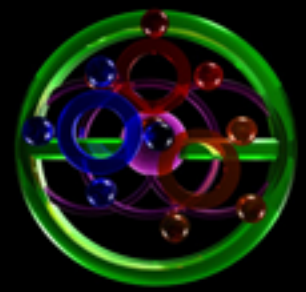


**A
RESISTANCE
DEPROGRAMMING
DIVISION
PUBLICATION**



WWW.RESISTANCE2010.COM



Author

Alvin Boyd Kuhn

- I. The Root to all Religions
- II. Easter - Birthday of the Gods
- III. The Lost Key to the Scriptures
- IV. Halloween a Festival of Lost Meanings
- V. The Origins of Letters and Numbers

These publications have been compiled in effort to clear disturbances created over the misinterpretation of the Christian and Gnostic Teachings leading to spiritual stagnacy in its adherants.

James Evans Bomar III
Developer of the Planetary Resistance

THE ROOT OF ALL RELIGION

BY ALVIN BOYD KUHN, Ph. D.

Get any book for free on: www.Abika.com

THE ROOT OF ALL RELIGION

by

ALVIN BOYD KUHN, Ph. D.

"According to body it is an animal, but according to intellect, a god."--Plato

"Suffer me to be food to the wild beasts; for I am the wheat of God; and I shall be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ."

--The Epistle of Ignatius to the Romans.

"His mind was made like the mind of an animal and his dwelling was with the beasts."--Daniel V, 21.

1

(blank)

2

THE ROOT OF ALL RELIGION

No age since the third century of the Christian era stood in more imperative need of a clarification of the nature and meaning of that element in human life called religion than does the present epoch. It appears even now that nothing but such a clarification can save it as an institutionalized expression from hurrying disaster. From the intimations of events now occurring it would seem as if the radical economic parties would sweep the world into a socialized governmental enterprise, and everybody knows that the temper of this movement is bitterly, vengefully hostile to religion. Its spirit has been envenomed against religion because Marx, in a moment of "class-conscious" theorizing, taking sheer plausibility for a "scientific" deduction of logic, put out a short, sharp sentence that stung the minds of his following into unrelenting enmity to religion. Said he, "Religion is the opiate of the masses." Religion, he asserted, has been utilized by the possessing class as a subtle psychological device to facilitate immensely the troublesome task of keeping the proletariat in docile mood, submissive and content under a hard economic lot. The preachment that heaven would compensate for the hardships of earth made police and militia considerably less necessary. Religion was a most useful adjunct to capitalistic

control. And all too certainly religion has been exploited in a way to give substance to the specious figment of this charge. The sponsors of religion have themselves largely to blame if a crude embitterment has taken root in the mind of the masses. For this particularly vicious by-product of the economic struggle might have been avoided if all parties concerned had known the true place of religion in this mortal life of ours. It is likely a truism that humans seeking an end will turn to advantage any influence or instrumentality that comes to hand in exigency. But this is not for a moment to lend itself to one or another motive. As to ethical character, things are neutral; they become good or bad as employed by good or bad mortals, or for beneficent or injurious purposes. The populace is all-advised, on sheer logical grounds, to crucify religion because, forsooth, the rich have slyly turned it to the easing of their social mastery. It is legitimate to condemn the motive and the tactic; but it is not for a moment consistent with the boasted "scientific" rationale of the radical program to exterminate religion either in ignorance or contempt of its true functional value. Wherever the left-wing parties have won control, they have persecuted religion and taught atheism in the schools. This is fatuous; it is madness. Radical revolutions always go too far; they destroy valuable things to get rid of the dirt that may have collected upon them! Religion

.. 3 ..

is established largely to conserve important values; and radicalism is against what is conservative. But a right conservatism is as necessary as a right radicalism, if only to conserve what radicalism wins! Stabilization is always necessary, yet one that is plastic to new adjustments. A golden mean must ever come out of the clash of arrant radicalism with decadent conservatism, both of which extremes are equally stubborn and equally wrong. Every settlement must be a compromise.

Yet it seems to even a superficial view that nothing could be more absurd and more ominous than the radical presupposition that religion can be destroyed by a fiat of government. Had there been a clear understanding of what religion basically is, such an overweening presumption could never have taken form to betray otherwise well-meaning zealots. Trimmed of all abstruse verbiage the fundamental definition of religion is just man's psychological reaction to the universe of life, in which he finds himself. By psychological is meant intellectual and emotional, sensual and spiritual, the experiences of the psyche or conscious faculty in man. The whole reaction of man, the psychic being, to life is his religion. Intellectually, what a man thinks of life is his philosophy; but when the philosophic content of his thought works over into his emotional realm and becomes suffused with the emotions of loyalty, sacrifice, devotion and high allegiance, it is then his religion. Etymologically it is that influence which "binds" him "back" (Latin, *re*, back, and *ligo*, to bind.) to that which is most deeply fundamental in him, his deific self; a power or disposition which, amidst the events of a world that is ever changing, links him to an order of permanent and essential being that is the abiding heart of the universe. It is well that this etymological sense of the word be clarified, for there have been definitions that have widely missed the mark of true meaning. One current rendering has it, a "binding back" to the purely conservative, a tying to traditionalism. After all, religion is what its age-long theological interpretation has represented it to be--man's spiritual relation to God, that is, to the power that links him to the orders of life. But theology has rendered this true definition practically impotent, has falsified and distorted the reference, and eventually the meaning, by localizing the God in the

case in the cosmic heavens instead of in man himself. This diversion of thought and aspiration from operable deity within to ineffable, incomprehensible and inaccessible deity without, has effected the sad miscarriage of all religion, which has been the direst catastrophe of all history. It has come close to causing the abortion of all cultural effort.

Through the decay and loss of primal relevance religion in later centuries has been emasculated to the status and character of a mere aspect of psychology. It has degenerated from robust practice to pious sen-

.. 4 ..

timentalism. It is sheer disposition to devoutness, to sanctimoniousness. At times it is hardly even that, becoming just dilettante aesthetics. Indeed Santayana, the Harvard philosopher, concedes that this is all that it should presume to be. With many it becomes the expression of quite irrational, maudlin, eccentric and ignoble impulses of human nature. In this respect it has presented for centuries a most ungainly picture, an exhibition of our nature at its weakest. One needs only to point to its known ecclesiastical record to confirm this statement. It is religion that has bred the most bitter wars, the most arrant bigotry, the cruelest persecution, the foulest forms of man's inhumanity to man that history narrates. While at the same time it has given play to some of the most shining forms of loyalty to high things, devotion to noble causes and sublime sacrifice for lofty principles, its influence in history has been of debatable value. As a result a large segment of the intelligent portion of mankind, especially in the West, has definitely repudiated it as a beneficent cultural force. Theology, which ranked in ancient days as the Kingly Science, is now reduced to so sorry a state of neglect that even its own professors, the ministers, are no longer genuinely interested in it. An eminent metropolitan pastor recently declared in a sermon that theology would in fifteen years be as obsolete as Grecian mythology, and said that he had turned his religious effort in the direction of social service.

Yet in spite of its derelict predicament religion continues to exert upon the mind of the age a tremendous weight of influence out of all proportion to its slender appeal to rationalism. This power is drawn from the inherent force and sway of traditionalism in common nature. Tradition is not itself rational. Its habitudes are frequently in contravention of logic. It rests upon the deeper mystical susceptibilities of the human psyche in the social mass. Superstition grows upon the fertile soil of uncritical mysticism, abetted by priestcraft. So religion presides still at all social functions having vital reference to life. The Bible still casts its lugubrious shadow over christenings, weddings, funerals, stalks abroad in the courts, the schools, and on every solemn occasion. To an extent of which the individual is little aware, Bible phrases still dominate the daily mass consciousness. Children are still indoctrinated with the statements of a meaningless orthodoxy and the formulae of catechetical instruction.

Religion thus occupies a most ambiguous position; neglected and flouted, yet in the exercise of its traditional power; discredited as irrational, yet dominant over the collective mind; almost totally uncomprehended even by its purveyors, yet forced upon each succeeding generation of children as the very bread of life; holding its place by the sheer force of custom, yet at last seriously menaced with extinction by economically determined radicals.

.. 5 ..

Into such an anomalous situation there is surely warrant for throwing the clear light of the nature and meaning of religion. To abolish it utterly may prove more catastrophic than to preserve it in its present degeneracy. From the clarified statement of its true relevance to the issues of human striving should flow the insight to utilize its influence to the ends of world upliftment in a most salutary and beneficent fashion.

Of all the strange anomalies of the religious predicament today perhaps the weirdest is the astonishing fact that though religion has lost its place of acceptability just because its theological postulates have repelled intelligence by their very irrationality, still practically every doctrine of that same theology is entirely and vitally true! Atheists will howl their dissent in raucous derision, the emancipated intelligentsia will arch its eyebrows in scepticism, the priesthood will be itself wonderingly surprised. Yet it is the strange truth. For the theology that is now adjudged outworn and imbecile, is still the garment of the mightiest truth that this world has ever known! Little does any Christian minister realize what a verdict of crassness the mere fact of the present obsolescence of Greek mythology and orthodox theology pronounces against the vaunted intelligence of this age. That the sublime wisdom embodied in Greek myth and Bible allegory is still uninterpreted by the mind of the West to this day will prove to be the weightiest indictment of ignorance that history will present against the Christian civilization of this age. Hardly less than laughable will appear to later times the spectacle of an age morally and spiritually dominated by the precepts of a Book the meaning of which was all the while uninterpreted and unknown. The Bible and theology hold the truth of life, yet even their exponents do not themselves know what that truth is. Ecclesiasticism has the *body* of true wisdom, but can not even be persuaded that the body has a soul. It possesses the rich and mighty statements of truth, but surely has not the substance of it. In other words, the Bible and theology, as well as mythology, were formulated to preserve a covert meaning, which was once the essence of all religious and philosophical endeavor, but which slipped through the hands of ignorance at an early century and has been lost to common knowledge. The modern world is thus left in the ridiculous position of clasping to its heart a traditional treasure which it prizes for its outward appearance, but has not the slightest idea of its true worth. Having received the shell of truth without its living kernel, the present age is trying to feed itself on husks, in which no intrinsic nourishment is found. And the oddest feature of the whole situation is that the West has rejected that aspect of the ancient presentation which *is* true, and accepted the aspect which is *not* true! It has rejected the occult meaning of the allegories, which is the truth, and accepted only the allegories themselves, which are not true objectively. The theology that our age has repudiated was once the Kingly Science,

.. 6 ..

revered by Plato and the sages, and was the highest wisdom ever vouchsafed the race. So involved has the tangle of myth, allegory and history now become that, even with corrective knowledge now available, it is questionable whether a generation of straightforward purpose will suffice to unravel the nearly hopeless knot of threads of interwoven truth and fiction. For the fiction that was deliberately employed by ancient subtlety to typify deep truth and spiritual

experience otherwise incommunicable has trapped the mind of the West, which has taken it for objective fact.

As the art of interpreting the lost language of glyph and symbol proceeds apace, an unwelcome realization will be forced home to intelligent studentship. It will become plain that the forces that caused the loss of the hidden Gnosis in the early Christian centuries were the same that plunged the world into sixteen centuries of medieval darkness. What we would call in these days a "smoke screen" of silence, subterfuge and chicanery has until now been thrown up to obscure the lineaments of this gross situation. But the truth of what happened is now rapidly coming to light, so that the recapture of ancient wisdom may be in time to serve a tottering civilization in its time of need.

The predicament which culture faced in the third century is strikingly paralleled by conditions in this modern day. At that time spiritual philosophy, the universal basis of culture, exoteric in its nature and allegorical or symbolical in form, was menaced with destruction by the incrustation of ignorance and the trend to literalize dramatic typology. Knowledge was being swept away by the euhemeristic tendency, which turned significant mythology into inconsequential objective history. Neo-Platonic Theosophy was released in that exigency to countervail against this ruinous miscarriage of sacred meaning, but came too late. Sixteen centuries of spiritual blindness have been the consequence of the victory of the literal dogmatism of Christianity over the recondite wisdom of the pagan world. In our day we have to combat not only the lingering consequences of that early debacle, but in addition the heavy onslaught of the mechanistic and positivistic spirit of an age turned from seeking life's values subjectively to a crassly objective interest. C. G. Jung, the eminent psychologist, asserts that the present revival of Oriental spiritual philosophy is the most significant movement in the thought-life of our time. The question now is: will this renaissance of knowledge be in time to save civilization other centuries of spiritual obscuration? The answer will almost certainly be in the negative, unless the modern mind can be led quickly back to a clear comprehension of the true bases of religion, its vital relation to all culture, and its central office in the life of the soul of man.

.. 7 ..

Tolstoy, in that remarkable prophetic vision, published about 1911, in which he foresaw the World War and events immediately antecedent and subsequent, all quite accurately fulfilled, glimpsed a world religion of the future founded once again, as of old, on mythology. And the world's foremost authority on Orphism, Prof. Vittorio D. Macchioro, of the University of Naples, in his notable work *From Orpheus to Paul*, asserts with the same astute vision that Christianity, warring over creeds and dogmas, will face extinction unless it returns to mythology. One can and will fight over a creed, for one has no choice but to assent or dissent. But the meaning of a myth is left to one's own interpretation, according to experience and wisdom, and individuals may differ, but with amity. This is a point of immense pertinence to the religious problem of the day, and is earnestly commended to the attention of those who have weight in the councils of religious leadership.

The present lecture aims to lay down the primal foundations of true religion, to set it again upon its ancient bases. For it once rested upon a substructure that related it far more intimately with

man and nature than is realized today. Its roots run deeper into the soil of human life than even its most devoted adherents are aware of. Religion has been wrenched loose from its original base, torn out of its primitive setting, and thus suffers from the incapacity to orient itself vitally to the issues of life. It has, so to speak, floated about in the airy domain of psychology, resting upon, or motivated from, a merely sentimental disposition, an inclination to piety, to sanctimoniousness. Be it said in the most positive language, that religion originally rested not thus on psychological temperament, or the bent to devoutness. Psychological affections were a legitimate, even inevitable, by-product of religion, but were not its central motif. It took its rise from far deeper and more elementary springs. It grew up and came to form out of the very elements of man's constitution. It was based, not on psychology, but upon a more generic science, anthropology, the science of man. Almost one could say it was based on biology. It drew its roots from the rudimentary constitution of human nature. It was the outcome of the fundamental relationship between the several elements and forces out of which man's nature and selfhood were fabricated, and of the more developed forms of which they are today compounded. Fabricated, compounded, did we say? Man's nature a compound of various elements? The psychology of the schools has just discarded the old classification of man's psyche into the various components of instinct, feeling, sensation, will, reason, and the like, and treats these manifestations now as merely modifications of a unitary consciousness. Behaviorist theory holds man to be a unit of consciousness, capable of a wide variety of responses. We can not at this time go into a debate as to the merits of the monistic, dualistic or pluralistic philoso-

.. 8 ..

phies. The answer to all of them lies in the recognition that all life, with its capabilities of consciousness, is ultimately or primarily monistic, homogeneous, yet differentiates itself into a series of multi-various forms, modifications or types of manifestation. The One assuredly breaks up into the many, remaining, however, both the One and the One-in-many. And as concerns the constitution of man, ancient philosophy teaches that he is a compound, ultimately to consist of seven elements in a synthesis, but manifesting now four in actual expression (with three latent), and, for purposes of religious symbolism described as composed of two quite distinct natures, physical and spiritual. His humanity is a blending of these two, and stands midway between them, bridging the gulf of impassability between them and furnishing the possibility of a final amalgamation of the two. This consummative event is what religion has always described as the Atonement, or in the East yoga or union. Nature constructed her universes, and eventually man, on the pattern according to which she evolved the octave in music. Like the successive notes in a gamut of seven tones she sounds forth her creative energies, or "Word" (Logos) of seven vowels, each one of which organizes matter into a kingdom or plane, and the seventh of which effects a synthesis or unification of the whole. This synthetic sound forms in turn one note in a larger gamut, the eternal symphony of nature. Four tones of the cosmic harmony that man will express in his organic response have been sounded, and four organic formulations of being have come to manifestation in his nature. He has a physical self, an emotional self, a mental self and an inchoate spiritual self. But for the readier ends of general religious typology the sage of the past resorted to a further simplified classification, grouping the physical and the emotional together as the "lower" man, and the mental and spiritual as the "higher" man. The former constituted the personality, or outer mask through which the latter, the true individual, "sounded" forth his nature. (Person is from the Latin "per," through, and "sonare," to sound.) So we shall have to

treat man as the operative compound of two distinct natures or beings, a physico-sensual self, and an intellectual-spiritual self, the first acting as the outer body or vehicle of the latter, giving it manifestation in the world of substance, a local habitation and a name.

Out of the involvements and necessities of the interrelation of these two selves in man religion took its rise. At bottom it is the reciprocal relation subsisting between his animal-human nature, on the one side, and his indwelling divine nature, on the other. In the body of flesh resides a god, a fragment of immortal deity. In full truth religion is the outgrowth of the relation between man and God. But the whole disfigurement of history for sixteen hundred years has arisen out of the miscarriage of the proper original sense of this phrase. For instead of re-

.. 9 ..

ferring to the relation between man, a creature on earth, and God (capitalized) as the supreme life force in the cosmic spheres, a Being external to man, it had reference only to the relation between the two distinct elements in man's own constitution, the lower "man" and the higher "god." The "god" in man is not the Supreme God of theology, but, as understood of old, a fragment of His selfhood. The wise Greeks preserved the true signification by writing the word "god" with the small letter, and also kept intact the limitation of meaning by prefixing to it always the definite article "the." Religion was the relation between man and *"the god"* within him. "Christ in you, the hope of glory," it was described by St. Paul. And Paul emphasizes this locale of the god when he fairly shouts at our ignorance. "Know ye not your own selves, how that Jesus Christ is within you?" And no less succinctly does he state the case when he says, "The first man is of the earth, earthy; the second is the Lord from heaven." Jesus himself enunciates the truth in his remarkable declaration to his disciples--as types of the human counterpart--"Ye are from below, I am from above." "The spirit of God that dwelleth in you" and worketh the transfiguration and redemption of the carnal animal nature, is the only connotation of the term God concerned in the ultimate definition of religion. God's in his heaven, true enough: but with Him there, on His own high plane, man can have no relation. This may appear the veriest blasphemy to the religionist. Yet it is not only the bald truth, but the essence of the sanity that would have characterized religion, had not an outrageous over-reaching of meaning stultified man's entire effort to grasp the basal truth. Not God, in His wholeness, but that fragment of His nature which was energetic in man's constitution, properly named *"the god,"* is the only redeemer and savior, Christ or Messiah, contemplated in ancient scripture. In order that humanity might not, indeed *could* not, miss contact with deity, God incorporated a *portion* of his own fiery spirit in the innermost being of every person, and that is the Emanuel, or "god with us," of the Bible. "I shall make a tabernacle with them," declares the Eternal, "and I shall dwell with them; I shall be their God (god) and they shall be my people." Says Heraclitus, the Greek philosopher, enunciating the Orphic Theosophy, "Man is a *portion* of cosmic fire, imprisoned in a body of earth and water." A measure of God's own spirit, symbolized always among the ancients by "fire," was "cribbed, cabined and confined" in a vehicle of earthly elements and sensory capacity. The body is itself seven-eighths water and one-eighth earthy material! Nature and positive fact thus support Greek philosophy and mythological symbolism.

Sir Alfred Russell Wallace, co-originator with Darwin of the theory of evolution, has clearly evidenced that there is not to be found in the life history of the highest animal races on earth a body of experience

.. 10 ..

which can account for the development of the mind in man. This fact is infinitely more significant for religion than has been observed. More glaringly obvious even than the absence of intermediate forms between animal and man is the "missing link" in the sequence of conscious mental development. The animal had no historical experience that evolved in him the mental faculty. Whence then came the Promethean fire, the gift of mind, to the races of animate beings on earth?

Not only is this query the real crux of the whole evolutionary problem, but it is equally the basic factor in the meaning of all religion. In its solution "science" has disdained the proffer of the anthropological knowledge of past ages, recorded for it during all the centuries in the recondite bibles of antiquity. The ancient *illuminati* knew by what law or methodology of nature the principle of mind appeared upon the world scene, to crown animal evolution with the genius of manhood. Because scripture, rendered ridiculous by its own mis-interpreters, was scorned, science was deprived of the chance to profit by the registered wisdom of those who once knew the origin of mind. For every sacred volume of the past declared repeatedly that the gift of mind "came down from above." The germ of thought power was not evolved out of the experience on earth of the highest mindless creatures, there being no evidence of such experience. It was introduced in what would appear to science an arbitrary and anomalous fashion, "from above." We have seen that Jesus announced his own origin as "from above." Paul describes the second or spiritual man as "the Lord from heaven." Again Jesus declared, "I came forth from the Father and am come into the earth." The Christian creed itself describes the Son of God as he "who for us men and for our salvation, came down from heaven . . . and was made man"! (And still the Christian Church does not realize that this is a declaration as to the anthropological origin of the spiritual element in all humanity, but thinks it a reference to the advent of an individual man!) Jesus again emphasizes that "except a man be born *from above*, he cannot see the kingdom of God." And Paul adds that "the wisdom *from above* is first pure, then peaceable, gentle and easy to be entreated, . . ." Scriptural support for the advent of a new principle introduced from above could be elaborated at great length. In Greek philosophy it was set forth under the term, "the descent of the soul." Says Plotinus, the great Neo-Platonist: "Thus the soul, although she has a divine origin (or being), yet she *enters into a body*. Being the lower divine, she *descends here below* by a voluntary inclination, for the purpose of developing her powers and to adorn what is below her," i.e., to spiritualize and beautify the animal nature.

Heretofore science has ignored these theological statements as the weird extravaganza of the religious mind reveling in mystical whimsy.

.. 11 ..

Never has it dreamed that they were the *facts* of a true anthropology, treasured in secret in olden times, but translated into absurdity by ecclesiastical mishandling. Science could not know that

they were the description of the working of one of nature's fundamental *archai* or laws, one indeed which sustains the whole order of organic being in its linked interrelationship. It is the law that binds the whole register of manifest life to the throne of God, and each link in the chain to the ones below and above it. It is a law of nature that has remained entirely esoteric in religion and utterly unknown in science. It is the key to the entire evolutionary enigma, the answer to the great unsolved "mind and body" problem in psychology and biology, the kernel of all religion. And what is this crucial law?

It is the modus by which the living energies on one plane of life are related to those on the planes above and below it. As Greek philosophy expressed it, the energetic essence of any one plane or kingdom served as body to that of the plane above it, but as soul to that of the plane below. Higher energies, by which is meant those of more rapid vibratory pitch or shorter wave length, use lower forces to give them body and instrumental form. On the other hand, lower forces look to higher ones for their ensoulin g principle. This involves the necessity of a natural linkage of the energies of two neighboring planes in one organism, the lower supplying the matter for vehicle, the upper furnishing the dynamic animation. The lower served as body for the upper, which functioned as central consciousness.

It was necessary, therefore, that two of nature's vocal tones, two of her rays of energy, her expression on two levels, should be linked together functionally. Indeed the very continuity of living process in nature, the advancement of evolution itself, was achieved by the utilization of this linkage. For, in order that the life on any plane might enter upon its next succeeding round or cycle of its own growth, the law obliged it to project its vibratory power into the matter or soil of the kingdom below it. There it hibernated until the springtime of the next cyclical energy caused it to germinate anew and begin its next period of life and growth. This was equivalent to a planting of its seed in the soil of the kingdom below it in the scale, and this is the natural base of the religious significance of the parable of the sower, which is immensely more fruitful for theological interpretation than has been realized hitherto. Orthodox blindness has never sensed that John was stating this biological law when he d eclared: "Unless a grain of corn fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." And Paul iterates the idea when he says: "Thou fool, that which thou sowest is not quickened, except it die." It stands in Platonic Theosophy as the

.. 12 ..

great law of incubation, which for spirit or soul involves incorporation in the flesh of a creature whose body pertains to the life of the elementary kingdom immediately beneath it in the gamut. It is thus the great central religious doctrine of the incarnation! Spirit must incubate or incarnate in flesh and matter, else it will remain static or stagnant in the evolutionary ongoing.

How far theology has drifted away from ancient basic moorings can be vividly seen when we contemplate this doctrine of the incarnation. In orthodox exegesis it is rated merely as one among many doctrines. It has been sadly reduced in scope and importance because it has been taken to refer only to the birth of the man Jesus into the body of a human infant. Had ancient philosophy not been extinguished, theology would have preserved the knowledge that the incarnation is the one sole and inclusive fact in all r eligion. It--and its implications--is the one single fact with

which all religion deals. Religion is concerned with nothing beside the incarnation. The linking of soul to body, which gives man his life on earth, is the one entire theme of theology. Scriptural meaning, which has been bandied about between heaven and earth, earth and hell, is not truly anchored until it is tied definitely to the life of man here in the body. All bibles are talking about man's life, the result of soul's tenancy of body. What miscarriage of primal wisdom, both ludicrous and grievous, has ensued in consequence of the loss of this datum, there is not time to detail here. But with the restoration of this knowledge, as by a flash of light there will come again to darkened minds the true significance of every other doctrine. The birth, the baptism, the temptation, the crucifixion, the trial, the bloody sweat, the transfiguration, the resurrection, the ascension, the purgation, the judgment, the death on the cross of matter, the divine sacrifice,-- every phase of spiritual symbolism will once again take on vivid meaning when seen as ancient poetic typology of the incarnation of divine principle in the flesh.

Ancient philosophy classed each kingdom or plane as masculine with reference to the plane below it, and feminine as related to that above it. Why was this? Simply enough; in the linked chain of progressive energy, each plane received life and power from the one above it and in turn propelled it outward and downward to the one below it. Receiving from above, it became feminine, passive; energizing from above onto the one below, it became masculine, active, generative. It was paternal to the subordinate grade, but maternal to the seed of higher life received from the plane above. Of whatever degree the fineness of its essence, it was "spirit" to the plane below, but "matter" to the plane superior to it. And it is the eternal function of matter (*mater* is Latin for "mother") to mother the seeds of spiritual life. Spiritual force is the power of the

.. 13 ..

Father; matter is the maternal womb in which it is ever brought to birth. The Father's germinal seed must be enwombed in nature's material forms. Spirit must be incubated in matter if it is to have its next cyclical rebirth. Every God of mythology or theology had his goddess, his *shakti*, who was at once his wife and his sister, and eventually in his rebirth became his mother again. And here at last is unequivocal elucidation of the function of Mary, Isis, Tiamat, Ishtar (Esther), Semiramis, Cybele, Sophia, Achamoth, Parvati, Aditi and all the female characters of the archaic tomes. Every spiritual energy has to be implanted again and again in Mother Nature's physical body, for its second and ever recurring rebirth! And now at last we are able to read the long-hidden subtle meaning of Jesus's saying to Nicodemus, that a man (i.e., spirit, soul) must enter a second time into his mother's (matter's) body and be born again! Every living organic creature, from god down to moneron, is a compound of masculinity, or spiritual consciousness, and femininity, or physical form. It is next to unbelievable that modern science has been so crass as to ignore and miss this pivotal datum of all existence. Yet it is the formula on which depends the interpretation of every phenomenon of life in the organic kingdoms.

Incubation of spirit in the womb of matter is then the law of nature and the rationale of the union of life on the several planes much reach down, bind its energies with the receptive organism of the creature on the plane below and thus effect a bridging of the otherwise impassable gap between every successive grade of life and its immediate neighbors. A twofold purpose is subserved by this methodology, since the descending power not only enters upon its own next

period of expansion, but becomes the agency of a "lifting up" of the order of life below it; "to develop its own powers and to adorn what is below it," Plotinus' striking phraseology.

The feminine or material energies being symbolized in ancient books by the (lower, not the higher) serpent, the meaning of Moses' "lifting up" the serpent on the cross in the wilderness (of this earthly life) at once becomes clear. And Jesus's statement that "if I be lifted up (from his lowly descent into matter) I will draw all men unto me." is another form of the representation of this meaning. And again, since this incubation of soul in body involved for it an experience paralleling that of the "death" and burial of the seed in the ground, incarnation is found to be the cryptic meaning of the word "death" as used in the scriptures. Therefore the "resurrection from the dead" is only the soul's final release in victory from the last of its physical embodiments! (See the lecture on *The Lost Meaning of Death* in this series.)

.. 14 ..

In consonance with this general law and in confirmation of its exactitude, we see the seed of vegetable life embodied in the soil of the mineral kingdom to achieve its new growth; we see the animal life implanted in the body constituted of vegetable matter (since the animal feeds upon vegetables); and again the human self is embodied in an animal form. The next interrelation would be that of the lower divine (exactly what Plotinus names it) in the human body, or the spirit of the god in the heart of the animal-human. And precisely this is the essence of the theology of the Greeks and the Egyptians. Greek philosophy carries the relation on up the ladder of the hierarchies.

Now we come to another feature of this situation that bears further upon the elucidation of meaning. The forces inherent in the form side of organic life are able to push the growth or expansion of a particular creature up to the highest limits of the plane occupied by it, but are unable to evolve the type of consciousness which appertains to the life on the plane above, without assistance. They can take the development across their plane, be it mineral, vegetable, animal, human or a degree of the divine, but they can not lift the line of progress across the gap in vibration quality that separate plane from plane. A bridge must always be laid by the descent of the nucleus of higher force from above and the linking of its potential capacities with the mechanism of the lower beings. As the life thus buried in seed form springs to activity from dormancy, its rootage in the matter or soil of that kingdom will effectuate the unification of the elements of both kingdoms as growth proceeds. The limitation of the forces of a plane to its own field has been expressed in esoteric lore by the phrase "Nature unaided fails." By "Nature" is meant those energies of life animating the physical form of any being, but lying below the plane of the mind or consciousness. As concerns man, "nature" embraces those forces operative in his constitution which lie below the range of his self-conscious mind. The mind in man is in fact the line of demarcation between nature and the god. As says Plato: "Through his body man is an animal; but through his intellect a god." The energies of nature are mindless.

In earth's animal evolution, then, the powers resident in matter, expressing themselves in the building of forms, had carried their expansion to the limit of capacity in evolving the highest animal lives. They had reached the summit of their creative capability, and could carry life no higher. They had gone as far as they could, unaided by the interfusion of the next higher type of

power "from above." They had built up bodies which in the next cyclic interlocking of the energies of planes, were destined to receive the endowment of mentality and become the bodies of humans. Into these bodies they had built those unfolding mani-

.. 15 ..

festations of consciousness which animate the mineral, vegetable and animal kingdoms, namely, rudimentary consciousness, sensation, appetency and emotion. There was consciousness, but not self-consciousness, which is basic for mind. Unaided they could not evolve mind. Mind was a higher note in life's octave, and only rang out through creation when God sounded the next note above their station in the scale. But having been sounded by the Logoic Voice over their heads, the vibrant energy of mind hovered, brooded, over them. And by the operation of the law we have set forth it stood ready to be drawn down and be conjoined with receptive organic capability in the organisms fitted to respond to such vibrations. Mind, a fiery cosmic essence, was to flame forth from the spiritual empyrean, and in a fashion analogous to the sudden communication of fire from the static electricity of the air to the heated moisture in a closed haymow, catch hold of, or link itself in chemical activity with, the nervous mechanism of the highest animals. This is what is meant when Jesus in the Gospel drama says: "I beheld Satan as lightning fall from heaven." This was the descent of the Promethean "Fire." For Prometheus in the Greek myth is Lucifer, the *fallen* angel, the "bringer of (spiritual) light" (Latin: "lux," light, and "fero," I bring), who was transmogrified in Christian theology into the evil character of Satan. The natural forces had through "Darwinian" evolution prepared the forms that were to become the matrices, wombs or mothers of the first birth or implantation of the deific flash of mind. This is the situation depicted by St. Paul in the Epistle to the Romans (Chap. 8) when he says: "For we know that the whole creation groaneth and travaileth in pain together until now." "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God," who are elsewhere in arcane literature called "the sons of mind." These "sons of mind" were named in Sanscrit the Agnishwatha Pitris (Agni, "fire."); in Egyptian they were the Hamemmet Beings, or "the younglings of Shu," or the "younglings in the egg"; and again in the Gospel story they are "the Innocents." They were further denominated by a wide variety of names, including Suras (willing, obedient ones) and Asuras (unwilling, disobedient ones), Kumaras (celibate, *virgin* youths), Gandharvas, and others. These various designations were in reference to their being germinal mental entities, who yet had not had contact with matter or reality in physical embodiment, and were now to be sent forth to earth to undergo this baptism of combined water (symboling the physical body) and fire (symboling their own spirits) in the fabrication of the animal human, as Plato expresses it. There were two groups of these "angels" of the deva rank, divided into five legions each, and as such *they* are the beings referred to allegorically in the parable of the five wise and five foolish *virgins* (Kumaras!), and again constitute the real personages back of the characters of the younger and

.. 16 ..

the elder brothers in the great allegory of the Prodigal Son.

