center of the life-sphere.

Whereas the son was incorporated in the mother and from her derived the gift of life, he now bears the image of this maternal life *within himself*. Through this he may be born again and again, but to do this he must return and *re-enter* the feminine sphere.

Nicodemus saith unto him, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

Jesus answered, "Verily, verily I say unto thee, Except a man be born of *water* and of the Spirit [in the water], he cannot enter into the kingdom of God."

Man is now *potentially* a complete created being, perfectly sexed, capable, through understanding, of entering his kingdom.

In the Tarot, the sixth figure is called "The Lovers." A youth stands between two maidens,

the one a Bacchante representing vice, the other Diana, representing virtue.

He is standing at the cross-roads. It is a momentous period of decision. Justice blindfolded floats above, ready to shoot an arrow. This is the struggle between passion and conscience and will develop into Love and Will.

If he makes the right decision he will learn *how to direct and control the magnetic life-currents*, passing from his present sphere into the Sphere of Preservation, becoming a Conqueror. His history is continued in our next.

VAV symbolizes Beauty, Charity, and Love. Being governed by Taurus, it is indicative of cervical strength. As the neck forms the transition between the head and body, so VAV is the vivifying "valve," or opening between the lower and upper Manas.

F is but a modern, phonetic ultimate, or aspirated form of V, just as C is of G.

In the various languages, V is found with the following significations.

Hebrew, *Vav*, a hook or vital connection.

Greek, *Upsilon*, a gathering from others.

Runic, *Ur*, vigor, evergreen (cf. Heb. *Aur*, fire).

Judaic, *Melachim*, powers.

Buddhist, *A-san-ju-satva*, solar wife-plane.

Brahmaic, *Ardra*, moisture, sowings.

Arabic, *Al-hanoh*, right side (man).

QUESTIONS ON LESSON 6

1. Construct the three figures as explained on page first of this lesson.
2. Name the seven colors in the solar spectrum.
3. Recapitulate in brief the work of the six creative days.
4. What is the radial meaning of VAV?
5. What does it express in the human structure?
6. Name the various organs of foetal nutrition and point out the vital nutrient.
7. What is the hieroglyphic meaning of VAV, and what its symbolic or physical significance?
8. What is Azoth, Star of the East?
9. Name the Sixth Sephira and tell, if you can, its relation to Mary, the pure Virgin Sea.
10. Express the practical meaning of the sixth Tarot-figure, "The Lovers."

The Divine Symbols.

PRACTICAL LESSONS. NO. 7

7 ZAYIN Z

Seven is regarded as the number of spiritual perfection and realization: "And God rested on the Seventh day from all the work which he had made."

This rest implies, not by any means cessation from activity, but rather, restoration from chaos through a higher and more harmonious action. Energy is ceaseless. That, we observe everywhere in Nature.

Seven, then, marks the completion of one cycle of creative effort, and at the same time the beginning of another.

This is shown by numerical reduction. Adding all the digits from one to seven inclusive, we get the number 28; 2 plus 8 equals 10; 1 plus 0 equals 1, Unity; which means that Seven is but One expressed on a higher plane.

The seventh letter of the Hebrew series is ZAYIN, or *Zain*, the radical meaning being, "a sword," or "weapon," hieroglyphically, "an arrow," suggesting the idea of conquest—a Conqueror. *Aleph*, the ox, or strong animal-man, has evolved through six creative days to ZAYIN, the invincible spiritual-man.

Let it be understood that we are not following in this symbolism any special evolution of forms, but rather are tracing the unfoldment through successive periods of a certain vital energy, which is to be identified with God, the Universal Force. In a word, we are endeavoring to come into a reasonable at-onement with this force, knowing that then we shall consciously possess the powers of divinity.

The first six creative steps, days, periods, or whatever they may be termed, form what is known as the World of Reception—the natural world, where God enters into his holy temple, fashioning

it, transforming it, and adapting it according to his will for the manifestation of an ever higher Ideal.

Thus, from the original World of Reception, this Divine Entity passes at the point Seven into the World of Preservation, wherein new and marvelous changes will take place.

Now, do not imagine that any instantaneous or miraculous physical change has occurred or ever will occur, though we may, indeed, see that the resultant evolution of man from the amoeba, is a miracle that passes all human conception.

The spiritualization of matter is recognized consciously as a gradual refining, illuminating, *bleaching* process. Of this we judge altogether relatively. Whatever God shines upon becomes more and more luminous and transparent, until finally it offers no resistance whatever to the divine ray, becoming in a sense at-one with it. This change is effected by a principle operating internally.

The torch of life is passed from generation to generation. At one point it seems to wane, at another to flare out; but, on the whole, the blaze becomes ever more intense. Each individual receives at birth as an hereditary endowment a certain amount of this essential oil to feed the life-lamp, an amount sufficient to maintain the phenomenal expression of embodied existence during the brief span, determined by racial development.

This original endowment must, of course, be supplemented by some supply from natural sources.

The entire system becomes, so to speak, a distillery wherein this vital element is extracted and raised from the lowest to the highest condition in order to be rendered assimilable by so advanced an organism as that of man.

In this wonderful human laboratory the basest metals are transmuted to the most perfect gold. Here, in a single hour, is performed what could hardly be done by external nature in a hundred years. The Earth and Man are to be understood as two wonderful wombs, similar in function, but differing vastly in degree and potency.

But it is clearly apparent wherever accumu-

lated force is continuously employed that unless there be some method of conservation or replenishment, it is only a question of time when this force must be completely exhausted.

The fact that man succumbs to death and dissolution has seemed to stand as evidence that he was unable to wrest sufficient of this vital force from the elements to make up for the loss incident upon the wear and tear of living; but we now discover that it is not by any means due to insufficiency of accumulated vitality, but to ignorance regarding its proper utilization and distribution that brings on the catastrophe known as death.

The soul, or sun, of the body is a central point of light, around which are drawn continually the most refined material essences. Every cell, in fact, is a little sun in miniature, a focal or developing point for the accretion of external energy brought in by the breath, and distributed by the blood. The death and disintegration of a cell means the liberation of this organized vitality, which flies at once to the sun-center, thus feeding the fountain of life. This human solar-orb being internal is, of course, invisible, and for this reason is almost universally unknown. John speaks of it as "a light that shineth in darkness, and the darkness comprehendeth it not."

When, however, the spiritual eye, *Naz*, is opened, we may see this sun, shining clear and bright within, and henceforth it will become to us a guide and savior.

It is wisely ordained that this knowledge should be hidden from all save the mentally developed, the spiritually enlightened, and the morally fortified; because in the hands of ignorant and wicked men, it might become the greatest of curses.

