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The Central Spiritual Sun *and* The Virgin of the World

Private Lessons Given to His
Personal Pupils

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THE CENTRAL SPIRITUAL SUN

This is symbolized by an interlaced triangle with light, horizontal lines running through the middle, that is, immediately between the two middle points so as to cut the six-pointed star in half. Then, there is a circle surrounding this; that is to say, the points of the six-pointed star extend slightly beyond the first circle; then, beyond this, there is a second circle, and, beyond the second circle, light is radiated. The conception is that of a whirling circle of pure fire in which is represented the six-pointed star—the interlaced triangle. Then, extending beyond this circle of fire, or rather this first circle, there flows out a second flame—a zone of fire extending to this outmost circle from which is reflected a band of light. That is the conception of the Central Spiritual Sun.

In order to understand this, we must first glance briefly at the interlaced triangle, because the interlaced triangle is the very innermost part of this symbol, as it were—all the others

are expressions of its activity. The interlaced triangle is a triangle descending downward, and another ascending upward, the two meeting half way: That is, the point of one triangle extends beyond the horizon line of the other so as to make a perfect six-pointed star. Now, these triangles are the great fire triangles: The triangle of fire descending downward,—hence, involution,—and likewise the triangle of fire ascending upward, which is evolution—spiritual involution and evolution. But we must bear in mind that all of this relates to the Central Spiritual Sun, not to the manifest Universe, nor even to the region of individual spiritual life. This is all in the Central Spiritual Sun. Hence, both of these triangles are to be found there. Now, remember that “up” and “down” are not to be understood in the sense of physical geometry, for there is no such thing as space. Therefore, “upness” and “downness” do not indicate measurement; rather does the upward tendency mean the rising in vibration, while the downward tendency relates to the falling in vibration. The two tendencies are, therefore, the twofold principle, the ebb and flow of which marks the progression of all activities.

The downward triangle is that tendency in the spiritual force embodied in the Central Spiritual Sun to descend downward in vibration, and as it thus descends downward in vibration, becoming lower, there is a tendency

to manifest another form of activity. And as this descending vibration continues to reach lower and lower, it stimulates a form of activity which tends to organize lower forms of spiritual life and action. In other words, it is the Brahma principle of the Trimurti—that descending in vibration which manifests as a centripetal force, centrifugal with reference to the center of the Sun, but centripetal with reference to its lower activities—its circumference. At the same time there is going on another force occupying the same ground—the same territory, if we might use the expression territory with reference to the Central Spiritual Sun—that this occupies. Nevertheless, there is this constant interplay of the two forces.

Now, in this force of evolving soul life as it rises the point extends upward, hence it is the triangle, the radiation between positive and negative poles uniting at the point. Thus it is the symbol of the two poles opposite to this activity, hence masculine and feminine uniting in one.

The triangle which turns upward represents the Shiva principle, so to speak—the principle of destruction. Now, these two forces, I say, are interactive. The horizontal line between the two, which cuts the six-pointed star into two, marks the line of equilibrium between the two forces. Thus we have the perfect balance between them. Yet it is not a state of separate-

ness. There is no hard and fast line between the two. They are interlaced. They are interactive, and yet there is this line which shows the point of balance between the upward and the downward forces—*i. e.*, between that which is relatively material and that which is relatively spiritual.

Remember, this is the Central Spiritual Sun we are talking about, and nothing beside. Now, the fact that there are triangles gives us something to take into consideration: *viz.*, the triangle is the result of two poles which are positive and negative, or masculine and feminine, and the point is the conjunction between these two principles, hence the marriage, so to speak—the conjunction of the two. Therefore, we are to understand that when we subject these aspects to a fine analysis they are each one of them differentiated into the masculine and feminine.

Now, in the Hidden Wisdom we have the cultus of Shiva, which represents the rising triangle, the dissolution of all form and of the lower aspect rising upward into the one. Shiva has his consort called by different names. In some of the different myths the conception is that of Kali, which represents the Goddess of Wanton Destruction. At the same time the Mother Principle—*i. e.*, substance acting in this ascending way—this ascending sense—the rising in vibration—so that it becomes utterly impos-

sible for any accretion—any centralization of substance—to exist. It is in this sense that Kali is the Mother and at the same time the Goddess of Wanton Destruction. She is the Mother because she is substance. She is Destruction because this substance is so intensified in its action that organic life, or even the life of spiritual nucleus, cannot live. Shiva is ever moving upward in the same way, and the two reach a final point where all activity must cease, where everything has been dissolved. There is no nucleus. No center of activity can possibly exist in that intense state of vibration.

Now, on the other hand, we have the descending triangle representing Brahma and Brahmanee, one of the two aspects of Brahma: that is to say, the masculine and feminine energy and substance likewise descend in their activity until the point is reached—the union—when they reach a state of crystallization where their tendency to descend as spirit cannot go farther because engendering a state of activity which no longer is of the Central Spiritual Sun, but which has become individualized. And thus the individual is the utmost point of the downward triangle, while the point where all centralization becomes impossible and in the most infinitesimal degree marks the point of the upward triangle. And now it is the antagonistic activity of these two principles that preserves the balance which we term Vishnu,

the Preserver. Thus, by the interplay of these two principles, we have the perfect balance. This triangle—that is, the double triangle with its interplay of activity—engenders pure spiritual fire—fire in the highest sense of the word; not flame, but pure fire—the essence of fire, as it were—latent fire, we might term it. This purely latent fire is radiated from this triangle—that is, this interactivity engenders the whole essence of this concealed fire, which is the very essence of Vishnu. However, this is enclosed within the extremes of the triangles because it does not extend quite out to the points of the triangles, therefore, Vishnu, the Preserver, the spiritual fire, is contained within the interactivity of these two triangular forces. Thus we have the Trimurti. Then, from this circle—the circle here matching the utmost extreme of this fire—there is now thrown out centrifugally from this circle a current, as we might call it, of spiritual flame—that is to say, this circle of pure, spiritual fire flames forth, and the flame flows in every direction, the flame being the active, spiritual principle.