In deploying her energies out from the heart of her being in creative activity Nature had projected six impulses of her life force into the field of space. According to the esoteric teaching

of the sages, the first three of these had been expended in preliminary operations upon the pure "root of matter." Mulaprakriti, in the process of bringing it forth from sheer potentiality through three successive stages into the form of *hyle* or substance palpable to the sense of man. The primal ingredients of being had undergone three subtle transformations at the hands of elementary energy before they arrived at the state of atomic structure to which we ascribe the name of matter. It was at each stage equally matter, but organically differentiated by degrees of subtlety or ethereality. The fourth impulse of force brought it into cognizable form in atomic constitution as the mineral elements. The fifth wave lifted it to the level of the vegetable kingdom, expressing rudimentary sense, and the sixth wave carried it forward to freer expression in animal bodies. Here the mobile energies locked in matter had expended their force, and had to wait then for the consummation of their cycle of a seven-note gamut of forces by the introduction "from above" of the seventh tone, that generated by the cosmic mental emanation. They could evolve no farther until the seed of life from the superior plane, mind, had been sent down and its potentialities embedded in their organic structures. Nature had raised life to the highest animal level through six of her cycles, and waited to receive from the kingdom of spirit the seminal seed of life's next note, intelligence, to which she would give birth later in the womb of her maternal body. The progeny of this wedlock between Father Spirit and Mother Nature was to be the sons of God, or man, the potential god. This is the gist of all religion, philosophy, ethics, psychology, anthropology, sociology, and the hidden meaning of all poetry, folk-lore, mythology and literature.

Six waves had pushed up "from below," forming the natural man, or the "first Adam," whom Paul describes as a "living soul," the man of earth, earthy. The seventh wave was a descent of force from above, as Jesus told his disciples; and this was the "Lord from heaven" or the "second Adam," whom Paul differentiates as the "quickening spirit." This was the spiritual man, or the god in man. Hence this seventh principle was the Messiah, heralded in the sacred books of not only the Jews but all other nations. The Messianic hope of the world was based on the teachings of the arcane wisdom to the effect that the mind-born sons of God were to be the product of six minor cycles of cosmic creation on this earth. This seventh emanation coming to crown the work of the first six, was to apotheosize the natural humanity, or take

.. 17 ..

it across the span of the human stage from the summit of animality to the foothills of the divine uplands. It was to implant the Christ nature in the hearts of all mankind.

We have data concerning this majestic cosmic procedure in both the Greek and the Egyptian books. In Plato's *Timaeus*--which should have instructed medieval European Christianity better than it did--in the famous speech of the Demiurgus or Creative Lord to the legions of Kumaras, in which he commissioned them (us) to descend to earth for their work of "fabricating animals" (animate beings), he says: "Whatever among these is . . . immortal and divine, of these I myself will furnish the seed and the beginning. It is your task to accomplish the rest; *to weave together mortal and immortal natures.*" This is perhaps the most informative and enlightening passage to be found in all religious writing, and its intelligent reading should have saved the Christian movement from the miscarriage of the archaic knowledge at its inept hands. That Demiurgic oration in the *Timaeus* is the charter of our religious life, and it should, as Carlyle would say, be

inscribed on all walls. For it states the anthropological constitution of man, compounded as he is of the two natures, carnal and spiritual. All religion would shine translucent with new meaning if all knew that we are on earth to "weave together mortal and immortal natures." Paul had told us that "this mortal must put on immortality," but the meaning disappeared in the vague realms of mysticism. Nobody told us that he was talking of anthropology.

But the Egyptian mythological religion is even more explicit in delineating the anthropic situation, for it has embodied the structure of this meaning in the very name of its age-long Messiah. In the cults of Egypt the Christ principle was named for centuries *Iu-em-Hetep* (the Greek *Imhotep*). This name tells the story. For *Iu* is "the divinity that comes"; *em* is a preposition meaning "with"; and *hetep* has, most significantly, two meanings, "peace" and "seven." The phrase-name might then be rendered in full: The divinity that comes seventh, to bring peace. So the Messiah was that seventh life impulse. And why the mention of peace? Why was Jesus's advent in the Gospels announced by the angelic choirs as bringing "peace on earth"? And why is he elsewhere called "The Prince of Peace"? For a very significant reason indeed.

The six preceding forces had not been able to endow their highest creature with mind. They were not embodied in any being possessing mind. But without mind there was no governance or direction of their energies. They functioned below the status of intelligence, and there-

.. 18 ..

fore were uncontrolled. They swept forth on the creative impulse in unrestrained freedom. They clashed in elemental fury and churned up the sea of primal matter until it was turned into a state of coagulation figured by the substance "curds" and "butter" of the ancient Hindu symbolical narrative of creation. They engaged in the primeval "war of the elements," which even modern science postulates as an inceptive stage of the world formation. The forces ran wild in the fiery convulsions of the mineral elements, in the untamed exuberance of vegetable life, and finally in most savage form in the war of tooth and claw, the internecine struggle for existence, in the animal kingdom. It is the wild raging of these six elementary forces that is typified by the storms on the sea in the Jonah story in the Old Testament and the stilling of the tempest by Jesus in the New Testament. These forces, having built up man's body, are still active in that segment of his life which lies below intellect, and there the war of elemental natures still rages, if not quieted and pacified by mind! How well St. Paul knew this is evident in many a passage in his Epistles. He finds in himself two opposing natures, a law in his members which wars against the law of his mind! The seventh principle in man's nature is the Christos, who came to bring peace to the warfare of the six mindless forces that had set raging the storm of instinctual ferocity and elemental passion upon the primal sea of life. The Christ is in man to quell this tempest and to bring the animal fierceness to peace, order and harmony "by that power," as Paul describes it, "wherewith he is able to subdue all things unto himself."

Up to the advent of this Christly Messiah earth had no king. There was no Lord of life on the globe, for Lord etymologically means "Law-giver," and how could a law-giver function without the faculty of mind, without knowledge, reason, intelligence? The natural order awaited its king. The true origin of this word "king" now comes to light. It is derived from the great Egyptian symbol for life, the ANKH. It means immortality, life and tie. Why "life" and "tie"? Because no

life is possible until two energies, positive and negative, spirit and matter, are "tied" together. All living things are the resultant of the linking together of these two factors. The principle of intellect that is the ruler of energies below it, the king over life, is the product of the tying together of the mortal, or animal nature, and the immortal, or divine self in the evolutionary career of man. The six aeons had prepared life on earth to receive its king, and nature stood in awe awaiting his advent, his epiphany, his "showing forth in Israel." The "*mess*" of *Messiah*, the "*mas*" of *Christmas*, are from the same Egyptian root, "*mes*," to be born. "The world in solemn stillness lay," to welcome the birth of its king, the Christ in man. And how magnificently we find just this meaning voiced in the words of the grand old Christmas hymn, *Joy to the*

.. 19 ..

World, the first verse of which runs:

Joy to the world, the Lord is come!

Let earth receive her king!

Let every heart prepare him room,

And heaven and nature sing!

The import of the first two lines we have already delineated. The significance of the truth in the third line is of such weight and scope that it may well hold in its meaning the future fate of Christianity. For it hints at the central truth of all dogma, that the Christ is an element in the psychological constitution of every son of man, and not an individual figure in history! Each evolved animal, standing at the threshold of human ordination, was to receive a divine guest, to share life with him under the same fleshly roof, in the same physical tabernacle. And his adoption of this guest as an integral element in his own nature was to humanize him first and divinize him later. His rejection of the guest would involve him in evolutionary consequences of the gravest moment. And the fourth line contains another most suggestive reminder of the arcane knowledge, as it speaks of the united jubilation of heaven and *nature* over the advent of deity to earth. It is not mere poetic accident that has so often joined the choirs of heaven and earth in Christmas and Easter chorals. The event of the incarnation of soul in flesh most intimately concerned the entire evolutionary destiny of both the citizenry of heaven and the denizens of earth. For the celestial hosts it was the cyclic opportunity to take their next step in the advance to higher reaches of divinity; for the animal orders it was the coming of the gift of mind, into a kingdom lying one whole grade higher than their own. A universal jubilee of song is not too great a paean of exultation in view of the magnificent import of this aeonial event. And the exhortation

Joyful all ye nations rise,

Join the triumph of the skies,

With the angelic host proclaim

Christ is born in Bethlehem,

is none too bombastic a call for mortal man to arise and hail his approaching divinity.

Veiled in flesh the God head see;

Hail the incarnate deity;

Born to raise the sons of earth;

Born to give them second birth;

Risen with healing in his wings,

Light and life to all he brings.

Hail the Sun of Righteousness!

Hail the *heaven-born Prince of Peace!*

.. 20 ..

Significantly in relation to the characterization of deity as the Sun an ancient text from Egypt states: "The Framer made the creations six in number, and for the seventh he threw into the midst the fire of the sun."

Evolution was to receive its crown in the fabrication of a creature endowed with the seed of divine intelligence. Earth and heaven were summoned to "come hither" and exult together, for mind was sown for the first time on earth. The multitudinous seeds of collective human and divine capacity were scattered abroad among the inhabitants of earth. Affirms Jesus: "I came to send fire upon the earth," and the seven angels in *Revelation* poured out the fiery contents of their censers over the earth. Prometheus, Lucifer, the Messiah, came to bring the light (of mind) that was to lighten the Gentiles (the first Adamic men, not yet so enlightened) and to be the glory of his people Israel (those thus spiritually endowed); that true light that lighteth every man that cometh into the world.

But the legions of "junior gods" (Plato), Kumaras, Asuras, and Innocents, devas of the intellectual order, but untried in material embodiment, came down under an obligation, indeed a covenant, sealed with "broad oaths," we are told, to tutor an animal race. Only in the light of the evolutionary situation here portrayed can the famous "covenant" between Jehovah and Israel in the Old Testament be clearly envisaged. We swore on our part to spiritualize the animal and return to our celestial home without becoming enmeshed in the mire of the animal sensuality. The lower life being typed by water, the Christ's ability to walk on the water without sinking into its clutching depths was allegorized by the Jesus miracle of sea-walking. On His part the Eternal promised that we "should never be dissolved"--(The *Timaeus*.) This is the pledge of our immortality, matching the rainbow sign of no further destruction after the Deluge.

So the King of Glory came in, to shed his intellectual light over the area of human consciousness. He was given dominion over the beasts of the field, the fish of the sea and the fowls of the air, or all the orders of life below his status. All things were put under his feet. But the true sense of our ruling the beasts of the field has never been set forth in theology. Literalism here, as elsewhere, has ruined anthropological meaning. If taken literally the statement would mean that we humans are to go out and establish governance over tigers, elephants, scorpions, boa-constrictors and cobras, not to forget trained seals and fleas. But this is childish,--though not more so than the bulk of interpretation based on ignorant literalisation of poetic figuration. What it means is an aspect of anthropology that brings the truth home to us with realistic force. The animal nature that we are to bend into harmony is the lower half of our

.. 21 ..

own constitution. In ourselves is the tiger, scorpion, gnat that claws and stings and torments. We are to govern the animal in ourselves! "After this Plato adds: 'He (the Demiurgus) likewise commanded them (us) to govern as much as possible in the best and most beautiful manner *the mortal animal*, that it might not become the cause of evil to itself. According to body it is an animal, but according to intellect a god. For this partial animal, which is suspended from an immortal soul, consists of soul and body.'" That which the psychologists call our sub-conscious mind is just the mind of the animal in whose fleshly house we are tenants!

Isaiah has a beautiful description of the Messianic nature. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God. The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end . . ." Why Wonderful? Because to the dull sense of the lower animal man the exhibition of the first use of mind, reason, inference and prediction by the new guest would appear marvelous beyond comprehension. Counsellor? Because the divinity came to tutor, and his position was advisory. Lurking in the background of consciousness, he was to advance the intimations of conscience and implant the "ought" sense. The mighty God? The beings on any upper plane are the "gods" to those beneath. We have seen the relevance of the term "Prince of Peace." Assuming responsibility under the covenant, he bore the government upon his shoulder; and once established in the human constitution the kingdom of spirit is everlasting. The Egyptians denominate this world "*Tattu*," "the place of establishing forever." Values established here in soul quality are never "dissolved." The soul is indestructible. It gives us immortality.

And now we face a fact of the most gaunt realism in the whole matter. To perform their work as commissioned it was necessary in nature's scheme that the souls of these angels should be incorporated in the physical bodies of the animal races they were to divinize. The phrase "I shall dwell with them" is to be taken in a sense far more physiologically literal than religionists have ever dreamed of. (The intimations of this situation for an intelligent study of Totemism will suggest themselves to the discerning student.) The Greek "descent of the soul," the theological "fall of the angels," and the Biblical "going down into Egypt," (Egypt being a glyph for earth and body; also the "far country" of the Prodigal Son allegory), are not grasped in their interior sense until we accept the incarnation as the collective spiritual ensouling of the animal races on the globe.

We have assembled a body of data to substantiate this position that has not been gathered and focused on the point before. To begin with,

.. 22 ..

we can see now why in the Gospel presentation Jesus was born in a stable *among animals!* Hercules, a Greek Jesus type, had to cleanse the Augean stables, a glyph for the body polluted by the filth of the animal nature. The Christ function is to wash clean the corruption of the lower self, the animal. "Washed in the blood of the Lamb,"--purgation! The Prodigal Son descended to the animal level, eating "the husks that the swine did eat." In *Mark* 1:13 there is a startling brief but unmistakable reference to the animal embodiment, when it is said in the condensed narrative of the "temptation" that during the forty days he was in the wilderness (another glyph for this earth!) Jesus "was with the wild beasts." Indeed that statement is the only item given to characterize the nature of the "temptation." The meaning of this allegorical figure of the "temptation" has been grossly misconceived, simply because it has not been known by exegetists that the word covers nothing but the incarnation itself. It in no sense differs from the meaning of the "trial" of Jesus. Our "trial" is the incarnation. It is our testing.

It would be difficult to speculate on the meaning of such a passage as in Ezekiel 32, in which it is said "I will fill the beasts of the whole earth with thee," unless it be taken to refer to the collective incarnation of the soul in animal beings. From the Chaldean Oracles we take this expressive hint: "The wild beasts of the earth shall inhabit thy vessel." In Egypt Osiris is addressed as the "lifter-up of wild animals." In the Apocryphal Gospel, *The Epistle of Ignatius to the Romans*, we find a remarkable passage, which is only redeemed from utter ineptness of meaning if we understand it in the light of our thesis: "Suffer me to be food to the wild beasts; by whom I shall attain unto God. For I am the wheat of God; and I shall be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ." Wheat, broken, bruised, crushed into flour, and reunited into bread, the nourishment of animal man, was a universal ancient symbol of the Christ nature, crucified, lacerated by its voluntary subjection to the lower personality; and the hint that the grinding was done between the teeth of wild animals is decisive as to the reference to incarnation. The declaration that we are sent forth as sheep among wolves is another allusion to our animal residence. Then the vivid allegorism of Daniel in the lion's den confronts us. The meaning is that if the soul holds true to its spiritual nature, we can dwell in the very same "den" or house of the animal, and the beast will not harm us! It would take pages, again, to elucidate the deep meaning behind the custom of the grotesque masks worn by roisterers on Hallowe'en. The masks were originally all animal faces or hides, and the buffoonery of the revelry was to portray, all too realistically, the distortion and disfigurement of the soul's features as it looked out through the eyes and body of the animal vesture! Then Tennyson has a strange verse

.. 23 ..

which proves that he was conversant with this hidden knowledge:

God lent the *house of a beast* to the *soul* of the man:

And the man said, 'Am I your debtor?'

And God said, 'Make it as clean as you can,

And then I will send you a better.'

But the most astonishing asseveration of our dwelling in the body of a beast is to be found in the first five chapters of the book of *Daniel*. Its reference to the history of man generic has been missed because, as always, typology was mistaken for personal history. The soul in man was ever typed under the character of a king. Hence Daniel's address to King Nebuchadnezzar was not seen as spoken to the race, collectively. The prophet, as the mouthpiece of deity, says: "You, O king, are king of kings, to whom the God of heaven has given all dominion, power, strength and glory; and wherever the sons of men dwell he has put the wild animals, and the birds of the air, into your power and made you ruler over them all; you are the golden head." "The sons of men," it should be noted, are the lower segment of man's self, the animal-human, in sharp distinction from "the sons of God," the same classification as Gentiles and Israelites, already shown. This is important, for it yields the precise meaning which the evolutionary predicament postulates. Then Daniel, likening the soul in its descent into the limitation of body to a tree stripped of its leafage, branches and stem, in fact hewn down, says: "Still leave the stump of its root in the earth (for a renewal of its growth in the next cycle) . . . let the dews of heaven drench it, and let him share the herbage of the earth with the animals; let his mind cease to be human, *let an animal's mind be given him*, and let seven years pass over him . . ."--the last a reference to his running through seven planes of nature, each one an aeon (symbolized as a cosmic "year") to complete the ever-ordained sevenfold cycle. A moment later Daniel gives direct meaning to the metaphor by the declaration to the king, our soul: "The tree is yourself." And here is the intimation that in the soul's descent it is stripped of the outward evidences of its former growth, and starts each new cycle from seed, stump or inner nucleus in a fresh incarnation. Again in Chapter IV the God-voice pronounces the incarnational decree against the soul, the king: "O king, you shall be driven away from human beings to dwell with the wild animals, you shall be forced to eat grass like cattle (Cf. the Prodigal Son), you shall be drenched with the dews of heaven (the reference to water as the element of the lower life), and seven years shall pass over you till you learn that the Most High reigns over the realm of men." "The sentence was carried out instantly upon Nebuchadnezzar, he was driven away from human beings, he ate grass like cattle, and his body was drenched with the dews of heaven and his nails grew like the claws of a bird. When the time was over (the

.. 24 ..

soul itself now speaking) I, Nebuchadnezzar, lifted my eyes to heaven, *my reason returned unto me*, and I blessed the Most High, praising him and honoring him for ever." And briefly again in Chapter V: "His mind was made like the mind of an animal and his dwelling was with the wild beasts."

Disputants will rise to vociferate that this interpretation far overreaches itself and is sheer presumption on our part. It is enough to answer that Bible material *is* allegory and that such a sentence, if executed upon a historical Nebuchadnezzar becomes a laughable caricature of

history. Also no such conversion of this mortal king into a bird, eating grass, is recorded in his objective career. As history the story is ridiculous; as a glyph of anthropological history it is a grand portrayal of the truth. The Bible can not be redeemed to a sense acceptable by intelligence until it is interpreted by the keys of the ancient arcana.

The soul principle, embodying intelligence and spiritual will thus came to earth to inaugurate a new order of life. It came to inject a new spirit, through the functioning of a higher faculty in those whom the Bible calls "the poor" and "the people," the Adamic generation that was to be lifted up and divinized by the gift of nascent divinity. It came to give evolution, crudely speaking, a "new deal." A racial rebuilding was undertaken, during which a cosmic announcement might have been displayed with the legend that evolutionary business was going forward as usual during alterations, with the transfer of the firm to new management. It came to revoke the old order; to end the chaotic reign of the six elementary powers; to curb the rule of tooth and claw in the animal part of man; to open blind eyes to see the advantage and blessedness of fraternity instead of devastating warfare; to still the storm of savage passion over the sea of life; to bring the natural forces to a basis of order and harmony in the universe of man, as had been done when the sun (the divinity of the solar system) was set in the midst of the chaotic whirl of the planets. It came to instil the law of love, fulfilling all other laws, into the nature of a race recently bestial and predatory. So the Messiah announced a new dispensation on the basis of the ordinance "that ye love one another." As animals we ate each other; now we were to love one another, the lion and the lamb (in us) to lie down in peace together. The Christly Voice announced: "Behold, I make all things new." And Paul echoes this proclamation when he writes: "If any man be in Christ, he is a new creature. Old things are passed away; behold all things are become new." And the Voice of Deity in the Old Testament had declared: "For this is the covenant I will make with them; I will put my laws into their hearts and in their minds will I write them." And Paul adds: "Let us consider one another to provoke unto love and good works."

.. 25 ..

The race ever since has been trying to catch the force of this new "motif" in life. But its effort has been largely stultified by its blind ignorance, since the third century, of the evolutionary status and the endowment of man. A knowledge of the problem and the vital elements involved in it is indispensable to the proper direction of effort to avoid abortive outcome. So Porphyry writes: "In the first place, indeed, it is necessary that he who intends to acquire this purification (by philosophy) should as the foundation and base of it *know* himself to be a soul bound in a foreign thing (the body) and in a different essence." The intellectual base of all wisdom is the knowledge that we are souls, or fragments of God's own fiery life, inhabiting the bodies of earth's highest animals. This is the starting point of all wisdom, sanity, religion.

But--our knowledge must be clarified in respect to another large item in the situation. We must not suppose, as theology has seemed to indicate, that the Christ principle came to the animal race in the exercise of its godly powers at their height. Far from it. Another law of life operates here. The clue to it is found in John's grain of corn that must die to regenerate the species and in Daniel's stump left in the ground to start a new tree. These symbols point to the fact that in them the renewal of the whole antecedent life of their parent organism is potential. The soul, be it known, has been in manifestation before. It has built up a long series of previous embodiments,

and with each such expression it gained an expansion of its latent nature. It has never ceased to swing through its cycles, passing from embodied actuality to latency in seed and back again, endlessly. But the important matter is to know that it begins each successive cycle at the point of first departure. It starts each round from seed. This does not leave us to hold the depressing belief that we go on repeating the same cycle each time, for this would break the heart and crush the hope of humanity. Nature deposits her gains from each period of growth in the seed, and though the organic life begins at bottom each time, the new seed of each round starts with a potentially higher endowment, more quickly recapitulates all its previous stages of development, and arrives at the point where new progress can be made in the cycle at hand.

So the Christ comes to man at the beginning of the human era on earth, not in his adulthood, but as the infant deity, the baby god. He is divine, but in potentiality. We introduce this datum because of its profound implications for theology. It is the key to the comprehension of a whole vast segment of theological meaning which has remained obscured because of the decay of esoteric study. Its republication will lift a fair portion of the great blanket of superstition that has lain heavily upon the human mind in the religious domain. It is the key to two considerable

.. 26 ..

phases of scriptural symbolism never understood by theologians; the initial danger in which the Christs or Messiahs were involved; and their suffering and crucifixion. Any new-born life is in danger--from the elements. Enemies beset its tender existence on every side. Its survival is precarious. Its strength and stamina are not yet effective. So the infant Christ principle was beset with danger from the elementary natures. It begins the new turn as a helpless infant in deific possibility. Deity is present, but it is heavily involved in matter, buried deep in sense. Furthermore, it is assailed at once by the powers of evil, which are just those elementary natures. The Greeks mythologized them in the two giant serpents that Hercules had to throttle while an infant in his cradle. It will do much to rationalize theology if it is once understood, on the authority of discerning scholarship, that the much magnified powers of "evil" are nothing other than the traits and trends of the animal portion of our nature! They are at issue with the interests of the soul, and there is a warfare, which, however, is to end in amity. The Egyptians speak of them as "the adversaries" and "the enemies of my Father, Osiris," in the words of Horus, the Christ. Again be it known, they are in the Old Testament the seven nations occupying Canaan, the people whom the god had to overcome and dispossess, naturally, ere he could admit his Israelite children into the Holy Land of spiritual consciousness. Again they are the seven plagues of Egypt, and the seven devils that had to be expelled from Mary Magdalene. For they are always the characteristics of the sevenfold power that builds the forms in which life is embodied; and this is the *feminine* principle in ancient theology! In Greek mythology they are the seven beasts that Orpheus soothes to docility by the music of his lyre. They are the six elemental forces, taken as seven when synthesized by the seventh.

The threat to the life of Jesus from the side of Herod in the Gospels is a poor redaction of the Egyptian story of the menace to the "Hamemmet beings" from the *Herut* reptile, another name for the great serpent Apap (Apep). (Scholars are not in disagreement as to the date of Herod's death in the year 4 B.C.) In astrological pictography the same "evil" power is drawn in the planispheres in the form of the great snake Hydra ("water," as emblem of the lower life), whose

head is directly under the feet of the Virgin as she holds the Christ child in her arms, ready to devour him if she should let him fall. The Hamemmet beings, or Innocents, rejoice later that the serpent Apap has not eaten their eggs from the nest.

All this typology means that the Christ spirit in animal man is at first in danger of being overborne, drowned out and swallowed up by the surging waves of animal sensuousness. Such a mishap is the more likely be-

.. 27 ..

cause the gentle Jesus nature comes into the body in order to stand in the breach and check and bridle the outflowing force of animal propensity. It therefore has to bear the full brunt of the attack from below. Hence, like the sheep in a wolf-pack, it is clawed and lacerated, wounded and bleeding, bruised and suffering. And this gives us the picture of the Christ as one who was tortured and crucified. Theology has never been able to understand why he who came to be a victor, vanquishing the powers of darkness, had to be mangled and disfigured. The answer at last is here. St. Paul gives us the rationale when he says that as it was in the beginning so it is now; "he that was born after the flesh persecuted him that was born after the spirit." The lower self for long cycles crucifies the higher. Who fails to see that the Christ in man is crucified as long as selfish animal assertiveness rules in the individual life?

While we keep the gentle Jesus "standing outside the fast-closed door," as the Christian hymn sings it, we keep him nailed on the cross of suffering, instead of seating him on the throne of our conscious rulership. The Bible, particularly in the famous chapter of "the suffering servant" (Isaiah 53), puts this condition in beautiful language. He was bruised for our sins, wounded for our transgressions. He was smitten and afflicted, a man of sorrows and acquainted with grief. For he was led as a sheep to the slaughter, dumb before his persecutors. Says Isaiah: "His visage was so marred, more than any man, and his form more than the sons of men. Disfigured till he seemed a man no more, deformed out of the semblance of a man." And Gerald Massey, the great Egyptologist, adds: "This was the Horus of the *incarnation*, the god in flesh in the imperfect human form, the type of voluntary sacrifice, the image of suffering, being an *innocent little child*, maimed in his lower members, marred in his visage, lame and blind and altogether imperfect." And not only crippled and deformed, but actually cut to pieces, dismembered, as in the case of Sarasvati, Bacchus, Osiris and other gods. Indeed it is a fact never quoted that several of the most austere of the early church fathers, misled by these allegorical descriptions as applying to an earthly man-Jesus, are actually on record as affirming that Jesus of Nazareth was not comely and beautiful in feature or figure, but was ugly and deformed!

Destined by cosmic and karmic machinery to incarnate, the deva intelligences a bit unwillingly, we are told, made the adventure and entered the animal bodies. They despised not the virgin's womb, a statement which can only secondarily be taken to be a reference to their repeated rebirth from mothers or saintly maidens, since its primary meaning is that they entered the womb of matter, always typed by feminine personages. They took upon themselves our nature, having linked their higher vibrational capacities with the nervous mechanism of our bodies. They be-

.. 28 ..

came like unto us, seeing that they had become merged with us in person. In their sphere or plane we are to strive to live and have our being. They gave up the freedom, repose and bliss of their empyrean home to enter the realm of a lower range of life, to be stripped of their radiant glory and at our low level "live their own death," as an ancient phrase has it. Indeed the body was called in archaic symbology their grave, tomb, mummy-case, and the mummy figured this life in death. Their incarnation was likened unto a burial and was commemorated as such in the autumn festivals of olden religion. They counted it not loss to be found in the form of a servant; they became the servants of evolution. They stooped to conquer, for they tenanted with the lowly, incarnating in bodies at all stages of development. This is the meaning of that verse in *Isaiah* 53, in which it is said that the suffering servant "hath made his grave with the wicked and with the rich in his deaths," translators having tried to maim the meaning by rendering the word "deaths" (i.e. incarnations) in the singular number. (See the authorized version of the Bible.) They announced that he who would be greatest in the spiritual kingdom must become the servant of all, even the least of these "sons of men." They ate with the outcast, sinners and harlots.

Finally they came "under the law," as Paul so often states. What law? This is a point of mighty significance for religion. The law dealt with here is a phase of the ancient wisdom that theology has discarded. But it is basic for all understanding. It is that great law that brings unevolved, untested spiritual power into relation to matter in order to lead forth its hidden capacity through exercise against the resistance of the inertia of matter. The Greeks called it the *kuklos anagkes*, the Cycle of Necessity, or the wheel of birth and death. Hinduism called it the Law of Karma. We might call it the law of evolution, which brings the positive or spiritual node of cosmic polarity periodically into embodied relation with the negative or material node, for the regeneration of the hidden forces of life. By its commands we, as souls, came and will repeatedly come into the life of these bodies. Our entry into body is our "death." For St. Paul says: "When the command came home to me, sin sprang to life and I died. The command that meant life proved death to me." And when the Kumaras, innocent of material contact, came by the law into relation with flesh, they further "came under the law" in the sense that incarnation subjected them to the laws of chemistry and physics, heat and cold, pleasure and pain, affecting the organism. The god suffered mortal anguish.

In the following notably theosophic passage from Paul's *Epistle to the Galatians* (IV) we would ask the theologians what other connotation could possibly be ascribed to his characterization of the souls as "children" than the one posited in this lecture: "But I say that as long as the

.. 29 ..

heir is a *child*, he differeth nothing from a bondservant, though he is Lord of all; but is under guardians and stewards until the day appointed of the Father. So we also when we were children were held in bondage under the *elements* of the world. But when the fulness of time was come God sent forth his Son (collectively, sons), born of a woman, born under the law, that he might redeem them that were under the law (the Gentiles, the sons of men), that they might receive the adoption of sons. And because ye are sons God sent forth the spirit of his Son into your hearts, crying Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God. Howbeit *at that time*, not knowing God, ye were *in bondage to them that by*

nature are no gods . . . But as then, he that was born after the flesh persecuted him that was born after the spirit; so also is it now."

Christian theology can offer no excuse for having so utterly missed the meaning of its own ancient formulations when Paul, the Platonist, had so clearly set forth the rudiments of truth in a passage like this. Our elaboration has supplied the comment necessary to carry enlightenment into the language he uses. However it is impossible to refrain from dilating upon the straightforward corroboration of our exegesis in Paul's utterance, in which he declares that until we humans have elevated our consciousness to the level of that of the indwelling god, we are still in bondage to "them that by nature are no gods." We are still under the law, not yet in enjoyment of "the liberty of the sons of God." Orthodox parties that scoff at students of ancient esotericism for predicating the existence of Paracelsus' "elementals" and nature spirits, will find their attitude rebuked by Paul, who twice in his letters admonishes us that we fall not under the power of the "*elementals* of the air" and the "*elementals* of the earth." For the deva Innocents, when thrown into a dark vale of Lethe or oblivion in the animal bodies, were in a very real danger of forgetting that they were divine by intrinsic nature and mistaking themselves for the animals into which Circe, the enchantress of the time cycle or cycle, had converted them in incarnation. When we were given "an animal's mind" we fell under the spell of forgetfulness, and, as Plotinus tells us, "then it was we lost the memory that we sprang of that divine estate. Smit ten with longing for the lower, rapt in love of it, we grew to depend entirely upon it, so that we swung as far away as we were able." This is for humankind knowledge of the first magnitude. It should enable us to align human conduct with the demands of the racial problem, the terms, means and ends of which we can not know until we envisage the data of the sages.

The ancients spoke of the Messiah, not as he who was born once in history, but as "he who comes regularly and continuously," or in another

.. 30 ..

phrase, "he who comes periodically." Christian ideology should well consider these phrases, for they state the forgotten truth of theology. The coming of Christ is to be thought of as the gradual growth of an element or faculty of consciousness, and as taking place over the whole extent of the human aeon. He comes during the whole continuance of the cycle, a little at a time, a little each day, year, incarnation. He is not yet born in our hearts, for he is only in gestation in our bodies. His birth will occur when he is delivered from the flesh in his last confinement. Socrates declared that the true function of the philosopher was that of the "midwife," for he presided at the birth of truth, its delivery from the confinement of ignorance. Paul writes that he suffers the pangs of childbirth "until Christ be formed within you." The greatest single truth that a mortal man can realize is that his animal body is the matrix in which the Christ is being gestated for its Easter delivery. Humanity is mother to deity.

The gentle Jesus speaks from the inner heart of our lives with that still small voice which is all too constantly drowned out by the raucous din of earthly distraction. But only to the extent that humanity learns to heed that voice will it advance its position in the order of being.

The ground has now been prepared for planting the first clear determination of the rationale of what is called culture in the world. It can now be stated to be the gradual humanization of the lower animal portion of man. To "let the ape and tiger die" in our nature, and to convert the ferocity of the beast into the gentle and loving habitudes of the Christ is the essence of culture. To change a brute of a man into a *gentleman* is the purpose of human evolution. Jesus said he would give us power to tread down the serpent and the scorpion that in the first part of the cycle had stung his divinity into lethal coma. The reference to serpents and scorpions can be understood only in connection with Egyptian myths and the legend of Scorpio in the zodiac, which stung Ra, the solar god, to "death" in the fall of the year. As the sun, symbol of our divinity, succumbs to a submergence of its power in the fall of the year, so the soul, our actual divinity, goes into obscurity of its intellectual light in the autumn of its incarnational cycle!

But for mankind in the mass there is far more romantic sentimentality in idolizing the portrait of a Jesus of Nazareth, haloed by its remoteness in time and its historical unreality, than in curbing the animal nature in the drab drama of every day. A dreamy ideal is ever more alluring than any hum-drum task, especially one involving self-control. In this particular disposition of human psychology is perhaps to be found one of the reasons why the early Church Fathers gave their followers the man Jesus to supplant the Christos in the heart and the solar deity of the myths.