It can never be apprehended, save by those who are ready to die to the past and enter upon the New Birth. It inaugurates a line of experiences that only the truly righteous man could or would undergo. The rays of this sun are as fiery shafts from the very throne of Job, himself, that will utterly destroy the sensual cities of the plain. The old phoenix will be burned, but out of its ashes will arise a new bird of more beautiful plumage.

In Hebrew, *Shemesh* is "the sun" and *Shem*,

“the name,” the root, SH-M, alchemically signifying Fire and Water. Another meaning attaching to *Shem* is that of Seedling or Germ. Plainly, then, our *Shemesh*, or sun, contains the *celestial* germ, which is expressed as Fire and Water. *Shem* is also to be identified with *Tiphereth*, beauty, the sixth sephira, but only when in its static condition. Whenever it goes forth on its subjugating, redemptive mission, it becomes *Netzach*, Victory, the Seventh Sephira.

This is often figured in the Bible under ZAYIN, the sword. It is first mentioned as the “flaming sword,” which guards the way to Eden. The Tree of Life which is in the center of this garden is thus kept from man’s reach until a time when, by natural unfoldment, he is fitted to reach forth his hand, grasp this sword and demonstrate his right and power to re-enter and possess his own kingdom.

“And I saw and behold a white horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer. Read Rev. 19:11-16.

It appears that the prophets and seers of all ages clearly perceived this great fact in life and set it forth in every possible figure of speech.

It was embodied in the sacred name of Deity, emblazoned on the vestments of priests, incorporated in liturgies, hidden in parables, personified in legends, and still the world remains in densest ignorance of its meaning.

What, then, is the practical significance of this *Netzach*, victory, and this *Zayin*, sword?

It means that the Spirit of God which moved on the face of the primal waters still moves upon those waters to create, and re-create the world.

Spirit is fire, or heat. This element you can never see, but its expression, or material envelope, water, is perfectly visible.

The warmth that is felt in water is latent creative force, and is capable under right conditions of bringing forth life forms. It is well known that water is filled with bacteria and infusorial life.

All organic life is largely made up of water.

The ashes of an incinerated corpse weigh about seven pounds, showing man to be about 95 per cent. water, not taking into account a small percentage

of gases. Thus the human body itself is a great Sea wherein the Divine Spirit lives and moves and has its being.

The processes of Nature, when reduced to their ultimate, are very simple, but are only intuitively apprehensible. Jesus defines the state of mental receptivity to truth to be one of child-like innocence and faith.

Egotism and prejudice conspire to prevent the average person from discovering the greatest of all truths, for the wisdom of God is considered foolishness with men. “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes.”

Paul says, “The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the *joints* and *marrow*.”

The Elixir of Life is thus described in an old alchemical work: “It penetrates without any opposition into the most secret and most remote parts of the body. It acts as a sovereign, finding nothing of resistance to its dominion, yet it exerts its power not so much as a conqueror, or destroyer, as a restorer of the places and parts where it passeth. Its movement is quick and precipitate. No part of the body is missed. All impurities are driven out, the most refractory and difficult diseases are cured.”

Whence proceedeth this sovereign remedy, figured as the word of God? Let Job answer: “The glittering sword cometh out of his *gall*.”

Now, I fear, if I should openly demonstrate that Job spoke the literal truth, and people should take it seriously, that innocent persons might even be assaulted by wicked and avaricious men and the attempt made to abstract their galls by violence, something as in the middle ages, people are reputed to have bled themselves to death in the attempt to get blood on which to experiment for this fabled Elixir, just because the alchemists declared that it exists in the blood.

But let it be known from the start that, although the gall-sac is intrinsically more valuable than an imperial purse, diamond-filled, yet it contains, after all, only the *seed* of precious minerals,

which can never be brought to perfection by any chemical art.

Hundreds have tried it, and died in poverty and wretchedness in consequence. Nature that begins this marvel must end it. And surely we can believe that any such hidden principle of bodily redemption may be made available to all through perfectly natural processes. All are promised salvation, and moreover it is a work of purest love. "My yoke is easy and my burden is light."

That Moses was familiar with the art of extracting this Elixir, is plainly shown in Exodus 15:23,25. But lest you may not be able to read between the lines of this allegory, I am constrained to give you more definite illustrations.

As is well known, the gall-bladder is a small pyriform sac, attached to the under surface of the liver. Its office is to collect the bile, which is constantly being secreted from the liver, and to transfer it into the chyme, or semi-digested food, by which the latter is converted into chyle, and thus rendered assimilable by the lacteal absorbents.

Bile is a viscid fluid, of a yellow or reddish-yellow or green color. It has a strong, bitter taste and a scarcely perceptible odor.

It is not my purpose to go into an explanation of the many real and supposed uses of bile in the physical economy, but I wish to state a fact that has an important bearing upon our immediate subject, and one which evidently has escaped the attention of most physiologists, viz., that the bile does not so much assist digestion as digestion assists the bile. That is to say, the bile is a positive agent whose real function is to absorb the vital essence from the food.

This may be illustrated by the process of gold washing. If a small stream of mercury be injected into a sluice of gold-sand or pulverized ore, it instantly sets about to pick up the particles of gold, letting the residue wash away.

No wonder that the ancients ascribed the government of Jupiter to the liver. Jupiter is the latinized Jehovah. Thus Jehovah the lord may be said to live in the liver.

The liver is indeed alive. The hepatic cells are seen to possess independent, amoeboid move-

ments. The organ itself is a marvel. Among other things it is the great sugar factory of the system. In the foetus it performs, vicariously the function of the lungs, nearly all the foetal blood that comes from the placenta being purified by passing through the liver.

But the point of importance for us to consider in this connection is that in the gall cysts we discover our Redeeming Life-Fluid starting out on its way to victory, to physical conquest.

The above description is but another chapter in the life of the Christ, begun and somewhat abruptly terminated in Lesson Three at the pulmonary portal. The Christ is now embryonically conceived, at least the feminine principle of the Christ which, Minerva-like, springs from the brow of Jupiter.

"O thou sword of the Lord, how long will it be ere thou be quiet? Gather up thyself into thy scabbard, rest, and be still."

"Behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

"The dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

* * *

ZAYIN is represented in the Tarot figures by "The Chariot," on which rides a Conqueror, crowned with a coronet on which rise three shining golden pentagrams, while above his head is an azure, star-decked canopy.

This conqueror is he who has learned how to vanquish and direct the lower elemental forces. He virtually represents the powers of Gemini, united in truth, directed by understanding, and inspired for loftier flight by the Divine Mercury, messenger of the gods.