The triangles represent the upward and downward flow of force transpiring within the first spiritual esse, or what the Vishnu school calls Vishnu, the Preserver, the First Purusha, pure spiritual energy and substance. The activity of the triangles represents the modifications of that principle, hence, that which is within the tri-

angles, the modus of their activity, is the pure, spiritual energy. The triangles are the modes of its activity, and the fire which flows forth from the activity of the triangles, and is enclosed within the first circle, is Vishnu, the Preserver, or the specialized activity manifesting within the radius, so to speak, of this circular activity; hence, within the ring of activity of the triangles. The flame which this produces, which is symbolical of this fire, becomes active and flames forth. The result of the vibration is the fire. Its particular mode of activity as it flames forth is the next aspect of the Central Spiritual Sun, *viz.*, it is that intense spiritual activity, that playing of the spiritual forces, which the Hindus call Ishwara, or the Third Purusha. This flame extends out and makes the second circle. The second circle marks the boundary of this aspect, which is the personal God. That is the flaming mark which veils the impersonal God. Person is from persona, meaning a mask, an impersonation, and so the impersonal God is but the mask of flame that veils the impersonal within.

Now, the second circle is that which limits the activity of this flaming mass. Beyond this circle it is impossible for even the Ishwara force to extend. The radiating light which streams from this circle of flame is the spiritual activity when it has become individual. That is to say, it is the region of all individual spiritual life of the monad, which is but the light streaming

from the flame of Ishwara. Thus we can realize by this symbol the identity of all spiritual things.

There is, first of all, the spiritual principle energy and substance; then, too, there are the two modes of activity, which we might term centrifugal and centripetal, of this same energy and substance. And there is the Spiritual Fire, which is the modus of their activity and which is energized by it. That is the balanced, equalized state of activity of this first spiritual energy and substance represented by fire; then there is the activity of the same principle symbolized by the flaming forth of the fire—the tendency to become individual; and then there is, last of all, the result of this, the light which is produced by the flame, the light of the flame.

In other words, the individual spiritual life, consisting of all the monads, which are also this same spiritual energy and substance under a different form, a different mode of activity, but not two modes. In other words, Vishnu, the Supreme; Buddha; Shiva; Vishnu, the Preserver; Ishwara, and the individual spirits are not so many different things, but, rather, so many modes of expression of one thing, and this absolutely is the key to the secret of Adwaita. Thus we have in this the symbol of the Central Spiritual Sun, and all spiritual life is in it, as a part of it. Likewise, all the individual spirits of all things are part and parcel of that Sun,

not a part of it. Therefore, we can see how appropriately it is that Dagma, the Thibetan word used for that Central Spiritual Sun, means one of three things: It may mean the Spirit in man, *i. e.*, the Central Spiritual Sun within man, this same Sun in man in direct incarnation; or it may mean a great Initiate—a free soul—one in whom the spiritual Sun is descended; or it may mean the Central Spiritual Sun itself. And yet they are all the same when we look at the matter properly.

We have another symbol which is denominated two in one. It is a perfect Greek Cross, composed of a horizontal and an upright line. This cross is the symbol of energy-fructifying substance, and the cross is that of truth of breath penetrating and fructifying the truth of water. Its principal value to us is in the fact of the name which is given to it, "Two in One"; that is to say, the two truths here are no longer two truths, but one truth. They are these two principles become one principle, separate and yet identical. These two principles may be contrasted as energy and substance, or the dynamic and static, the active and passive, the masculine and feminine, the electrical and magnetic. Each one of these pairs of opposites will be found quite applicable to the symbol. The idea expressed in the "Two in One" is that in Nature they are not separate. In other words, activity and passivity are not separate and distinct—

activity is in passivity and passivity is in activity. In whichever state we draw upon or deal with, we find there the other state in latency. In other words, we might state the problem in this way: How passive will anything have to get before its very passivity engenders activity, and how active will anything have to get before its very activity engenders passivity? They are not occupying two different fields; they are two states which are always found together, and one engenders the other. Likewise, the dynamic and static condition: no matter where we go and what we deal with, we find that it is a case of "Two in One"—never separate, for the static when it becomes sufficiently static is dynamic, and the dynamic, when it becomes sufficiently dynamic, becomes static. Hence, there is no such thing as the absolutely static nor the absolutely dynamic. The two are there, just the same, and so the electric and magnetic, and so all the way through. The masculine and feminine are similar. They are not separate and distinct, but one always is latent in the other. In other words, the feminine principle, when it reaches a certain state, will engender the masculine so that equilibrium will be restored, and when the masculine principle has gone far enough it will, by reason of its very masculinity, engender femininity so that equilibrium will be restored. This not only is true of the Kosmical—it is true of the Individual.

All life is androgynous. There is a masculine nature in a state of latency in every woman. Likewise, there is a feminine nature in a state of latency in every man. Nature never makes the two separate. The one always is latent in the other, and there are instances, where, as a result of one's development, if a man, the feminine nature begins to develop in him. If a woman, the masculine nature begins to develop in her. So the balance is found.

Now, I will tell you something more. The feminine nature never developed an effeminate man. It is only a man of the most powerful masculinity, a man strong, dominant, who can possibly awaken his own feminine nature. Universal law is the same wherever we find it. Now, what kind of a man is it who will appeal to a woman? Is it an effeminate man? A man weak, lacking in masculine virility, or is it a strong, dominant, masterful, virile, masculine man? Well, the same quality in a man that appeals to a woman outside of him appeals to the woman within him. That element is awakened by reason of the very dominant, masculine characteristics that will appeal to a woman anywhere. Now, the result is that the more masculine a man becomes, the nearer he is approaching the time when the feminine nature within him will be awakened. Thus, as a result of his very masculinity, he will become feminine, so that the equilibrium will be found.