.. 31 ..

Nourished on the Jesus gospel for sixteen centuries, pious faith has become weakened in its robust fortitude by a habit of dependence on a power allegedly localized in another man of flesh, or in a wraith-like Holy Ghost outside the individual himself. And while the legend ruled the mass mind, the true doctrine of the immanence of Christhood languished. Worship of an externalized deity almost resents having the Christ linked too closely with our nature in its commonplace expression on the plane of secular tawdriness. It does not respond with spiritual fervor to the ancient Hindu conception of the divine influence as "closer than breathing, nearer than hands and feet." Yet all traditions of the spiritual lore of the world point the moral that after aspiring sainthood and heroic consecration has crusaded the world over in vain for the Holy Grail, the weary seeker found it on his return home, broken and dispirited, in the cup which he offered, in plain unheroic sympathy, to the beggar at his own doorstep. The lesson of these myths is indeed a mighty preachment to humanity. For eventually, after long delusion in pursuing the coveted divinity in distant idealisms, the heart finds that in tutoring the wild instincts of the animal self, in putting an end to the persecution of the spiritual soul by "the one born after the flesh," in giving freer play to the charitable nature of the Christos within, there is the only true romance that life offers! And we would do well to keep fresh in mind Paul's urgent reminder that the Christ is nowhere but within us. Nature implanted the very self of the god deep within our own constitutions, like a seed in the soil, to make sure that we could never miss recognizing and cultivating it. Yet priestcraft has practically deadened that sense of recognition by supplanting the teaching of the Emanuel presence with the personality of a historical man of flesh. But very clearly has C. G. Jung, the eminent psychologist, seen and stated the lurking harm in this psychological subterfuge: "The Imitatio Christi will forever have this disadvantage; we worship a man as a divine model, embodying the deepest meaning of life, and then out of sheer imitation we forget to make real the profound meaning within ourselves. If I accept the fact that a god is absolute and beyond all human experience, he leaves me cold. I do not affect him, nor

does he affect me. But if I know, on the other hand, that God is a mighty activity *within my own soul*, at once I *must* concern myself with him." These are words of the weightiest import and require some courage in the speaking. They should be warmly welcomed, for they hold a possible hope for the awakening of a decadent spiritual sense and the salvation of the race from present evils.

With all our voluminous Bible "study" we have not yet even mentally caught the meaning of the light that came to illumine the darkness of every man; the little leaven (of righteousness) in the lump of animal sense life; the tiny grain of mustard seed in the earth; the money in-

.. 32 ..

vested with the usurers (the "users," in the real sense); the oil in the virgins' lamps; the gold in the fish's mouth. We have missed the day-to-day meaning of it all. We have so far abstracted the reference of the mythological and doctrinal structures from the plane of actual relevance that we have created for them a sort of detached compartment in some rarified realm of our life called the "supernatural," the "magical" and the "miraculous." We have associated religion with this remote area, and left it without dynamic applicability to secular living. So that the sincere and intelligent segment of modern people, in disgust and revulsion, have rejected the whole of the religious presentation, as being irrational, the product of an unenlightened and unreliable mystical tendency. And the concept of a super-natural element in life has been repudiated with perhaps justifiable bitterness. Yet wisdom is needed here, a wisdom based on a true knowledge of anthropology. For, inconceivably strange and fanatical to the humanists as must sound the declaration now to be pronounced, it must be decisively reaffirmed that the proper concern of true religion was, is and must ever be with just those repudiated elements, the "supernatural," the "magical" and the "miraculous"! For with the advent of the Christos into mortality there was introduced into life a power of a distinctly higher order, that from the limited vision of the Adamic man, of natural endowment only, was in every sense of the term *supernatural*. Quite literally the natural man was linked with the light and life of a being decidedly above his rank. Remember, his name was called "Wonderful." His divine presence and influence was to astonish the lower man with the continued working of things that would seem "miraculous" to him. The healing of the wounds and infirmities of the self below by the interposition of his grace would appear to be no less than "magic" to him. The humanistic revolt against supernaturalism in religion is fully warranted as a rebound from a caricatured and distorted theology. Ecclesiasticism must censure itself for the defection of secularist support. But humanism and sheer human ethical culture are themselves to be reminded that they have erred no less egregiously in failing to see that their scorn of the "super-natural" is not justified. Their mistake has been in attacking the "super-natural" where it has been erroneously mis-located--in the heavens; and not affirming it when correctly localized in the spirit immediately within man. It is idle to haggle about the corrected definition of the word. To be sure, it must be used in a distinctly relative sense, for in a broad sense nothing in the whole realm of life can be *super*, beyond or outside the natural. But surely in relation to the capacities of the animal self that constitutes the human part of man, the life of the indwelling spirit is legitimately affirmed to be supernatural. Paul tells us that first comes that which is natural, then that which is spiritual, in the order of unfoldment. Our task, as Plato says in the *Timaeus*, is to bring the supernatural

.. 33 ..

down onto the plane of the natural, and to wed the two together in the finale in a new union. The "weaving together of mortal and immortal natures" is the chart of our enterprise.

Reverting, in conclusion, to our starting point, it may now be said that the restoration of religion to its primal basis in anthropology is the only likely mode of saving its institutes from the devastating attack of the left-wing radicals. The latter can thus be made to see that no scheme of social and economic betterment, no matter how mechanically perfect it may seem to be, can operate to expected perfection so long as humanity in its continued ignorance of the terms of the life problem, will remain in subjection to the motivations of the lower carnal mind, actuating to selfishness. This does not for an instant absolve us from the necessity of establishing a more equitable economic order. The point is that it must be seen that such an aim can not ignore, flout, much less destroy, the program of the cultivation of true values in that area of life called religion--and hope to succeed. The leftist leaders can not be so blind as to miss the fact that life has essential values on planes other than those of physical well-being, and that a philosophy must be twisted to falsity which links the success of an economic system at man's merely physical level with the destruction of the cultus of spiritual values ultimately the hunger of life itself. The material has now been presented which will enable them to distinguish true from false appraisals in religion, and to conserve the one while dropping the other. Religion, seen again as based on anthropology, must be replaced by all parties on its ancient throne as the "king of sciences." Philosophy is the "meaning" of life, and though it sounds almost blasphemous in the ears of a mechanistic age, it must nevertheless be asserted courageously than ever an age that deifies mechanical genius will find it a fatuity to attempt to devise a workable mechanism for the happy ordering of life so long as it does not know what that life consists of and what it "means." And religion is philosophy, or "meaning," emotionalized.

The historical Jesus, as a civilizing influence, has now been tried for some sixteen centuries. With weird irony, not only has it not in large measure elevated mankind in the West above earlier barbarisms, but it has in fact been used as a cloak for the worst atrocities and inhumanities that history records. The foulest cruelties were perpetrated in the very name of the gentle Nazarene! It behooves man in the West now to try the concept of the indwelling Christ, the hope of our glory.

Religion, as sentiment merely, will not find acceptance with the economic radicals; but religion, as anthropology, must do so. After all, life is lived in consciousness; the localization of all realities is found there. Man's

.. 34 ..

conscious, or psychological, reaction to life can be ignored only at the cost of fatality to the scheme which so flouts it. A Prince of Peace did bring his entry into the human heart and consciousness when man was fabricated. He is struggling to assert his lordship over the elements of a conscienceless tumult of blind energies of our animal childishness. The destiny of humanity, for weal or woe, is inwrought into the fabric of these interwoven living powers. As needful as is technical knowledge to an engineer who has a complicated mechanism to handle, is the

restoration to mankind of the body of the ancient theology, the knowledge concerning the deity that is linked with our physical forms.

The impending fate of civilization hangs upon the answer we give to the question: Can it be restored in time to save the West from another plunge into centuries of spiritual darkness? Apparently so far have we failed to raise the brute to manhood that the only criterion of "advance" of the present epoch over medieval inhumanity would seem to be the substitution of the machine gun and poison gas for the more gentle rack and the iron maiden! All the while our Savior is at our elbow. But so long as we look externally for his benignant ministrations we shall not be able to give effect to his miraculous efficacy in healing the imperfections of our nature. The stability of human society was in olden times, and again must be, grounded on knowledge that deep within us is a truly superhuman agency, a seed-portion of eternal Being, which will link us securely with imperishable reality. This deific Presence has promised that he will guide us into all truth, and in association with him we shall find that "his ways are ways of pleasantness and all his paths are peace."

.. 35 ..

EASTER : BIRTHDAY OF THE GODS

by Alvin Boyd Kuhn

"For since by man came death,
By man came also the resurrection of the dead."

EASTER OUR FUTURE GOAL
SOUL IN NATURE'S WOMB
IF CHRIST BE NOT RISEN...
THE SEED OF DIVINITY
THE DATE OF THE RESURRECTION
THE RESURRECTION BODY
THE MATING OF SUN AND MOON
THE SPRINGTIME OF THE SOUL
SKYLARK AT HEAVEN'S GATE

When one begins even faintly to gain some sound intellectual comprehension of the deep import of the Easter festival, the challenge to express its message of consummative exaltation for the human spirit must strike the mind with dismay. Marvellous as words are to embody concepts of the mind, they here fail signally to carry to the inner level of consciousness the reality of the experience which the Easter halleluiahs and hosannas are designed to celebrate. It may even be said truly that the meaning of the great festival of the vernal equinox is to be registered not at all in the domain of mental concepts, even when these yield full cognitive understanding, but is to be realized in the sphere of transcendental recognitions that belong more to feeling than to thought.

Yet, even when the experience is allocated to the realm of feeling, it is feeling elevated to the seventh degree above what the word commonly connotes in human psychology. It is a feeling that may be said to overpass the mind and soar into the heaven of mystical rapture of the soul in supernal delights. Yet it is feeling that is generated by the mind itself, the child of pure cognition, so clear in its insights that they lift the soul into the very ecstasy of lucid discernment of exalted blessedness. Even at its highest peak of realization for mortals at the present human stage the grade and dynamic force of sentiency which the Easter message can adumbrate is only a faint morning glow of the full sun of divine glory which the future evolution of man's consciousness is destined to bring to reality. The best that our minds can give us now of our eventual divinization is only by the faintest analogy seen as a foretaste of rapture that will greet us at the summit of our mount of attainment. The mind can formulate a fairly true and correct construction of the issues and elements combining to bring us to the shining Hill of the Lord, can even see in what fashion the powers of deific unfoldment will open out for us a grander vision of beatitude. Yet this is only an outline, a diagram. The signs and symbols of its overpowering reality of being can not by sheer mental genius be transformed into conscious immediacy of experience until the human shall find himself transfigured by the inner radiance of his own final Easter morn.

In venturing upon the attempt to portray the significance of the Easter event one is moved to repeat as an invocation the lines of Tennyson inspired by his observation of the waves breaking eternally on the ocean strand:

Break, break, break on thy cold gray stones, O sea!
And would that my tongue could utter
The thoughts that arise in me.

If language, employing the very remarkable psychic witchery of words, falls short of expressing the wonder of our apotheosization, the one remaining mode of expressing the profundity and the majesty of our uplift is song. The best that mortals can do, standing thus in prospect of their destined home of glory, is to throw all the unction of their mind and soul into rapturous contemplation of the delights of an imperishable Eden and pour it out in the measures and rhythms of joyous song. Human throats should well nigh burst with strains of praise as human hearts rise in anticipation of that glory which shall be theirs. Surely the least that men can do is to raise to the heavens their anthems, their chorals, their oratorios to hail in annual memorial their divinization to be.

For, be it said at the outset, Easter celebrates an event that is yet to be, not an event that is past. To the inevitable extent that past events lose their cogency for deep impressiveness and become shadowy and unrealized memories, the mighty power of the Easter occasion loses its pungent goad to conscious recognitions in proportion as its celebration is taken to be the commemoration of an event that has long ago happened and passed into history. It will therefore amaze most readers to be shown that no less an authority than St. Paul (in 2 Timothy 2:16-18) emphasizes this very consideration when he warns the brethren: "But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who, concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." As, according to all scholarly datings of St. Paul's Epistles, this admonition to Timothy would have been penned near the year 60 A. D., i.e., within two or three decades after the resurrection of Jesus in Jerusalem, its reminder to the brethren that the resurrection was a concept of doctrinal import, the reality of which was to be actualized by man in his exaltation yet to be must be received as a message of totally unrealized import for all future Christianity.

EASTER OUR FUTURE GOAL

The great religion of the Western world suffered a fatal loss when from about the third century down to the present the cryptic sense of a purely dramatic representation of man's still unattained burgeoning into godhood on the bright morn of his evolutionary Easter was buried and forgotten under the ignorant misconception of the event as the physical arising of one man's human body from its rocky hillside tomb on a given first Easter dawn. If that is what, under Christian persuasion, we are to believe happened two thousand years ago and that is what we are asked to assume that the great equinoctial memorial

celebrates, then the ceremony of halleluiah merely embellishes the memory of an event long gone, whose cosmically heralded universal deification of human life is in fact to be searched for in vain in the record of history since it occurred. Christian history records not a trace of the fulfilment of that human glorification which the epochal event was proclaimed as promising. Every choral in the intervening centuries rang with the exultant cry that "Death is swallowed up in victory. The grave has lost its sting. Man no more shall die. Christ's resurrection gave man his immortality." Yet death has seized every man born since that day and the cemetery graves still hold their dead.

It is as St. Paul has said: the majesty, the beauty and the true exultation that alone can lift the human soul to the heights on every recurring Easter morning inheres in the certain knowledge that the Easter glory is still the goal of our progressive march up the hill of being. Our shining goal still gleams afar in the distant horizon of our vision, an undimmed star of our radiant future. Easter is the ceremonial that crowns all the other religious festivals of the year with its springtime halo of resurrected life. It is to dramatize the final end in victory of man's long struggle through the inferior kingdoms of matter and bodily incarnation in grades of fleshly existence. Other festivals around the year memorialize the various stages of this slow progress through the recurring round of the cycles of manifestation. Easter commemorates the end in triumph, all lower obstacles overcome, all "enemies" conquered, all darkness of ignorance vanquished, all fruits and the golden harvest of developed powers garnered in the eternal barn of an inner holy of holies of consciousness, all battles won, peace with aeonial victory assured at last.

The fight is o'er, the battle done,
The victory of life is won!
The song of triumph hath begun, -
Halleluiah!

The Greek word for the resurrection is anastasis, the "standing up," "the up-
arising." It has little if at all been noted that this anastasis is only by a little prefix distinguished from "ecstasis," our "ecstasy." With ec- (ex) meaning "out," the etymology here brings us face to face with an item of unrecognised moment, that our final dissociation of soul from body at the end of our last incarnation will bring us an experience of ecstasy. Human life, a dour struggle, will be measurably buoyed up in spirit if the peregrinating soul knows that at the long terminal his release will come with rapture beyond thought. If, as much religious philosophy has it, man enters into this world of objective existence in tears, his first utterance a cry, he will be strengthened throughout its long and toilsome way by the assurance that he will make his final exit from his "tomb" of the flesh in transports of Edenic bliss. His "upstanding" is also his "outstanding" from his grave of body. For the sage Greeks used the same term, with but a change of the vowel to mark the distinction, for both the body and the tomb; for body was soma and tomb was sema. In the esoteric philosophy of this knowing race the

human body was the living tomb, grave, sepulchre and mummy-case in which the divine soul, in incarnation, lay in "death" until resurrected by the sun of divine light and truth in the springtime turn of the cycle following the winter of sleep. It may be said here that until this sense of the terms "death" and "resurrection" is restored to Biblical interpretation no true envisagement of the purport of the Easter festival is at all possible.

Using solar symbolism and analogues in depicting the divine soul's peregrinations round the cycles of existence, the little sun of radiant spirit in man being the perfect parallel of the sun in the heavens, and exactly copying its movements, the ancient Sages marked the four cardinal "turns" of its progress round the zodiacal year as epochal stages in soul evolution. As all life starts with conception in mind, later to be extruded into physical manifestation, so the soul that is to be the god of a human being is conceived in the divine mind at the station in the zodiac marking the date of June 21. This is at the "top" of the celestial arc, where mind is most completely detached from matter, meditating in all its "purity".

Then the swing of the movement begins to draw it "downward" to give it the satisfaction of its inherent yearning for the Maya of experience which alone can bring its latent capabilities for the evolution of consciousness to manifestation. Descending then from June it reaches on September 21 the point where its direction becomes straight downward and it there crosses the line of separation between spirit and matter, the great Egyptian symbolic line of the "horizon," and becomes incarnated in material body. Conceived in the aura of Infinite Mind in June, it enters the realm of mortal flesh in September. It is born then as the soul of a human; but at first and for a long period it lies like a seed in the ground before germination, inert, unawakened, dormant, in the relative sense of the word, "dead." This is the young god lying in the manger, asleep in his cradle of the body, or as in the Jonah-fish allegory and the story of Jesus in the boat in the storm on the lake, asleep in the "hold" of the "ship" of life, with the tempest of the body's elemental passions raging all about him. He must be awakened, arise, exert himself and use his divine powers to still the storm, for the elements in the end will obey his mighty will.

Once in the body, the soul power is weighed in the scales of the balance, for the line of the border of the sign of Libra, the Scales, runs across the September equinoctial station. For soul is now equilibrated with body and out of this balance come all the manifestations of the powers and faculties of consciousness. It is soul's immersion in body and its equilibration with it that brings consciousness to function.

Then on past September, like any seed sown in the soil, the soul entity sinks its roots deeper and deeper into matter, for at its later stages of growth it must be able to utilize the energy of matter's atomic force to effectuate its ends for its own spiritual aggrandizement. It is itself to be lifted up to heights of cosmic consciousness, but no more than an oak can exalt its majestic form to highest

reaches without the dynamic energization received from the earth at its feet can soul rise up above body without drawing forth the strength of body's dynamo of power. Down, down it descends then through the October, November and December path of the sun, until it stands at the nadir of its descent on December 21.

Here it has reached the turning-point, at which the energies that were stored potentially in it in seed form will feel the first touch of quickening power and will begin to stir into activity. At the winter solstice of the cycle the process of involution of spirit into matter comes to a stand-still - just what the solstice means in relation to the sun - and while apparently stationary in its deep lodgement in matter, like moving water locked up in winter's ice, it is slowly making the turn as on a pivot from outward and downward direction to movement first tangential, then more directly upward to its high point in spirit home. So the winter solstice signalizes the end of "death" and the rebirth of life in a new generation. It therefore was inevitably named as the time of the "birth of the Divine Sun" in man; the Christ-mas, the birthday of the Messianic child of spirit. The incipient resurgence of the new growth, now based on and fructified by roots struck deep in matter, begins at this "turn of the year," as the Old Testament phrases it, and goes on with increasing vigor as, like the lengthening days of late winter, the sun-power of the spiritual light bestirs into activity the latent capabilities of life and consciousness, and the hidden beauty of the spirit breaks through the confining soil of body and stands out in the fulness of its divine expression on the morn of March 21. This brings the soul in a burst of glorious light out of the tomb of fleshly "death," giving it verily its "resurrection from the dead." It then has consummated its cycle's work by bursting through the gates of death and of hell, and marches in triumph upward to become a lord of life in higher spheres of the cosmos. No longer is it to be a denizen of lower worlds, a prisoner chained in body's dungeon pit, a soul nailed on matter's cross. It has conquered mortal decay and rises on wings of ecstasy into the freedom of eternal life. Its trysting with earthly clay is forever ended, as aloft it sweeps like a lark storming heaven's gate, with "hymns of victory" pouring from its exuberant throat. From mortality it has passed the bright portals into immortality. From man it has become god. No more shall it enter the grim underworld of "death."

We've quaffed the soma bright
And are immortal grown;
We've entered into light
And all the gods have known.

Easter, then, is the climactic festival of all the year, since it, signalizes the consummation of all man's life in triumph and bliss transcending present knowing. It is set in the calendar to intimate to the feeble human intellect the wonder of the transfiguration of our earthly life from periodical decay and death into immortal grandeur of being. At his Easter man leaves forever the kingdom of mortality, of his attachment to the elements of the world, and steps across the

golden threshold into the Paradise of a conscious bliss that indeed is not too extravagantly poetized as a home of crystal radiance and bright seraphic beatitude sweetened by transporting music.

At the point symbolized by September 21 in his cyclical evolution the divine soul is born into humanity, making its descent from the realms of the Father's kingdom of noumenal being. If, as says Shakespeare of man, "my mind to me a kingdom is," so the Father's brooding mind is the mental kingdom of the universe, that substrate of conscious purpose which permeates, in fact structuralizes, the whole animate creation, as its constituent urge and driving force. It is that energy of the Eternal Will which, as primary Cause, stamps its form and nature upon the movement of all conscious life, first manifesting as unconscious, or subconscious, directive toward the achievement of its ends, then becoming gradually more clearly conscious of its own purpose and effort, as creatural experience aligns developing mind with the Logos of the cosmos.

Unseen as yet by general religion, it was necessary for God's sons, who must start as mortals to gain immortality, to descend into matter and be long subjected to its sluggish dominance. Ignorantly and mistakingly has conventional religion, in its hasty, superficial and erratic interpretation of Biblical material, assumed that this ostracism of his children by God himself to lower worlds remote from the Father's benignant presence, was somehow a sad consequence of the children's wayward errancy and an untoward and disastrous misadventure of primal mankind. The truth envisages no such direful miscarriage of the plans of Eternal Mind. God's mental progeny could well be entrusted to the tutelary custodianship of nature, indeed injected into her maternal womb, since nature was from the first and eternally ensouled by the Father's energetic mind power, and all nature's processes exhibited the divine design at work in open manifestation. God could safely consign his youthful offspring to the educative guardianship of the "old nurse," Mother Nature. For as a pedagogue Mother Nature could never misteach her divine pupils, herself being the preceptress, the living exemplar and expression of the cosmic mind.

SOUL IN NATURE'S WOMB

At the September point the soul enters what the ancients called its "feminine phase," as it was in its youth and under the care of its maternal, or material, parent. It became the infant prince of a future kingship, being for its tutelage and education in its childhood stage, and, as St. Paul says (4 Galatians), "under tutors and guardians until the time appointed of the Father," at which time it would have developed its capacity for kingly rule of the lower elements of its dominion over man's life. Thus the apostle says that though it is (potentially) Lord of all, it is at this stage in servitude to the elements (or elementals) of the lower worlds until the day of its enthronement. In this bondage to the laws of physics, the powers of matter, which is strictly for its education, it is the unawakened soul in an animal body. As Plato puts it, it is through its body an animal, while through its mind it is a god. It is then what St. Paul distinguishes as the "first" or "natural" man, the man of animal propensities, obeying the lusts of the flesh and the urges

of the "carnal mind," these being the instincts of the body in which it is ensconced.

So one might say that at September the soul is born "from above,"--the Bible phrase- into animality; at December it is awakened enough to be born at the next higher stage, humanity; and at Easter in March it is reborn into the still higher kingdom of the immortal gods. If September is the birthday of man the human who is potentially divine, March is the birthday of man as a god. Easter is the birthday of the gods. Says the hoary Book of the Dead, designating the soul by one of its several specific titles, Pepi: "Pepi saileth with Ra to the eastern side of heaven, where the gods are born".

We, as souls, go to our "death" in matter at the equinox; at the winter solstice we cease "dying" to matter and are quickened to incipient renewal of life; at the spring equinox we rise to supernal life in exuberance of blessedness. Only when the soul has traversed this aeonial path round the numberless cycles of existence can it know the full reality of its Easter deification.

By apt and striking symbols the Sages of old sought to impress dull mortal thought with imagery suggestive of new birth. They pointed to the chick pecking its way out of its shell; the snake shedding its old skin and coming forth sleek and shining; the locust bursting out of its old body and winging its way up into the light and air; the beetle emerging out of the earth; the butterfly from the cocoon; the hibernating bear awaking from his sleep in the hollow tree; the emergence of all life from the egg. Hence the egg became the basic symbol of the festival, as the young god breaks finally the shell of his human body to effect his delivery from the flesh and be released into the absolute freedom of the spirit. The rabbit was brought in as concomitant symbol because, like the pomegranate in the vegetable kingdom, its exuberant fecundity made it an apt emblem of the boundless productivity of life. For God's children, under the Biblical designation of Israelites, or children of Israel, were destined to be as numberless as the stars of heaven or the seashore sands.

The Book of the Dead (so called by the German scholar Lepsius) has for its Egyptian title the hieroglyph *Pert em Heru*, the translation of which is given variously as "The Day of Manifestation," or, more exactly, "The Coming Forth by Day," referring to the emergence of Horus, the Egyptian Christ, from the dark underworld of Amenta into the upper kingdom of light. Light here, as universally in both Scripture and poetry, must be taken in its apt reference to spiritual illumination or the expanded powers of consciousness. Like Jesus, Horus had been overpowered by the darkness of the underworld and Sut its Overlord, which are just the life of nature. In the person of his Father Osiris, he had been crucified, dead and buried. Now in the enchanting wizardry of the spring of a cycle of conscious growth, he had risen from the tomb of bodily "death." He had rent the veil of the temple of his mortal flesh and stood out arrayed in new garments of shining radiance. He had thrown off his grave clothes, the cerements of "death", and walked out of the sepulcher of clay clothed in the imperishable robes of solar light.

The day of resurrection,
Earth tell it out abroad
The Passover of gladness,
The Passover of God.
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over
With hymns of victory.

But alas, and again alas, the consummative festival that was in its origin and in its deep esoteric conception designed to impress annually, in the thrilling springtime rebirth of earth's vegetation, the recognition of the apocalyptic glorification of humanity at its eventual evolutionary Easter day, and therefore was intended to serve as a potent psychological agency of moving power in the race's own push to divinity, has almost totally missed its high objective, because from about the degenerate third century of the Christian era the dull mind of Western humanity has mistaken the festival's message as having meaning only in reference to the alleged resurrection of one single man in remote history. That which was formulated to bring cogent realization to all men of their ultimate apotheosization in glory has sunk to the dimensions of the anniversary celebration of one single event in past history,--which even St. Paul warns us is not past. All the fervor of majestic significance and all the instigation to nobility of life that were designed to grip all hearts and minds when celebrated under the almost magical mental spur of the vernal transformation of nature, has been run out into the drain and emerged as a mere sentimental celebration of a past event in one man's shadowy life. And when the "celebration" each year is over, the "event" is quickly forgotten, as is similarly and for the same reason the case with Christmas. Never will these two great symbolic festivals exert their truly divine potential for human uplift until, instead of being staged as memorials of past events in the life of a Galilean peasant of two thousand years ago, they are sensed as dramatizing, the one, the incipient "birth" of a Christly consciousness, the other, the ultimate exaltation of that consciousness in the interior life of all humanity. Never were they supposed to be taken as memorials of objective history; they are eternally living memorials of our subjective history, in the past, now and in the future.

The judgment here expressed that the perversion, yea the transmogrification of the meaning of the Scriptural dramas and allegories into ostensible objective history allegedly localized in Judea in the first Christian century (and Old Testament history antecedent to that time) has been courageously endorsed by no less an authority in modern thought than the most eminent psychologist, Carl G. Jung, who sums up the gist of the position here advanced in the following paragraphs:

"The Imitatio Christi will forever have this disadvantage: we worship a man as a divine model, embodying the deepest meaning of life, and then out of sheer imitation we forget to make real the profound meaning present in ourselves.

"If I accept the fact that a god is absolute and beyond all human experience, he leaves me cold. I do not affect him, nor does he affect me. But if I know, on the other hand, that God is a mighty activity within my own soul, at once I must concern myself with him."

In a later work (*Psychology and Alchemy*, p. 7) Jung has elaborated this trenchant expression in greater specification. These pronouncements from the great psychologist stand out in modern study as judgments of the most arresting momentousness. They stand as a forthright challenge to the system of Christianity in its ground-claims as the religion wielding the highest moral-spiritual influence in the sphere of psychology. This *Imitatio Christi* (the imitation of Christ) embodied the faith's supreme mode of the manifestation of its beneficent power to exalt the life of its votaries. Yet this, its mightiest arm of unction and its sharpest sword of the spirit, Jung asserts is the feeblest of its psychological instruments, a very vacuum indeed where real power should be at work. The Church of Christ is certain that it has fulfilled the highest demand, the ultimate proof of the incontestable efficacy of its code of doctrinal affirmations, when it asserts to the world that in the force of its followers' sincere and consecrated effort to imitate the divine model in Christ Jesus, the man, it has presented the most direct and dynamic power of uplift in all the range of religious ideals. What, it has asked a thousand times, can compare for downright practical efficacy with the earnest effort of good people to imitate the paragon of Christliness, the Christ-man himself? Jung is not unaware of the pregnancy of the question; he surely has canvassed it from all quarters. Yet he reiterates his asseveration that it is this very objective, and all the more decisively because of the very assiduity and conscientiousness of its pursuit, that creates the spiritual vacuum in the inner life of the devotee and defeats the one sole and final aim of any true religion, which is the spiritualization of the individual worshipper in the inner core of his soul's being. Since the psychologist's position is controversial and seems highly paradoxical, it is well to cite the basic statement that he has made.

"I am speaking, therefore, not of the deepest and best understanding of Christianity, but of the superficialities and disastrous misunderstandings that are plain for all to see. The demand made by the *Imitatio Christi*-- that we should follow the ideal and seek to become like it-- ought logically to have the result of developing and exalting the inner man. In actual fact, however, the ideal has been turned by superficial and formalistically - minded believers into an external object of worship, and it is precisely this veneration for the object that prevents it from reaching down into the depths of the soul and transforming it into a wholeness in keeping with the ideal. Accordingly the divine mediator stands outside as an image, while meaning remains fragmentary and untouched in the deepest part of him."

The sincere effort to emulate the Son of God, the psychologist affirms, should edify, spiritualize and exalt the individual Christian. But, and not too strangely, he says it does not work out to this result. And it fails to do so precisely in proportion to the intensity of the effort exerted to push the imitative enterprise outward and

focus it upon the external historical model. To achieve true efficacy in religious worship, he implies, the intensity of effort must be directed to stirring to life a power resident within. The cause of failure is the outward direction of the devotion. The very act of imitation of an external model turns the edifying force away from its proper objective, the inner man. The worship of an outer god leaves the divinity within untouched, unknown and unawakened. To adore the exterior paragon, by so much leaves unrealized the potential perfectibility of the soul itself.

While it can be contended-- and Jung concedes the point-- that in sincere emulation of the divine man some at least of his virtue and transforming power must rub off onto the imitator, it is nevertheless an irrefutable deduction that the psychologist here makes from the premises: if the devoted religionist focuses the potency of his psychological consecration upon an external exemplar, he misses the benefaction of developing his own inner deity. In proportion as one exalts and looks to the imaged perfection without, he lets his own soul lie fallow. It is not a distant historical Christ's soul that he needs to exalt; it is his own that cries for attention, recognition and adoration. Like the knight who roamed afar to find the Holy Grail, he will return from his quest to uplift the historical Jesus, only to discover the real Christ pleading for his devotion deep down in his own soul.

IF CHRIST BE NOT RISEN

A thousand times has Christianity proclaimed that if the Christ-man, Jesus of Nazareth, has not consummated his conquest of physical death, and returned to physical life following bodily decease, "then is our faith vain." We have cited the very man-- Paul --who promulgated this crucial averment, as himself saying that the resurrection is certainly not a past event. How precarious the whole edifice of the Christian faith is can be envisaged if we look also at the fact that for some of the most learned, conscientious and eminent theologians of the faith the veracity of the Gospel's account of the resurrection of Jesus has come to stand in the gravest possible doubt. We face here the staggering recognition of the collapse of this central arch of the whole Christian structure, as it is undermined by the conclusions of leading Church spokesmen and scholars, to the effect that it is questionable whether the Gospel Jesus character was really a man of flesh. One of the most capable, conscientious and eminent of exegetists in the Christian camp, Johannes Weiss, goes so far as to say that nobody really believes that the deceased body of Jesus was reanimated, arose, cast off its burial wrappings and walked out of its sealed hillside tomb on that "first" Easter morn two thousand years ago. For its amazing frankness and its devastating implications his statement is quite worth citation (The History of Primitive Christianity): "But for ourselves we must admit that we can no longer think in such terms. To be exact, the majority of Christians at the present time do not really believe in a resurrection of the flesh on the last day."

And hence they do not believe it happened in the case of Jesus in year 33 A.D. Weiss, whom many rate as the greatest of modern theological critics and exegetists, indeed cuts through the restraints of orthodox caution and boldly asserts that-- referring to Jesus-- "Not only did he not 'rise again' in the real

sense, i.e. to take up his earthly life once more, nor did this take place either 'on the third day' or 'after three days.' Where did it [the three-day period] originate? Since everything took place according to the Scriptures, as St. Paul says, it is to the Scriptures that we must turn."

And he then cites the verses in Hosea 6:1 ff, as the origin of the tradition. The second verse runs: "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." Even with this (and other similar verses in Old Testament "prophecy") as legendary background of claimed divine forecast of the Christian dispensation in history, one must ask by what justification the literary fulfillers of prophecy twisted the divine promise of a resurrection clearly stated to be the happy destiny of all of "us," into the objectivized history of one single human. Debate may rage until doomsday, but there is only one answer to this challenge, the only one that will measure up to the demands of truth: a background of spiritual tradition, which clearly dramatized the apotheosization of all humanity, was by ignorant men converted into the quasi-history of the life of a hero of ancient ritual, who himself was but a type-figure of our inchoate divinity in its full flower.