The following is the meaning of Z in other languages:

Hebrew, *Zain*, a weapon, spoil won.

Greek, *Zeta*, something sought and obtained.
Celtic, *Gort*, ivy, court, garden.
Judaic, *Netzach*, conquering.
Bouddhist, *Vrihat-phalas*, mighty offspring.
Thibetan, *Nabas-so*, extending down.
Arabic, *Al-drao*, the arm, power.

QUESTIONS ON LESSON 7.

1. What ideas are suggested by the number seven?
2. What is the real cause of death?
3. Can you locate the central sun of life?
4. In what common element is hidden the vital germ?
5. What is your idea of the Garden of Eden and the Tree of Life?
6. What mental condition is most essential for the reception of truth?
7. What do you understand the word salvation to mean?
8. What organ may be considered as the source of the redeeming fluid?
9. Tell what you know of the bile, its origin and office.
10. What relation has morality to the unfolding of this inner Christ-principle?

The Divine Symbols.

PRACTICAL LESSONS. NO. 8

□ HETH H

HETH, the eighth letter of the Hebrew Series, is pronounced with an initial, guttural sound, like the German *ch*, coming from the very *center* of the throat. It will be noticed that the letters *He* and HETH are very similar in form—so similar, in fact, that they are frequently confused in reading. They are also very closely allied in occult significance.

The radical meaning of HETH is "a field," a definite locality, surrounded by a hedge of some kind.

This at once gives rise to the idea of subjugation, of cultivation, of labor to produce; that is, labor expended to assist nature to produce something which without cultivation does not naturally grow.

The whole work of civilization may be considered to be a work of art. It is but the application of human intelligence to natural resource for the purpose of bringing about normal results more quickly and with greater perfection.

Herein, man merely assists the evolution of lower elemental forces, demonstrating the power of mind over matter—that is to say, of higher mind over lower mind. Thus man becomes a wonder-worker.

Allied to HETH is the Arabic *Khath*, signifying something that has descended, or fallen down, or that has been poured down. Another closely allied word, having a strong bearing upon our present symbolism, is the word *hah*, meaning a hook. God says to Job, "Canst thou draw out Leviathan with a hook?" See 2 Kings 19:28, Ezek. 29:4.

Jesus directs Peter to cast a *hook* into a certain *sea*, in order to take up a gold-bearing *fish* with which to pay his taxes. Jesus' disciples were "fishermen," and he made them "fishers of men."

Fishermen use hooks and bait in pursuance of the piscatorial art. Now, the "hook" referred to throughout this whole myth is expressive of the active, aggressive, spiritual principle, reaching down to attract and draw up lower elemental entities to higher conditions or states of being. It represents the projected life of the Divine into matter, transforming inertia into activity.

To be sure, the fishy denizens of the murky deeps will expire under the influence of the scorching upper heat, but that is exactly the thing to be desired.

The body must perish that the phosphorescent soul may be liberated and enter into normal action on a higher plane of life.

The following quotation from *Upa Sastra* has a volume of meaning for us in this connection.

"*Hah* is *hai* (He), 'life,' or 'lifter.' *Hawac* is *Eve*, 'the mother of all living.'"

"We know what the involuntary gasping of the lungs is, for the breath-life; but it is not so well known that woman in general is the mother of life to man in general. The animal system is hungry for the air and is spontaneously impelled to imbibe it. Under circumstances peculiar to the 'last times' [the Age of Aquarius], powers, long latent and unsuspected in the secret recesses of the sexual faculties, will mutually co-act, and thence evolve themselves with momentous results. With impulse as irresistible as that of the hungry blood-globules gasping for air, will be at times (as the appointed crises approach) the hungry impulses of the psychic-human spheres for the life and virtues to be obtained by sexual interaction. It is this involuntary impulse which constitutes the *hook*, or bait, or

bridle, which is to lead the exterior and usually unwilling planes of humanity to sexually open the flood-gates for their own mutual destruction by means of the outflow of the essential principles of pestilential and other virulent diseases thence to be bodily developed. Woman is thus man's food, or teat of Life; the bait to lure him to his own slaughter; and he, in turn, is her oak, her tower, to which she is the clinging parasite, corroding ivy to extract the virtue of its support, and drag it down to ruin. The sexes play with each other in blind security; but there are overwhelming seas of Life behind dams which such play at the due time may breach."

It is useless to expect life to arise except from death—*some* death. Corruption will not put on incorruption. That which happens is this: The immaculate life dwelling in matter gradually draws its forces within to a *central* point—a vacuum—leaving the outer planes or body to die and disintegrate; and then, from this intense central spark there springs forth a new and more enduring form.

Paul has a clear vision of this process of life emerging from death: 1 Cor. 15:35-37. Read this description thoughtfully many times, for in it is outlined the entire mystery of the New Birth.

For ages this process of renovation has been going on, and our present individual consciousness is the result of a myriad repetitions of the same strange phenomena, in each of which we have been lifted a little higher up in the scale of being.

Geology shows us that evolution, though steadily progressive, is, nevertheless, cyclic. There are great epochs of manifestation and correspondent periods of rest. Though what appears as rest on the outer plane is demonstrably the most intense activity on the inner. For, whenever the recedent life-wave returns, it brings back an entirely new and vastly improved line of forms.

It seems a great marvel how the seed of one

age is carried over to the next; but really it is no more wonderful than how an individual life is perpetuated through a series of conscious experiences, nor really any more remarkable than the waking periods of the present life, separated by that strange mystery, sleep, so much resembling death.

The mind has two well defined spheres of activity or conscious experience: One the Ideal, the other the Real; or perhaps Being and Manifesting would better define these conditions.

It is impossible here to go into any extended discussion of this great problem, only to say that the soul sleeps and wakes periodically, knows no death in the sense of annihilation, forever is.

Our whole study primarily is to bridge over these periods of unconsciousness, to remember past lives as so many past days; then, indeed, we shall *know* that death is a delusion. We are seeking for a key that will unlock the door of this life mystery, a key that will open the door to perpetual life, banishing death from consciousness forevermore. Where shall we look to find such a key?

In our last lesson we noted the birth, or shall we rather say *conception*, of a certain Vital Fluid. The reason that it is more logically a conception is that the gall is a positive, germinal force, or seed, that enters into the food-atom, quite similarly to the entrance of the spermatazoon into the ovum on the generative plane. By this mysterious union the essential life-atom becomes a bi-une entity, capable of moving, acting, knowing.

I will now carry this description a step further, aided by the light of the Holy Scriptures, the true rule and guide of our faith, which shows us every secret path.