Likewise, in the case of a woman, the more feminine she becomes the more closely she approaches the latent masculinity within herself. Consequently, when she has reached a sufficient state of development, that masculine nature will be awakened so that she will respond, and equilibrium will be found. We find this illustrated in everyday life, time and time again; we find women who have been submissive, who have been excellent wives for a number of years, finally resolve to take the reins into their own hands. Likewise, we find men who have been dominant, powerful—fighters all their lives—who at last abandon that course of life from choice—seem surfeited with it—become what a few years before they would have considered distinctly effeminate. It is simply the law of balance. It is simply the "Two in One." One always is latent in the other, either in individual or universal life and experience, and therefore, when one extreme has gone far enough, it counteracts the other so as to find equilibrium—balance—everywhere we turn.

The next symbol is a cross which was used a great deal by the Rosicrucians. In this cross, the two arms, or horizontals which mark the truth of water ordinarily, are here represented, one male and one female representing the two poles of this principle—masculinity and femininity—on whatever plane it may be. We have

the upright mark, beginning at the bottom—earth, water, fire, and spirit. Now, "Spiritus" in some of the teachings, particularly that of the Kaballa, is the highest principle, that is, Air. We have two classifications. In the Kaballa it runs, Earth, Water, Fire, and Air, Fire being the lowest principle, according to the Kaballa, because it is the symbol of Spirit or energy; while according to the Egyptian division and the Atlantean, we have the four elements ranged as Earth, Water, Air, and Fire, the two lower, earth and water, representing the human and the subtle states of nature, physical and astral, while the air and fire represent the Gods and the subtle aspects of energy, *viz.*, Manas and Buddhi, or the Mind and Soul planes. This cross represents air as being above the male and female line. This air, then, is above: that is, it is before the differentiation of energy into the masculine and feminine poles. These two modes, undifferentiated, represent the higher aspect.

Through this line of demarcation, springing thus from the separation of masculinity and femininity and their conjunction, flows this fire, then water, and then air. Fire is used in this sense as being equivalent to mind—Manas. Air is what the Egyptians or Atlanteans would use, but this is Kaballistic, and, therefore, makes for the equivalent of Mind (the Chaldeans use it in the same way). The Agnostics speak of

"Fiery Mind." This soul plane is assumed to be above the differentiation between masculine and feminine. Thus we have, first, "fiery mind"; then, the "watery heart," or astral region; and, lower, the earth, or physical. And on the other side of this cross (sometimes it is used as a separate cross, but sometimes it is on the other side) we have a cross made in the form of the Latin cross, with a rose attached to it. Right in the center and from behind this, or rather between the upright and downward beam and the cross—in the four corners, so to speak—there issue rays of light, or streams of fire. It is this rose cross which has given the name Rosicrucians to this Order. And the Crux Rosencrus is simply the Rosy Cross.

The cross, you know, has two meanings. First of all, it is generation through the conjunction of the masculine and feminine. Again, it is crucifixion, and as crucifixion it means a process of regeneration through the destruction of that which had first been generated. The Rose is a symbol of life, Rose being the color of prana, the life principle. The rose, symbolizing life, is attached to the cross, thus teaching that it is through the conjunction of the masculine and feminine principles of energy and substance that life is born. That is to say, kosmical or individual life is the child springing forth as a result of the conjunction of the masculine and feminine principles.

Then, we have the further conception of the crucifixion: *viz.*, that through the destruction of that which has been generated, this life which has been generated, though in the natural way by the masculine and feminine principles being interactive—this ordinary, natural life, generated in this way, when it is crucified, when it is killed by reason of the reversal of the process, the shutting off of this process of generation, the interactivity of the masculine and feminine principle in the natural way,—when this ceases, is not allowed to act any further, becomes a thing of the past, shutting this off, stopping it, we open the way by which a higher operation may transpire by which the masculine and feminine principles above, in a spiritual region—not of the natural, where we had nothing to do with the generation of this natural being—these deep springs of masculinity-femininity may be brought to bear upon us. Thus we are regenerated by this interactivity which results by reason of the interactivity of the manifested masculinity and femininity having ceased. This engenders a divine or a spiritual life. It is by the rose—the Rose of the Cross—which means the crucifixion of the rose of individual life and the development of the rose of purely spiritual life as a result of this.

Now we have the spiritual fire flowing forth from the cross—that is to say, from the conjunction of the masculine and feminine. When

this takes place within us—when the masculine and feminine principles within us are perfectly conjoined, when the sacred act takes place so that the masculine and feminine elements are self-contained, the one impregnating the other within the soul—when this has transpired, the natural avenue—the outlet—has ceased; it has been killed, and these forces have turned inward and have reached that point where the fire is kindled. Heat is generated by reason of this. The heat of the sex force, being turned inward to the point in the inmost depths of the soul, engenders a heat which gives birth to a fire, and that is the meaning of the Rosicrucian fire. It is kindled within. We pass through “fiery” initiations. The initiation by Fire is not fire outside of one, but the fire that is within you. When this fire has been kindled by reason of this cross, the conjunction of the two principles, it becomes the consuming fire of Rider Haggard—the fire that consumes that which is generated in the natural order, burning it up. It is completely consumed. The human life is consumed in the flames of that fire, and as a result a new life springs into being, regenerated. And that is the “Baptism of Fire” spoken of in the Bible—that, and nothing else. It is the fire that is enkindled, that burns up the old life—and thus “regeneration” is by fire. Thus those who are saved in this sense are at all times saved as by fire. This is the fire that springs

forth here. It is spiritual. It consumes the natural, the human, and the impure. Purity springs forth born out of this fire. This is also generated as a result of the "Fiery Mind," because it is only through knowledge that this state is made possible. So the "Fiery Mind" or the "Fiery Soul" in the beginning is this all-consuming fire—the Rose Fire—the Fire of the Rosy Cross. That is the fire of life and of generation, the fire of regeneration and divine life that gives expression to all things.