In other works we have incontestably shown that so-called Bible "prophecy" is not permissibly taken as prophecy in the sense of foretelling future objective event. The word itself is composed of pro, the prefix meaning "forth," and the phe stem of the Greek word phemi, meaning "to speak." The word therefore simply carries the signification of "speaking forth," "uttering," in fact "preaching." There is evidence to show that it did not originally in Scriptural literature carry the connotation of predicting future events, at any rate not events of objective history. Of course, in the broad sense of viewing the course of human history and the evolution of man in the large, the Scriptures teem with forecasts of the "coming of Messiah." It was almost the dominant theme of ancient religious literature. In fact the passages giving the promise of inspired writing to this effect are just those portions of Scripture that have erroneously been taken to refer to the objective event of a divine child's birth on a given day and in a given locale. It is the old story of mistaking exalted allegory for literal history.

The author of the Book of Ecclesiastes in the Old Testament is in the book's very title called "The Preacher." In ancient Egyptian religious books which dramatized the forms and stages of the divinization of man, there was a character always called "The Speaker." He it was who played the part of the Christ-soul in the representations and in this exalted capacity uttered or pronounced the divine "sermon" preached on the "mount of earth," meaning here in our world. He spoke the words of the Christos in his sermon to the men of earth. The "Sermon on the Mount" is just the preachment of the heavenly soul in our nature to the human counterpart.

As showing the auspicious drift of modern exegetists toward a sane and rational reading of the Scriptures, what Weiss adds on the resurrection is much too valuable to be skipped. Referring again to Jesus, and citing the disposition of the orthodox to think that his resurrection must be differentiated from what ours is to be, and thus warranting a treatment on different and special grounds, he says: "Had we no other evidence of his victory over death than that of our own

departed, the whole thing would fall into uncertainty. This objection really touches the essential point. If his immortality is no different from ours, it can scarcely be used any longer as proof of our hope for the life to come."

This view, continues the theologian, flunks the hope and faith of steadfast believers, who therefore cling tenaciously to the old view that the Gospel narratives still provide adequate grounds for their indoctrinated belief that Jesus was physically restored to life. But the exegetist goes on: "Unfortunately it is to be feared that this support will never again appear as firm and immovable as it did to our forefathers. In some form or other, even among the most ardent believers, doubt has begun to undermine the narrative of the Gospels. And when we are admonished that we must 'believe' these narratives, the admonition lacks sense and meaning today. The word 'believe' is misused in such a connection. It is simply misapplied to a fact in the past. [How amazingly this statement corroborates St. Paul's asseveration that the resurrection is not to be considered a past event!] Either a fact is established beyond all doubt - in which case there is no need to 'believe' it; or else it is uncertain - in which case to believe it, that is, to suppress and silence doubt, would be dishonorable . . . Alas, how easily the structure may collapse and how frail it really is, even for many who think they hold the true faith. Our belief in life to come, [which is not, however, the specific Christian doctrine of the resurrection] if it is to have permanence, must have other foundation than some narrative of events full of contradictions and impossibilities. But even were the Gospel narratives far less contradictory and far more reliable than they are, our faith could not be based on such a foundation. For in so serious a question as this, one can decide and believe only on the basis of his own experience and conviction, not upon that of the strange and - as far as we are concerned-- unexaminable experience of others long ago."

What the learned German scholar is courageously expressing in all his critique of the resurrection doctrine is the conviction, to which his penetrating discernment forced him, that the Gospel narrative of the Easter mystery is strictly not narrative at all in the sense of literary record of outward physical event, but is dramatic or poetic figurism of the consummative exaltation which all humanity is destined to achieve at the cycle's end. The Christ's ritualistic arising out of "death" is literary type-graph of our aeonial Easter beatification. That and nothing more. But - let it be said here - not just that in the slighting sense of only that. We must think of that as the ineffable transporting deification of our mortal existence. And when it is finally seen in all the majesty and splendor of its true significance as portraying the climactic attainment of all human experience, as the lifting of lowly mortal life "from earth unto the sky," it will be sensed at last that in this meaning the drama of the resurrection immeasurably outshines in mystic beauty and dynamic motivation to nobility of life any sentiment or inspiration that can be generated by the alleged "miracle" of Jesus' physical resurrection. This will still be obdurately denied, no doubt. But its truth must be recognized if the general mind is to be liberated from groundless religious hypnotizations, no matter how firmly pietistic inculcation has fixed them in the subconscious.

The effort to confirm the position that the true original significance of the Easter memorial can not be made to derive from a literal or physical interpretation of the

resurrection "event" has carried the essay afield from the main elucidation of the essential meaning of Easter. But it was imperative that it be shown conclusively how the import of the observance has deplorably miscarried into a melange of false beliefs. It can be stated concisely that the whole devastating debacle of sense and truth ensued from the egregious blunder - always imminent when esoteric truths are given openly to the uninitiated masses - in reading the substance of the Mystery plays, the spiritual allegories, myths and other dramatizations of lofty truth conceptions, as the objectified and historicized experience of one man, the central Christ figure. After nineteen centuries of obscurity this catastrophic imbecility now emerges in clear light.

The resurrection had not come. But the human mind needed the psychological spur and goad, or the allure of an enchanting vision of its high calling in the perfection of its Christly nature, to inspire it to the life of righteousness that alone would consummate it. Hence the death and resurrection drama was formulated - and not by any means solely in Christian circles, but universally in the world of old - to typify in beautiful imagery, in story and in the dynamic magic of the histrionic art, the glory of the experience awaiting all humans on their morn of deification. It was to impress on all minds, in forms of moving beauty and power, the "death" and resurrection of that divine unit of soul essence which for our physical life here had enwombed itself in the "grave" or "tomb" of flesh. Mortals were to be kept in memory of the cardinal truth that the body, though itself subject to decay, gives birth to the soul's innate potentialities, as was represented in the Samson allegory of the bees (always typical of the soul) building a nest of honey in the decaying carcass of the slain lion.

But this incarnational "death" of soul in body became horribly distorted into the physical death of Jesus' quivering flesh on a wooden cross. The wood of the alleged cross on Golgotha stands as quite an apt symbol of the woodenness of the crass misinterpretation of the Fundamentalists. Likewise another beautiful poetic symbol, the three hours of darkness over the earth from the sixth to the ninth hour, i.e., figuratively from the aeonial Christmas birth to Easter resurrection (the three dark months of winter), has generated in the minds of misled "believers" the actual darkness of the Western theological understanding. This darkness has brought, not three hours, but many centuries of what the historians have been constrained to dub the "Dark Ages" of Christian Europe. The Biblical prophecy that "darkness shall cover the earth and gross darkness the people has been all too realistically and tragically fulfilled, at least for the Western world, by this staggering miscarriage of recondite symbolism into implausible and impossible "history."

For that which "died" on the cross of matter was no single individual man, but the divine nucleus of soul apportioned out among all men. It was sent forth by the heavenly Father to be the spiritual grain of wheat planted in the ground of human flesh, therein to lie long in inertness and "death," until resurrected by the rebirth of its dormant powers in the springtime turn of the cycle. And this distortion of the message of the Good Friday and the Easter rituals into the commemoration of the crucifixion and resuscitation of one human body has destroyed - as Jung so forthrightly insists - the enlightening and impelling power of the dramatized

reality.

THE SEED OF DIVINITY

Remote as it may at first seem in its relevance to the subject, the ark and deluge allegory contains the seed-germ of the truth beneath the Easter drama. Ark derives from the Greek arche, meaning "beginning." When the life that has been embodied in an organic form is released at the end of the cycle by the flood of dissolution of all created things, what is life's provision for its perpetuation and eventual renewal? Where can it retire to be tided over the flood of universal destruction, the work of Shiva the Destroyer? Nature holds the answer for us in her ever mysterious miracle of the seed. Before the end of their living cycle all things produce their seed, in which they can ride out the period of dissolution of form and at the cycle's turn begin a new era of growth and advance. Truly enough when the flood overwhelms the formal creation, life retires back into its arche, to betide the deluge and live again.

In the case of the individual man the body is the organic vehicle of soul's manifestation, and the soul is the body's life. On body's dissolution the life (soul) withdraws into the "ark" of an inner spiritual body (which does not decay), from which as seed it will emerge to begin the next cycle of physical life. But as soul, in the words of Greek philosophy, "imparts of its excellent nature to the beings of secondary rank," it thus suffers the diminution or loss of its higher strain of life in sacrifice to the lower, the body. It "dies" that body may live, and that more abundantly. From this aeonial "death," which spirit, the god in us, suffers on our behalf, it must in the turn of the cycle be resurrected. While immersed in body, body profits by, lives on, the "death" of soul; when the body is dissolved at what we call death, the soul regains its lost Paradise in disembodied being in the heavens. Each in turn "dies" to restore life to its polarized brother. Just as truly it must be seen that flesh dies that soul may live again, as that soul "dies" that body may live again.

This is why we sing at Easter--

From death to life eternal,
From earth unto the sky --

only "life eternal" should be understood as "life aeonial," i.e., enduring throughout the aeon, or cycle; not eternal in the sense of a heavenly life forever. Browning has discerned the unsoundness of the philosophy which exalts spirit to the heights and defames matter and body as its enemies:

Let us not always say
'Spite of this flesh today
I stove, made head, gained ground upon the whole.'
As the bird wings and sings,
Let us cry: 'All good things

Are ours, nor soul helps flesh more now than flesh helps soul. Flesh and soul find themselves locked inseparably in the marriage bonds of polarity here in body. Philosophies that place all value on spirit and decry and degrade the flesh are convicted of gross misplacement of emphasis. All the ordinances of ancient systems that dramatized animal sacrifice as a form of worship were designed to stress the fact that the life of the animal body of man is likewise a sacrificial oblation for the uplift of the soul.

All esoteric wisdom-religions of the past built on the thesis that the soul lives a more resplendent life detached from body in heaven than it does on the earth, albeit its residence in earthly body is the necessary schooling for its growth; and that it goes "dead" in seed or ark state while here in body, and must be resurrected out of that inert condition "in the fulness of time."

It is said that all Scripture is given for edification. Of first importance then it is to realize that the basic edifying item of truth the Scriptures enshrine (in myth, allegory, drama and symbol) is this underlying universal principle: the descent, the "death" in ark-seed form and then the resurrection of the seed units of divine life out of material embodiment. This single item is the lost clue to the mystery and the meaning of both life itself and the great Scriptures which pictorialize its significance.

Scriptural composition and ancient mythology are twins, both chanting the same theme-song of human life in much the same strain. So in mythology and in the wide range of folklore and social tradition, the same majestic epos of soul and body in evolutionary wedlock was formulated in the guise of the corn-myth, the agriculture-myth, the vegetation-myth. The seed grain went to its "death" in the ground, and the tribal or village ceremonials solemnized and ostensibly aided the seed's germination and the crop's growth to a good harvest. The ancient Egyptians symbolized the god's resurrection by the figure of the seed's "germination." "I shall not die; I shall not rot; I shall not decay; I shall not become worms," shouts the soul in the underland of Amenta; "I shall germinate; I shall live again." And Isaiah sings: "Thou wilt not let thy holy one to see corruption in Sheol." And over and over the Scriptures herald God's promise that, though he has had to commit his children to the underworld of material existence, he will raise them up again when they shall have mastered the inertia of matter and achieved their rejuvenation and "crossed" the lower sea of life in watery bodies in what the Egyptian scripts in one passage call "the three days of navigation." That this cryptic (but how obvious!) fact of our aeonial history could ever have been converted into the story of the physical death and miraculous (but impossible) resurrection of the man Jesus of Nazareth, seems beyond credibility. But it is the only key that unlocks the riddle of what has occurred in the history of religion since the third century, and the world of Christianity is going to have a harrowing time to expiate its crime of dolt-minded stupidity if it is to regain its status of worthiness after the disclosure of its age-long crassness in mistaking sublime allegory for bizarre and grotesque history.

The indisputable true resolution of the whole frightfully muddled theology is found in the simple fact that the poetic scenario of an evolutionary step from humanity to divinity that was of course never anything but universal to the race at all times, came through ignorance to be interpreted as an event in the career of the one man Jesus. What was depicted as conveying meaning for all men came to be misunderstood as the life experience of but one man. So the Western world has walked in the fog of a dense hallucination for lo these many centuries, of which sorry fact its outward history bears dismal testimony in the record of bigotry, superstition, persecution, hatred, war and the most fiendish inhumanity ever to be entered in the world's annals.

Nothing short of such a hypnotism by pious credulity as has been exhibited in Christendom from the third century to the present could ever account for the slavish mental acceptance by the sheepish millions of Western Christians of the unconscionable idea that one man's physical death could exert the tiniest iota of influence to change any individual's karmic relation to his cosmic problem of sin and salvation. For if it could be that the suffering of one could in the least measure later the status of all other men's moral relation to the law of life, the moral equilibrium of the universe would be disrupted. Not only can the action of another than himself not relieve any man of the full onus of his moral accountability, but there would immediately be chaos in the spiritual sphere if it were possible. The two ineffaceable and unalterable realities of the world were, to the great philosopher, Emanuel Kant, "the starry heavens above and the moral law within." The Christian dogma of the vicarious atonement, a digest as it were of the alleged basic fact of the conquest of death (in its physical sense, be it remembered) by the (physical) resurrection of Jesus long ago, would - Kant must have seen - shatter the inviolability and integrity of his supreme moral law into bits. As the Christian theologians have again and again heralded it, the one unshakeable foundation of the faith is the (always physical) resurrection of Jesus. What, then, do we have to contemplate? Not only the repudiation of the veridical historicity of the bodily resurrection of the man of Nazareth, but the irrefragible truth of the logical determination that no man's resurrection, either bodily or in grace, can in the minutest fashion operate to save the soul of one single other man, much less, then, of a whole planetary order of beings, from the necessity of effecting their own resurrection by their own moral actions. And what dismay must it also bring to the Christian world to have now to face, not only its own scholars' rejection of the historical resurrection narrative, by giving it a subjective instead of an objective interpretation, but also the increasing conviction of exegetists that the resurrection never occurred at all, with even the very existence of the man Jesus falling under ever-growing doubt? Ere long it will have to be seen, and welcomed gladly, that the only avenue of salvation for the Christian system from shattering disruption will be found in a resort to the purely allegorical rendering of its Scriptures, with total abandonment of the Gospel narrative as history. Long ago in the Middle Ages the Christian mystic Angelus Silesius immortalized the verse:

Though Christ a thousand times in Bethlehem be born,
But not within thyself, thy soul will be forlorn;
The cross on Golgotha thou lookest to in vain
Unless within thyself it be set up again.

Likewise any believer who looks to the Gospel scenario of the resurrection as the already pledged certitude of his own individual escape of (physical) death, must henceforth know that he is hugging to his soul a fantastic delusion. For in spite of millions of voices raised each Easter to chant

Our Lord is risen,
We, too, shall rise, --

ostensibly in the same presumed bodily manner - not a soul has risen from a churchly grave since that auspicious first Easter day. Like old John Brown's body, their cadavers "lie moldering in the grave," though happily (in spite of their resurrection blunder, let it be hoped) their souls go marching on. If Jesus' resurrection was historical and was also physical, or if it is even believed to have been physical, what a mocking sting of defeat and delusion must cut into the mind of the Christian world, upon the inescapable realization now that not in two thousand years has the primal, the central, premise of the Christian religion had one single vindication. The resurrection promise, the one last bulwark of the faith, has never once had fulfilment! Dolefully the Easter chant, all the while magnificent and soul-lifting beyond words in its non-Christian esoteric relevance, will have to be sung:

Our Lord may have risen!
We never shall rise.

As a sheer conclusion of simple logic, it could long ago have been known, as the most irrefutable dialectical outcome from the premises, that a physical resurrection, likewise a physical death, could not affect or alter in the minutest degree the moral order and stability of the world of sentient beings. Therefore it should long ago have been concluded that the "death" and the "resurrection" that were central in every national epic, myth and Scriptural allegory, as well as in all tribal ceremonial, must be understood as a figurative or pictorialized representation of another "death" and "resurrection," that were never real in concrete factuality, but were perennial as spiritual realities of all human life. That recognition, which was the achievement of early Sages who inspired the Scriptures, would have kept the common mind of the Western world in sane balance. Alas! That balance was violently unsettled from the fateful third century onward, and we have by no means even yet, in religion and psychology, in theology and philosophy, emerged from its darksome shadows. Both our Christmas and our Easter are dimmed in their joyousness by the lowering delusion of a totally false reference of the dramatism.

In vindication of the position here supported, that no man's single death could reorient all other men's relation to their moral and evolutionary destiny, we have, in confirmation of Johannes Weiss' sagacious pronouncement the very recent statement of one who stood at the very summit of ecclesiastical position in the Protestant world, the Rt. Rev. Ralph W. Inge, Dean of Canterbury Cathedral, in his late volume, *The End of an Age* (p. 162): "This emphasis on religious experience as the seat of authority obviously alters the center of gravity in apologetics. The traditional approach is from miracle to faith. We used to be told that our religion stands or falls with the discovery of the empty tomb. This is a disastrous line of argument, for not only does a miraculous event require a cogency of evidence, which from the nature of the case is not to be had, but it is not clear how the resuscitation of a dead body can prove anything either as to the divinity of Him who was restored for a few days to earthly life, or how this miracle can guarantee our own participation in eternal life, since our bodies will return to dust. Miracle, many of us now believe with Goethe, is the child, not the parent of faith . . . The details of what happened nineteen hundred years ago are not essential to our faith as Christians, and certainty about them is not available." No apology is needed for injecting into our effort to limn the glory and sublimity of the Easter imagery a digression into the field of theological debate or polemics. For no attempt to orient the majestic import of Easter in its proper sphere of mental-mystical recognitions can have even a modicum of success as long as the mind clings to the merest vestige of the historical basis of the festival. Only when at last the mind wipes away the "history," the alleged reanimation of a man's cadaver in a rocky tomb in the long past (as St. Paul affirms we must), can the spirit be free to soar into the clear pure upper air of the stupendous light of understanding of the festival's meaning for all men. Only when the true apprehension of its portent for our life brings it all within the purview of the individual's own history, will its anthems and halleluiahs begin to lift souls into the heights of ecstasy and divine intoxication. The dust of "history" that has settled heavily upon the structure has too completely obscured vision and prevented recognition of the fundamental meaning of this festival of consummative earthly jubilee. That true meaning, in a nutshell, is that the soul's life in mundane bodies is the gestation or pre-natal period of its enwombment in the body of Mother Matter and that Easter is its birthday into the higher world of the gods.

THE DATE OF THE RESURRECTION

This, the esoteric understanding of the Easter significance, was in the early days so clear and evident that, be it known as historically a fact, the primitive Christians, for the first three and one-half centuries, celebrated the birth of the Savior on - March 25! This custom was changed by encyclical of Pope Julian II, who in the year 345 A.D. Ordained the shift of December 25. The decree stated that it was fitting that the Christians should be in accord with the custom of the followers of Mithra and of Bacchus, who celebrated the rebirth of the solar deity at the winter solstice. One must guess why so salient a fact of Christian history has been kept from the knowledge of the people! Prayers offered up in Christian worship in the earliest days of the faith were addressed to "Our Lord the Sun,"

evidencing that "primitive" Christians were quite in the spirit of Pagan forms and ideologies. But the shift of the date of the celebration of the Lord's birth from March 25 to December 25 clearly attests to the singular fact - one never apprehended hitherto- that the early Christians, who were at least by the third century the most ignorant of the population (attested to by more than one historian), simply had confused the symbolism of the "quickenings" at the winter solstice with the true birth at the vernal equinox. This is not improbable, nor is it to be held as a blunder of gross proportions, since in the aura of symbolic thought each one of the four "points" of the zodiac - the two equinoxes and the two solstices-- can be regarded as a "birth." Is a babe not "born" when it is conceived; or again when it is quickened from "death" to life? And if those early Christians were working in the indeterminate field of emblemism, who shall say that they were in error in naming the soul's final deliverance from the womb of fleshly body at Easter as its day of birth? For the delivery is the birth. Pagan usage, however, had designated the winter solstice as the date of the rebirth of the solar god in the year, and it is evident that by 345 A.D. The consensus of common tradition forced the Christian party to conform to the Pagan calendar of festivals. And all this strongly points to the obvious recognition that neither the vernal nor the winter date was fixed with the remotest reference to the actual calendar date of a babe's human birth. The question always debated in esoteric circles was whether the birthday should be set at the equinox or at the solstice; never was it - and why not?--a question simply of the day and date on which it actually occurred! The day chosen was fixed on purely symbolic grounds; but if it occurred as history, why was not the matter of historical factuality the only considered ground of dating? We do not try to fix the birthdays of Abraham Lincoln and George Washington by any zodiacal consideration, but go by precise evidence that they fell on certain days of the month. Christians must face the stern fact that their Christ's birth, as also his resurrection, is dated astrologically and not historically. And will they be able to follow the implications of this datum to their logical conclusion, that the events themselves are obviously not historical? What must be considered a singular, indeed wholly unaccountable fact in Christian annals, is that, if there was doubt or question or difference of opinion among early century Christians as to the date that would fittingly celebrate Jesus' birth, we have no evidence of dispute, quarrel or controversy over the actual date. It must be concluded that no calendar date was even thought of as in question; and that therefore the birth itself was not considered a matter of factual occurrence. The only ground for difference and debate was a matter of seasonal symbolism.

What we have to discern in all this is that the content of meaning conceived by the millions of devotees as to the Easter festival, and therefore the misguided spirit of its celebration, are all one hollow travesty, yes, mockery of the true significance. It has been twisted into a gross fantastic and deadening misinterpretation of a truly sublime and transcendent fact, or epoch, in the living drama of the human evolution. The millions go on believing in the resurrection of a corpse (though we have Weiss' assurance that they really do not believe it),

which they have been told guarantees their own similar rehabilitation after decease. Yet their common sense and their own observation make them wonder why such a doctrine was ever promulgated. So the glorious potential of even the vicarious realization of Easter joys is dissolved out in wonder, doubt, bafflement of logic and all-around confusion -- a tragic disillusionment of Easter's potential raptures.

No, Easter cannot mean a physical resurrection, for such is not in the order of nature, as Dean Inge flatly states. We find the Book of Ecclesiastes saying: "The body returns to dust, but the soul to God who gave it." Likewise St. Paul declares (1 Cor. 15:35) that "some man will say, How are the dead raised up; and with what body do they come?" And the apostle then gives the answer to this pivotal question, which, had his Church heeded it, would have spared it the agonising doubt and confusion that has plagued it for centuries. "It is sown a natural body; it is raised a spiritual body." And he reminds us that we have a spiritual body. That Church which he, rather than the Jesus whom he seems never to have heard of, (since he never once mentions him as a living person), is said to have founded, has never unreservedly endorsed his claim to our possession of a sublimated body of spirit essence, as being a bit too "theosophical." But since flesh and blood can not inherit the kingdom of God, the soul must be resurrected in a body of imperishable ethereal substance, which will not dissolve with that of the flesh. Had Christian development held fast to the basic data of the archaic science of the soul, of which the ancient Sages were adepts, the theology of the Church would have preserved knowledge of the inner bodies of rarefied essence that shared existence with the outer sheath of flesh, the "coat of skin" of the Genesis allegory. The ancient Egyptians laid down the particulars of the structure of man's interior constitution. The universe was build on number, asserted Pythagoras; and the basic number underlying all life on earth was seven. Partaking of the nature of this life, man had seven bodies, and the Egyptians described, graded and named them (from the coarsest to the finest): the khat, or khabit; the ren, or name; the sekhem; the ba; the ka; the sahu and the khu.

At the present stage man's consciousness ranges over the four lower levels, as these are the only ones developed to function thus far. These are the four sides of the base of the pyramid of life, and on this base the three-sided development is being, and for the most part is yet to be, built up. Man is therefore pressing on toward the unfoldment of the higher bodies, and in these he will be resurrected out of the "tomb" of the lower four. So St. Paul is quite right in saying that men's souls are sown in a natural body (the lower four), and raised in a spiritual body (the developing upper three). The evolution of the upper three is made possible by their ability to transmute "into the likeness of their own glorious bodies" (St. Paul) the atomic essence of the lower four, precisely as the flame of a candle is able to transmute into its own fiery essence the coarser substance of the lower body of tallow. So that again the very theosophically minded apostle tells the truth of the hoary ancient science in saying that we are reborn in a radiant

spiritual body as we die unto the old heavier bodies of matter in which Mother Nature gave us physical birth.

THE RESURRECTION BODY

And Oh! That body of our resurrection! That body of many names, yet all reflecting the ineffable splendor of the sun! Truly it is to be a body woven of the impalpable texture of solar glory. It is that shining garment of the redeemed, who exult before the regained throne of God "in robes of light arrayed." It is the radiant vesture of the righteous, who, the Scripture says, "shall shine like the sun in the kingdom of their Father." It is that garment without a seam, woven of the imperishable cloth of sunlight. It is the spiritual body which St. Paul insists we possess by virtue of our sonship of the heavenly Father. Again he describes it as that house or tabernacle with which we wait to be clothed upon from above; that house not made with hands, eternal in the heavens, in whose construction there was heard neither sound of hammer, axe or any tool of iron; that house that Wisdom hath builded on its seven pillars (Proverbs). IT is that radiant Augoeides of the Greeks, the glorious sahu or khu of the Egyptians, the Shekinah of the Hebrews. It is that body of the infant Christ in us, which every thought, word and deed of kindness, graciousness, brotherhood and love causes to shine with ever increasing beauty, and which every mean, sordid, selfish and brutal motive causes to dim and flicker low. It is that body whose essence will transmute all the gross elements of sensuality and brutishness into the beauteous flame of glowing love. For it is a fiery alembic in which all the baser ingredients of the old Adam, first or natural man, will be thrice refined to spiritual purity. It is that high atomic potency of which one of our hymns sings:

The flame shall not hurt thee! I only design
Thy dross to consume and thy gold to refine.

It is the etherealized substance which, when brought to bright pitch, will transfigure the mortal part of man so that, like the Christ's, his face will "shine as the sun and his garments will become white as the light." It is the robe of our immortality which we don to appear in beauty when we return to the Father. Or it is the scarlet robe with which the Father hastens to clothe us as we return victorious from our adventure in the rougher country of earth.

No man can be told a fact of more transcendent importance to his life than that in his physical body, as in a womb, he is now slowly gestating this body of the infant god which he is to be. And this is that glory-body that he will deliver to its birth as the wondrous Sun of Righteousness rises in his being with healing in its wings. Beside this stupendous fact all the mass of religious belief that a man in history two thousand years ago died as we die, and rose as we shall not rise, and that in some incredible way this "event" became the sole implementation of our eternal life, falls dead and meaningless, indeed crushes down the spirit of man. Beside this twisted fabric of untruth stands the thrilling realization that our salvation, our resurrection, our hope, nay, our certitude of immortality, rests

securely upon the foundation fact that our divinization is a process that works like yeast in the very body of our life. No man can disillusion us of this salvation, or rob us of its reality, since, under God, it is a process entrusted to our own hands, a living process, to be studied and mastered for its final outcome in unspeakable blessedness.

THE MATING OF SUN AND MOON

Mention has already been made of the fact that in the early Christian centuries up to 345 A.D. The community of the "brethren" celebrated the birth of their Sun-Savior on March 25, doubtless following the suggestiveness of springtime rebirth. Since that dating has astrological and not historical significance, it will be most profitable to inquire into several aspects of this feature of the festival. Indeed it will be found that in these determinations lie hidden the cryptic, or "occult" meanings of the festival itself.

To begin with, the date of Easter is a moveable one, not fixed to a calendar day. It may fall on any Sunday between March 22 and April 23, and is bound to shift each year. So again it must be noted that no moveable date could be considered the anniversary of a historical event. If it were such there would have been no resort to a shifting date. Likewise no zodiacal configuration would have been made a guiding consideration. The dating is clearly and purely semantic. It is generally, first of all, not known why the twenty-fifth of the months (of March and December) was chosen as the day of the festivals. Such matters were treated of old as secrets of the Mystery brotherhoods, and so remained veiled as "occult mysteries." But when it is taken into account that in the Scriptures generally the resurrection was to occur "on the third day," or "after three days," it seems certain that these principal festivals of the religious calendar were marked as tridua, or festivals of three days duration, counting from the actual date of the equinox of spring, in the one case March 21 (or 22), and December 21 (or 22) in the other. "On the third day" reckoned from the twenty-second, or "after three days", counting from the twenty-first, would bring it on the twenty-fifth. In the confusion of Christmas and Easter symbology, the date became the twenty-fifth in both cases. Twenty-five was not in itself of marked significance in religious numerology, as were the first of the month (new moon), the seventh (Sabbath), the tenth (the original zodiacal number, and the Sephirothal construction), or the fourteenth (or fifteenth), the day of the full moon. Three-day periods were frequent in the round of religious festivals of the year.

The date of Easter has been set in relation to considerations having to do with the conjunction of the two celestial orbs that give light to the earth, the one by day, the other by night - sun and moon. The actual and vital significance of this astronomical basis is close to vital significance of this astronomical basis is close to being a great lost item of knowledge even in the religion of the Christianity that most lavishly celebrates the festival. Again it will be noticed that the basic feature of the ground-plan which allocates the date for the rite stands utterly remote from any reference to an event of objective occurrence. It lies sublimated in the

rarefied upper atmosphere of symbolism. And in this higher realm of abstract relevance alone it finds its meaning.

Easter, then, is fixed to fall on the first Sunday coming on or after the first full moon occurring on or after the vernal equinox. If there happens to be a full moon on March 20, the date must wait twenty-seven days for the first full moon following March 21. And if that should fall on a Monday, six more days must pass before there is a Sunday. If there should chance to be a full moon on March 21 and that were a Sunday, Easter would come on that day.

The base of the symbolic reference is the fact that in all archaic and arcane philosophy the sun and moon typified respectively the divine spiritual and the earthly physical natures in man. The deep secret of the entire matter lies buried under the forgotten datum of ancient knowledge that the spiritual Christ, man's higher deity, his innermost soul, is generated, birthed and glorified in the constitution of the mortal human through the wedlock, or conjunction of the two natures, the divine and the human. Therefore the analogical science of old, searching in outer nature for the vivid types of the inner reality of man's experience, turned first to the spring of the year, when nature herself staged the immortal drama of rebirth in the outer scene. "Dead" nature, life congealed to dormancy in winter's icy clutch, put on its resurrection in the spring. Easter must therefore come in the season of resurrected nature.

And for the union of the two great bodies, typifying the marriage and copulation of soul and body to give birth to the divine child in man, the celebration must be dated relative to the conjunction of sun and moon closest after the equinoctial date. The copulation taking place at the dark day of the moon's round of twenty-eight days, the festival then must wait for the consummation of the "pregnancy" of Mother Moon, which comes with the rounded orb of light in fourteen (or by solar reckoning, fifteen) days, the full moon. The complete coverage of her body with solar rays sublimely pictorialize the completion of her divinization, or end of her pregnancy, as of a mother ready to deliver her child. "Thy whole body shall be full of light," says the Christian Scripture, and this child of soul-and-body creation, personalized by Horus in the ancient Egyptian dramas, exultingly exclaims: "My whole body is filled with light; there is no part of me that is not a god; I am divine in every part." "I am one of those who are glorified in Annu," he says again. When the Christos is glorified in the body, it is ready to be delivered forever from its womb of flesh in mortal life, and be born into the glorious company of the immortal gods. Easter, the birthday of the gods

And finally, as this child of the spiritual sun and moon is destined for solar glorification, as he is spiritual-solar in essential being, only one day of the week can fittingly be chosen to depict this majestic character of his life and destiny, and that of course is Sunday. The seventh sub-cycle in any cycle was the crowning epoch which consummated six preparatory days with the generation of the spiritual product of the cycle at its last stage. The six preceding "days" marked the creation of the planets and the seventh brought to birth the sun-child of the higher spiritual consciousness. Plutarch affirmed that man derived his

physical body from the earth,--as he obviously does; his emotion-body from the moon (the moon strongly affects our psychic, especially emotional, states); his mental body from Venus; and his spiritual body from the sun. One ancient legend asserts that the soul spends the first six "days" of its residence in a planetary system in one after another of the six planets, and its seventh "day" in the sun of the system. The birth of the spiritual body, which is essentially the ground fact of Easter, must therefore be celebrated on a Sunday.

The conjunction of sun and moon at the dark of the moon impregnates the lunar orb with the seed of divine light and in two weeks she brings this child of the sun to full maturity. Easter, then, carries in its significance the poetry of spring, of the equinox,--the powers of spirit and matter being then equilibrated,--of the union of sun (spirit) and moon (body), of the full moon and of the symbolism of Sunday. And whereas the Christ-birth at the winter solstice is always dramatically pictured as occurring at night, the resurrection must, for equally pertinent semantic considerations, be placed on Easter morn. The sun of spring is rising, that is, increasing daily in power, and spring is the morning of the year. So at Easter the sun-in-man is rising out of his winter of embodiment in the new morn of his generative cycle. And so, as sings the Psalmist, "weeping may endure for a night, but joy cometh in the morning." The morn of resurrected life rhythmically follows every night of spirit's incarnation in body.