"As Jesus *passed forth* from thence, he saw a man named Matthew, sitting at the receipt of custom." Who or what is Matthew in this narrative? He is revealed to us etymologically through his

antecedents. *Matthan*, father of Jacob, also great-grandfather of Jesus, himself, means in Hebrew, "the reins." And this is the solution thereof: The reins are the "toll-gatherers" of the system, as is well known, though the nature of the "toll" received is not so well understood.

If you read Ex. 29:13 you will see that the kidneys (*kh 'layoth*) and the caul were sacredly burned upon the altar, while the rest of the sacrifice was burned with the offal "without the camp" as a sin-offering. The question here arises, Why this discrimination? Why were the kidneys regarded as sacred and most worthy to be offered as a sacrifice to deity? Numerous Biblical references are found confirming the fact that the reins were anciently regarded as the seat of intuitional perception. The Psalmist says, "My reins also instruct me in the night seasons." See Ps. 7:9, Is. 11:5, Jer. 12:2, Rev. 2:23.

The kidneys are, in fact, the supernal bi-une *agents* of spiritual life as figured in the *Chokmah* and *Binah* of the Qabalah, being the second and third emanations from *Kether*, the crown, which organically is the liver.

This bi-une pair receives the "ray of Kether," primarily expressed as bile, after it has been raised to its highest perfection in the blood, or more strictly speaking, after this ray has *drawn to itself* the purest essences in the whole human organism.

That which, under Jupiter's reign, was expressed as *tin* in the clear white chyle, has now been resolved or transmuted into the purest essence of *gold*, which is filtered out by a most marvelous mechanism, known as the Renal Glomeruli within the Malpighian Corpuscles. Reverently now, for we are looking upon the very face of God!

Ezekiel saw this hidden wonder and understood it: "And I looked," said he, "and behold a whirlwind [the movement of the blood] came out of the

north, a great cloud [the appearance of blood in the veins] and a fire infolding itself, and brightness was about it, and out of the midst thereof as the *color of amber*, out of the midst of the fire."

This is the upper realm of Libra, Justice, Equilibrium, Harmony. This is the Throne of Judgment. Venus rules this sphere. Venus is love. As Aphrodite she springs, literally, from the foam of the sea. And within the bosom of Venus-Aphrodite lays the infant Hermes, immaculately to be brought forth.

No longer need we exclaim with Paul, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law;" for we have found the secret hiding-place of sin, and discovered the law by which it may be vanquished.

Gird up thy loins, O man, put on the whole armor of God! From whence cometh man's strength?

"Lo now, his strength is in his loins, and his *force* is in the navel of his belly." (Job 40:16)

That which is most confusing in the narrative of symbolism is the fact that the expression "woman" does not often refer to the creature of feminine-sex, but rather most frequently to the *feminine principle* in man himself. The Hindu theogony has a clear conception of this in Saraswati, the active, creative, feminine principle within the bosom of Brahma.

Sarah, Rebecca, Hannah, Bathsheba, Mary, the sun-clothed Woman of the Apocalypse—these are all *one thing*—not a woman, historical or otherwise, but a *certain vital principle in man*—a something which bears for him whatever he desires or wills to be borne. Yet know this, that apart from natural, physical reconstruction, this "mother"-principle, supernal though it be, is impotent. Here, shut within the masculine sphere of life, she can produce *only* natural, atomic off-spring. But she *has* "a field" wherein it is possible for her to develop a new and more wonderful off-spring.

In this field slumber the latent forces gathered from the death and dissolution of all the bodily tissues—the spirits of the *fish* caught up by the *life-hooks*.

This is called the *Field of Azoth*.

In the center of this field there is a crystal lake in which collects the astral fluid, *Netzach*, to which reference was made in the last lesson. The name of this lake qabalistically is *Hod*, splendor. *Netzach* and *Hod* are essentially the same—one being the Royal Babe, the other the full grown Knight, invested with glittering armor. Later we shall see how he goes forth to waken and rescue the Sleeping Beauty.

This shimmering sheet of water that conceals the spirit of our hero is the fabled Well of Mimer, under the tree of Yggdrasil, whence Odin and the Norse gods drank immortality.

The Field of Azoth is the Garden of Eden, with the Life Tree in the center. The River mentioned in Gen. 2:11 is the outlet to the mysterious central lake. What *is* Azoth?

Jesus, the personification of it, is made to say "I am the Alpha and the Omega, the first and the last, the beginning and the ending."

Azoth is a made-word, meaning "the first and the last" in three different languages:

A-Z being the first and last letters in Latin. A-O in Greek. A-TH in Hebrew.

Jesus also says, "The first shall be last and the last shall be first." What does this mean?

Suppose we begin at the root of human life and postulate as the *first* vital secretion, *Saliva*. Now if we follow this thread we shall surely be able to discover the *last* or ultimate secretion developed from this primary source.

If this is done, you will find yourself in possession of a most valuable key. In a future lesson I shall show how this key fits a certain *door*, which opens into the Real Kingdom to be entered by our conquering Hero, wherein he that was last in the old kingdom will become first in the new.

HERU symbolizes Justice, and expresses the Action of Nature fulfilling the function of Eye. Within HERU is contained this secret vivifying

essence, called Astral Fluid, which renovates and restores the Microcosm.

HERU is the New Jerusalem preparing as a bride to descend to earth. It is the Garden of Hesperides, the Elysium Field, wherein assemble the numberless, redeemed *souls* (sols) that have passed the upper throne of Justice (Libra). It is the Eastern Sea, the sea of Galilee, and is directly governed by Cancer, the highest sign of the water triplicity. This is the time of the summer solstice. The days are long, the weather warm.

Roses rare shed perfume on the air.

Cancer is governed by the silver moon. At this time Alchemists are said to bring their work to the highest Lunar perfection, known as the "White Work."

In the symbolic languages, H has the following meanings:

Hebrew, *Heth*, a hedge.

Greek, *Haila*, associated.

Scandinavian, *Hagl*, hail, sown seed-grain.

Celtic, *Hath*, a thorn, that which pierces.

Judaic, *Tchilim*, the revealers.

Bouddhist, *Su-bha-krisna*, assimilated, shining, accretions.

Brahmaic, *Pauhya*, solar radiance.

Arabic, *Al-nathrah*, breath, life.