In every religion which has a ritualistic element we find the fire ever kept burning on the Altar, or above it, as a symbol of this spiritual fire, this consuming fire through which the soul is to be regenerated. In the Jewish Tabernacle it is represented by the Shekina that burned over the Mercy Seat between the Cherubim. On the altar of the Parsees, of the Toltecs, and ever so many of the religions where fire is a part of the ritual, we have the fire ever burning on the Altar—the fire which never is allowed to go out. The Vestal Virgins had to keep the fire burning, and if it went out the one responsible was punished by death. Among the American Indians, the sacred fire *never goes out*. And among all Indian tribes the medicine fire must be made anew by rubbing sticks together to produce it.

The camp fire, the council fire—everywhere we find "fire" used in this way as the symbol

of the regenerating spirit. And again we find it among Buddhists and other religions by the candles that are kept burning on the Altar. We find it symbolized in the Catholic and orthodox Greek churches by the censer used in the services. It all relates to the same thing—the physical fire as the symbol of that consuming fire which is to regenerate the soul. And what is that consuming fire?

It is the concentration of the two principles, masculine and feminine, one concentrated into the other and turned inward until they generate that heat by self-concentration—by the intensity of that action—until an intense heat is engendered by reason of the interactivity of vibration until the flame springs forth. Therefore, just as soon as the two principles are turned inward and held there long enough, the fire will spring forth. That is the real reason of the mystic importance of celibacy. It is in this way that the Baptism of Fire is attained. Thus it is that whatever interferes with the concentration of the twofold sex forces within—its absolute conjunction—tends to interrupt the kindling of the fire which alone is to be sought and found. Salvation is by Fire—the new birth. Those who are thus born become children of the fire, possessing the Fiery Nature.

THE VIRGIN OF THE WORLD

"Having thus spoken, God, my Master, mingled together the rest of the congenial elements, earth and water, and pronouncing certain powerful and mystic words—albeit different from the first—He breathed into the liquid protoplasm motion and life, rendered it thicker and more plastic, and formed of it living beings of human shape. That which remained He gave to the loftiest souls inhabiting the region of the gods in the neighborhood of the stars, who are called the sacred Genii. "Work," said He, "my children, offspring of my nature; take the residue of my task, and let each one of you make beings in his image. I will give you models."

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Remember, the God spoken of here is Ptah, the Fabricator, in the spiritual sense. That is to say, what the Agnostics call the Great Architect of the Universe; what the Quiches call Manitou the Mighty, and what the Hindus call the Third Purusha. It is that moulding aspect of the Universal Spirit, and it is he who

does this work of construction. He is the "Master" of Isis, for the reason that, as has been stated before, Isis is the feminine sex principle, the Kosmical motherhood principle, operating within the Kosmos, that is, below the spiritual plane. And now this liquid protoplasm (rather the last of this which was left after the formation of souls) represents the principle of self-consciousness, together with the other elements after the separation of that which went to make up the souls. We are told that earth and water were mixed with it.

In the Egyptian Mysteries the four elements, earth, water, air, and fire, represent the physical, astral, mental, and Buddhic elements—in other words, physical matter, the astral light, Manas, and the Inner Akasha or Buddhi. The fact that only Earth and Water were introduced here indicates that the higher elements, Air and Fire, or Manas and Buddhi, had been consumed in the production of Souls. Thus, that which was now used was physical matter and astral light, or Earth and Water.

It is well for us here to consider the easiest classification. We learn in the study of Oriental Theosophy that the human is divided into seven principles, while among the Greeks and most of the Western Nations we find only three, *viz.*, Body, Soul, and Spirit. Nevertheless, it is the same conception, because we have three kinds of Souls in the Greek concept. There is the

Body; then there is the Oversoul, which is the same as the Astral Body, or what Paracelsus denominated the Sidereal Body; then there is the Intellectual Soul, or Mind, Manas, and the Spiritual Soul, or Buddhi. Thus the Soul occupies the intermediary position between Body and Spirit as well, intellectual and spiritual. Therefore, we have here five planes of being, and the Body includes the magnetic body, or what is called the Astral Body, and the vital principle is always connected with the Oversoul; consequently it is not a difference in principle, but merely a difference in classification. And I sometimes think, if we used the same classification, if we all understood each other's symbols, there would never be room for a decent argument between any two persons, no matter how diverse their opinions might be. The great distinction between diverse schools of Philosophy and Theology is a distinction in terminology and not a distinction in principle. Henri Bergson talks about "Creative Evolution"; some one else talks about "God." They mean the same thing.

Now, on this substance—the Earth and Water—were pronounced "certain powerful and mystic words." All creation is by "Word." The "Word" is a vibration of sounds. A "sound" is the expression of breath. In one of the Shakespearean plays we have Falstaff giving us a very intellectual and very scholarly disquisition on

this subject, when he is reasoning with himself as to why he should not fight. Falstaff was a coward, but the very epitome of Common Sense. There is no one quite so philosophical as the coward who is trying to explain his cowardice. And Falstaff admits that it would be heroic—it would be an act of valor on his part—to go out and fight and risk his life in the battle. What is a coward? A word. What is a word? A modification of sound. What is sound? Breath. Therefore, why should Jack Falstaff lose his life merely for a breath? And so it is that all words are the outgrowth of modifications of the breath. But remember—in the Egyptian Mysteries breath is the dynamic energy, the dynamic principle, just as water, when used mystically, is the static principle. Hence, “breath,” taken mystically, means the dynamic, spiritual principle, or energy. And modification of the breath, then, is a modification for the specific purposes of this dynamic spiritual energy, thus manifesting as sound. And a vibration, a specialized arrangement of these sounds—these modifications of the breath—constitutes the “Word.” Each word spoken is, therefore, a word of power—a mystical word—having creative potency, *i. e.*, potency to create that which corresponds to the word: for motion is engendered by the word. Motion, being governed by number, organizes a force which manifests as form; hence, creations are but words organized

as form. And every form is but the vehicle of consciousness through which the word that ensouls it is able to manifest in consciousness.