From one point of view it is legitimate to surmise that as the early Christians confused the Christmas quickening with birth symbolism and placed the birth of the Sun of God in March, so possibly they likewise were confused about the festival of forty days which commemorated the period of incubation of life-seed in the earth, and therefore shifted Lent to the wrong side of the year! There is strong, indeed almost irrefutable support for the assertion that all the significations of Lent appertain in nature's book of typism to the autumn. The spirit of Lent is entirely negative, the intimations are all dour, sad and dismal. Thus it rightly would find fitting appositeness only in the fall, when the sun-in-man, descending like the sun in the sky of autumn to shorter and feebler daily manifestation, or obscuration of its power, and sinking under the dominion of darkness, is pictured in the old Ember Days festivals as sitting like Cinderella in her hovel trying to keep warm beside the dying embers of her hearth-fire. Many forms of this dramatism survived in different lands and all were ritualized in the autumn.

We have in fact in our year of commemorative days a period of forty days, beginning with the fall equinox of September 21 and ending on October 31. This "autumn Lent" is terminated by our Hallowe'en carousal on October 31, and this is followed on the following day, November 1, by All Souls' Day, or All Saints' Day, the more ancient Michaelmas. In England Hallowe'en was formerly called Nutcracker's Night. The four cardinal "corners" of the zodiac were dedicated to the four chief Angles of the Presence, Gabriel, Raphael, Michael and Uriel. Michael's station was at the fall equinox. It could be affirmed that the period of

forty days in the fall is the true Lent. This will no doubt be refuted by orthodox religionism, which will point to the etymological derivation of Lent from the German Lenz, meaning "spring." The evidence is not at hand to support a claim that this German word is not the parent of "Lent."

The change of a "z" to a "t" is not frequent in language derivatives. But even if the claimed source be correct, it does not alter the fact that the symbolic elements of the Ember Days and the soul's descent to darkness and destitution of light in the bodily milieu down here would suggest autumn as the fitting time for dramatizing the crucifixion, death and burial and all the gloom of Passion Week, as well as the whole of Lent. The observance of Lent in the spring, when beyond all argument the psychological intimations of the Lenten message and motive are entirely out of accord with the spirit of nature springing to new life in every blade of grass, bud and leaf, in growing sunshine and beauty on every side, must be considered an anachronism of the sorriest and most glaring ineptitude. Certainly in the long run it has gone far to dim the sun of happy springtime joyousness in all the life of Christianity.

By every suggestion of symbolism the Christ-in-us suffers his agony, endures his crucifixion and makes his sacrifice of life for our salvation most appropriately under the natural allegorism of autumn and winter. To shift the focus of the human heart on this phase of the religious life over to the spring is to cast a cloud over the face of the sun itself. A devout heart and a philosophically balanced mind can without psychological detriment synchronize pious sentiment in the fall with the idea of the sufferings and "death" of our ensouling deity, for nature herself is chanting the same melancholy refrain. But to superinduce this gloom in the spring is to flout the very spirit of the light. Ignorant misconception perpetrated a gross blunder, which has darkened the brightness of the springtime in the hearts of men in the West. Can any verses in our Scriptures be more thrilling than those of the Old Testament Song of Solomon (2:10-13)?: "Rise up, my love; my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle [dove] is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.

Arise, my love, my fair one, and come away."

These inspiring lines must be taken as a part of the dramatism which represented the life of the soul in matter. It is indeed the Easter theme-song rhapsodizing in tune with greening boughs and singing birds. The adjuration to "rise up" and "come away" is addressed to the divine sun-soul in man, when the day of final victory and release from the bondage of bodily existence has dawned, and the very voice of God shouting through his creation bids the soul come forth to greet the morn of its everlasting triumph.

THE SPRINGTIME OF THE SOUL

Beyond all argument, as it would be inappropriate to stage the ritualism of resurrection in autumn (although fruit gathering and harvest home festivals do in a measure just that), so it is an error to set the crucifixion, the fasting, the scourging, the privation of happy life in the spring. Likewise it appears that by some further inadvertence or misconception the Christian leadership introduced Palm Sunday ahead of its proper time in festival ordination. In the Christian year it stands a week before Easter, and thus falls five days ahead of the crucifixion. By all the logic of analogy the soul's entry in triumph into the "holy city" of higher being, with choral halleluiahs and floral carpets to welcome it, marks the final consummation of the whole long run of its pilgrimage through the kingdoms of matter and its return to heaven above. In one view it even represents a later stage than Easter itself. For the latter portrays the final release of soul from its prison of flesh; the entry into the Holy City must dramatize its reascension to its celestial home. It seems utterly inept to introduce it ahead of the crucifixion. This Christian arrangement presents the illogical sequence of final reunion of the soul with its heavenly home, then the crucifixion, which surely is the pain of its immersion in the body on earth, and then its release from body. As Easter depicts its release from the prison of matter, Palm Sunday must point to the later release from earth altogether. Palm Sunday should therefore supplement and complete the Easter event, bringing it to its ultimate conclusion in the world above. As intimated, the crucifixion should come in the fall, and Easter and Palm Sunday should follow as crowning triumph in the vernal season.

There is only one way by which the allocation of Lent's forty days to the spring may possibly be saved the charge of anachronism. It has to do with the significance of the number forty. This number, which occurs sixty-four times in the Old Testament, carries always the emblemism of the incubation of spirit in matter. This connotation was based on the item from nature that the wheat sown in the flooded fields bordering the Nile River during its inundation was held to lie forty days in the earth before germinating. Also the period of gestation of the seed of human life in the mother's body is forty weeks.

Now it would obviously be impossible to institute a festival of forty days to cover in its symbolism the autumn gloom of the crucifixion motive and terminate with the springtime joy of Easter resurrection, for forty days will not reach from autumn beginning to spring end. To do this would require a whole six-months festival, from September 21 to March 21. It doubtless seemed permissible then to insert the forty days period in the spring, beginning it at such a date that the fortieth day would end it on Easter morning. This scheme was saved from ineptitude - it intelligently envisaged as pure symbolism and not outraged by historical appurtenances - by the fact that the forty days of Lent ended in the glorious denouement of Easter day.

Likewise, as the numbers three and seven also carried the intimations of soul's life in body, it seemed proper to insert periods of three and seven days in the place where their termination would also coincide with Easter morning. This gave us the seven days of Passion Week and the "three days" in the tomb, if the actual time from Friday morning to Sunday morning can be called three days. As all's well that ends well, all three periods, Lent, Passion Week and the days in the tomb end the drama with the burst of Easter glory.

The Fundamentalist will challenge us to declare the authenticity of all this semantic flourish. To him the events were historical occurrences, and they came when they occurred, not being obligated to fall in with the scheme of poetic nature symbolism. The only answer needed to rebut this contention is that, if he will study with sufficient assiduity the history of ancient religious literature which produced his venerated Bible and discover the strange methodology of religious writing in that remote age, he will see that which will disconcert his entire system of Scriptural interpretation,--the incontrovertible fact that those venerable Sages never wrote religious books in the form of veridical personal or national history. What they essayed to write was embalmed in forms of suggestive typism, such as myth, allegory, drama, number graphs and astrological pictography. By these methods they put forth the great truths of life and consciousness in forms of representation that would eternally adumbrate their reality to the human mind, however dull. Knowing that the essence of spiritual experience and the mind's realization of high truth are things that can not be expressed or conveyed by words alone, in fact never are fully communicable by language, they resorted to the only method that can impress true meaning even unconsciously on the brain. Every natural object and phenomenon in the living world is an objective photograph of an elemental truth. Every object in nature mirrors a cosmic or spiritual truth. Man needs but to gaze at and reflect upon outer nature to find glyphs of the basic principles of knowledge appertaining to a higher world and level of consciousness. The laws and ordinances of spirit are adumbrated in nature's operations and spectacles.

Have we not seen that the reality of our eventual resurrection is foreshadowed by the vernal chanting of birds, the leafing of trees, the outburst of life from wintry thralldom? Can we not see it also in the insect's bursting out of its old shell, rending the veil of its temple; in the snake's shedding of its old skin and coming forth in a sleek new body - which even we humans imitate by an Easter parade of new garments;--in the chick's breaking through its shell to be born into a higher kingdom of life? Are we so crass that we can not discern the allegorical beauty and awesome sublimity of ancient Scriptures, but must take their constructions of dramatic genius as episodes of a history that is always dull and meaningless unless haloed by the mind's apprehension of lofty truth? Ages before Christianity took over and ruinously travestied the secret traditions of a primeval revelation by outrageous literalization of pictured truth, nature herself had staged so impelling a drama of the Easter resurrection that nothing within the pale of human genius can do more than faintly copy its

impressiveness. We owe the knowledge of it to the sapient Egyptians, who manifested almost a sixth psychic sense in discerning in the characteristic traits of animals many striking analogies with abstract verities. Perhaps in no one respect have they revealed a more astonishing correspondence between animal trait and cosmical law than in the case of the cynocephalus, or dog-headed ape. There was a widespread tradition that certain species of apes assembled at the time of sunrise on a river bank or elevation facing the east, and with prostrations, cries and a semblance of attempted speech which Gerald Massey describes as "clicking," they saluted the lord of day as he appeared above the horizon. Likewise members of the species were kept in Egyptian temples so that the priests might know the precise time of the conjunction of the sun and moon each month, because at the very moment of this occurrence the male bows down to the ground as if lamenting the ravishment of the moon and goes blind, while the female, also prostrated, menstruates. Then to denote the renovation of the moon the priests depicted the animal standing upright with his hands raised to heaven, and a diadem on his head.

Mere words can add little to what nature has staged in her pantomime. In the mute action of the ape life was promising the gift of speech with the rise of intellect. At the sheer symbolic rise of the emblem of divine light the animal creation gave first expression of the instinct to communicate ideas by speech. It was the foreshadowing of a far later stage of advancement, when, one whole kingdom farther uplifted, the human was to stage the drama of his rising into a supernal realm of being under the symbol of the Easter resurrection. As the physical light rose on the sight of the animal, the latter felt the stir of the impulse to frame ideas in speech. As the spiritual light is rising in the mind of man, he feels the stir of the impulse to embrace and express immortal life and immortal love. The physical sun caused the cynocephalus to break into speech; the sun of mind caused the man to consummate the powers of speech. When the sun of the spiritual resurrection at last breaks upon the soul, all speech will be transcended by lightning flashes of perfect cognition.

Easter meaning and Easter ecstasy will forever elude us if we can not understand it as the drama, not of one man's history long passed and historically demonstrated as powerless to give us the immortality it has been presumed to promise, but of our own life history, the scenario of our transfiguration yet to come. If we chant at Easter the unfolding of the portals everlasting, it can be only to refer to our own opening the doors of sense to the entry of spirit. If we acclaim the Christ's triumph over decay, it can mean only that a potency of Christly consciousness within our own natures will not perish with our flesh, but will live on in higher vehicles, returning to earth many times to build up their perfection. If we sing of the Savior's taking captivity captive, it is that we can develop this more dynamic power of godliness and with it subdue and govern the carnal nature that held us captive, stepping out into freedom as the fiery power of spirit melts down the chains that bound us. If we commemorate the Lord's bursting the gates of hell and flinging wide the bolted bars to release the captives that sat in darkness,

it is that we shall in ecstasy abandon the last body of our earthly incarnation and soar to freedom. When nature bursts out of her winter's "death" and arrays herself in new and glistening garments, it is the sign that we, too, shall burst out of our underworld confinement and come forth clothed with light.

But only by lifting the reference of all its imagery from ostensible ancient history and making it the drama of our own experience will the great festival be able to exercise its exalting efficacy upon our spirit. After all St. Paul is grandly right: if Christ be not risen, then is our faith vain. For if Christ be not risen in us, risen out of the pettiness, the sordidness, the ignorance, rapacity, greed and the fell instincts of our brute nature, to breathe in the pure air of graciousness, godliness and love, then indeed is our faith in the resurrection vain and empty. If he be not risen in us, then truly enough we have no part in the resurrection. Without this transformation in our own natures, we keep the Christ still bound in his ceremonies of "death" in the only tomb in which he ever lay "dead"--our mortal body.

The Judean myth is a supremely beautiful emblemism of the miracle of the resurrection. But if we for a moment permit it to lure us into the belief that another man's alleged conquest of death in the long past in any degree relieves us of the evolutionary task of achieving our own resurrection, the myth becomes the source of a tragic psychological calamity for us. For to the extent to which we look to a man, or a miracle, or any power outside ourselves, to that extent we will let the sleeping divinity within us lie unawakened. Our great psychologist Jung has set this forth with the courage of a crusader for truth.

Never has the logical purport of the twenty-first verse of the inspiring fifteenth chapter of 1 Corinthians, called the chapter of the resurrection, been grasped in its pregnant message for all theology. "For since by man came death, by man came also the resurrection of the dead." On the historical thesis of interpretation the implication of the first clause of this declaration is that man generic brought Jesus to his death. That is to say, it rests on the presupposition that mankind killed Jesus, physically. This is of course absurd, and rules out the possibility of such an egregious interpretation, which, however, the historical thesis demands. The verse, as likewise many others, simply does not supply the premises for the historical rendering. In the seventh chapter of his Epistle to the Romans St. Paul also states that sin rose up and killed him and that he had died. Yet he was sitting up alive when he wrote the verses! Nothing has ever been so blind as the theology that has looked at these texts for centuries, yet failed to see that the "death" referred to had never a thing to do with bodily demise! It carried the Greek philosophical connotation of the relative "death," that is, the inertness, torpidity, the unawakened latency of the soul, when in incarnation it lay buried down under the heavy stifling vibrations of the earthly animal nature of the body in which it had been implanted.

SKYLARK AT HEAVEN'S GATE.

In the light of this elucidation provided by Greek philosophy the baffling mystery of Paul's language in the letter to the Romans stands revealed in full clarity. There are two "men" in our constitution, the first or natural man, first Adam, of the earth, earthly; and the second or spiritual man, the new Adam (Christ), born not of water (the physical body, which is seven-eighths water) but of air (spiritus) and fire, as says John the Baptist. St. Paul sets forth succinctly the relation of these two natures, when (in 4th Galatians) he says, "he that was born after the flesh persecuted him that was born after the spirit." "So also is it now," he reminds us. The lower sensual "man" in us brings the divine soul to its "death" in the body. When soul enters body, states Paul, sin, which was powerless when soul was yet in heaven, springs to life and "kills" it. So we have at last the glowing meaning of the apostle's vivid statement that by man came death, "man" here standing clearly for the first Adam, the human animal, earthly, sensual devilish. For this is the unregenerate carnal animal, product of the purely biological evolution, that overwhelms the infant god when he steps into the habitation of the flesh and smothers him to "death" under the incubus of the animal nature.

But now emerges the thrilling second part of the verse, the sequel to the first clause, the mighty truth that again a blind theology has stubbornly refused to see. If by animal humanity came the "death" of divine soul, by the same element in man's make-up will come also the resurrection! One finds the illuminating analogy that supports this conclusion in that universal textbook of answers to all riddles, the world of nature. The seed goes into the earth and the earth brings it to its "death." But it is that same earth that in the turn of the cycle, at the spring season, will bring that "dead" seed to its resurrection, its germination. Says Jesus in the Gospels, "Unless a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." And again St. Paul clinches the interpretation in saying, "For as in [the first] Adam all die, even so in Christ [the last Adam] shall all be made alive." All spirit gives its life, goes to its "death" to uplift the physical creation below its level. It pours out its lifeblood of divine potential so that lower orders may have more abundant life. But for its sacrificial effort, its divine oblation, it is wondrously repaid by matter with the baptism of a new birth through its roots in matter's essence.

The ineffable tragedy of Western religious history lies in this unconscionable blunder of Christian theology in traducing surpassing spiritual allegory into ostensible personal history, in mistaking the central figure in the universal Mystery drama for a man of flesh in that history. When may it be realized that the actual divine power that was personified in drama and ritual by a human actor, can be resurrected from its torpor under the sluggish nature of the body and, thus lifted up, can, as its personification says, draw all men up with it? And when, too, will it be realized that the alleged personal man whom a hallucinated theology has mistakenly substituted for the spiritual actuality he only represented in the play, never could in the remotest degree be the means of effecting

universal salvation? Once the depressing psychological blanket of two thousand years of mentality stupefied by the mirage of a personal man-God as the agent of human redemption from animality to godliness is lifted from off the consciousness of the Western world, then may be generated in all hearts the wondrous transforming power of the Easter message. It is probably much truer as fact than as poetic figurism to say that the heavy gravestone that the Christ-in-man still has the task of rolling away from the mouth of his "tomb" of bodily flesh to consummate his resurrection, is in large measure this very pall of ignorance that keeps that stone sealed all the tighter. For it is religion itself, its vision of truth beclouded by the mists of ghastly caricatures of the meaning of its own Scriptures, that has helped to seal the stone of ignorance that shuts us in the cave of mortal "death." It is as much as anything else the common acceptance of the Easter legend as objective history that has operated to keep the Christ still darkly imprisoned in his tomb.

In the finale, we can then reiterate St. Paul's admonition to Timothy to shun the vain and profane babblings of such as Hymenaeus and Philetus, who greatly err in declaring the resurrection already past and thus weaken the potential of all men for the resurrection still to come.

THE LOST KEY TO THE SCRIPTURES

ALVIN BOYD KUHN, PH.D.

THE LOST KEY TO THE SCRIPTURES	3
LOST KEYS RECOVERED	5
THREE FATEFUL WORDS.....	6
RIGHTLY DIVIDING THE WORD	7
THE BODY IS THE TOMB	9
THE SOUL IS DIVINE SEED	11
BREAKING THE BREAD OF LIFE	12
THROUGH DEATH TO LIFE.....	14
THE VOICE OF ANCIENT PHILOSOPHY	16
SPIRITS IN PRISON	18
THE BOOK OF THE DEAD	20
CHRIST CRUCIFIED IN EGYPT	23
IN THE UNDERWORLD.....	25
THE TOMB OF THE BODY.....	28
UNDER THE LAW OF SIN AND DEATH.....	33
TO HIM THAT OVERCOMETH.....	37

* Electronically typed and edited by Juan Schoch for educational research purposes. This notice is not to be removed. I can be contacted at pc93@enlightenment-engine.net. I will be greatly indebted to the individual who can put me in touch with the Estate of Dr. Alvin Boyd Kuhn and/or any of the following: A. B. Kuhn's graduation address at Chambersburg Academy "The Lyre of Orpheus", A. B. Kuhn's unpublished autobiography, The Mighty Symbol of the Horizon, Nature as Symbol, The Rebellion of the Angels, The Ark and the Deluge, The True Meaning of Genesis, The Law of the Two Truths, At Sixes and Sevens, Adam Old and New, The Real and the Actual, Immortality: Yes—But How?, The Mummy Speaks at Last, Symbolism of the Four Elements, Rudolph Steiner's "Mystery of Golgotha", Krishnamurti and Theosophy.

I also would welcome any contact with someone who has any letters of Kuhn or has any personal knowledge of him. Thank you.

Recently (January 15, 2005) I was contacted by a 15 year old student of Upton High (state and city to be determined) who wanted to interview me in regards to the life of Sir Francis Bacon (Lord Verulam). The interview was conducted and this student asked me if there was anything else. This is what I relayed:

There is a nationally and worldwide known issue of a disabled person in my state (Florida) who is being subjected to attempted murder. Her name is Theresa Marie Schindler-Schiavo. The courts say that she is in a Persistent Vegetative State when in fact she is not, they lie. Videos were shown on CNN during a live feed that prove she is not comatose. She sits up in a chair. Her husband who lives with another woman for over 9 years and who has two children with this woman is trying to say that Theresa wants to die when in fact he has been denying her rehabilitation and therapy so that she can have her own voice and be back on to the road to her recovery. He has been with several women since he caused Theresa's incident and this is his latest live-in concubine who is in collusion with him to make Theresa dead. His attorneys are attempting to accomplish a heinous starvation/dehydration death on her for the third time. One of his attorneys wrote a book in which he talks about tearing out peoples feeding tubes and says he speaks to them by "soul speak" asking them if they want to die and they tell him along the lines "Yes, I want to die! Please kill me." The Hospice of the Florida Suncoast is holding her hostage for over 4 years. This feeding tube yanker attorney was chairman of the board of this hospice. This is the worst case of domestic terrorism happening in our country right now. While we are off in other countries helping helpless and disabled people the government has been remiss to save a human life from terrorism here in my state. There is a cover-up of mass proportions and I have the evidence on a CD to prove it. This message is to you and all of your classmates and teachers who may be reading this. Please contact others if you know of others who care to stop this murder. Perhaps you, or others, including activist friends, know people who have the power to stop what is happening here in my state or bring greater attention to what is going on. Contact me at pc93@enlightenment-engine.net or call me at 407-925-4141 and I will get whatever information you may need. Help me and others to stop the return of Nazi T4 days in Florida, the rest of the United States of America and the world. We must take a stand and make our voices heard.

Please join my Alvin Boyd Kuhn Yahoo!Group and Gnosis284!
<http://groups.yahoo.com/group/AlvinBoydKuhn/join> :
<http://groups.yahoo.com/group/gnosis284/join>

For since by man came death, by man came also the resurrection of the dead.
St. Paul.

THE LOST KEY TO THE SCRIPTURES

The likelihood of a favorable acceptance of the astounding revelation to be made in this essay will be considerably heightened if the epochal disclosure is preceded by sufficient prefatory exegesis to present it in its proper "frame of reference." So incredible is the true esoteric elucidation of the lost meaning of the Scriptures of Christianity that the immediate reaction will generate the demand to know what historical circumstances or developments could have led in the first place to so fateful a loss of vital knowledge once possessed. It will therefore be judicious to begin the exposition by presenting certain items of the historical background as necessary and highly enlightening introductory matter.

This explanatory material must begin with the broad blunt statement that what is commonly believed about the Bible as a book, its date, authorship and "inspiration," is all quite erroneous. Let us be explicit in this: the solid bulk of common belief about this book is totally untrue! There is scarcely a single item of the common man's presuppositions about the Christian Scriptures,--who wrote its books, when it was written, how the composition was "dictated" or "inspired," what its message really means, in what language it was written, what is its assumed historical reference, how and why these particular books were selected out of hundreds to become "the Bible," and other subsidiary questions by the score--that comes within the proverbial mile of the actual truth concerning this mysterious document that for centuries has held the minds of millions under the prodigious obsession of its inviolable sanctity. The grim and sober truth must now be stated, that all general ideas about this volume, disseminated among the masses by the priests of the religions and never corrected by them, are totally, grossly, tragically false to fact.

If this drastic assertion seems to upset the whole apple-cart of conventional ideas on the subject of Bible authorship, the reader will need to brace himself to absorb the next shocking declaration, which undoubtedly will shatter all preconceived notions of the general mind. This jarring blow comes in the blunt statement that, in the common and accepted meaning of the words, the Bible books were never "written" at all! This, it will be said, is self-evident nonsense and folly! A book can't be a book unless it has been written. The retort still is that the statement is sober truth! In the sense in which the word "written" is used today, in reference to a book's authorship, these Bible books never were written. How can this be so? Simply enough, when it is known, as now it is, that this collection of documents was in existence for ages and held in the minds of priests and initiates in the ancient Mystery brotherhoods for thousands of years without ever having been committed to writing. They were preserved in memory

only. They constituted the body of what is known as the great "oral tradition," a set of ritual formulas, ceremonial rites, allegorical depictions of truth, number graphs and pictorial representations of the realities and phenomena of man's spiritual history, that had been transmitted from generation to generation of the hierophants of the ancient religions in unwritten form. Finally here and there, for one reason or another, chiefly lest they be lost or forgotten or too badly corrupted by change, they were set down on paper, and so at last came to the later ages as books, presumably "written" by somebody. And once written, they became subject to the human proclivities of tampering, altering and religious skulduggery of many sorts. That they met with this treatment is not only admitted by the historians of Christianity in its early stages, but is even boasted of by the scribes and some of the Church Fathers, who thus initiated the moral justification of a resort to unholy means for the achievement of "holy" ends. Summing up volumes of history in a sentence, it can be said that the extent to which the flagrant practice of literary forgery was carried in the days of apostolic fervor is well past the belief of those who have not read the massed evidence.

So the books of the Bible were never "written" at all, in the modern understanding of literary authorship. They were not the original lucubrated creation of individual minds producing a written document that had not been in existence before such authorship. They were in large part the final deposit on paper of the sets of ritualistic formulas, dramatic scenarios, allegorical depictions, all representing the aspects of cosmic reality and spiritual truth; and they were often just the transcripts of the lines to be recited by the actors in the great Mystery plays of the ancient religion. Prominent among the material were the choral odes and runes to be chanted in accompaniment to the symbolic religious dances that imitated the rhythms of the universe.

Such has become the "set" of orthodox Christian thinking on such matters that when the statement is made that Scriptural material is not history in the modern sense, but is spiritual allegory and drama of cosmic verities, the reaction is inevitably one of mental let-down in evaluation of the importance of the Holy Word. This is a wrong attitude and must be corrected before another word is put down. Whether the reader is prepared to give credit to the truth of the statement or not, it must be said categorically that not only does the acceptance of the Bible contents as allegory instead of history not diminish their value, but it is the only device that will open the door to any appreciation of their true value. In short it is to be said that the Bible becomes infinitely more significant when taken as allegory than when read as ostensible history. (Unquestionably some history was interpolated at a later time, so that it is hard in places to determine where allegory stops and history begins.)

The high value of the allegory inheres in the fact that it faithfully portrays to discerning minds the inner core of the meaning of all history, for it depicts the one thing that is of central importance to all humans--the spiritual or evolutionary history of the Sons of God, who are our own souls incarnated in mortal bodies here on earth. The Bible is a collection of archaic dramas and allegories pictorializing the experience and meaning of this mundane life of ours. Compared with these divinely produced representations of the structure, plan and import of man's earthly life, what has all along passed for the "history" of a minor tribe of herdsmen in one particular land less than twenty-five hundred years ago falls into comparative triviality and inconsequence. What was known of old, has been forgotten for centuries and must now be learned again, is that the religious myths of ancient times, formulated by near-divine genius, are infinitely truer than history.

All this will sound to the general orthodox reader like veritable heresy against consecrated tradition and opinion. But it is a poetic truism that "truth crushed to earth shall rise again." And in this matter the suppressed truth is rapidly rising to dissolve incrustated error.

LOST KEYS RECOVERED

If the Bible is a collection of dramas and allegories of the soul's life in body, the point of next importance concerns their interpretation. Everything of value ultimately hinges on this. And because it was ever of pivotal importance, it was right here that ineptitude, unintelligence and chicanery crept in to ruin the operation of the entire scheme of instruction divinely instituted for human benefit. The loss of the symbolic codes and the consequent failure to grasp the proper interpretation sent the entire structure of ancient sagacity crashing down in tragic wreckage.

The trap that caught ignorance in its snares and led to the fatal decline of intelligence necessary for a true interpretation of Scriptural lore is not hard to locate. It was the strange device that ancient genius employed to release truth to the intelligent and the initiated, while hiding it from the base and vulgar mind. For the Bibles were written in a language the very existence of which has hardly been known since the days of its ancient usage--the language of symbolism.

The glyphs and characters of this ancient language have been undeciphered for twenty centuries or more. Only recently have the first steps been taken toward its recovery and restoration. But already it is seen that through its light the interior true meaning of the Bible and theology leaps into glorious significance

and luminous intelligibility, so that the whole volume of divine revelation embodied in the Holy Scriptures is at once redeemed from arrant nonsense to sublime import and value. If this is true in any measurable degree, the announcement becomes the epochal event in two thousand years of Christian history. That it is wholly true there is no longer any sound reason to doubt.

THREE FATEFUL WORDS

The rehabilitation of the lost meaning of the sacred books of old properly begins with the revelation of the cryptic connotation of three words in the Bible whose true interpretation will in a flash work a miracle of re-enlightenment in all minds and will in one vivid moment of new realization transform the entire structure of religion and theology. The whole rationale of religious conception, so far as it is based on the authority of Bible literature, will undergo a complete and astonishing reorientation when the great light released by the proper esoteric sense of these three words is turned upon the mystifying problem of sane exegesis. The discovery of this meaning, hidden for twenty centuries, will inaugurate a new era in all world religion.

And what are these three words that carry such vital significance? They are "the dead," "death," and "to die." In essence they are the one word--"death."

It will fall with a stroke of amazement and incredulity upon minds of limited intelligence to be told that these words can possibly have, or could for twenty-five centuries have had, any other meaning in the Scriptures than the one commonly attached to them. What, it will be asked, can "death" possibly mean other than the demise of the physical person which ensues when the impalpable life energy, or soul, detaches itself from the vehicle of flesh? Who else can be the "dead" but those who have lived in body and are now gone across the great divide? What can "to die" mean if not to undergo the separation of the body and the spirit? Surely there can be concealed no mystery here, no hidden sense that could conceivably elude general intelligence. Yet it is our obligation to announce, in the face of this universal supposition, that these simple words have all the time borne a connotation different from the one commonly supposed to be their standard and established acceptance. And it becomes our privilege, on the strength of tested scholarship, to proclaim that they bear a meaning not only different from the one generally conceived, but one precisely opposite to that universally attributed to them. Incredible as it may seem, when used in their theological reference, these words bear a meaning that at one stroke turns the picture of all exegetical significance almost completely upside down! For "to die" means, for the soul, to live here on earth; "death" means the soul's life here in

the flesh; and "the dead" is a term denoting those alive here in the mortal body! Could any assertion appear to be more preposterous? Evidence for these assertions, and plenty of it, the reader will be demanding. As to that, the quantity of evidence available to demonstrate the correctness of the pronouncement is almost limitless.

RIGHTLY DIVIDING THE WORD

It is only necessary to take a few brief texts from the Bible and consider dialectically for a moment the words "die" and "death" as there used, to be made aware in a flash that the common meaning of the words does not and can not apply, and to realize thence that they must carry some hitherto unsuspected connotation. Let reflection dwell for a moment on this passage: "The soul that sinneth, it shall die." This has been read millions of times and almost certainly never without the belief that it stands as a warning pronounced against sinners, holding the threat of a catastrophic end of life in some dismal way as the consequence of evil-doing. Yet so little is the logical genius of the human mind brought into use in connection with Biblical utterances, being lured astray by pious doctrinal persuasions or lulled to desuetude by indoctrinated hypnotizations, that apparently no one has ever paused a second to reflect on the obvious meaninglessness and emptiness of the passage if the word "die" is here taken in its usual acceptance. No one in all the Christian centuries, it would appear, has stopped long enough to register the immediately obvious reflection that the soul that does not sin will die too, since all, both the righteous and the ungodly, alike go down to physical death. It is therefore inane and pointless, in fact quite an outright delusion, to warn the sinners that they shall die, when they well know they shall meet the same fate even if they turn to righteousness. What good is a warning to sinners if it can offer no advantage to sinless life? The sentence of sinners to death is utterly nonsensical if "die" is given its common meaning, and no one has known any other meaning to ascribe to it. As a deterrent against sin it carries no moral force whatever, since an instant's thought sabotages the assumed direful punitive character of the judgment. Sinlessness saves no man from death.

Another Biblical citation runs to the same effect: "The wages of sin is death." Similar reasoning process here yields the same nugatory result. The wages of righteousness and virtue is death also. Godliness gains no advantage over sin. The meaning assumed to lie in these verses turns around on itself, so to say, and destroys whatever logical cogency they are taken to possess. Unless "die"

and "death" have some other undiscovered reference, these passages are so much pious froth.

But, if the esoteric claim that the Bible conveys beneath the literal sense of its language a profound recondite meaning is to be sustained,--and only on such grounds can it be saved from ridiculous irrelevance in hundreds of items--then it must be concluded that these statements employ the two words "die" and "death" in some other meaning than the decease of life from mortal body. The release of this meaning from the thralldom of ignorance must rank as a cultural event of the sublimest import.

The great revelation throws in our faces the blunt fact that these significant words carried a cryptic meaning having nothing to do with the demise of fleshly body at the end of a life. They bore a secret meaning which becomes veritably the true "key to the Scriptures." When once that profounder sense is recaptured and read back into hundreds of passages in the Bible, the lost light of sound theological understanding will glow again in the human mind after centuries of obscurity.

The basic ground for discovery and comprehension of the crucial meaning of these words is found in the Greek Platonic, Pythagorean, Orphic and Neo-Platonic philosophies, and behind these the more ancient wisdom-knowledge of the Egyptians, who bore the bright torch of religious light in times remote beyond common supposition. Long study and profound reflection upon these primeval systems, framed obviously by the great demigod Seers and Sages of antiquity, are an indispensable requisite to the recapture in full of the mighty strategic import of these key words. It is not asserted here that the true cryptic sense of the words has not at any time in centuries been known, or that the pronouncement here made as to their theological meaning is the first revelation of that meaning. Such an assertion would flout the truth in flagrant fashion. Many students have delved into these early systems of philosophy and have been made familiar enough with the recondite sense in which they are used in the systems mentioned.