QUESTIONS ON LESSON 8

1. What field is occultly designated by HERU?
2. What force acts as a hook to raise the lower life-plane?
3. Give your idea of the New Birth to take place in the old body.
4. What common experience illustrates the persistence of the soul between lives?
5. What connection do you see in our work between the words reins, rains, reigns?
6. Where is the actual throne of the God of Love and Justice?
7. Why is the active principle of man called feminine?
8. Name the first and last vital secretions.
9. From whence did God rain fire on Sodom and Gomorrah?
10. Where is the life essence, the bridegroom, to consummate its divine purpose?

The Divine Symbols.

PRACTICAL LESSONS. NO. 9

U TETH T

The actual meaning of TETH is "a serpent," and its real symbolic significance in this situation is suggested by Nine, its numerical position in the Hebrew alphabet.

The Ninth Sephera of the Cabalah is *Yesod*, the foundation, called also *El Chai*, the mighty living One. These definitions give us the idea of permanence and unchangeableness, the first conceived attributes of Deity, "with whom is no variableness, neither shadow of turning."

What, then, is this Deity? and how came it to be associated with the serpent?

As is well known, serpent-worship, or ophiolatry, formed the basis of the religious belief and practice of many ancient nations. In Greece, Epidaurus was the center of serpent-worship. Livy relates that a healing serpent was brought to Rome with much pomp in the time of a certain great plague. Homer cites it as being an omen of victory to the Greeks at the siege of Troy. Alexander, the conquering monarch of the East, is said to have been taught by his mother to regard the serpent as his paternity, a notable example of the degenerate craze of Eastern women at that period to be connected with the miraculous—an idea that found its culmination later on in the immaculate conception of the Christ.

Nor is serpent-worship wholly a thing of the past. Some of the Indians of North America, the natives of the west coast of Africa, as well as those in India, still worship the serpent. And, moreover, it is not difficult to show that all existing re-

ligions are based upon exactly the same idea as that held by the serpent worshipers; with the difference that the ancients understood the principle they revered, while the moderns worship they know not what.

Ferguson, in his great work, *Tree and Serpent Worship*, says: "When we first meet serpent-worship, either in the wilderness of Sinai, the groves of Epidaurus, in Sarmathian huts or Indian temples, the serpent is always the Agathodaemon, the bringer of health and good fortune. He is the teacher of wisdom, the oracle of future events."

It is noteworthy that in Eastern languages, *heve* or *heva* means both serpent and life. Compare the Latin *avium*, life, and the Hebrew, *Jecch* (Jehovah), him who is.

Considering the natural fear and aversion that all men have in regard to reptiles, we must certainly seek as the original cause of this strange form of worship, something quite outside of and beyond the serpent itself, the serpent being only a symbol of this revered something, associated with it through certain observed analogies or suggestive correspondencies.

All writers like Ferguson, Inman, Jennings and many others who have gone into this investigation thoroughly have found and shown conclusively that the serpent in this worship is the symbol of sex, and that the erect serpent, which either alive or as an image formed the central figure of the ancient altars, was nothing more in the mind of the devotee than priapus apotheosized; and, abhorrent as it may seem to the modern worshiper, the conclusion is inevitable that Jesus, the Christ, is the ultimate personification of this very principle, spiritualized and worshiped under the image of idealized Love.

Jesus is *Jesod*, the foundation, the Mighty Living One. Hence it is he can truly say, "Before

Abraham was I am." "Lo, I am with thee always, even unto the end of the age."

I am aware that it is difficult for any one to see the pure in that which he has long regarded and treated as impure, but let him consider that it is only one's own unawakened or perverted thought that renders anything in God's beautiful creation vile or contemptible.

But this is why Jesus, assuming the character expressed by worldly opinion, is represented as an outcast, a friend of publicans and sinners; and yet, did he not ultimately demonstrate himself to be King of the World?

And how, after such demonstration, can men reject him? Alas, they know him not. They bow down to the image of a dead man, but the real living Christ is still despised, scoffed, spit upon, crowned with thorns, crucified; but he is the One still who rises triumphant over death and brings new life into the world. O, mad world and blind and deaf, how shall I bear this message to you? Jesus, the Living One, I say, is no other than the Vital Power of Generation.

Then why does he call mankind "a generation of vipers?" It is an apostrophe to the degenerate and dying race of serpents. But Jesus well knows and teaches that this lowly, abhorred thing in life is capable of being raised to the highest and divinest of potencies. Jesus says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;" and again, "If I be lifted up *from the earth* I will draw All to myself."

The word *Tern* is the same as the Egyptian *Thoth*, from which is derived our word, "thought." It is also allied to the Sanskrit *tal*, eternity. It is, in fact, that Eternal Entity which is no other than that manifested as Being or Consciousness. But its origin, what is it?

Throughout the Bible, we find the ever recur-

ring symbol of *the Rock*, evidently referring to this same foundational fact. Moses uses the metaphor frequently in his remarkable Song, Deut. 32.

The first clue given us as to the nature of this Rock is found in the familiar legend of Moses' smiting the Rock and the waters gushing forth. If one should need something even more suggestive here to bring the true idea to consciousness, Deut. 32:18 ought to afford it: "Of the Rock that *begat* thee thou art unmindful, and hast forgotten God that formed thee." Read verse 15 of this chapter, translating *Jeshurun* as "the upright one," and the sense cannot fail to be clear.

Those students who have mastered the meaning of *He* (Lesson 5) will understand the reference in verse 13, same chapter; while those who have experimented with this wonder will know also the meaning of verses 30, 31. This Rock is made to declare itself in verses 39, 40: "See now that I, even I, am he, and there is no god with me: I kill and I make alive; I wound and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and I say, *I live forever.*"

In Judges 6:21, we read of fire coming out of the Rock and consuming the flesh offering. It is, then, apparent that both Water and Fire may proceed from this source.

The Psalms are full of allusions to this Rock, and that peculiar passage, Prov. 30:19, "The way of the *serpent* upon the *rock*," deserves especial consideration in this connection.

Moses, in one of the secret books, calls this serpent, *serpitura aqua*, "creeping water," and it is to be suspected that *this* is the very serpent that comes out of the rock in question.

Solomon says (Song 2:14), "O, my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance." Every occultist knows the meaning of "the dove," IONAH (John), associated with Noah and Jesus in the *baptismal flood*.

Consider now the meaning of the following passage (Jer. 18:14): "Will a man leave the snow

of Lebanon which cometh from the rock of the field? or shall the cold, flowing waters that come from *another place* be forsaken?"

The marginal reading, "Shall the running waters be forsaken for the strange, cold waters?" is more correct. Here, indeed, is further light. It appears from the text that this foundational Rock produces a white (Lebanah) *snow*. Which is corroborated by all the Hermetic writers, one of whom calls the substance of regeneration at one stage of development "a snowy splendor," declaring that he has seen it with his own eyes.