These words were different from the first, because the first words were spoken for the organization of Souls, while these words were spoken for the organization of Bodies—using here the Astral as a part of the body because Hermes simply recognized Body and Soul; *i. e.*, the Soul included what in Theosophy is termed Atma, Buddhi, Manas, while the Body includes all that is below it.

“He breathed into the liquid protoplasm motion and life.” That is to say, his energy, the manifestation of his breath, his dynamic energy, imparted motion to the liquid protoplasm, and out of this motion grew life. Life really belongs to the astral plane. By this we mean Prana, the specialized life of the Astral Region. Physicians and philosophers generally have made the fatal mistake of asserting that life is a physical phenomenon. Therefore, the source of life has been sought in the physical body, and, of course, has not been found. Death necessarily results from the permanent separation of the astral and physical, because the astral, being the vehicle of life, when it departs from the body, separates life from it.

“Rendered it thicker and more plastic and formed of it living beings of human shape.” They were living. However, they were soulless

and mindless, and the descent or incarnation of the Soul into the Body is the first dawn of life. Therefore, astral bodily life—physical and astral life—had made itself manifest. We have this same doctrine taught in the Stanzas of Dzjan in a people who are mindless, a race of beings devoid of mind, having only the physical and astral principles. However, it is wrong to assume that they continued in this state for any appreciable length of time, for they were produced, not to continue in that mindless state, but rather to provide receptacles for the Mind proper—for the Souls in fact. We have in the Quiche teaching, and also in the teaching of a number of the ancient Indian races—the Toltecs also—the doctrine that two attempts were made to create people before a really human race was produced. The first was a kind of clay man, a mineral creature who was unable to stand the rain. They melted when the rain fell on them. The next attempt resulted in vegetable creatures, who were stiff and rigid and could not get around very well. They disappeared from the earth, and the third attempt produced a race of animal men, without the element of Soul, however. But in time the Soul incarnated in a number of these persons. However, it is stated that the Apes are the descendants of the folks that did not get any souls, and, therefore, the only difference between the Ape and the Man is that the one is descended from the ones

who received no souls, while the others are descended from those who made the connection O. K. and got a Soul. You may take it for what it is worth. I wasn't there, and so I cannot say.

"That which remained he gave to the loftiest souls inhabiting the region of the gods in the neighborhood of the stars who were called the Sacred Genii." These souls are assumed to be souls of a higher order than the ordinary human soul. However, we must remember that this plastic substance—this protoplasm—was given them for the work of providing them with bodies, hence, these Sacred Genii had bodies, but of a finer order than those of the human. They doubtless correspond somewhat to the Dagas of the Hindus and the Angels of Judaism.

"Work," said he, "my children, offspring of my nature; take the residue of my task, and let each of you make beings in his image. I will give you models." We must bear in mind that Ptah only created the human and those above, so, according to the Hermetic teaching, all creatures of higher order than the human are the products of these superior beings, the Sacred Genii. Also, it is evident that Man was the first creation, according to this teaching. We find that it does not square up altogether with the account of the beginning of life as given in the Jewish and Christian literature. For one thing, we have no allusion here to any first man.

The creation story here deals with Man in general—not with the creation of a man, but the creation of men. It presents the idea of a race.

It is not my function to undertake to reconcile the two stories, as I was not present at the creation and do not know which is correct. However, this is undoubtedly the Hermetic teaching; that the creation was that of a race, and that the human race was the first created and was the lowest creation effected by Ptah; that the Sacred Genii were creatures of the lower orders of life. This is the Hermetic teaching, and my function here is to state to you what the Hidden Wisdom teaches. My private opinion doubtless wouldn't interest you anything like as much as the opinion of Isis. You doubtless look upon her as the better authority upon the subject than myself, and so I will simply give you what she had to say. No matter how important a man may be (and really I do not see how the world could get along without my instructions) yet, when it comes to the comparison of even as important a man as myself and the Father of Gods and Men, there is, of course, no question in regard to which expressed the paramount influence.

These later creations were to be in the image of the Genii. It is to be assumed, therefore, that man was created in the image of Ptah. By this I would not have you understand that Ptah is a gentleman of my size—say six feet, more or

less, and weighing perhaps 150 pounds, more or less, or anything of that kind. I do not wish you to understand that Man was created in the physical image of Ptah, but, rather, that man's nature is in the image of Ptah. And likewise the animal nature. The animal intelligence approaches nearer to that of the Sacred Genii.

"Therewith He took the Zodiac and ordained the world in conformity with vital movements, placing the animal signs after those of human form. And after having given forth the creative forces and generative breath for the whole range of beings yet to come, He withdrew, promising to unite to every visible work an invisible breath and a reproductive principle, so that each being might engender its similar without necessity to create continually new entities."