What, then, constitutes the momentous revelation proclaimed herein? It is the discovery that this cryptic sense of the words holds and must be applied in a vast field of world thought in which no one ever dreamed that it carried its significance and wielded its crucial import. And this vast field of cultural effort is the religion and theology of Christianity. Apparently not one of the many scholars who since early days have been conversant with the ancient philosophical connotation of these words ever gained a flash of intelligence that would have shown him the absolute necessity of carrying their Egyptian and Greek

meanings over into the Jewish and the Christian Scriptures! That the esoteric sense of the words does apply there as the veritable keystone of the arch structure of Christian theological systematism constitutes the epochal modern discovery, perhaps the most momentous made in religion in ages.

True and basic meaning was lost from the three words when Christian theology failed to maintain the sharp distinction made by Greek thought between the two elements of the duality in man's nature, the physical body, or the natural man, on the lower side, and the divine soul, or the Christ-in-us, on the higher level. Had this vital and pivotal distinction been keenly held in its system, Christian exegesis would never have made the capital blunder of associating the words "death," "to die" and "the dead" with the body of man, but would have kept them, as did the Greeks, in constant reference to the divine soul that comes down out of "heaven" to dwell for seventy years in the flesh of mortal body. On this basis it would have been seen all along that "death" was in their conception that comparative and relative "death" which the soul underwent when it made its descent from higher realms of consciousness and took residence in earthly forms. In brief, they would have known that the "death" spoken of was of the soul and not of the body! The soul, coming here from its own glorious home "above," gave its life that the body might have it. It endured the cross of flesh and matter and suffered "death" that the body might live.

THE BODY IS THE TOMB

If the body was the home of the soul in its condition of "death," then it was the grave, the tomb, the sarcophagus, the sepulcher, the mummy-case of the soul. And so one finds the Sages referring to the physical corpus of man as the prison, the underground dungeon, the pit, the cave and finally the tomb of the soul. This life, they said, was the soul's "death," as, conversely, the soul's free life in the higher worlds was the body's death.

But the modern mind knows no meaning applicable to the word "death" that does not connote actual extinction of life or being. So it is puzzled to understand how the sagacious prophets of old could attribute life to the bodily part of man, that actually does die, while representing as "dead" the spiritual part that never can die. It was this paradoxical dilemma which prevented Christian theology from catching the true import of the Scriptures it took over from antecedent Pagan sources and caused it to pervert their underlying significance into unconscionable literal nonsense.

But life itself is the greatest of all mysteries, even to the creatures enjoying it, and the method that ancient sagacity and understanding took to represent to human thought this aspect of the mystery seemed to reverse the principia of common knowledge. Nearly always does profounder plumbing into the depths of thought upset the structures of common presupposition. So the general mind of Christendom, adjusted by centuries of teaching to the bodily reference of the word "death," will be inclined to think that if such is the position of Greek philosophy, it must be a very illogical philosophy indeed. Counter to this natural reaction we would assert that, so far from being illogical and untrue, it is the only rational view that meets the factuality of the situation involving soul and body in living relationship and that yields correct understanding to the mind. It therefore becomes the primary key to the Scriptures.

What, then, is the nature of this "death" that underlies what we call the very opposite thing--life? The answer is found buried deeply under the abstruse signification of another great item of theology, that of the Christ giving his life for the salvation of man. If a living entity gives up its life so that other being may have it, naturally it loses that which it gives away. It can not both give it and retain it at the same time. And to lose life is to suffer "death." The Son was sent into the world that the men of the world might through his oblation have life more abundantly. He is pictured as the sacrificial lamb, offering his life to creatures of a lower rank who were linked with the realm of mortality. The Son's giving his life as "a ransom for many" entailed his losing it for himself. Hence came his "death." And this "death" was on the cross, not of wood, but of flesh. For the Logos, of which the Christos was a ray, became flesh and dwelt among us. And at last the true meaning of "death on the cross" comes to light. The incarnation of soul in mortal body is all that this phrase means or ever could mean.

The transaction "on Calvary brow" some nineteen centuries ago is a dramatic representation of purely theological meaning. The Christ-soul is on the cross--of flesh and matter--whenever it is linked to body in incarnation. The ghastly conception of the human race's salvation through the shedding of, shall it be said, two pints of blood from "the wounded side" of a physical man two millennia ago, is resolvable into plain intelligible common sense only when it is understood that the Sons of God, taken collectively as the Son of God, transmitted the dynamic energies of their living essence, symbolized as blood (since the blood in all creatures holds the life principle) to the entities of animal-human stature, that they, thus partaking of more exalted being, might have more abundant life.

THE SOUL IS DIVINE SEED

A clearer view may perhaps be gained if the exposition is conducted through the avenue of the analogy of the planted seed. The seed is in fact one of the most fruitful bases of theological apprehension at every turn. It is so because it is the means which life evolves to carry the potentialities of renewing itself in a new cycle across the gulf of non-existence following the dissolution of its living embodiment. The Son is therefore the divine seed of the Father's life, which, like any seed, must fall into the ground, go to decay and lose its life for the very purpose of regaining it. The seed loses its life in the ground in order that it may have a resurrection in the young sprout.

It is precisely true to say that in the descent of his Sons (or his Son) into earthly existence, God plants the seed of his own life in the personal lives of his human children. This, be it stated, is all that is implied in theology by God's condemning his Sons (Son) to "death" on the cross for the sins of the world.

John has put the solid basis of this theological conception in succinct allegorical form when, using the seed as analogy, he says: "Unless a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Paul, too, asserts that the seeds of divine life sown for the world must first die. He says that the seed we sow is "bare grain . . . but God giveth it a body." This "bare grain" is divinity potential, which has to be planted in the garden of the world, die and be born again to give God himself--since we are cells in his body--a new cycle of conscious existence in this portion of his being.

But, contemplating evolution from the standpoint of the soul's divine origin rather than from that of its earthly situation, Greek philosophy regarded the soul's life here in body as in a very real, though always in a relative sense, a veritable "death." In coming to earth the divine spirit exchanged a very high and blessed potential life for a very poor actual one. It suffered the loss of a whole superior dimension of consciousness. In the realms of disembodiment, consciousness, free of the trammels of the flesh, functions at a level one full degree higher than that which it can experience through the comparatively sluggish instrumentality of the brain. Developed consciousness at that higher level operates with instantaneous rapidity and lucid clarity and vividness.

From this enchanted state it is torn away, "divulsed," as the Greeks put it, from "real being" and sent out into that "far country" of the Prodigal Son allegory. And no minister or theologian has ever told us with authority that that "far country" was this earth of ours. The soul down here is far from its true home in the sense

that it is separated from it by a great gap in the scale of vibration rates of consciousness! If gods, angels, men and beasts live in different worlds, even though locally contiguous on the same plane, it is because the grades of consciousness which they severally express are separated from each other as one radio station is separated from another, by differences in frequencies and wave-lengths. This, we now know, is the basis of differentiation between the many gradations of conscious life and being. Life ever manifests as or through vibration, and the differences in vibrational character mark the essential diversifications of the numberless forms in life's gradient.

BREAKING THE BREAD OF LIFE

Nowhere do we get the systematic rationale of the situation involving the soul's exchange of heavenly for earthly life so well delineated as in the Greek Orphic and Platonic systems of philosophy. There it is clearly pictured how the soul, when thus "direpted" from her more blissful celestial estate, is carried away into every sort of enfeeblement and diminution of her pristine powers and faculties, the sharp discernment of which can be expressed by English words beginning with "dis-", a prefix that always carries the idea of a scattering of a thing from central unity out into multiplicity, or the dissolution of a thing into its component elements. The soul, which by virtue of its possession of higher fourth dimensional consciousness sees things in the spiritual world as units, becomes on its descent to earth blinded to that more complete and perfect vision, a veil being drawn over its "eyes," and, to use the Greek terms, it suffers the dismemberment or dismantling of its unitary sight, or its power to see things as wholes. It suffers violent distraction of its focus of consciousness through the distribution or dissemination of its elements, the dispersion of its energies in many directions, the distortion or disturbance of the clarity of its images, the disunion and disjunction and finally the discord and disharmony of its whole being attendant upon the loss of its Paradise of loftier consciousness, which then through sorrow, toil and mingled pain and pleasure it must proceed to regain.

This profoundly true and rational basis of Greek philosophy must be restored to its vital place in the edifice of modern theology. The great doctrine of the dismemberment and disfigurement of the unitary being of deific powers on the upper planes when the Sons of God move outward from center to carry the emanations of divine force forth to material creation, must be reintroduced into the exegetical system, for without these primary principles of knowledge all sound interpretation is impossible. The doctrine has been lost because it appertains to the involutionary arc of the cycle of manifestation, which has been

wholly dropped out of consideration through the purblindness that laid all stress upon the evolutionary arc. As St. Paul asks, how can it be that souls have ascended unless they had first descended into the bowels of the earth? If there is to be a resurrection from the "dead," the entity to be resurrected must first have gone down into a grave or tomb of "death."

A philosophy that seeks to rationalize the problems and phenomena of life will hobble along lamely on one foot if it attempts to find solutions by studying evolution while leaving entirely out of view the antecedent process of involution. This observation well enough delineates the prime deficiency of modern scientific rationale in philosophy. Modernity has never once thought to ask--and apply to theology--the simple question: how can you expect a flower stalk in your garden to grow up unless you have first planted its seed there? The whole body of Scriptural truth will continue to grope blindly toward the light of true meaning as long as the antecedent movement of involution is not restored to its place in the dialectical structure of understanding.

All this is extremely pertinent to the present essay because this word "death" is the key word of focal import that carries the whole Biblical reference to the involutionary side of the theological construct. This "death" is precisely what the divine soul suffers upon and through its descent into the human body. It is the comprehensive word used to cover the whole range of the soul's loss of its divine nature or being as it plunges downward on the Jacob's ladder between heaven and earth. It is the Bible testimony and confirmation of the lost doctrine of involution as both a dialectically and a factually necessary precedent of evolution.

If any of the hundreds of students of Greek, Chaldean and Oriental religions who have been conversant with the characterization of the soul's life in body as its "death," has ever caught the idea that possibly the conception could or should be applied to the elucidation of Christian Biblical material, the inkling has never got beyond the recesses of private thought. If at any time the idea generated a hint in this direction, the movement of suggestion that might have gone on to momentous discovery has been discouraged, deterred and thwarted by the instinctive perception of the absolutely shattering and subversive implications which the doctrine held for traditional Christian theology. For the full reach of these involvements embraces the necessary transferal of the "death" of the Son of God from a physical and historical basis and reference to a majestic symbolic depiction of a purely spiritual or anthropological transaction, and that not in the case of one man, but of all men. Christianity is brought face to face with the challenge of an invincible logical thesis, that if the Greek philosophical meaning of "to die" and "the dead" is the true intended meaning of these words in the

Christian Bible, then the "death" of Christ on the cross can by no legitimate means be circumscribed within the limits of one man's corporeal experience on a wooden cross, but must have its meaning in the experience of the soul on its cross of matter and limitation in every human life.

It would need no elaborated dissertation to limn in all intelligent minds the picture of the inevitable muddle of erroneous meanings that has been produced by the mistaking of the word "death" as referring to the demise of physical bodies instead of the deadened condition of the soul while incarnated in such bodies. So arrant a blunder would not only miss the high meaning intended, but would precipitate the sense over into every kind of anomalous and ludicrous predicament. Precisely this is what it has done in many instances, and it has at all times drawn the minds of millions off the path of true instruction and knowledge and out into a thicket of weird and egregious theological beliefs that have come nigh to unsettling the reason of Occidental nations. The default of knowledge of this one item alone has caused the miscarriage of all religious effort from the sheer fact that because of the mislocation of the realm of "death" the world has been deprived of the good that would have flowed from the realization that all the manifold experiences it has been taught to expect to encounter in the spirit world after bodily decease are its experiences now being undergone on earth. Readily it can be seen that, while looking in the wrong world for the Biblical characterizations of "death," and waiting for this life to terminate before the land of "death" will be entered, Western man has totally missed the vital reference and the gist of all Scriptural meaning that was intended to bear directly upon the crucial significance of the experience he was living through in this land of the soul's "death." The confusion consequent upon the theological displacement of the soul's "death" by the body's demise has perpetuated untold and endless befuddlement in all the labors of Christian theology for sixteen centuries.

THROUGH DEATH TO LIFE

Heraclitus, the first philosopher generally mentioned in histories of philosophy, gives expression to a conception which is quite basic for the intelligent approach to this ancient view of the soul's life in body. He speaks of the several elements formed by the gradations of atomic composition of matter at different levels and says that a lower one "lives the death" of a higher one, as a higher one dies under the life of a lower one. "Water lives the death of air," he says, as "air lives the death of fire." This is to say that the seed of a higher life must give its vital essence over to a sort of static "death" when it projects its energies outward and

downward and incorporates them in organisms existing on the plane below its own status, thus to become the inspiriting, ensouling life-giving principle in those organisms. To give its energetic life to a kingdom or entity below it in rank, it must die away or die out to the full conscious expression of being on its own plane. It must in this fashion lose its own life in order to give life to a being below it, which otherwise could not be lifted up to higher kingdom. So it must "die" to redeem the life of the creature below it! Here is the first truly scientific statement of the theological structure underlying Christianity. And it is this purely dialectical principle of understanding that has been grossly travestied into the asserted historical sacrifice of a man on a wooden cross!

If a spark of the divine fire is to enter upon the career of another living expression in renewed cycles, it must, like the vegetable oak, suffer its seed to be planted in the soil of the kingdom immediately below it in the scale. Its descent in seed form to lie buried deep in the soil of the lower stratum of organic growth, is for it obviously to suffer "death,"--"until the time appointed" for the recovery of its growth, or its "resurrection." Thus it becomes incontrovertibly clear that the incarnation of life in seed form in the body of a lower kingdom carried with it in ancient philosophical reflection the connotation of a "death." It is equally firmly established, also, that while the soul's condition in this state fully warranted the designation of "death," nevertheless it was to be understood in a relative sense, not as in any way an extinction or annihilation or total end of being for the entity so buried in matter.

Hence it was a "living death" that soul endured in body, or a "death" from which, at the turn round the nadir point of the cycle, there would be inevitably a resurrection. Also it was a "death" which, instead of actual loss, brought immeasurable gain. It was itself the inescapable pathway to higher life. The life that would increase itself in potency and glory must first lose itself. In the light of this enunciation can now be understood the perfectly natural and beneficent meaning of this "hard saying" that has heretofore cast its darksome shadow of apprehension and dread across the pathway to Christian glory.

So we find St. Paul exulting in the sage philosophical asseveration that "for me to die is gain." The Son of God willingly approached the cross of "death" in material embodiment to win heightened glory in the celestial realms, since the generation of brighter glory there is the fruit of the soul's strivings in the life on earth. For "it must needs be that Christ should suffer and enter into his glory." Through the gateway of sin and "death" came also the resurrection from the "dead," as Paul says.

The exposition of this epochal disclosure will be the more solidly grounded if it is introduced with the presentation of a modest selection of excerpts from ancient, particularly Greek, philosophy, to put beyond cavil the use of these cardinal words in the sense, not surely of the body's demise, but of the soul's incarnation. To have mistaken the "death" of the soul in body for the decease of the physical life of the body itself, will thus be seen to have been the fatal blunder that wrecked Christian theology.

THE VOICE OF ANCIENT PHILOSOPHY

The conception in its fulness is most frankly expressed in The Gorgias of Plato, when Socrates says to Cebes: "For indeed, as you also say, life is a grievous thing. For I should not wonder if Euripides spoke the truth when he says: 'Who knows whether to live is not to die, and to die is not to live?' And perhaps we are in reality dead. For I have heard from one of the wise that we are now dead; and that the body is our sepulcher; but that the part of the soul in which the desires are contained is of such a nature that it can be persuaded and hurled upward and downward."

The intimation here clearly is that Socrates was expounding the position of the conscious entity, the soul or psyche in man, which, standing midway between physical body below and divine spirit above, is capable of being drawn either downward into "death" under the dominance of sensual appetites or upward into heavenly life by the attractions of the beauty of virtue. For Paul tells us that "the interests of the flesh meant death, the interests of the soul meant life and peace."

In the Enneads (I, lviii) of the great Plotinus, third century Neo-Platonist, there is found a straight presentment of the conception: "When the soul has descended into generation (from this first divine condition) she partakes of evil and is carried a great way into a state the opposite of her first purity and integrity, to be entirely merged in it . . . and death to her is, while baptized or immersed in the present body, to descend into matter and be wholly subjected to it. This is what is meant by the falling asleep in Hades of those who have come there."

Attention should be called in passing to Plotinus' use of the word "baptized" to describe or refer to incarnation. To incarnate was to be plunged into the water of the physical body! This is the true meaning of the baptism in ancient theology. Paul accentuates this idea also most directly when, speaking of Christ, he says that "we suffer death with him in his baptism," thus identifying death and baptism as the same one experience, and both meaning the incarnation.

To this may be added an excerpt from Pythagoras, who is claimed by many to have been the Greek progenitor of the whole Platonic system: "Whatever we see when awake is death; and when asleep a dream." It is a strange thought that, as Socrates expresses it to Cebes, the life we are presumably living here may, from the standpoint of more extended consciousness and the reduced dimensionality and reality of the experience, be a form of veritable "death," as compared with the vividness of a life we could live in a world where we would be disencumbered of body and free of its circumscriptions. That we are blindly groping about down here in a wonderland of vague dreams in a state of semi-sleep, missing the grander reality of life and more glorious and blissful vision of true being in supernal states, is not only not a new and bizarre conception limited to the Greek philosophers, but is indeed widely current in reflective poetry and in fact is the presumptive claim of nearly all religions. That heaven is the true home of the soul, and that the latter is astray here in a mournful exile far from its Father's celestial house, is a commonplace idea finding expression in the Prodigal Son allegory and in Christian literature everywhere. It was one of the higher conceptions drawn by early Christianity from the fountains of Greek philosophy.

Perhaps the most discerning and competent of all expositors of Greek philosophy is Thomas Taylor, whose splendid translations and commentaries have been passed over by the academic world in a preference for the far less revealing translations of Jowett. In a dissertation on the Mysteries Taylor writes that the Greeks "believed that human souls were confined in the body as in a prison, a condition which was denominated genesis or generation; from which Dionysus would liberate them. This generation, which linked the soul to body, was supposed to be a kind of death to the higher form of life. Evil is inherent to this condition, the soul dwelling in the body as in a prison or a grave . . . The earthly life is a dream rather than a reality . . . The soul is purified and separated from the evils of this condition by knowledge."

This is so typical a presentation of the ground bases of Greek philosophy that it deserves comment. Evil as a cosmic principle has been genetically derived in Greek thought from spirit's association with matter. To spirit dissociated from matter all highest good is attributed. On its own high plane it is altogether pure. It is only through its contact with, imprisonment in and subjection to matter that it is cast down into evil conditions. The segment of Christianity that derived from Gnosticism and Greek sources through Paul carried this strain of thought into all its later theology. It became the root source of the egregious ascetic movement and practices of later centuries of Christian Europe. In the shadow of this view it was accounted as degradation for the soul to be tied to mortal body, and any

inclination to let the appetencies and passions of the flesh dominate the immortal spirit was looked upon as horrendous. To subdue and mortify the flesh and seat spirit on the throne of the individual life was the motive of the asceticism that swept early Medieval Christianity like a plague.

For soul to be driven out of heaven and sent down to earth to be "cribbed, cabined and confined" in a vesture of mortal decay was for it a cosmic abasement grievous enough to be theologized as its descent into hell. All Hindu philosophy centered on the soul's struggling to divest itself at the earliest possible moment of its incubus of the body. The soul's life down here was held to be a veritable imprisonment, her wings clipped by the sad diminution of her powers and the limitations imposed on her freedom by the inhibiting sluggishness and inertia of her physical instruments of cognition. To incarnate in fleshly body was for her to suffer the agonies of virtual "death." Only the knowledge of profoundest philosophy, embracing the true science of the soul, would provide men with understanding adequate to orient the mind to endure the carnal nature with equanimity and imperturbability (the ataraxia of the Stoics) and to liberate the consciousness from the painful distractions of the sensuous life to the placid contemplation of the more real verities of the spirit.

SPIRITS IN PRISON

Plato himself said that "men are placed in the body as in a prison." He even considered the body as the sepulcher of the soul, an idea that carried one step farther the ancient Egyptian representation of the body, personalized in the Goddess Hathor, as the "bird-cage of the soul." That this imprisonment was equated with the idea of "death" to the soul is clearly expressed by Taylor who, in commenting on the writings of Macrobius, writes: "The soul in the present life may be said to die, as far as it is possible for a soul to die; occultly intimating that the death of the soul was nothing more than a profound union with the ruinous bonds of the body." To impart to the body its life by linking to it the soul's more dynamic voltage, nature extracted from the higher principle the plenary quantum of its life to be offered as an oblation for the benefit of the lower order. So the body lived the "death" of soul, and soul died unto the life of the body, as Heraclitus would have put it.

All this is explicitly set forth in apt phraseology by Taylor who, in his *Select Works of Porphyry* says: "What is here said by Plato is beautifully unfolded by Olympiodorus in his *MS Commentary on the Gorgias*, as follows: 'Euripides (in *Phryxo*) says that to live is to die, and to die is to live. For the soul, coming

hither, as she imparts life to the body, so she partakes through this of a certain privation of life; but this is an evil. When separated, therefore, from the body, she lives in reality; for she dies here, through participating in privation of life, because the body becomes the source of evils. And hence it is necessary to subdue the body."

The logic of all this is at least on the face of it unquestionable, unarguable. If the soul is called upon in incarnation to give away its life to the lower organism it certainly can not retain possession of it for itself. Here we have the ground foundation of the great central arch in the temple of religion known as the sacrificial oblation of the Son of God, who gave his life for the world of men. He threw his energetic powers into the bodies of mortals so that they might have this connection with a battery of higher dynamism, by drawing upon which they might rise to a higher and more abundant life than as natural creatures they could ever gain without such condescension of the gods. The Sons of God had to give their life and die on the cross of matter, that lower orders might have a visible link with divinity.

So general was this conception among the intelligent in the Greek sphere of culture that the soul's entry into body at the latter's birth was called its burial. The Egyptians called it its mummification. In this connection it is likely that the reference of Jesus to his disciples' anointing him for his "burial" can find its true and more meaningful explication in taking his "burial" in its Greek sense as his incarnation in the flesh. We have noted Plotinus's statement that death, to the soul, was to descend under the power of matter and to be subjected to its torpid influences. No less a figure than the great Roman poet Virgil adds his assent to this view: "For souls are deadened by earthly forms and members subject to death."

One needs but recur to the Epistles of St. Paul to find evidence of the great Apostle's accord with this element of Greek philosophy. He speaks of the "law of death" "which is in my members." Flesh and body are at war with soul and spirit. The clamor of the sensuous desires long overwhelms the still small voice of the spirit. A hasty and too simple deduction from all this seemed to dictate the drastic subjugation of the fleshly appetencies and the crucifixion of the body. A doleful chapter of Christian and indeed all other religious history transpired in the wake of this uncritical conclusion.

Again Plato likened the soul's bondage in corporeal existence to the condition of an oyster bound in its shell.

One must note, too, Milton's expression of Adam's surprise, in *Paradise Lost*, when, on being expelled from the Garden of Supernal Paradise for "disobedience" to God's command, with the penalty of "death" pronounced against him for his transgression, he stands, as it were, awaiting the fall of the axe that would terminate his life. But no axe falls; he does not die as he expected. He lives on. If this is the "death" God had threatened for his sin, it turned out to be a living "death." So a new significance flashes into the commonplace Scriptural citation: "In the midst of life we are in death."

It will be indeed a strange and awesome reflection that must accrue from long acquaintance with the lost Greek philosophy that in truth and in fact we are now in the deepest "death" we shall ever experience henceforth in our evolution. We have been in deeper wells and hells of material embodiment in past cycles, no doubt. But as from the present, the bodily life we now lead holds us as deeply in the underworld of physical coarseness as the necessities of our education require, and the future will reward past and present rectitude with better conditions in each ensuing life on earth. This happy assurance is one of those liberating influences by which intelligence frees the soul from the "evils" of residence in body.

As the study of the illuminating Greek philosophy proceeded there was no failure to apprehend the significant role which this singular feature of Hellenic esotericism played in ancient religious systematism. Hundreds of scholars had grasped and familiarly handled the idea in many a work. But always it was treated as a somewhat unique and distinctly characteristic Greek conception. That it might be found to extend its influence beyond the Greek area of speculation and indeed stand in pivotal strategic relation to Western Christian theology and its source-spring, the Christian Bible, was apparently never caught even on the farthest horizons of Occidental reflection. The staggering discovery that the Greek sense of the words did indeed apply to the Bible and theology and that this revelation would transform the house of world religion, illuminating it with a new resplendence, was to come at a later stage of the study.

THE BOOK OF THE DEAD

The hints that prodded speculation on toward the momentous discovery were caught in a field laying outside the area of Greek thought,--the Egyptian. Books of the eminent academic Egyptologists were scanned first, and an introduction was gained into the mysteries of the prodigious lore of the land of Khem. But the orthodox scholastic treatment of the Egyptian books left the mind still shrouded

in fog, doing little to dispel the mist from the mystery. Out of much desultory reading in this alcove there came only one sharp suggestion in the direction of the denouement that was to come. This was in connection with the Egyptian name of the so-called Egyptian "Bible," the great Book of the Dead.

Here was "death" again, and in the very title of the selected compilation of the greatest of the documents found in the Nile valley. The question arose: Did the Egyptians write a Bible to be used only by the spirits of the dead in the after life; a book to be disregarded by living mortals on earth and only to be consulted for guidance in the heaven world following bodily demise? Of what use to mortals could be a book which was written, as Budge had affirmed, "for the use of the dead in all periods of Egyptian history"? To simple reason it seemed illogical that a Bible of a great nation should be written, not for the living, but for the dead (in the ordinary physical sense). It appeared more than chimerical to assume that the overlords and semi-divine guardians of early humanity would indite books of proven wisdom and put them in the hands of the living inhabitants of earth, if the instruction therein was not to be profited by and applied to the present life in which the books were read, but was to be held in abeyance, so to say, until death took the individuals over into another realm of being, where the precepts were to be put into practice. Surely mortals have use for Bibles here, rather than in spirit life. Could a deceased person take his Book of the Dead with him and use it as manual for his conduct in the land of spirits! Indubitably a Bible must be meant to appertain to the life of that world in which it was produced and in which it could be read, and to edify the life lived therein.

The Egyptian name of the compilation of fragments called (first by Lepsius) The Book of the Dead was *pert em heru*, the translation of which was given as "the Day of Manifestation," or "the Coming Forth by Day." Here was food for thought. This sounded more suggestive of the resurrection than of death. And, sure enough, the very first chapter of the collection dealt with the resurrection. The puzzle deepened. But it was not to find its amazing resolution until some time later.

Good fortune led to the reading of Egyptian lore through the works of the one scholar who, scorned by the scholastics as Thomas Taylor has been, came measurably close to solving the Sphinx riddle of the mighty Egyptian wisdom,--Gerald Massey. His six ponderous tomes were devoured with avidity, as new light shone forth from every page. He missed by very little what all the other investigators had missed in toto. He is the only Egyptologist who has come close to descrying what the sage Egyptians were actually talking about under their astute hieroglyphic forms of representation. The others have missed it utterly and tragically.

In the first volume of his Ancient Egypt, the Light of the World, at about page 180, Massey, dissertating upon the Platonic doctrine of the soul's regaining its memory lost in its descent into earthly body, or the Doctrine of Reminiscence, asserted that Plato, drawing the teaching from ancient Egypt, "had misapplied it to the past lives and pre-existence of human being dwelling on the earth," when according to Massey, it should properly apply to the soul's memory in heaven of its past earth life following the demise of the body. The soul in heaven, he claimed, would regain the full memory of its (one) life on earth.

To a mind then fresh from the impact of the magnificent conceptions of the Greek systemology and soul science, it was obvious that in this assertion, not Plato, but Massey, had "misapplied" the doctrine. One knew that the great Plato had not blundered in his basic formulations. As the elements of this clash of interpretative ideas were sharply arrayed in the mind, as by some magical light of intuition, there flashed into recognition with blinding splendor a discernment that not only resolved the Massey-Plato conflict in clear outlines, but opened up in one stupendous revelation the whole vision of lost meaning of all ancient religion. The great light spread out to illumine every single doctrine of primal Christianity in its true bearing, for it proved to be the long-lost key to all the Scriptures of the archaic world. It was the open sesame to all constructions, to all exegesis, to all meaning in the Scriptures of antiquity.

It also held the explication of why the Egyptian Bible was called The Book of the Dead. For those whom they dubbed "the dead" are ourselves, the living humans. The antique tome of supernal wisdom and transcendent knowledge was after all not, as Budge and all the other beguiled scholastics thought, "written for the benefit of the dead (in their sense) in all periods of Egyptian history," but written, as common logic had insisted they should be, for the benefit of living mortals, whom, however, they regarded philosophically as "the dead." It was seen that there was no clash between Massey and Plato save that Plato was using the word "death" in its esoteric philosophical sense, and Massey was using it in its common reference to bodily decease.

And what was that flash of illumination that came at that one moment of clear insight to unlock the meaning of thousands of volumes hitherto read in befuddlement and confusion of ideas? It was the astounding realization that indeed and in truth, beyond all cavil and controversy, the three pivotal words, "death," "the dead," and "to die" bore the same cryptic meaning and reference in the Christian and Hebrew Scriptures, creeds and theologies as they did in Greek and Egyptian books of old! The lost light of ancient Egypt had been rekindled.

The rush of clarifications of scores of texts, the flood of new and more luminous meaning in every dialectical situation in the theological purview, was an experience never to be forgotten. The light of new comprehension was almost blinding. In its permeating radiance the entire structure of all ancient sagacity stood revealed in all the grandeur of its divine harmony and beauty. Items and features that in the gloom of imperfect understanding had stood athwart the vision mystifying and unrelated to the whole, now were seen in their almost incredible relevance and symmetry. The entire structure, bathed for the first time in a clear light that revealed its full form and majesty, was awesome in its wonder and glory. Hidden in the darkness of the Middle Ages for sixteen hundred years, the temple of ancient wisdom now stood forth flooded with the aura of knowledge that restored its supernal loveliness once more.

CHRIST CRUCIFIED IN EGYPT

First and with almost terrifying force came the certain realization that the central key doctrine of Christianity--the death and resurrection of the Son of God to redeem humanity--could not possibly connote the death of the body, the physical demise, of any man-savior, but could bear true meaning only in reference to the soul-death of the Sons of God collectively in their incarnation in all men. At one stroke of sound understanding the historical foundations of apostolic Christianity and its Gospels were swept from under the entire structure. The "death" of the crucified One was seen to be his incarceration in mortal body, not his bloody torture and decease on a cross of wood. That which "died" to rise again was the Christ-soul; and catastrophe had ensued in Christian counsels and Christian history because this "death" of imperishable soul was misconceived to be the physical death of a one-man embodiment of the Christ-spirit. Along with that came the astounding assurance that the Christ's resurrection could have nothing to do with the rising of a corpse and its bursting the bars of a rock tomb on a Judean hillside on any Easter morn. This was now seen to be allegorism depicting the soul's eventual bursting the gates of this hell of imprisonment in the flesh and winging its way in the glory of celestial light back to its empyrean home, the "sting of death" and the "victory of the grave" having been overcome at the last trump.

Hard on the heels of these overpowering realizations came a startling corroboration of the restored interpretation, one that has strangely survived Christian manhandling of the Scriptural texts, in the eleventh chapter of Revelation. If, as five or six Church Councils have decreed in utmost solemnity, every word of the Bible is God's infallible truth, then at least one verse of the Holy Book negates the whole story of the four Gospels, taken historically. The

apocalyptic writer (who, say many discerning scholars, could not have been the disciple John!) is speaking of the "two witnesses," previously called "the two olive trees," but taken by theology to be two hierarchical powers; and in the preceding verse he says that the "dragon" shall rise up and slay them. Then in verse eight he makes the statement that puts all historical Christianity on the stand for searching cross examination: "And their dead bodies shall lie in the street of the city which is spiritually called Sodom and Egypt, where also our Lord was crucified."

Only the flash of light dimmed for eighteen centuries and reilluminated as Massey's "Egypt" was being perused, provided a dialectical basis for the salvation of Christianity in its proper essence and message from the devastating implications of that remarkable eighth verse. What! The Lord Christ not crucified in Jerusalem, but in a city spiritually named Sodom and Egypt! And Egypt not even the name of a geographical earthly city, but of a land and nation! (And even that meaning disqualified by our present knowledge that the name "Egypt" in both Old and New Testaments is an allegorical designation for earth itself, the "underworld" into which souls descend for incarnate life!) Also there is the damaging consideration that geographically and historically Sodom and Egypt were not one and the same place, a fact which makes it necessary to assign one crucifixion to two different places, and neither of them the place claimed for the event in the Gospel stories. If the statement in this eighth verse is in any sense true, then it refutes the whole of the Gospel accounts of a physical crucifixion of the man Jesus in Jerusalem. And with characteristic subterfuge the ecclesiastical system of Christianity has evaded the issue presented by the conflict between this verse and the Gospels.