But the most deeply suggestive part of the above text lies in the comparison of the *two waters*, emanating apparently from the same source.

What are we to understand the "strange, cold waters" to be but the waters of ordinary generation, death? To have forsaken the "running waters" for these is the crime charged against the Virgin of Israel and is accounted "a very horrible thing," a deviation from the "ancient paths." (See verses preceding and following the quotation given above.)

But now, to identify this Rock with Christ Jesus, read 1 Cor. 10:4, "Our fathers did all *drink* the same spiritual drink, for they drank of that spiritual *Rock* that went with them; *and that Rock was Christ.*"

How can we reconcile this metaphor with any fact in human experience? A "rock" that goes with men, of which they "drink" - what does it mean? To spiritualize the sense renders it even more meaningless than the literal reading.

Jesus declares that a house built upon the rock shall stand, by which he means, of course, that a body constructed of the substance of this rock shall endure. Moreover, as a climax to all, we have that remarkable passage, Matt. 16:18, upon which the Catholic church is virtually founded: "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Petrus (Peter) is but the personified *petra* (rock, stone). It is "the stone which the builders rejected but which has become the head of the corner."

It is the "white stone in which a new name is

written, which no man knoweth saving him that receiveth it." Finally, this stone is identical with the Philosopher's Stone, the meaning of which is as great a mystery to most people as the meaning of Christ.

The number 9 is the most peculiar of all numbers. It is absolutely unchangeable. Every other number is subject to change by numerical reduction. 4 and 7 are each reducible to unity, 2 passes to 3, 5 to 6, 8 to 9, 6 to 3 and 3 to 6; but 9 remains 9 forever, and hence it becomes a fitting symbol of this Eternal Potency, the Foundation of all that exists in human Consciousness.

According to the Cabalistic system there are three trinities, or triads of emanation:

1. THE PRIMUM MOBILE, or supernal triad, which may be physically located as the two hemispheres of the brain, together with the spinal cord: *Kether, Chokmah, Binah*.

2. THE SUN, or central directive triad, which may be regarded as the Solar Plexus, and Heart, together with their ramifications in the nervous and circulatory systems: *Chesed, Geburah, Tiphereth*.

3. THE MOON, or lower reproductive triad, which is virtually a double function as we now understand it, and consists either of the two glands on the lower physical plane producing "the strange, cold waters," or of two others on the upper spiritual plane giving rise to the "running waters" of life: *Netzach, Hod*.

Yesod, the third element of this triad, is unchanged. It is ever the foundation and means of life-production on every plane of existence. It is the Eternal Cross.

The old form of the letter TERN was that of a cross, which is even more significant than the serpent symbol. This cross is the "magnetic bridge" alluded to in Lesson 1, page 9, of this series. It is the *crossway* over which the Israelites passed down into Egypt and back again at the Exodus. It is the very cross on which the Savior of mankind hung, whereon he died, and through which he was raised to life. It is the Sex-Cross.

Destroy this cross, this foundation, and one's name becomes stricken from the Book of Life. This is the meaning of the Mosaic law cited in Deut. 23:1

and also explains Mark 3:29. For the Holy Ghost is this spirit, this serpent, this comforter, that comes in the guise of desire, attraction or love, whose voice man dare not disobey.

TERN means, hieroglyphically, "a covering," and is represented in the Tarot under the figure of a hermit, covered with a *mantle*, resting upon a staff, and carrying, half concealed, a lamp.

The young man of Figure Six (the lovers) who stood at the *cross-road* between Vice and Virtue, is here seen to have chosen the right path since he reappears as a prudent old man. Discretion and wisdom will characterize his future acts. The arrow shot by his guardian genius, Justice, has become his support, and the shining star, *Azoth*, now feeds the flame of his lamp.

Edwin Arnold, in his "Light of Asia," a tale of the Great Renunciation of Buddha, has presented the same occult lesson: The Prince Sidhartha leaves his beautiful and luxurious palace, goes out into the desert and gains supreme illumination. He returns to his father's palace and is recognized beneath the yellow robe of the mendicant, alone by his waiting wife.

... "A new light brightened the lovely eyes
Of sweet Yasodhara and sunned her tears;
And that night entered they the Way of Peace."

If we divest this beautiful tale of its oriental imagery, we find that the writer has but woven another romance of sentient life about the One Occult Fact of Existence, and the key to its interpretation lies concealed in the *yellow robe*—the seamless robe of the Savior, which the Roman soldiers could not separate. We see in this and a thousand other similar tales our Victorious Prince (7), guided by unerring Justice (8), protected by acquired discretion (9), seeking entrance into his rightful kingdom (10), the subject of our next lesson, the crowning epoch of the series.

Exoteric investigation is theoretical, analytic, abstract; esoteric research, on the other hand, is practical, synthetic, concrete. The one declares and believes, the other demonstrates and knows.

Many who have been accustomed to regard knowledge as the accumulation of a vast number of facts will no doubt be astonished to find that true wisdom consists in the understanding of *one single*

fact. Like Paul, "I am determined not to know anything among you save Jesus Christ and him crucified." I am equally determined, beloved, to show you this knowledge of the Christ and expound the meaning of the crucifixion.

When this is done, we may raze the churches to the ground and burn our libraries to ashes; for we shall worship together under the dome of Wisdom and read the one great Book of Life in Nature.

Desire is master, but the higher is ruler of the lower. If the Prince be in chains, then Satan rampant reigns; but if the Prince be free, then Satan serveth thee.

If the "Water of Life" creeps upon the ground, it is fixed and accursed; but if it be made to fly, volatilized by the Divine Art, transmuted by the action of Love, it becomes the "flying serpent," the ascending Christ, that draws all men after it.

Behold, how great is this mystery! And yet no mystery; for, if we lift the mantle of TETU we shall, indeed, behold Isis unveiled.

Allied words in other languages:

Hebrew, *Teth*, a serpent, mud-life.

Greek, *Thaila*, a servant.

Scandinavian, *Thor*, ultimate power.

Brahmaic, *Artasha*, chief, elder-born.

Thibetan, *Skag*, bright light.

Arabic, *Al-tsarphah*, a vessel.

QUESTIONS ON LESSON 9

1. What is the nature of the power symbolized by TETU?
2. What principle do you recognize in serpent-worship?
3. What do you conceive this serpent actually to be?
4. What is your idea of Jesus Christ?
5. What is this Rock upon which the true church is founded?
6. Give your idea of the meaning of Baptism.
7. Can you consciously separate and define the two waters?
8. Name the first nine sepheroth, and give physical correspondents.
9. Explain the sex-cross—the crucifixion.
10. What is the One Eternal Fact concealed beneath the yellow robe?