We have as the next stage the establishment of the Zodiac and the ordination of the world in conformity with vital movements. In other words, the vital movements are to be taken first. There is a certain rhythmic movement of the vital essences of the Universe something similar to the Pythagorean doctrine of the Music of the Spheres. This rhythmic movement of the vital essences, this symphony of the universe, antedated the construction of the physical universe, which was made so as to give expression and consciousness to that vital principle, that vital

symphony. Thus the diverse Stars and Planets, the satellites, the Earth, etc., are but so many musical instruments, if you please, through which the vital form makes itself manifest. The Zodiac is, so far as the section of the universe with which we are conversant is concerned, the circle of Life, so to speak, the circle round which it moves, determining the nature of its activities. Now the animal signs are placed after those of human form. We must realize that the Zodiac is really based upon Totemism. That is to say, the animal signs—the ancient sacred animals—are placed in the signs of which they are the Totems. I mean by this that the Lion is actually the Totem of the Sign of Leo. The Crab is the totem of Cancer; the Bull is the totem of Taurus; the Ram of Aries; the Fish of Pisces; the Goat of Capricorn, etc. Whenever an animal appears as the symbol of a sign, it represents the totem of that sign. Also, we have the human signs, such as Aquarius and Gemini, Virgo and Sagittarius, that represent the higher conception. These are in reality the highest signs, all statements of astrologers to the contrary notwithstanding. The signs having the human symbols are in reality the soul signs. Hence, we may say that the four great spiritual signs are Gemini, Virgo, Sagittarius, and Aquarius, while the other signs are of an animal nature, all, with the exception of Libra, which is the balance between the two, representing the unifica-

tion between the two. Now, the placing of the animal signs means the spiritualizing, the individualizing, of those signs.

It is essential that I should enlarge a little here and give you an understanding of the esoteric meaning of the Signs of the Zodiac. In the Kaballa the twelve single letters or simple letters correspond to the twelve signs of the Zodiac. Any learned Rabbi who understands the Kaballa will tell you—if you can get him to tell you the truth about it, which is somewhat doubtful—that the twenty-two letters of the Hebrew Alphabet contain all the wisdom of the Universe, present, past, and to come. And he will state the exact truth when he states it. The whole mystery not only of the Universe but of the unmanifest as well, the whole mystery of the genesis of life and form, spiritual and material, is reflected in these twenty-two characters, and in the ancient Hermetic or traditional symbols that accompany them. By this I mean the Ox, for Aleph; the House for Beth; the Camel for Gimel; the Door for Daleth; the Window for He; the Nail for Vau, etc.

Now also in the Tarot, which is properly Egyptian symbolism, the entire Hidden Wisdom of Egypt is concealed in the glyphs of the Major and Minor Arcana, or Book of Fate, the glyphs used to tell fortunes with. It's all there, every word of it. I know of a young man who had never read a book nor taken any instruction

who has mastered the Hidden Wisdom simply by study of the Tarot and nothing else. Now the Tarot—that is, the Major Arcana—corresponds to the twenty-two characters in the Hebrew Alphabet, that is, the Fool is the Juggler, etc. There we have the old crowd coming on down. Now, the twelve single letters correspond to the twelve signs of the Zodiac.

Air in the Kaballah is the lowest of all the principles symbolizing the Spirit, and we are told that these letters created everything; that God simply created the Universe by speaking the letters. That's all. You find it quite plainly stated. And it is absolutely true. God did create the Universe simply by pronouncing these letters. That's all that was done. But, remember, this is mystically speaking, for they were certain creative principles—certain spiritual essences, spiritualized forms—the twelve great spiritual principles—and these spiritual principles correspond to the twelve single letters; that is to say, the sound of these letters, when correctly sounded, act as mystic words to stir into activity the principles severally corresponding to them.

These twelve spiritual principles engendered the twelve great constellations, which constellations are ensouled, or ensouling, an emanation from the spiritual divine principle which engendered them, which emanation becomes, as it were, the soul of the constellation. The constel-

lations, in turn, radiate an aura that permeates the Universe. And this aura, this ray, so to speak, coming forth from that constellation, gives to us the principle of each sign of the Zodiac. Thus, when the Earth is in a certain geometrical angle with reference to the Sun, the Sun casts upon it that ray which has come from the Constellation. Therefore, it is quite true that the twelve single letters have created the twelve signs of the Zodiac, because the spiritual force which is created by reason of that sound, and which is, therefore, the letter—that is to say, that letter is the keynote of that force. This force has organized the constellation, and an emanation from it is ensouled by that constellation so that this spirit, thereafter, is the oversoul of the constellation, just as its emanation is the constellation's soul. That's where we really get the doctrine of the Genii governing the constellations. Then this force manifests itself during the time when we are influenced by a certain sign of the Zodiac. And the Totem of the Sign is that animal whose nature corresponds to that principle which manifests through the constellation and thus the sign of the Zodiac. This is what is meant by the sacred animals, or the animal signs.

"And after having given forth the creative forces and generative breath for the whole range of beings yet to come." We have here the creative forces, *i. e.*, the moulding forces

calculated to engender form, and also the generative breath or virility which was to be united within them and thus give to them the powers of reproduction. And this not only of those principles but of those beings yet to come. In other words, the forces were set in motion which in time would engender the creatures not yet developed upon the earth. The forces of creative evolution, in other words, were now set in motion. Then, "He withdrew"—*i. e.*, ceased to manifest his creative powers—"promising to unite to every visible work an invisible breath and a reproductive principle, so that each being might engender its similar without necessity to create continually new entities." This simply means that the forces were now in motion which, as soon as a being was engendered, would endow it with the power of reproduction after its kind.

"And what did the souls do, O my Mother?"

And Isis answered: "They took the mingled materials, O my Son, Horus, and began to reflect thereon, and to adore this combination, the work of the Father. Next they sought to discover of what it was composed, which, indeed, it was not easy to find. Then, fearing that this search might excite the anger of the Father, they set themselves to carry out His commands. Therefore, taking the upper portion of the protoplasm, that which was lightest, they created of it

the race of birds. The compound having now become more compact and assuming a denser consistency, they formed of it the quadrupeds; while of the thickest part, which needed a moist vehicle for its support, they made fishes. The remainder, being cold and heavy, was employed by the souls in the creation of reptiles."