From this precarious dilemma Christian theology can be saved only by the resources provided by the very philosophies which the Church, both early and late, has pronounced heretical. The now readily discernible clue is hidden in the word "spiritually," the adverb used to describe the manner of the naming of the city of the crucifixion. If this locality was "spiritually," (another translation says "mystically") called by several names, it could not have been a geographical town, but must have been a "spiritual" city! One of St. Augustine's two major books, which is indeed one of the foundation pillars of the Christian faith, is entitled *The City of God*; and this, it is to be noted, is no geographical municipality, but clearly a kingdom of spiritual consciousness. So, then, there can be no dispute over the figurative meaning of verse eight, which clearly states that the principle of Christly spirituality is crucified in this lower world, or city of mortal consciousness, and thus only spiritually, not physically, crucified. It was the crucifixion of soul in a physical body, but not the crucifixion of a physical body. And that difference represents the vast abyss between sane

understanding of Biblical meaning and ghastly misunderstanding in centuries of Christian theology. The death and crucifixion was that of divine soul on the cross of the flesh, and in no sense that of fleshly body on a cross of wood. The latter, however, was used symbolically and dramatically to typify the former, and ignorance mistook it for the actuality in a historical sense. It was soul, not body, that met crucifixion and "death." The mortal body, named variously Sodom and Egypt, is itself the cross, on whose four arms the Christ-soul is crucified.

In the view here brought to light with clarifying force it can be seen at one sweep how through the blunder of mistaking the Christ-death for the demise of a bodily personality, instead of the "death" of divine soul when incarnated in all bodies, and entifying the cross as a piece of wood instead of the bodily life and limitations, Christianity has lost the purport of its entire original message for intelligence, has indeed exactly reversed the axis pole of all its organic wholeness and so has almost come to teach the very opposite of what its literature meant to convey. By taking "death" to refer to the decease of physical body (and that of one man alone), and therefore being forced to take the phrase "after death" as pointing to the post-mortem spiritual existence in heaven worlds, the meaning-message of Christianity has been shunted clear out of the world in and for which its theology was to have cogent and helpful application, and has landed over in a world of disembodied existence, where its intent was not directly to have reference at any time! By this error in cryptological interpretation Christianity has missed the world for the behoof and uplift of which it was intended, and shot its meaning and reference over into a supernal world where it had no direct or immediate application.

IN THE UNDERWORLD

Then came the further glow of illumination from the new-found meaning of the name of that mysterious world into which all mythological heroes find their way, a world so baffling to savants and scholars through all the many centuries. This elusive region of the myths is the so-called "underworld," or "nether earth." The ancient Egyptian books named it Amenta; in the Hebrew Scriptures it is Sheol; in the Greek system it is Hades; and in Christian theology it is the Hell of the creeds. Scholars have been at sea for ages in their effort to localize this lower region of the soul's existence, which it entered at or after "death." Their addiction to the common meaning of the word "death" as the demise of the body kept them searching everlastingly for the locale of this dark realm of the "dead" in every possible area in which the spirits, or "shades" of the dead might be thought to take residence. The more general conclusion among many wild

surmises was that it was one of the "lower hells" of the spirit world, some gloomier level of the "astral plane" of the Theosophists. Some were content to let its location rest with the six feet of grave space beneath the sod. Budge, the great Egyptologist, was finally forced to confess that it was neither in heaven nor on earth, but suspended somewhere between the two in an indeterminate region! By some again it was put down in actual subterranean caverns. All the while the scholars, wedded to the idea that it must be a place inhabited by souls after (physical) death, and assuming it could not be rational to think that we were denizens of it at this very time, refused to look for it in the one place where it lay before their eyes at every moment of life,--on earth itself. They could not ever catch the conception that "under" was used in reference to the primal point of life's departure in creation, the heaven world; and so they kept on seeking for it under this world. With their failure properly to locate Amenta, together with their equal blindness in failing to sense the cryptic meaning of "death" in the Scriptures, they have missed every true connotation of ancient sacred revelation of wisdom and knowledge, and contorted the message of Holy Writ into a ribald hodge-podge of error and idiocy.

In the lucid moment of that flash of understanding it was seen that every meaning in every theological or Scriptural presentment immediately falls into its proper niche in the one grand edifice of religious truth. So clear was this realization that it was obvious that the architectural lineaments of that grand temple never could be beheld in all their harmony and beauty without the clarifying beams of these two lost principia of rationalization. But when, in their light, the structure was viewed in all its integrity, the organic unity of the whole and the interrelation of every part, were equally vivid discernments of transcendent intellectual magnificence. The "lost meaning of death" and the proper location of the "underworld" of mythology were the two crucial keys needed to unlock the ancient casket of "divine theology," and their recovery was certain to transform religion henceforth from its character of a dementia-breeding superstition into its original force for racial salvation. These two emendations would inaugurate a new culture in a new world.

In the ancient day--if Plato's time may be called ancient--the great body of esoteric teaching, conveying to initiated minds these cryptic connotations of basic terms and concepts, was confined to the narrow cycle of the few who could read and attend lectures in the schools of the Mystery Brotherhoods. There was no possibility, hence no thought, of attempting its popularization among the masses. It was necessarily esoteric, the possession of the few literati. Little wonder, therefore, that when the rabid promulgators of Christianity determined to spread their new gospel among the multitude, they ignored and later despised the secret knowledge of the esoteric cultists. This observation is

in itself an item that religious scholarship has overlooked. Christianity shortly took the road of appeal to the sympathies, the predilections, the emotions and the ignorance of the downtrodden masses, and thereby closed every door of connection between its popular advertisement of personal salvation and true intellectual understanding and knowledge. Paul, from every indication, endeavored to reestablish the connection and to reintroduce the Gnosis and the Greek esoteric wisdom; whereupon immediately the wing of Petrine, apostolic and "primitive" Christianity vociferously denounced and opposed his efforts. It is a "miracle" of some magnitude indeed that his fifteen Epistles were kept in the ecclesiastical canon at all. As every honest writer has observed, his exposition of "the wisdom hidden in a mystery" has practically nothing whatever to do with the faith and movement assumedly set in motion by Jesus and the Judean disciples and apostles in Palestine.

But now we have reached an age in the development of mankind when it may be possible to disseminate the occult truths to the general populace. Every attempt hitherto has resulted in the direct distortion and falsification of the cryptic presentation, with mostly calamitous historical repercussion. Now, however, the general level of intelligence is perhaps high enough for the release of buried truth with fair hope of no catastrophic consequences.

And it is clear that St. Paul uses the term "death" in the connotation which this brochure assigns to it, as its true meaning in the Scriptures of antiquity. Excerpts from his Epistles will confirm that statement.

It was overwhelmingly thrilling to reflect that the lost secrets of the world's antique literature had found solution again in this modern age, and with involvements and consequences for history henceforth that staggered the mind to anticipate. It is difficult to describe the satisfaction that sprang from the knowledge that the "underworld" of mythology is just this good earth, and that the "dead" of the Scriptures are our own souls flitting about here amid the murky shadows of the images of truth and reality. Broken was the haunting dread of those bogies which a fearful theology had reified in the imagination of sensitive childhood; gone was the fear of a future ordeal of punishment for earthly misdeeds in a fiery hell of torment. For this life is the Hades, Sheol and Amenta, and whatever it held of pain and horror was being met now and found not by any means horrific. And there was the positive knowledge, mighty in its comfort and cheer, that if this is the "death" of the soul, it is one that looks ever toward the dawn of a wondrous day of awakening and a final resurrection to a life of ineffable glory. A thousand phantoms of traditional orthodox religious "teaching" were instantaneously dissolved in the sunshine of the intelligence that the Scriptural tomb of death is nothing more fearsome than the physical bodies we

wear on earth, and that our bursting the bars of that tomb is nothing more insuperable than the mastery of a truly spiritual science. It was a prodigious gain of peace and serenity when all the unintelligible and irrational collation of theological asseverations that held the mind in a world of doubt and confusion was lucidly resolved into the actualities of conscious evolution in the present life. It was nothing less than a joyous release from morbid unhappiness to know at last that all the spectral experiences promised by current theology for a darkly unknown future were being lived through, and not too unhappily, in the life now running. In a word, the new light removed at one flash of its beams the sting of death.

THE TOMB OF THE BODY

At about the same time there came one of the numberless correlations of meaning that continued to be revealed through the study of comparative philology, one indeed that supplied overwhelming corroboration to the discernment made through the reading of Massey's exegetics. Two English words of four letters each and differing in only one of them were seen to be alike because they esoterically connote the same thing. These two revealing words were "tomb" and "womb." If soul went to its "death" when it entered the body of a child, then that body must be actually its tomb, grave, sarcophagus, sepulcher and mummy case. But since also in that very tomb of "death" it was destined in the course of its cycle to have its rebirth or resurrection from "death," then also this body became in time its "womb" of new life. That vehicle which became its tomb of death, was also the conceiving mother-womb of its new birth!

And this startling correlation from two English words was more than corroborated by a similar, but even stronger kinship of structure that united two Greek words, namely soma, body, and sema, tomb. There is no escaping the deduction that the Greek Sages saw the body as the tomb, as well as the womb of the soul.

Along with the sweeping current of endless new enlightenments that came with every fresh sally of thought from the gate of the new premises there flashed the discernment of the esoteric meaning of the descent into and exodus from "Egypt." Here was another reorientation and clarification of a whole segment of both Old and New Testament cryptography. The geographical Egypt, lying south and west of Judea, fitted the allegorical direction in which souls from above traveled on their way down to earth and body. They went "west," then "south." If one will examine the charted direction of Abraham's journeying from the

empyrean of heavenly fire, Ur, to "Egypt," it will be found that he went first west, then south.

The Egyptians called the "dead" the "Westerners," those who had "gone west" to "death." A few scholars have been astute enough to see that "Egypt" in the Scriptures can not be taken as the geographical country of the Nile Valley. To do so turns many texts referring to it into asinine irrelevance. The "Egypt" of the Bible is the allegorical designation for this same "underworld," Hades, Sheol, Amenta, lying "south" (that is below in the sense of inferior gradations of life's power) of the heavenly kingdoms. We are now in "Egypt," "the land of bondage,"--"that slave pen," as the Moffatt translation of the Bible phrases it. Our diviner spirits are in humble servitude under the power of the elements of the flesh and of the world. They came here to do a work which could not be done in heaven. For this world alone provides the fulcrum of matter against which spirit can base and brace itself to exert its potential might. We are, as souls, being crucified in this world. And so it is no miscarriage of truth when the Revelation verse says that Christ was crucified in "Egypt."

Furthermore, in Old Testament allegorism, "Egypt" could only be escaped by crossing the "Red Sea." As elaborated elsewhere, the liquid nature of the human body--composed of seven-eighths water--and that red in color, really solves the mystery of the "Red Sea." The soul must pass through its ordeals of living experience in the red fluid of the body to make its final exodus from the "flesh pots of Egypt." At any rate corrected modern translations of the Scriptures have taken the Red Sea out of the text! In Moffatt's translation it has become, and correctly, the "Reed Sea." Literalists must stand dumbfounded at this disappearance of their geographical body of water from the story. Yet, oddly enough, that very phrase, when taken in another and its obviously true sense, brings it back to them as the (physical) body composed mainly as water. Literally enough they must know that they are making their evolutionary way from "Egypt" to "Canaan" through a red body of water--the human blood!

In Greek mythology the god of the underworld was Pluto. He seized Proserpina, the divine soul, daughter of Ceres, cosmic intellect, and dragged her down from the light of day in the upper realms into his darksome kingdom and forced her to marry him. The myth becomes alight with meaning when it is known that the "underworld" is this earth. For the soul is impelled by divine necessity to descend here below and marry the kingly powers that rule it.

In the meaning-glyphs of ancient Egypt Osiris was the Pluto, king of the "dead." Says Massey: "The buried Osiris represented the god in matter." But King Spirit goes into a torpor when first he plunges into this underworld. Matter stupefies his

powers and faculties. So Osiris was overcome with stupor and had to be awakened and regenerated by his own son, represented as the Father's own nature, a while "dead," but revived again. So the souls that had entered this nether earth were termed "sleepers in their coffins," "prisoners in their cells," or "spirits in prison." Even the Christian Gospels retain a fringe of this symbolism in their brief statement that during the three days Jesus lay in the tomb of death between his crucifixion and his resurrection he descended into hell and there preached to the "spirits in prison." In the 142nd Psalm the soul prays that God will bring it up "out of prison." Isaiah (42) says that the people are "snared in holes and they are hid in prison houses." And the same chapter states that the Lord will come into this "underworld" "to open blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Matching this in the old Egyptian books we find the soul beseeching its deity: "Imprison not my soul; keep not in custody my shade; let the path be open to my soul; let it not be made captive by those who imprison the shades of the dead." And again it pleads: "Let not Osiris enter into the dungeon of the captives."

Massey clearly sets forth the nature of this "underground" Amenta in his description, so closely matching Christian phrases: "The wilderness of the nether earth, being a land of graves, where the dead awaited the coming of Horus . . . to wake them in their coffins and lead them from this land of darkness to the land of day." (Let it be remembered here that the real title of the Egyptian Book of the Dead is "The Coming Forth Into the Day.") How closely this harmonizes with the proclamation of the Christ himself, when he says in the Gospels: "Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. Marvel not at this, for the hour is coming in which all that are in their graves shall hear his voice." And does it need an ornate word picture to paint the mental muddle and its gruesome influences that have been generated by the inveterate error of mistaking these graves of our physical bodies for cemetery holes and marble mausoleums?

And countless millions have read these words with only a vague and uncertain wonder as to what sort of a phenomenon was to occur at some incalculable day of a purely mystical spirit-future; or with the fanatically precipitated conviction that this call to all past dead souls would come within their life-time and on some given date. The deluded Millerites of 1837 set the date for April 17, 1843, and thousands disposed of their property to be disencumbered of worldly goods for the apocalyptic denouement. Some modern groups still come forth from time to time with a proclamation of the date when the elements will consume the planet and bring Scriptural "prophecy" to a head. Yet the globe goes serenely swinging in its circles and doubtless will prove recalcitrant to Bible "prophecy" for some millions of years at least.

It is an instructive exercise to attempt to imagine the difference this one Bible passage alone would have made, or can still make, in the life of the world if the true instead of a false and wholly impossible meaning was read into the words "the dead" and the "grave." Instead of being left pondering in perplexity over a promised planetary and racial debacle and holocaust that is unbelievable on any familiar natural basis and psychologically damaging through its incitement to doubt and fear, the reader would be instantly galvanized into dynamic appreciation of their reference to his own life, not in some ill-defined and speculative state of unnatural existence "in the grave" tied somehow to the last few bones and teeth of his earthly cadaver, but in the living present, when, alive as he assumes he is, he begins to realize that his soul is in an actual torpor of veritable "death" to all the more ecstatic possibilities of expanded consciousness which are potential in his divine part, and that he needs to be here and now awakened out of "the body of this death," as St. Paul names it. Then would come to his mind the realizing sense of Paul's cry to us from the Greek wisdom of two thousand years ago: "Awake, thou that sleepest, and arise from the dead, and Christ will give thee light." "For ye are dead, and your life is hid with Christ in God." "Ye are dead in your trespasses and sins," for "to be carnally minded is death." The Christ himself adds: "You must not let sin have your members for the service of vice; you must dedicate yourselves to God as men who have been brought from death to life."

Back in the Old Testament Isaiah had said in the plainest of words: "We live in darkness like the dead." And Job declares: "I laid me down in death and slept; I awaked; for the Lord sustaineth me." If the word "death" is taken here in its ordinary sense of bodily demise, it would say that Job had already once died and been brought back to life. As this is not supposable, then the word bears some other connotation than its common one, and it is that of a soul-death. This is a splendid sample of how in hundreds of passages the substitution of the philosophic sense for the exoteric literal one redeems the text from baffling nonsense to rational meaning.

In the forty-ninth Psalm it is said that "like sheep they are laid in the grave." Does this mean rows of cemetery graves? Not if one remembers that the figure of a lamb led to the slaughter and to his grave was applied to the Christ himself. In the Psalms (49 and 89) and in Hosea (13) the spirit of God says that he will redeem "my soul" and "their souls" from the power of the grave and of death. Can this bear logical reference to anything save the freeing of the divine spirit locked up in man's corporeal constitution from its bondage under such limitations?

What nobler consolation and inspiration would have come from the innumerable recitals of the beautiful twenty-third Psalm if the proper philosophical sense of "the valley of the shadow of death" had been inculcated in all minds! Even down here in the murks and shadows of "death" which the soul must undergo the God presence attends us, and its rod and staff will guide and support us. It will anoint our heads with the oil of gladness, till our cup of blessing runneth over in sheer plentitude of divine love.

Jonah, plunged down to the very "roots of the mountains" in the depths of the "bowels of the earth," cries up to God: "Out of the belly of hell do I cry unto thee, O God!"

It is pertinent to ask here what point that peculiar sentence in the Gospels could have which says that "the Gospel will be preached to them that are dead" if it does not refer to mortals who, here in living bodies, are yet asleep in soul. (I Peter 4; 6.)

But an astonishingly direct and unequivocal allusion to "death" in the Greek sense is found in the first verses of the third chapter of Revelation. Could any statement be more explicit? The Moffatt translation has brought out with striking force the straight meaning of the words, which it seems almost evident the Authorized Version has attempted to cover over: "Ye have the name of being alive, but ye are dead; wake up, rally what is still left to you, though it is on the very point of death." This ringing call, like Paul's cry to the dead to awake, and arise, is shouted at living people on the earth, yet they are declared to be and are named "the dead." Living people are told to awake from death! And no one in two thousand years caught the inescapable inference that the word "dead" applied to the mortals alive in body, but "dead" in soul. And many a Sabbath School teacher, in answer to some child's query as to how a minister can preach to the dead, has blushinglly asserted that this is a reference to the way the deceased Jesus spent his three days in the grave "preaching to the spirits in prison." Inexorably the meaning had to be kept within the aura of the graveyard tombstones.

Anticipating a chorus of rejoinders that the words have been taken in a spiritual sense, alluding to a moral death, and not the sheer physical sense of decease of body, so that the critique here is overdrawn, let it be said that this opens no door of escape from the critical strictures of orthodox position here advanced. Of course there has been intelligence enough to read into the words the sense of a moral-spiritual deadness. But this still fails to catch and carry the implications of the Greek philosophical use of the terms and their full theological import, because moral and spiritual deadness was not connected dialectically with the

incarnation. It was left simply to earthly dereliction and depravity. It connotes these, of course, for they come with the earth life. But orthodox conception has never demonstrated any dialectical link between these worldly failings and the soul's plunge into water body.

And how are we to interpret Paul's utterance of almost tragic despair (Romans 7:24) other than as an allusion to the soul's stupefaction under its immersion in this fluid body, when in that memorable passage he cries out that he perceives in his members a law which wars against the law of his mind, and ends with the wail of almost moral desperation: "Wretched man that I am, who shall deliver me from the body of this death?" And how shall we take his meaning? It is a dubious phrase at best. Does "body" refer to the physical corpus? Or is it a metaphorical figurism for the density and solidity of the soul's "dead" state of consciousness? Any way, how can "death" have a body? Is it a possibility that conniving scribes--as it is confessed they often have done--took a phrase which clearly said "this death (of the soul) in the body," and transposed it over into the meaningless "body of this death"? But if it is an uncorrupted text and correctly translated, it is one of the surest and most open namings of this life as "death" in the Bible. It is therefore a notable and memorable passage.

UNDER THE LAW OF SIN AND DEATH

But it is reserved for the seventh chapter of Romans (as seen especially in the Moffatt translation) to yield our study the most pointed and amazing corroborations of the interpretative thesis here presented. Paul there (verse five) starts with the assertion that "the sinful cravings excited by the Law were active in our members, and made us fruitful to death. But now we are delivered from the Law, being dead to that wherein we were held, that we should serve in newness of spirit, and not under the old code of the letter." Hundreds of exegetical books have utterly missed the inner purport of this vital statement because they have missed the meaning of that term "the Law" by the proverbial thousand miles. They have taken it to be the old Hebraic Mosaic or Levitical moral and spiritual code-laws regulating the physical observance of an endless list of ethical and ceremonial rites, when all the time it is the "law" of the fleshly members, the law of the lower animal nature inclining unto "sin," the law of the sensual life of the physical body, in contradistinction to the higher law of spiritual goodness. The one binds the soul to the body and hence to "death;" the other frees it to the life of spiritual "liberty of the Sons of God."

But what Paul clearly means is that, as he says in Galatians (4), "while we were yet children (in the evolutionary sense), not knowing God, we were in bondage to them that by nature are no gods,"--meaning the elemental powers dominating the physical body and the world. When at last we grew into the recognition of a higher and diviner law ruling evolution, the law of righteousness, we then "died" unto the influences of the natural law, and we stood out free from its dominance and were reborn in newness of spirit. Just so said the old Greek philosophy.

But the Apostle goes on. Under the natural law we developed "sin," because the tendencies excited by the animal nature, which at first and for a long time is not yet subdued and disciplined by the God-soul, drive us into sensual expression; and for the god in man to behave according to the nature and instincts of the animal in whose body he was for the time a tenant and over whose inclinations he had covenanted to act as king and lord, was to commit "sin." And as "sin" could be overcome and "died unto" only by additional experience of incarnational "death" for the soul thus recreant to its covenanted vows, the Apostle rightly tells us that "by sin came death." Surely this consequence followed the indulgence in animality, since that bound the soul still longer to animal body, imprisonment in which is a living "death."

But then Paul extends the chain of theological dialectic by unfolding its next link. If "by sin came death," then by death "came also the resurrection from the dead." For the pain suffered by the soul in consequence of its "sinful" life of transgression would eventually bring an end to the sinning and a final escape--so much insisted upon in Hindu philosophy--from the round of birth and death in the body.

Then Paul gives expression to perhaps the most positive affirmation that his allusion to "death" is to be taken in its full Greek philosophical sweep and sense, when he makes the extraordinary statements which follow: "I lived at one time without Law myself; but when the command came home to me, sin sprang to life and I died; the command that meant life proved death to me. The command gave an impulse to sin, sin beguiled me and used the command to kill me. So the Law at any rate is holy, the command is holy, just and for our good."

It is doubtful if there is any more pregnant passage in the Scriptures than this for both overt and covert mental illumination of the fundamental principles of Christian theology. It needs comment and analysis.

What does Paul mean by saying that he lived at one time without Law himself? It can not mean that he had lived a life of pure spiritual goodness in the present incarnation, for he elsewhere expressly bemoans his failure and error. So it must refer to his spiritual existence in the upper heavens before his soul's descent to

earth. In the upper world his soul had enjoyed the liberty of the Sons of God. Surely in heaven there is no sin, and no law of the members to goad to sin--since there are no "members." The animal below man and the angels above him are both without sin; only man is "born in sin." Paul himself certifies this conclusion when in the very first verse of that same chapter he writes: "Know ye not, brethren (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?" Would we not be warranted in asserting that he meant to say "only as long as a man liveth?" This would be simply to say that he meant us to understand that the law applies to souls in earth, not to spirits in heaven. Every religion in the world has virtually based its message of consolation to mortals enduring the hardships of this life on the assurance that return to heaven at life's end would release the soul from all earthly bondage. The point in Paul's mind is just a reminder of the obvious truth that in incarnation the soul comes under the law that governs earthly bodies, from which it is free in the supernal worlds. That theologians have mistaken this "law" for Jewish religious rigor instead of simply the law of the flesh exercising dominion over the soul when soul has entered its domain, is surely one of the most arrant instances of mental aberration in all the history of religious thought.

But then comes a word which has never received a single true interpretation to give the wonderful philosophy of the passage a chance to be caught by minds starving for truth. It is the "command." The soul in the empyrean is without Law and without sin. But there comes to it a "command." And this "command" is going to break in upon and end its celestial serenity and blessedness, and plunge it into sin. What can so direful a thing as this be? What is this "command"?

Be it noted, then, for the first time in ages, it is the command which comes to all embryonic souls in the cosmic heavens to end their dreamy placidity of supernal consciousness and come down to earth or some other star. It is the command to incarnate!

Failure to catch the crucially significant meaning of this one word has been due to the fact that in the authorized version of the New Testament, whether designedly or through ignorance, the word has been mistranslated "commandment" instead of "command." From the context no one could possibly determine what this "commandment" referred to; there is not a clue given; the apostle has not mentioned any "commandment;" actually none is in sight anywhere in the situation under discussion. The use of the word leaves the passage in blank incomprehension and meaninglessness. It is well known that the exegesis of Paul's theological elucidations in this Epistle to the Romans has perplexed and baffled orthodox scholarship beyond any other portion of the New

Testament. It is obviously all due to the failure to grasp the reference of these two words, the "law" and the "command," along with, of course, that lost Greek connotation of the word "death."

And when this command comes home to the soul above and draws it into its downward plunge, as all archaic writings agree, "sin springs to life," and the soul marches on down the Jacob's ladder to enter the cycle of its "death," "burial" and "resurrection" in the earthly body! For the soul in its descent, or involution, abandons its life of spiritual blissfulness in purely subjective states and comes by successive stages closer, closer to the flesh, which, through its sinful cravings excited by the Law of the carnal consciousness, will blot out its memory of diviner motions of the spirit and overwhelm it with the coarser motivations of sense life. The nearer it comes to full submergence in the body the deeper is its coma of "death" to all its higher sensibilities, and the greater its bent to "sin." Its approach to the flesh gives "sin" its chance to "spring to life" in a mode or height of consciousness not hitherto subject to such a spur. The full plunge into the "moist nature" of the body completes the soul's "death" on the cross of matter.

So the divine command, which meant a new chance at life, and life more abundant than ever achievable by the soul before, through the opportunity of a new experience of growth in the mastery of the elements of all worlds,--the command that "meant (more) life" proved "death" unto the soul, as Paul says. Here is new light sufficient to regenerate the decadent life of Christianity. This is the ancient saving truth of life regained after long centuries of hallucinated blindness.

And it is notable that the Apostle ends his dissertation with the final conclusion that all this sin and death of soul in body is NOT the evil thing that ages of wretched miscalculation have pictured it in all the generations of Christian history. Was this descent of soul into earthly body its sinful "fall," its disobedience to God's command? At last the common miscarriage of the allegory in Genesis is refuted by Paul's clear exegesis. Man's descent to earth was NOT in disobedience to God's command, but in full compliance with it. God's command brought the soul to earth. "Man's first disobedience," as Milton puts it, was NOT a wrecking of God's command or of his plan for his human children. Aiming a rejoinder at what were doubtless current misunderstandings and misrepresentations of the allegories in his own day, Paul asks: "Did what was meant for my good prove fatal to me?" And it is as if he concentrates a thousand "No's" and "God forbids" in his smashing answer to all this theological stupidity. "Never!" shouts the Apostle; and that "Never!" should go echoing about the earth and swirl within the inner precincts of all philosophical and theological brains from now on. For it is the crushing refutation of all the theologies of

Adam's sin, involving all humanity in one man's dereliction, the erroneous ideas of man's "fall," and the whole fallacious scheme of the gruesome and morbid theology of "sin."

Never, shouts Saint Paul, was the descent of the soul into body a fall into sin in any sense of a miscarriage of divine beneficence and divine design. It was God's own planting of the seeds of his own life in their proper soil for a new growth into higher levels of eternal life. Paul ends by saying that the springing to life of sin and the resultant "death" proved beneficent "by making use of this good thing." The whole incarnational process, that takes the soul through the valley of the shadow of sin and death, is "this good thing," for which the Apostle says the whole cycle of existence is ordained.

Only in esoteric circles of the present has it been recognized that the Prodigal Son story in the New Testament is a beautiful allegory of the soul's descent into animal body, its long forgetfulness of its diviner home above, its awakening to that memory and its valiant resolve to return thither up the ladder of evolution. It was one of the parables or Logia of the Lord, uttered by the character taking the role of the Christos in the Mystery dramatizations of old. Only in the purview of the meaning elucidated here can the Father's rebuke of the elder brother's churlish reluctance to welcome back the returned wastrel, and his statement of the ground of his rejoicing, be dialectically rationalized. For the Father says: "This my Son was dead, and is alive again." And since he was alive in the human sense the while he was wasting his substance in riotous living and feeding on the husks that the swine did eat, the Father's assertion that he was "dead" can have no other meaning than that he was alive on earth, but with his soul groveling in its "death" under the gross motivations inspired by the fleshly lusts.

In Luke (20:38) it is stated that the Supreme Deity "is not the God of the dead, but of the living, for all men live unto him." Several approaches to the likely meaning are open; but it seems plain that the most obvious one is to take it that the God presence in man, through his Son, or Sons, is not an active and vital power for those in whose nature the immanent principle of Christliness is not yet aroused to function, but that it is an active saving leaven for those who have come alive and awake to its working power, who have become the "living" from the "dead," through having implemented the hidden potency of divine mind.

TO HIM THAT OVERCOMETH

A strange phraseology is found in Egyptian and other literature that is closely related to this theme of the soul's "death" in body and which touches the fringe of Christian theology, in which, however, it has never received noticeable emphasis. It has to do with what is called "the second death." After noting its occurrence prominently in Egyptian scripts, one was surprised to find it directly in the Christian canon also. In the Book of Revelation one of the seven promises made to "him that overcometh" is that "he shall not suffer the second death." This can not well be apprehended in its true bearing unless the significance of the first "death" is also correctly envisaged. The naive intellect has had to wonder what a second death can mean to a mortal, to whom his own (Christian) Scriptures aver that "it is given unto man once to die." If a man dies as a mortal, how can he die again? As a spirit? But all religion distinctly affirms that it is precisely as a spirit that death can not reach him. A second death in any sense of demise or even of moral decay is not understandable for mankind. The only light of rational diegesis is through the door of the Greek exoteric sense of the soul's "death" as here projected into theology. What, then, can be its meaning? As Revelation has already declared that, while we have the name of being alive, we are in reality "dead," and follows this with the urgent call to us to "Wake up; rally what is still left to us, though it is on the very point of death," it is clear that, already deep in one "death," we are close to the possibility and threat of still another and deeper one. If a Biblical passage warns people already "dead" that they are on the very point of "death," there must be a first "death" and also a second. As there are two births, there are also two "deaths."

We have the grounds of explication before us in our theme. In the philosophy of the age in which the Scriptures were "written" the soul had entered the realm of "death" when it was brought down from heaven and linked to carnal body. This was its first "death." There it lay in "death" until the turn of the cycle brought its awakening and its eventual resurrection from the "dead" condition.

Now, however, if it sank so deeply into the enmired consciousness of the bodily life and the animal nature as to lose the power to awake and arise out of that lethal stupor, and continued to sink further down to a point where its recall "out of Egypt" was impossible (a conceived eventuality in ancient Christological science), it lost its link of attachment to the upper world and its chance to return thither. In that sad case it would suffer the "second death." And, is it strange, then, that this was the only one of the two that was wholesomely dreaded by the Manes (or shades of the "dead" in the underworld) of the Egyptian books? When this danger had been definitely passed at the turn of the cycle, the soul gives vivid expression to its joy at its presumptive salvation from the worst of its ordeals. "I have not suffered the second death," it jubilates. "I have passed the gates of the Tuat", or underworld. "I have successfully passed the most

dangerous crisis," it might have cried in modern terms. But the Christian Scriptures closely match the Egyptian meanings. In Isaiah it is again the divine soul buried in the first "death" that piteously pleads with the Father that "thou wilt not suffer thine holy one to see corruption; thou wilt show me the path of life" back to the upper levels of Paradise regained. How close this is to the soul's similar cry in Egyptian scrolls: "I shall not putrefy, I shall not rot, I shall not become worms; I shall germinate, I shall live again," each phrase thrice repeated to accentuate the ineffable joyousness.

Proclus, the last of the great Neo-Platonists, warns that the soul must avail itself of the evolutionary opportunities provided by its linkage to flesh "without merging itself too deeply in the darkness of body."

In I Samuel (2:6) it is written that "the Eternal kills; the Eternal life bestows; he lowers to death and he lifts up." If comment is not by now superfluous, what sobering reflections should be generated in the minds of intelligent readers by the caught sense of the difference it would have made to all theology if such a passage had been read with the cryptic sense of the Eternal's "killing" us and then "lifting" us up again firmly fixed in all minds, instead of taking it as somehow meaning his actually killing us in the earthly sense. It is not a general item even of theological knowledge that the Eternal is represented as having tried to "kill" every one of the Biblical heroes who, at his command, journeyed down into "Egypt." It is notable in the case of Moses. Even the Jesus of the Gospels had to be assured of his safety in his "flight into Egypt." Paul says the command "killed" him and that he "died." (Yet he was a living man, writing of his own "death!") What peculiar brand of death is it that a living man can describe as his own past experience? Let Christian theology answer; let it face the issue it has, through ignorance or chicanery, dodged for two millennia. For its positive answer is central and vital to the intellectual sanity of the millions of its adherents today, and through these, to the possible salvation of the race.

Says Job: "I shall die in my nest, and I shall multiply my days like the eagle," or phoenix, the fabled bird of death and resurrection. How can death in its physical sense multiply one's days, obviously on earth? Death ends one's days, it does not multiply them. But in its sense of incarnation each additional "death" and burial in (living) body surely does multiply for the soul not only days, but years and ages of ever more thrilling life.