The Divine Symbols.

PRACTICAL LESSONS. NO. 10

I O D I

Iod (pronounced *yod*, with the long sound of "o") is the tenth letter of the Hebrew alphabet, and its literal meaning is "the hand." It is the image both of potential manifestation and of spiritual duration, being the head of the fourth triad from unity, and the culmination of the sepheroth series.

From this letter it is said that all the other Hebrew letters are formed. It represents both the origin and the synthesis of forces, and thus symbolizes spiritual perfection.

The primary idea that attaches to Iod is that of a central point in consciousness, a *job*; the secondary idea, measureless space circumferenced only by the limitation of experience, *God*.

Pythagoras expressed the Universe as "a point (*Iod*) within a circle," and this has come down to us as the symbol of a great mystery, about which very few people have any definite conception.

It is apparent that if this mystery refers merely to an abstraction, if it be only a cosmic hypothesis, it is not worthy of our investigation. If, on the other hand, it originated from a contemplation of Man as the perfect image of the Macrocosm, we may suspect that the symbol conceals something of practical value for us.

The hand is the one organ which more than any other serves to differentiate man from the lower orders of creation. Man is known by the superior works of his hands. Thus it is seen that the hand may be taken as the visible Iod, or operative center of man's intelligent activity, manually expressed.

In the Hindu trinity, Iod is represented by *Vishnu*, the preserver, expressive of positive force operating in passive environment; or, as we might say, the male germ maturing within the female life-sphere.

This sense comes to us more naturally again by contemplating the Pythagorean symbol before mentioned; the point representing the positive, masculine germ and the encompassing space, the preserving, feminine element in which that germ develops.

As I explained in a previous lesson (p. 66), we must be careful not to confuse the term "feminine" as here employed with Woman, herself, for it is apparent that the forces of which we are now speaking are resident in either sex.

Exactly what the relation of the two sexes may be in the unfoldment and development of these forces—that is another and still higher consideration. Man and woman actually stand as god and goddess, having all these wonderful potencies within their grasp. Our whole effort and study, therefore, should be directed toward gaining a thorough understanding of their control.

So great importance was attached to the letter Iod that the Hebrews placed it at the head of the Divine Name, IÈVE IOD-HE-VAV-HE.

There was a great superstition connected with this word much as there is with the mysterious Hindu, AUM. None but the priests were supposed to understand its pronunciation, and they enhanced the whole mystery by the ceremony of entering the Holy of Holies annually, and pronouncing this name just once amid the blare of trumpets outside.

An orthodox Hebrew, coming to this word in his Bible will pause and remain silent, or else substitute another word, as *Adonai* (Lord).

This, then, is the origin of the hidden or "lost" Word, which has been a sort of metaphysical hoodoo for centuries. It has entered into the legends of many secret cults and appears prominently in the doctrine of the Logos, about which libraries of theological disquisition have been piled up.

It has come down and found its way into the current New Thought terminology, wherein it is proper and fashionable to speak of everything as emanating from "the Word;" and yet the expression is far more vague and meaningless to the consciousness of the world today than it was at the beginning of the Christian Era.

This "word" anciently was no other than IÈVE, rendered by the translators of King James as *Jehovah*, or *Lord*. In the septuagint and cabalistic versions it appears simply as TETRAGRAMMATON, "four-lettered."

In the Cabalah, itself, it is plainly revealed to the close student just who or what this four-lettered character is. Iod is the supernal Father-principle, He is the supernal Mother-principle, VAV is the son, and the second He, the daughter of these two superior principles. The latter is called "the inferior-mother," but this only by way of distinction, without any implication of Woman's inferiority, as might appear to the casual reader.

For, be it understood, that the entire teaching of the Cabalah establishes and reiterates the doctrine of absolute sex equality, it being due wholly to mistranslation (which evidently was deliberately made to give ecclesiastical sanction to royal caprice) that this equality does not appear in our current Biblical text.

Now, it is apparent that although the Lord, Tetragrammaton, or IÈVE, has four letters, or aspects, yet these are in reality one. The human reason is consciously grounded on the concept of the Tetrad, or Four.

Says Eliphaz Levi, "This number produces the cross and square in geometry. All that exists, whether good or evil, light or darkness, exists and is revealed by the tetrad."

Four represents perfect equilibrium. We see this in the four elements, fire, air, earth, water; in the four seasons, four weeks, etc.

Mathematically, four is a double duad; yet it is obvious that the two duads are mutually and inseparably related and united so as to form one complete whole.

To bring the idea nearer home, Man is one of these duads, Woman is the other; together they

form one perfect body—virtually, four in one.

Thus the Cabalah: "When Matronitha, the mother, is separated and conjoined with the King face to face in the excellence of the Sabbath, all things become one body. And then the Holy One—blessed be He!—sitteth on his throne, and all things are called the Complete Name, the Holy Name."

And again in another place we read, "Hence we learn that the Masculine, taken alone, appeareth to be only half the body, so that all the mercies are half; and thus also it is with the Feminine.

"But when They are joined together, the two together appear to form only one whole body. And it is so. And all the Universe is in a state of happiness, because all things receive blessing from their perfect body. And this is an arcanum."

The above text is capable of two distinct interpretations. It is seen to relate not only to the union of the sexes, but to refer also to the uniting and conjoining of *two distinct energies* in each individual.

The subtle life-essence, emanating from the innermost center, IOD, a point which has already been physically located in the reins, could never appear without some place or thing in which to manifest, just as a point would remain imperceptible unless surrounded by space. This visible space, or substance, in which our spiritual IOD becomes manifest is *fluidic*. IOD, itself, is hidden just as the spirit is hidden in wine, being recognizable as a peculiar heat confined in water.

The heat (or fire) is IOD, the father; the fluidic matrix (or water) is HE, the mother. These two principles exist supernally, and under the highest normal conditions, eternally *in man*.

Alone he forms two letters of the Divine Name, I E. United to woman, there is born V, the image of the father, who draws about himself as a mantle, or form, his mother's spiritual essence, comparable to vapor as it rises from water.

We see this subtle interior phenomenon illustrated right in nature:

IOD, the Sun, shines upon HE, the Lake. From this there rises the warm Air, VAV, upon the fleecy wings of the Bride, HE (the second He), which has been eliminated from the bosom of the mother Lake.

I have spoken all along of a certain occult distillation taking place within the body of Man.

This process is virtually nothing more than the perfecting or ripening of man's vital seed.