We have it here stated that this plastic substance, this protoplasm, which was now left, was in the hands of the souls who were delegated to the completion of the creative work. And as a result they examined it, tried to understand its composition, but abandoned this and set themselves to accomplish the work which was directed of them. Now, the upper portion of the protoplasm—*i. e.*, that having the highest rate of vibratory activity, the airy principle, that in which the element air was more predominant—was employed in the creation of birds. And because of the fineness, the airy quality, the relative subtility of this substance which went to form them, the birds naturally were adapted to life in the air, and all the nature of the birds—souls as well as bodies—was the result of this element which went to compose them. Then the next highest element went to compose the quadrupeds, then the lower to compose the fishes. Then, because of the coldness, the almost utter lack of the fire principle, the residuum went to form the reptiles.

Now, this compared with what we learned in the previous lesson in regard to the constituent element of souls. In other words, the nature and character of everything is not due to its lack of but rather to the essence which goes to compose it. The sixty different grades of souls are not young and old, but rather are formed of sixty different grades of soul material. Therefore, they are fundamentally and essentially what they are. In other words, there are fifty-eight different grades of souls, some of a higher and finer material—a finer kind of clay, so to speak—than some other grades, and yet lower than others, ranging from the lowest, which is only slightly above the highest quadruped, and ascending upward to the highest, which are almost akin to the gods. Now, these sixty different grades of souls are relatively superior and inferior because of the relative fineness or grossness of the essence which goes to compose them. And then the animals are slightly lower than these, and the difference between birds, quadrupeds, fishes, and reptiles, as well as between them and the human, is because of the quality of the essence which goes to compose them.

It is also reasonable, although the book does not say so—nevertheless the analogy would work out—that the different families of animals, the different kinds, would be due to differences in the constitution of the elements which go to

compose them. Some are finer and some more gross. Also the diverse genera, species and variations which we come in contact with are due to variations, differentiations in the essence, the substratum of their souls—just as we see that the different racial types are not only due to climatic conditions, etc., but the specialized forms of the soul substrata. And, therefore, the merging, the idea of the eradication of racial types, is contrary to nature: for, as Kipling says, "The East is East, and the West is West, and never the twain shall meet." And so it is.

"Forthwith, O my Son, proud of their work, they were not afraid to transgress the Divine Law, and in spite of the prohibition, they receded from their appointed limits. Not willing to remain longer in the same abode, they moved ceaselessly, and repose seemed to them death."

The work of these Genii, these creative souls, has given them what our boy friends call "a case of swelled head." The result was they took themselves too seriously and were intensely active. They desired no repose; their creative activity had to be always employed. They were not satisfied to carry out the work that Ptah had assigned to them; they must continue to produce. (And, by the way, they haven't gotten tired of it yet.)

"But, O my Son [thus Hermes informed me] their conduct could not escape the eye

of the Lord God of all things; He minded to punish them, and to prepare for them hard bonds. The Ruler and Master of the Universe resolved then for the penance of the souls, to mould the human organism, and having called me to Him, said Hermes, He spake in this wise: 'O soul of my soul, holy thought of my thought, how long shall earthly Nature remain sad? How long shall the creation already produced continue inactive and without praise? Bring hither before me all the gods of Heaven.'"

Because of the souls undertaking to carry out unauthorized creative acts—because of this, the whole Universe was sad. Activity could not go on as it should because, only by the souls responding to the divine afflatus can the proper activity of the Universe go onward. Therefore, are we told that God resolved to create bonds and force them on to them. From this it is evident that up to this time the human had not been in the physical form. His body had been astral; he had not degenerated into the physical, and Hermes, which is kosmical Truth, was invoked. That is to say, the creative principle, made up of kosmical intelligence, was a means of gathering together the gods, or kosmical powers, thus effecting a solution of the vexed problem, which was quite difficult.

"Thus God spake, quoth Hermes, and all obeyed His decree. 'Look upon the earth,' he said to them, 'and upon all things beneath.'"

This means the concentration of the creative powers represented here by the gods upon the earth—the direction of their activity downward upon the earth, so that it became the scene thereafter of their activities.

“Straightway they looked, and understood the will of the Lord. And when He spoke to them of the creation of Man, asking of each what he could bestow upon the race about to be born, the Sun first replied: ‘I will illumine mankind.’ Then the Moon promised enlightenment in her turn, adding that already she had created Fear, Silence, Sleep and Memory. Kronos announced that he had begotten Justice and Necessity. Zeus said, ‘In order to spare the future race perpetual wars, I have generated Fortune, Hope and Peace.’ Ares declared himself already father of Conflict, Impetuous Zeal, and Emulation; Aphrodite did not wait to be called upon: ‘As for me, O Master,’ she said, ‘I will bestow upon mankind Desire, with voluptuous Joy and Laughter, that the penalty to which our sister Souls are destined may not weigh on them too hardly.’ These words of Aphrodite, O my Son, were welcomed gladly. “And I,” said Hermes, “will endow human nature with Wisdom, Temperance, Persuasion and Truth; nor will I cease to ally myself with Invention. I will ever protect the mortal life of such men as are born under my signs, seeing that to me the Creator and Father has attributed in the Zodiac, signs of Knowledge and Intelligence; above all, when the movement

which draws thereto, the stars, is in harmony with the physical forces of each."