The very phenomenon that works out on the generative plane, has its exact correspondence in another that takes place on the regenerative plane.

When I speak of seed, therefore, I do not mean semen, but a certain higher, vital essence which is physically prepared, ripened and made ready to enter its final kingdom, wherein it may be said to implant itself and to spring up into a New Life.

In the sepherotic series of emanations, nine marks the foundation, or fulfillment of this Divine Potency in man; but that foundation clearly rests upon the number ten, known as *Malkuth*, the Virgin, or Kingdom; and this Virgin-Kingdom is Woman in the highest sense. Hence it is that the circle (expressed by the zero sign in 10) stands for the feminine. Alone, she is nothing. Conjoined with 1 (I or IOD), she increases his value or potency ten fold. In the figure of "the point within the circle," *she* is the space, circumscribing, defining. All, at the same time making IOD manifest.

IOD is identical on the mental plane with the Ego, I. The phrase, I AM, is exactly the same in sense as I-EVE.

I, the eternal entity, AM, the vehicle through which this entity manifests.

A symbolizes the Air, M the Water; furthermore, I, itself, is Light, the highest expression of Fire. I AM, therefore, means the manifestation of Fire, Air and Water, in which combination the Water is the only visible element.

Water is the Virgin, *Malkuth*, that presents the living phenomenon of the Immaculate Conception. She does this on every plane. She is the one eternal and imperishable matrix of life.

What I wish you to conceive of now is the highest possible expression of Water.

Common rain-water impregnated by the warm rays of the sun, gives almost instant birth to myriads of infusoria; and, if joined to earth, a multitude of tiny plants will spring up—all from the seed hidden within the Great Mother's heart.

But the Water of Life is that which has passed through every lower life—has, in truth, given birth and sustenance to every form, and which is now found functioning in man doing the highest economic service in the absorption, rectification and distribution of organic material within the body of man, acting with higher intelligence and discrimination, displaying a thousand fold more wonderful potencies than man himself is mentally able to display through his handiwork. What, I ask, is this Water? and where may it be found waiting the opening of the Gate that shall enable it to transform man into a god?

That this Water is a reality and no dream is attested by the philosophers and savants of all times. The reason for the veil that has been cast over it will be apparent to every one who discovers it. Civilized men who explore foreign islands do not immediately arm the savages with Mauser rifles. No electric power house or chemical works will admit a workman who has not been trained in the knowledge of Nature's forces step by step from the bottom up.

I have endeavored to show during the progress of these lessons what the wonderful Matter is that forms the foundation stone of Hermetic teaching, and which in this lesson is synthesized in the symbol Iod, the Divine One.

You may read all the books extant, Hermetic, Occult, Cabalistic and Philosophic, both ancient and modern, and I venture you cannot begin to find one book in which this Matter is so plainly described as I have described it. As to the veil, I have lifted it at every corner—nay, I have placed Isis naked before you a number of times.

Yet do not be discouraged if your mind has not fully grasped the thought. Read again my remarks concerning this Magical Arcanum in Lesson 1, page 4, and know that if you are still in darkness, it is because you are too far up in the sky, and are trying to supernaturalize that which is plain, natural fact before you.

Dr. Blitz in his preface to "The Great Art" says: "Hermetism begins with the study of the operations of Nature, and ends with the knowledge of the Divine Principle. None, however, must

hope to behold the secret Sun of this Royal Art while he remains in darkness regarding the fundamental principles of *physical* Hermetism, or Alchemy."

Consider deeply the meaning of Deut. 30:11-14 and prosecute your search *within yourself*. Do not suppose it to be a futile effort. Again Moses, Deut. 32:46-47.

In that wonderful Psalm (133) quoted on the inside cover of "Dawn of Death," "The Lord" therein is IYEH, and the blessing promised is "Life forevermore."

"Seek ye the Lord, IYEH, while he may be found." Where is this Lord, and what is he? He is the Salt of Salvation within the human body. There is not a living man who does not possess IYEH in all abundance; but the Lord is despised and rejected as of old, and will continue to be until his Mercy and Loving Kindness, his Grace and Beauty, his Power and Dominion are *revealed* to man's inner consciousness.

Not in crowds do they come, but one by one are their names written in the book of Blue and Gold. And, beloved, when this first great physical key is firmly within your grasp, One will come to you to show you how to employ it so as to enter the treasure house of the Great King, wherein you will realize the meaning of Jesus' saying, "Seek ye *first* the kingdom and all *things* shall be added."

This is the fairy land wherein are to be found "apples of Gold and pictures of Silver."

In the Tarot Iod is represented by "The Wheel of Fortune." On this wheel the Genius of Good is seen ascending, and that of Evil descending, while the Sphinx balances the wheel in the center, holding the sword. This is really but another and higher view of our ZAVIN, conqueror, who, having come at last into his rightful possession, rules his kingdom with justice, maintaining an incessant equilibrium of energy, all of which is experienced on the outer life-plane as happiness, success, fortune and longevity. Iod is governed astrologically by Virgo, the region of Home and Familism, of Permanence and Security.

In the various symbolic languages Iod has the following meanings:

Hebrew, *Iod*, the hand, extension of the active principle.

Greek, *Iota*, the lowest of one series, head of the next.

Scandinavian, *Is*, ice, risen essence, waters of preservation.

Celtic, *Ioga*, yew-tree, resurrection-life.

Judaic, *Ischim*, strong ones.

Bouddhist, *Paridhi-subha*, destructive force, sun's action.

Thibetan, *Machhu*, life, fountain.

Arabic, *Al-gebhat*, head, power.

QUESTIONS ON LESSON 10

1. What does the symbol Iod express?
2. How has the hand served to advance civilization?
3. Who are the supreme administrators of the life-forces?
4. What is the real significance of the Divine Name, IYVE?
5. Make four equilateral triangles, each alternate one inverted, numbering the points successively 1 to 12, and show that the apex numbers 1, 4, 7, 10, are all expressions of unity.
6. Give illustrations of tetradic sequence in nature or experience.
7. Which element is represented by Iod?
8. What is the nature of the feminine, encompassing principle?
9. What relation do you see between IOD and DALETH?
10. What do you conceive to be the end and object of Hermetic study?

[NOTE: I am preparing as a sequence to this primary course of lessons, another, devoted to an investigation of the occult laws of external nature in their relation to man, which many regard as the most interesting and practical side of Hermetic Philosophy.

Man has thus far been treated as the Microcosm or center of intellectual and emotional activities. I shall now proceed to show that his self-mastery is of avail only as he also becomes master of his environment, embracing the Macrocosm.

ADIRAMLED.]