By this we are to understand that the Great Gods were certain powers—certain vibratory forces—which act upon man. There is a force in man corresponding to the force of each of the several divinities, and when this force in man is awakened by the corresponding force in the Kosmos, then its vibratory activity within the man awakens consciousness, manifests a state of consciousness corresponding unto its soul, and this consciousness is the attribute which we find enumerated under a separate head. Therefore, Man does nothing. When Man talks about originating a thing, he shows himself to be a fool. Man originates nothing. Man is the positive instrument through which the diverse Gods, or Kosmical Powers, give expression to themselves and thus awaken corresponding states of consciousness. And thus it is that all these diverse forces give to man his diverse faculties. For the faculties of man are but the individualized expressions of the attributes of the gods operating within him.

And so, likewise, the Zodiacal Signs reflect certain of these direct. Ideations are but the expressions of the twelve diverse modifications of the spiritual attributes, and, therefore, one born under a certain sign will specialize these attributes because of the force which will be brought to bear upon his internal being.

Hermes, being Kosmical Truth, or Reason, in its true sense when it manifests in Man, manifests as Reason. The human reason is, therefore, but the human complement of the Hermetic or Kosmical Reason. Thus, when man is reasoning, his reason is but acting under the stimulus of the Hermetic Reason—the Kosmical Reason.

“He who is Master of the world rejoiced at hearing these things, and decreed the production of the human race. As for me—said Hermes—I sought what material ought to be employed in the work, and invoked the Lord. He commanded the Souls to give up the residue of the protoplactic substance, which having taken, I found entirely dried up. Therefore, I used a great excess of Water wherewith to renew the combination of the substance, in such wise that the product might be resolvable, yielding and feeble, and that Force should not be added therein to Intelligence. When I had achieved my work it was beautiful, and I rejoiced in seeing it. And from below I called upon the Lord to behold what I had done. He saw it and approved. Straightway He ordained that the Souls should be incorporated; and they were seized with horror on learning what should be their condemnation.”

The protoplactic substance, having been used up to such an extent by the creation of the other forms of life, was dried up and has become

inelastic, and it is necessary for Creative Intelligence—represented here by Hermes or Thoth—to introduce the watery principle into it until it has been made liquid, plastic, and feeble, losing to a great extent its power of resistance. Then we find that Force was not allowed to enter until intelligence had permeated. This means it must become intelligent before it becomes physical, otherwise Will would predominate over Intelligence. When all had been made ready—the substance thus prepared—Creative Intelligence then modeled it into Form. The human form being approved, the Souls were required to enter them, to incarnate. And at this proposition—that the Souls should incarnate in these physical forms—they (the Souls) “were seized with horror.” They did not like the idea, and so they were dismayed at learning of the condemnation to life in the physical form. Thus we find Hermes giving the same teaching which the ancient Mysteries generally gave: that human life, physical life, is a curse, a consequence of the Souls failing to live up to their proper mission. In other words, the Souls had abused their powers, hence they were to be enclosed in bodies of flesh on which they must concentrate their spiritual forces until they have solved the problem of bringing those bodies into entire subjugation to their own spiritual intelligence. That is the mission; that is the task set for Man—the subjugation of his

body, the rendering of it as a suitable vehicle for expressing his spiritual intelligence. And man is, therefore, a probationer until he has learned this lesson—completed this task. Well, we see how many of them are even trying to do it. Man turns his attention to the Universe around him. He doesn't feel anything like as much interested in spiritualizing his body as he does in getting the material things—in making it comfortable in the physical sense. We will have to put up with physical life for some time to come—at least until we have learned the lesson of mastering them.

“These words,” said Isis, “struck me. Hearken, my Son Horus, for I teach thee a mystery. Our ancestor Kamephes had it also from Hermes, who inscribes the recital of all things; I in turn received it from the Ancient Kamephes when he admitted me to the initiation of the Black Veil; and thou, likewise, O marvelous and illustrious child, receive it from me.”

This seems to be a very peculiar state of things. Now Isis, remember, is the Virgin of the World—the Great Mother of the Universe—and she received this instruction when she was given the Black Veil. She was an Initiate according to this. She was one of the first members of the Hermetic Brotherhood and she received the Black Veil at her initiation. Then Kamephes gave her this mystery and she gives

it in turn to Horus. Now Horus, as I previously have stated, is the generative virility manifesting in the physical universe, just as Osiris is that same principle manifesting in the supernatural kosmos, while Isis is the opposite or feminine counterpart, the fructifying principle.

Now Kamephes received the mystery from Hermes, who is Kosmical Intelligence. Therefore, Kamephes, in this report, can only represent the primal essence which goes to compose the Kosmos. His initiation means the application of these principles—of this intelligence—upon the essence composing the Kosmos. Now, Isis, being the fructifying, feminine energy—the principle of motherhood within the Kosmos—would be influenced by this essence. That is to say, she would give expression to it in the material sense, therefore, her initiation—her “taking of the Black Veil”—would mean the impression of these things upon her. Now, what is the Veil of Isis? Isis, remember, was this feminine generative or fructifying principle. Now, when she has generated matter—when this generative principle has evolved out of the substance in which it grew—the material which goes to form the Universe, the principle of Kosmical motherhood, this which is a force is now concealed by the activities of matter, and this material veiling—matter excluding from our consciousness the mothering force which engendered it—is the Black Veil.

When this had transpired she was enchained. That is to say, the essence back of her had impressed upon the generative principle—that is, the Mother principle—the same intelligence which had been, in turn, received from Hermes, or Kosmical Intelligence.

Now, she initiates Horus, being the masculine, generative virility on the physical plane. Hence this form, being mothered by Isis, being engendered by the activity of her Mother force, becomes the embodiment and expression of all these tendencies set in motion as recorded here. And that is the sense in which Horus was to receive it. In a word, all things in Nature give expression to these principles, and the physical Universe itself expresses them.

Therefore, we find these initiate Hermes as the Great Initiator, and then he initiates the first disciple, who, in turn, initiates Isis, the Great Mother, who, later, initiates Horus.

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