Let us place alongside of Job's rhapsodical utterance one from the Book of the Dead. There the soul, in a ritualistic pronouncement that, when philosophically apprehended in all the length and breadth of its cosmic significance, generates almost a transport of exalted feeling, says, as if in a veritable struggle to

suppress bursting rapture: "I die, and I am born again, and I renew myself and I grow young each day." And he enlarges on this by exclaiming in climactic ecstasy: "Eternity and everlastingness is my name." Notable it is that the soul's cry of blissful salvation begins with "I shall die." That its prospective "death" is not foreseen as the cause of gloom or sorrow, but the first step in his journey to ineffable expansion of life, proves that the "death" in contemplation is not the thing of evil hap and the end of existence.

One of the most striking evidences of the presence of the lost sense of the word "death" in the Bible, and apparently a tell-tale evidence of the effort of early scribes to suppress the esoteric intent of much of the Scriptures' original text (mishandling of which has been freely admitted), is to be found in verse nine of the famous fifty-third chapter of Isaiah, called by theologians "the Chapter of the Suffering Servant." There we find the verse running in the ordinary Bible as follows: "And he hath made his grave with the wicked and with the rich in his death." A marginal note is frank enough to tell us something that opens the door to a most engaging surmise, in view of the issue involved. It states that this final word "death" was in the original Hebrew manuscripts in the plural number! It read: ". . . in his deaths." Would it ever occur to ordinary readers what insidious motive might have inspired ancient translators to change this key word from plural to singular? Hardly. Yet it stares one in the face with glaring suggestion of theological duplicity. Surely it is not difficult to envision the natural difficulty a semi-instructed scribe--much more a totally ignorant one--would have in seeing how the word "death" can have any rational meaning whatever in the plural number, seeing that we die but once,--on orthodox doctrinal presuppositions. It could be that some such copyist or theologian, meeting the plural form of the word and finding it hard to reconcile with sensible meaning, ended by figuring it was a mistake, and summarily "corrected" it by substituting the singular form. This is at least a charitable view of the possibilities to account for the change. But another is possible. Astuter theological discernment, seeing with dismay (after the third century) that the plural number of the word "death" would naturally betray its esoteric and only rational meaning of multiple incarnations, deemed it a holy subterfuge to remove all possibility of this calamity by making it singular.

For in Christian theology physical death can have no plural. It must be some other "death" that can be pluralized. And this was doubtless known to the few remaining esotericists in the Christian movement after the debacle of ignorance in the third century, who saw that the verse would give away the then discarded doctrine of reincarnation. Church polity had already decreed the ousting of this too Pagan conception from formulated dogmas. The tell-tale verse had to be made innocuous. "Death" had to be kept singular.

But all too clearly the lucid import of the plural form shines out. "Deaths" could mean only repeated incarnations! In one life the soul made its "grave" (of body) with or among or in low and wicked people; in another it was cast with the rich and the high of the earth. Hindu philosophy gives expression to this very conception. In Sir Edwin Arnold's *The Light of Asia* it is intimated that the entity that comes in one life as a beggar "will come again a king." Here in Christian Scriptures, pronounced to be true in every word and syllable, was the too obvious reference to incarnation as reincarnation. It dared not be permitted to stand. It had to be concealed. The change to the singular did it.

Then there is that perplexing statement in the Scriptures that "the last enemy to be overcome is death." This, taken of course in its assumed meaning of bodily decease, has led uncritical and credulous minds to the weird expectation of animortality for the human being in the flesh. But this is not in the order or plan of nature. The physical is to have no organic immortality. Flesh and blood can not inherit the kingdom of heaven.

What, then, it is challenged, is the meaning? Simply that there will be an end to the series of "deaths," meaning incarnations, when the long course of experience in fleshly embodiments on earth is finished and the soul becomes a pillar in the mansions of divinity "to go no more out" into mundane life in this cycle of cosmic evolution. This is surely the overcoming of the last "enemy" of the soul's advance. "Death" will be swallowed up in the soul's crowning and consummative victory in the last incarnation of the series.

The soul's residence in the "darkness" of body being symbolized as its "night-time," and the body's watery composition earning it the allegorical designation as the "sea," luminous clarification of vivid meaning flashes into the mind when one contemplates the Revelation assertion that at the day of evolutionary consummation, when the soul has won the victory over the lower elements and returned to spiritual heavens, "there shall be no more night and no more sea."

It is instructive to compare two passages, one from Egyptian literature and the other from the third chapter of Revelation. In both what is to be noticed is a sequence of three states, namely life, to begin with, then death, and after that life again. This is most revealing, as showing the eternal swing of the pendulum between life and "death." First the Egyptian verse. Says the soul in the script of the Ritual: "He hath given me the beautiful Amenta (the underworld--this earth) through which the living pass from death to life." And in Revelation the Logos proclaims: "I am he that liveth and was dead; and behold I am alive for evermore." Life, "death" and life again forever alternate in the cycles of the soul's

eternal journeying. Empedocles speaks of the cycles of generation. They he says, cause "the living to pass into the dead."

And so it comes to that climactic utterance of the divine soul of man, perhaps the most exultant outburst of holy rapture expressed in the Scriptures. It is from Paul's immortal chapter on the Resurrection, the fifteenth of First Corinthians. As the essay concludes with its unforgettable rhapsody, the reader should take it deep into his own inner consciousness as being the glad cry that will go ringing out from his and our own lips as, finally triumphant over our last "enemies" of sense and body, we shall go winging our way verily on pinions of ecstasy back to the celestial home.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written:

Death is swallowed up of victory.
O grave, where is thy victory?
O death, where is thy sting?

HALLOWE'EN: A FESTIVAL OF LOST MEANINGS

BY ALVIN BOYD KUHN, PH.D.

Get any book for free on: www.Abika.com

H A L L O W E ' E N A FESTIVAL OF LOST MEANINGS

ALVIN BOYD KUHN, PH.D.

"They became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."--*Romans* I:22-23.

1
(blank)

2

H A L L O W E ' E N A FESTIVAL OF LOST MEANINGS

AUTUMN'S MYSTERIOUS REVEL

The large Merriam Webster's dictionary gives the definition of Hallowe'en (spelled Halloween) as "the evening preceding All Saints' Day; the eve of October 31. In many countries Halloween is traditionally devoted to merrymaking, with playful ceremonies and charms to discover future husbands and wives." Nothing more.

It is not unwarrantable to predict that the time is not far distant when a world of more enlightened intelligence will be able to look back upon the present age, particularly in the Western area of civilization, and label it as the epoch in which the people celebrated a series of religious festivals around the cycle of the year in nearly total ignorance of their true significance. Certainly, whether or not this be the future's judgment on our present state of semantic nescience, it is to be presumed that if the departed souls of the Sages of antiquity are in any wise in position to gaze down the corridors of history from their day to ours, they must register uncomprehending dismay at the sight of our ghastly misconception and utterly travestied motives in our commemoration of the great annual festivals their dramatic genius instituted round the year. They must stand

3

agape at the sight of our mechanical parade of "holidays" and the completely distorted spirit and elan with which we go through the perfunctory observance of one after the other in total miscomprehension of the original inspiration and signification of each in turn. It must afflict them with consternation to see how in the case of every one of the cardinal festivals a true sense of the meaning to be dramatized by the occasion has been overlaid by some outer, some material or superficial reference that retains or conveys not the remotest relevance to the primal message.

While the divagation from the basic meaning is egregious in every instance, it has perhaps swung most outrageously far from prime character in the case of our Hallowe'en observance, falling annually on the night of October 31. So profoundly is this true that one risks little in possible misstatement in venturing the assertion that none of the millions of revelers on that riotous night has the faintest real idea of the significance of his carousal, or any idea that approaches within a country mile of the original intent of the occasion. It is quite doubtful if one in ten thousand even ventures a random guess as to why he goes out in the street of town or village in grotesque disguise. He does it from the sheer force of custom. He hardly bothers even to wonder why, because he knows nobody is going to ask him about it. The meaning does not concern him, because society for ages has ordained it that way, and it comes with the force and sanction of something established under the unchallengeable authority of immemorial custom. If there is perhaps a mite of idle curiosity about it, his wonder is fully satisfied by the reflection that somewhere away

4

back in past history it had its origin in some meaningful situation, and now it is enough to know that it goes on by the automatism of habit and tradition. Under the sweep of conventional mores it comes each year to give him, if he is still in the fling of youthful urges, an evening of semi-wild license, embroidered with the possibility of interesting adventure. It is at any rate one evening when at least a partial escape can be made from the restraints of rigid canons of moral conduct and a suppressed original elemental tendency can be freely indulged. And this vaguely felt native urge to wildness, if he but realized it, is the one link, though mostly all unconscious, still remaining between his psyche and the primordial esoteric significance of the jubilation on October 31.

The Hallowe'en rollicking is not generally regarded as of major significance at all comparable with that of Christmas or Easter. Yet it can be affirmed that, as it was originally conceived and formulated, it was rated fully as important as these others. As a matter of fact it stood as one of the four cardinal festivals of the entire year, embodying the significance of one of the four cardinal points of the zodiac, -- the two equinoxes and the two solstices -- and these four were considered the greatest of all the ritual occasions in the year's round. It differs widely in character from all other observances, having come to be regarded more as a secular festival than one of religion. Festivals generally are designed to commemorate something of positive value or of universal import, and therefore take on the aura of solemnity. Mostly they deal with events of epic or national importance or of profound religious significance. On the

5

contrary, Hallowe'en gives vent to a spirit of quite opposite cast, expressing frivolity, license, mischief. Outwardly it stands at the very opposite pole from the serious or the sacred. Because of its seemingly light and purely sportive character it has, as said, not been evaluated as of first importance. Little do its wild celebrants realize that its truly profound significance inheres in precisely this seemingly bizarre and outlandish element of its observance.

But long established customs do not take their rise out of nothing, nor out of wayward random impulses. So we must ask: why the wild revel? Why the free fling in buffoonery, in rough horse-play, in wanton, if limited destructiveness, in the ludicrous and the grotesque? Why the freedom to indulge in sexual suggestiveness? Why the temporary let-down in moral restraint? Why the wearing of masks? What can be the hidden import of the general community turning out and acting like an untamed animal for one night in the year? Why the candle shining through the grinning features of a pumpkin, or the apple in a tub of water? Why the witch riding the skies on a broomstick? Why the haunting revelry of imps and sprites and the stealthy prowling of Satan himself? And why all this on the last night of October? Has it no more pertinent significance than that it has grown out of a natural revolt against the restraints of established moral and social decencies and sanctities in general mores? Has it arisen as a revolt against the inhibitions of conventional norms, as a sort of desperate resolve on the part of civilized society to indulge for one night in the year in an escape into freedom of action behind a mask of anonymity? Surely its roots of origin run deeper

6

into the ground of human life and nature than that. How deeply they penetrate into the common soil of our being will be a revelation to the present world, which has lost all connection with the primal ancient sources of its traditional mores and its great annual ceremonials. We continue to go through the outward forms of these rituals, almost totally oblivious of their meaning. So far from feeding the natural hunger of our collective psyche on the rich food of sublime import in these formalities which our spiritual health demands (minds and souls must be nourished with proper nutriment as well as bodies), we are near to starving them on the dead outer husks of former semantic constructions of sublime truth. The form survives, the meaning is lost. One might say that Hallowe'en continues to be staged for the sheer fun and devilry of it. All the while the world of culture is famished for the meat of living power implicit in the stirring frolic of this night.

7

MAN A QUATERNARY BEING

The festival, it might be said, carries one-fourth of the symbolic representation of human life as depicted in the great zodiacal figure or graph devised by the sapient genius of ancient Sages. The zodiac (from the Greek word *zodion*, "a little animal") was a semantic diagram of amazing ingenuity and comprehensiveness, to portray the successive stages and salient features of man's evolution in the scale of expanding being. A basic twelve steps in progress, or twelve segments of an eventually complete divinization of his nature were the integral divisions of the graph. But

as these twelve were to be generated as the outcome of a trinitarian subdivision of each of four grades or levels of the human consciousness, namely sensation, emotion, thought and spiritual genius, the twelve differentiations were clustered in four groups of three members each, cutting the zodiacal circle of houses into the four quadrants. The boundaries were the lines cutting the circle at the two solstices and the two equinoxes, giving us the equal-armed cross in the circle. The yearly dates of these points were the twenty-first (or twenty-second) of June (summer solstice), of September (autumn equinox), of December (winter solstice) and of March (spring equinox).

What has been largely lost out of present astrological study is the fact that the zodiac was to serve as a pictorial or semantic representation of the evolution of man's divine soul as it swung round the repeated cycles of life

8

in many incarnations on the earth. If his evolution was to be consummated by the development and final unification of the twelve composite facets of divine faculty through the total experience acquired in the run of the cycles, the process involved the generation of the four grades of consciousness, each in threefold organization. What the blueprint indicated then at the four "corners" of the zodiac was the generation successively of *sensation*, the first grade or form of consciousness, at the September point; of *emotion* at the December point; of *mind* at March; and of *spirit* grade at the consummation of the round at June. Since the little *sun* of fiery conscious potential in man was of kindred essence with the conscious power behind the sun itself, its cycle of rotation was made in copy of the solar orb's annual round. As the design was intended to register it, the soul was conceived in germinal state at the June station, was integrated in a material organism at the September date, was quickened to life after virtual "death" under the incubus of body at December, and was raised to a new growth in a fresh cycle beginning at March, under Easter symbolism.

September 21, then, marks the date at which in the significance of zodiacal language the unit of fiery spiritual essence, an emanation of creative Mind from the supreme Deity which is to be the divine soul of man, descending from the heights of noumenal activity toward manifestation in matter, crosses the line from pure mind force into union with a grade of matter that, being attuned to its vibration, it can mold into an instrument of expression of its potential capabilities of life and consciousness. In more concise form of statement it there

9

enters embodiment in physical forms; it incarnates. The fundamental import of a great religious ceremonial set for the autumn of the year would be involved in the meaning that goes with the core doctrine of the Incarnation. Hallowe'en is *par excellence* the ritualization of the Incarnation.

But, it will be remonstrated, Hallowe'en does not fall on September 21 or reasonably near it. It comes forty days after that date. How can it be relevant to the import of September 21? The interval of the forty days between the fall equinox and October 31 holds the answer to the question.

The number forty is, as any Bible reader will know, almost omnipresent in the Scriptures. It occurs sixty-four times in the Old Testament. Along with seven, ten and twelve, it is one of the basic numerological keys to the recondite meaning and the cryptic methodology of Bible writing. From certain fundamental data in the realm of nature it had come in the ancient days, in the esoteric language of symbolism, to connote the period of time that the egg, or seed of life, was immersed or incubated in matter before "hatching" or germinating to make the start of a new cycle. A seed has to go into the ground and "die" in order to generate a new living organism for a new cycle of life. Forty days were calculated as the time the wheat grains sown in the waters standing over the fields at the inundation of the Nile River would take to germinate. The human embryo is gestated in mother body in forty weeks. Forty was therefore the number symbol of the interval of "death" of the germ of new life when incubated in matter. It was the

10

symbol of the dark interval preceding the dawn of a new life cycle.

It was therefore used in semantic science to intimate the involvement of soul or spirit in material embodiment, and thus came to represent the whole life cycle itself. For a cycle, or at any rate the manifest arc of it, is just that period in which soul entity is involved in matter. It would dramatize the whole duration of any cycle of birth, growth, maturation, decay and death, the entire span from birth to death. The ancient genius for festival ordination succeeded in introducing at least four periods of forty days into the round of the year. Taking the interval between September 21 and October 31 as the first of these, a second one is the period between Christmas on December 25 and February 2, the ancient Candlemas Day, or the festival of the Purification of the Virgin from the corruption of a mortal birth. The third dates from forty days before Easter to Easter morn, the Christian Lent. A fourth runs from Easter, taken as the spring equinox date of March 21, to the first of May, which latter date was of great prominence throughout all ancient traditional ritualism. It is probable that several other periods running from the first of a month to the tenth of the next month were taken as festival epochs.

The "Holy Night" or "Hallowed Even" was therefore set for the fortieth day following the autumn equinox, with the signification that the soul entered incarnation (Latin *carno* means "flesh") on September 21, ran its cycle of evolution over its forty days of "incubation" or embodiment in the soil of human life and on October 31 culminated its progress at the end in its final

11

glorification in the hallowed state of incipient godhood. It entered the cycle as the soul of a mortal human being and emerged at the end in the blessed ranks of the gods. The forty days typified the entire cycle. The thirty-first of October virtually symbolizes, therefore, in a smaller cycle the same meaning that Easter dramatizes in a cycle of six months, starting at September 21, or what Easter symbolizes at the end of Lent. The soul in both cycles comes to its beatification at the forty days' end.

As a matter of significant fact, the glorified end date of this forty-day festival really falls on the day following Hallowe'en, November first. This day is for the autumn precisely what May first is for the spring in semantic relevance, and the two days are just six months apart, each forty days after the equinox event. November first has borne the festival name of All Saints' Day, or All Soul's Day. Obviously it intimates the idea of the day when all souls become "saints," or are divinely sanctified, that is, perfected as divine beings or gods. It connotes the final apotheosization of the human when it is divinized, when from man it becomes god. Hallowe'en is thus properly envisaged as the "Eve" of All Saints' Day.

So Hallowe'en was dated to come on the night before November 1 because it was intended to represent the natural-man development antecedent and preparatory to the burgeoning out of the spiritual flower on the following day, and all this was in strict accord with the sagacious design of the ancient theurgists, the initiates in the wisdom lore of a primeval revelation, who by this stratagem of dramatic genius fixed on the eve before the

12

chief festival a night of preparation for the main action of the morrow. It went by the name (Greek) of *parasceve*, meaning "eve of preparation;" or *proeortia*, "in advance of the going out."

It shrouds no deeper mystery than that if one is going on a journey on a certain day, one would spend the eve before in packing and other preparation. It might be said that the *parasceve* almost meant this "packing of the baggage on the eve of the journey." But the meaning runs deeper into the esoteric realm than any mere physical reference. It was not a merely physical pilgrimage that the soul was preparing to begin on November 1. All these festivals dramatize stages, aspects, processes of human evolution, and their meaning is not to be considered as apprehended until it is brought into reference to some vital facet of this evolution.

13

THE HEYDAY OF THE ANIMAL

So what is there in this sphere of relevance that can come in as a stage antecedent or initial to the climactic flowering of man's divine nature? Obviously it is just the physical bodily development that, as the John Baptist of the Gospels, must precede and prepare the way for the outburst of the spiritual-man consummation by laying the physical foundations for it. Spiritual evolution is impossible unless there is first built up the material or organic instrumentalities to implement its manifestations. "That was not first which is spiritual," says St. Paul, "but that which is natural;" and the natural is the physical. "First the stalk and then the ear and then the full corn in the ear." There must be the green stem of the rose bush before there can be the rose. In the human kingdom body comes first to build a brain and nervous system through which a psychic and spiritual grade of consciousness can push outward to expression.

So it is the first, the animal stage of our unfoldment that Hallowe'en vividly portrays, and the day of glorification of all souls follows to crown this physical podium of human life with the beautiful statue of spiritual man. This day of consummation closes out the incubation period and the forty-day cycle ends with the climactic dramatization of both the antecedent *parasceve* and

the ultimate divine culmination in a two-phased grand finale. It is significant also that while All Soul's Day is set as a daytime observance, Hallowe'en is a night celebration. In the creation process night pre-

14

cedes day, as, says the Bible, God brought forth light out of the darkness of primordial night. The nocturnal character of Hallowe'en also arises from the symbolism of the soul's immersion in matter during the preparatory stage as being its nighttime experience. In body the soul sits or gropes in material darkness until the turn of the cycle brings the dawn of the spiritual day, when it is awakened out of its dreamy condition in the shadows of unreality into the bright day of its full vision of truth.

Hallowe'en has also been designated in some traditions as the All Fools' Night. The connection of this denomination with the ceremonial is involved in a measure of obscurity. Yet there is a specific significance in what the word "fool" connotes in reference to the soul's incarnation. For we have other indications of it in the medieval personage, the jester or court fool in every baron's castle, as well as in the odd fact that the Number I card in the symbolic collection called the Tarot cards is designated the Fool. Also we have the poet's observation that all human life is marked with folly: "What fools we mortals be!" So the term obviously carries some intimation of deeper import. It must be seen to have a measure of esoteric reference in the reflection that the soul, when in bodily incarnation, is cut off from the full light of truth and wisdom, and therefore lives under the dominion of demoniac powers, which, as presented so clearly in the allegory of Job's divinely sanctioned tormenting at the hands of the imps of darkness and evil, are given tutelary control over the infant deity in man during its incubation and incipient stages of growth. St. Paul elucidates this idea in the fourth chapter of his *Epistle to the Galatians*, saying that as long as

15

the soul is in the unawakened state of its childhood, corresponding to the ungerminated state of the seed, it is under the supervision of tutors and guardians and in servitude to the elements (indeed in several passages "elementals") of the earth and the air, though it is at the same time (potentially) "Lord of all."

Thus the characterization of the soul in its bodily life as the "fool" carries deep philosophical import. It was a most profound doctrine of the sapient Greek philosophy that when the soul descends "from on high" into the realm of sense and generation, "she" loses her clearer perspective of all real values in the life of consciousness and is precipitated into every sort of incertitude and finds her vision of "whole natures" distracted and diffracted into distorted pictures of reality, her proper focus of vision and understanding all confused by the wayward attractions of sense, passion and ignorance. In this wretched condition caused by her loss of divine faculty, she gropes blindly in the darkness of nescience, and perpetrates all manner of folly.

The first Tarot card, called "The Fool," pictures the soul as a blooming carefree youth striding gaily forth in such position that his next step will send him plunging over the brink of a sheer precipice. This is the soul in the upper world ready to descend into incarnation. Perhaps it is only in the cryptic intimations of ancient occult science that the soul is given the appellation of fool, pointing to the folly of leaving heaven for the hardships of earth. For often this recondite methodology disguised its true purport by symbol or character of a nature suggestive of the very opposite idea to the one

16

intended to be conveyed to the initiated. It is known that to some degree this science deliberately put out truths under what have been called "blinds," in order to safeguard precious and dangerous knowledge from the unworthy. In this case it seems obvious that the arcane wisdom promulgators were not openly designing to give to the world the teaching that the soul is guilty of folly for leaving heaven to gain its evolutionary experience on earth. For if the soul remained forever in the world of spirit, it would only perpetuate its static condition. If it is destined under the Cycle of Necessity to take further steps in growth, it had to be transplanted in successive lives on earth. "Unless a grain of wheat fall into the ground and die," said Jesus, "it abideth alone. But if it die it bringeth forth much fruit." Hardly has it been seen that this statement is the absolute confirmation of the necessity and the naturalness of the "fall" of the soul into this dark underworld of matter and the flesh, where alone it can ground itself for a new cycle of growth. This is the law of the cosmos, and the soul commits no folly (as religion has so universally imputed to her) in obeying its ordinances. Yet, in the understood sense of the word, it does commit her to a long experience of trial and "temptation" in her bodily life, in which her blundering course of trial and error engages her in much "folly."

It must not be overlooked that we have April 1 featured as an All Fools' Day. The motive for setting it in the spring is readily seen. If the autumn began the incarnational period of "folly," the spring would end it six months later. If the symbolism were properly understood, it might be considered as appropriate to date the

17

feature at the end as well as at the beginning of the period in which the Fool had his fling.

This function of the "fool" character is more boldly presented in the personage of the medieval castle fool or jester. It seems indubitable that the custom of maintaining this odd actor in the social scheme arose out of the milieu of ancient representative typism of the religious drama. As in the duality of the human constitution there were the two forces of the universal polarity, the natural and the spiritual, the bodily and the divinely intellectual, the human and the celestial, and the higher unable to evolve its capacities apart from polarized attachment to the lower, it seems clear that the idea was carried into the system of society in the institution of the castle fool. He was a person of acknowledged privilege, even in his folly. He was, in deeper sense, placed there to serve as the foil, the goading force, the thorn in the flesh, the tempter and the prodder of the Lord of the castle. He was to be the latter's *alter ego*, his human counterpart and secondary self, to keep the Lord under stress and pressure to maintain his true place of headship. It does not

strain the imagery unduly to put it that the jester was kept in the medieval household to make a "fool" out of the baron, who of course in the type-drama represented the higher soul self. The court fool went with the Lord as the body with its animal instincts goes with the soul.

Astonishing material confirming the elucidation is brought to light in data encountered in research. We discover that the typical ancient ritual features two principal characters, a hero and a *buffoon*. These two share

18

many adventures *together* and live on terms of the greatest familiarity, -- quite naturally, since they live together in the same body! Here we have the soundest reason for the special privilege accorded the fool to jest at the expense of the castle baron. For the god and the irresponsible joker were made bed-fellows in the same hostelry. And to crown it all, we read that "*fools were considered sacred on the seventh day.*" One is driven to conjecture as to what infinite tragedy has afflicted human life in the large as the result of the ingrained religious infatuation that only the soul of man is "sacred," while the body is held as foul, as base and worthy only of being crucified in the interests of the spirit. The animal "fool" at any rate comes into the recognition of his sacred function on his "seventh day."

Still another designation for Hallowe'en was in old English history Nutcracker Night. The symbolic relevance embodied in the term would not seem to be too difficult to resolve. It has already been elucidated that the soul enters body at the September date of the year's cycle, and it can enter it only as *seed* of its future growth. The commonest form of seed in the vegetable kingdom is the nut. Once planted in the soil of human life, the evolutionary task of the divine potential is to crack open the shell and bring out the kernel for the purposes of new growth. Hence the figure of nut-cracking.

And what amazing and enlightening significance lives for our dull intellection in the analogy of the vegetable seed with the soul-seed! We plant the hard nut of a walnut or a hickory tree in the ground. To open out a way for the life-germ in the kernel to burst forth, nature

19

must crack open, or rot away the outer shell. This outer covering, the ark which houses it during the dissolution of its parent tree, must die away. And as it dies, the life innate in the kernel begins to increase. So it is with the divine soul encased in the womb of man's outer physical "shell." St. Paul says that as we die unto the old first Adamic nature and all its bodily instincts, we begin to live all anew in the higher nature of the second Adam, the Christly consciousness. So, like the snake in the springtime, we must slough off the texture of the physical body, or let it "rot away," so that the divine life of a Christly being may rend the veil of the mortal temple and begin to take root for its new growth in beauty. Nature's instruction is infallible.

Related in the general context of the autumn memorials to Hallowe'en is the name given to the September equinoctial date, -- Michaelmas. Four of the seven "Angels of the Presence," the primordial archangels, were allotted to the four cardinal stations of the cross in the zodiac:

Gabriel, Raphael, Michael and Uriel. The station of Michael was at the autumn equinox. Hallowe'en then fell forty days after Michaelmas. Gerald Massey, the greatest of all Egyptologists, traces the name Michael to the Egyptian *Makhu*, the god holding the balance on the zodiacal horizon line, and the Hebrew word for God, *El*, or Makhu-el, the Lord of the Balance, one of the titles given to the Christ deity holding the balance between soul and body in man's constitution.

20

THE GODS IN REVEL

It is thus intimated to us that the prime motif of Hallowe'en is revelry, in the wilder spirit of animal sportiveness. It requires a more penetrating philosophical insight, however, to discern the deeper involvements and the revealing appropriateness of this phase of the festival's meaning. It is inwoven in the context of the principles of the arcane wisdom of old.

The prime datum, of course, is the sheer fact that the ceremonial celebrates the entry of our units of soul into their animal bodies here on earth. It is the festival of the "in-fleshing" of units of spiritual essence, the incarnation. The Latin *carno* is "flesh." The divine emanations of cosmic mind, uttered by the "voice of God," are what St. John calls the Word, the Logos, and this Logos becomes "fleshed," that is, the active ensouling and creative principle is embodied in fleshly forms. Massey with great insistence asserts that the Egyptian word for the mummy, which, as type of that which lives forever even in its "death" in matter, is *Karast*, is undoubtedly the origin of the Greek *Christos* and the English *Christ*. Perhaps this cannot be categorically established as correct. Yet it would meet every demand of symbolic consistency if its claims to this honor were exhaustively examined.

A most interesting and suggestive word that derives from *carno*, flesh, contributes grist to our mill of elucidation. This is the word "carnival." The dictionary states

21

that it originally sprang from the "putting away of meat" in Roman Catholic countries, Italy being especially mentioned, and the season extended from Epiphany to Ash Wednesday. Its period of actual observance were the last few days before Lent, with its chief focus of celebratory rites on Shrove Tuesday, the day before Lent. This day was marked by the confession of sins before a priest, after which there was a free indulgence in rollicking and merrymaking. The note of rejoicing was no doubt the expression of happiness over the consciousness of absolution from sin. Also perhaps it was inspired by the sombre reflection that six weeks of austerity, privation even to fasting, were about to begin. This motive might have been expressed by the shibboleth, "Let us eat, drink and be merry, for tomorrow we enter gloom."

The gist of the meaning of "carnival" at any rate is the note of revelry carried to wild excess, and as the dictionary has it, "merrymaking, especially of an indecorous character." But the axial idea embodied in the word must definitely be the giving of free rein to the instincts and impulses of the "flesh," the indulgence in carnality. The second part of the word is given as deriving from the

Latin *levare*, "to lift, to elevate." So that instead of connoting originally the "putting away of meat," it might with more directness have been intended to signify the "exaltation of the flesh." For this in effect is precisely what the celebration became. It was carnality given vent in "carnivality."

For a grasp of the basic elements of the celebration's appropriateness, it is necessary to emphasize the item

22

that is the central axis about which the whole meaning revolves. This is the fact that the human body is the product of the evolution of *animal* life, that it is in and of itself, just the highly developed *animal*. Plato defines man as through intellect a god, but through body an animal. Ancient mythology and Scriptural writings represent the interrelationship between the Heroes, the divine beings who come to earth, and the various animals they all have to meet, combat and slay. The only animals connoted by these myths and allegories are these animal bodies into which the god-souls effect entry. This item is one of the pointed keys whose loss in the early centuries plunged all interpretative effort into obscurity and error.

A few Scriptural references to the animal nature of man may profitably be introduced. The allegory of Daniel thrown into the lion's den can at once be seen as the soul's imprisonment in animal body, for in incarnation the spark of divinity is "cribbed, cabined and confined" in the "den of the animal. In Marks' Gospel (I:13) one verse condenses the entire story of the Temptation. Prefacing that Jesus was led by the spirit into the wilderness *forty days* to be tempted of Satan, the narrative covers in six words the entire content of the experience, after which "angels ministered unto him." And what are these six words? "And was with the wild beasts." Here is conclusive evidence that the Temptation was just a poetic graph for the incarnation. All the temptation that soul ever meets arises from the side of the body in which it has taken up its lifetime habitation.

From the apocryphal *Epistle to the Romans* of Ignatius we take a most revealing verse. The dramatized

23

Christ is speaking, and says: "For I am the wheat of God, and I shall be ground between the teeth of the wild beasts, that I may be found the pure bread of Christ." The Christ has said that we must eat his very body, to become immortal. And we, the human entities, are those wild beasts between whose teeth the divine essence within us is being constantly ground. Yet that divine essence is the bread of life on which we feed.

In the *Book of Ezekiel*, speaking to the souls he is about to dispatch to this nether world, God says: "I will fill the wild beasts of the earth with thee." "The underworld awaits thy coming," he declared elsewhere. And before his soul-children migrated to earth, there were none but animals here to receive such royal visitants.

A Chinese legend says that the infant prince, son of the king, was thrown out into the pig-yard and left to the mercy of the swine, which, however, saved him. The library of mythology abounds in legends of heroes who were cast out in the wilds but were nurtured by animals. Jesus was himself born in a stable among the animals. In the basic myth of Rome's founding, we find the twins Romulus and Remus thrown out and suckled by the she-wolf, the fratricide of Remus and the saving of Romulus to build the city. A volume could be filled with similar myths and constructions in ancient lore. Sometimes the animal is characterized as a giant, ogre, sea monster or dragon.

But the material that most cogently connects the incarnation with the Hallowe'en motif of rough and sportive animal behavior is found in the fourth chapter of the *Book of Daniel*. Interpreting the dream of Neb-

24

uchadnezzar, the prophet of the Lord revealed that the king (always typing the divine soul) should be driven out from among men, his dwelling should be with the beasts of the field, he should eat grass like cattle, he should be drenched with the dews of heaven (indicating nighttime, the universal glyph for incarnation), until "seven years" passed over him (the glyph for a completed cycle) and he learned that the Most High ruled over the kingdom of men. A later verse tells of the fulfilment of the dream: the king *was* driven out from among men, and did eat grass like oxen, his body was wet with the dews of heaven, his hair grew like eagles' feathers and his nails like the claws of a bird. As sanity forbids our taking this as veridical personal history of the man Nebuchadnezzar--and certainly there is no evidence of its having happened to this king--we have here one of the most positive proofs of the allegorical character of Biblical literature. But the most pointed item in this allegory is the statement that "an animal's mind shall be given unto him," which is latter followed by the statement that "his mind became like the mind of an animal." It was to take the transforming experience of the whole cycle (of seven years) to enable the king, the soul, to do just what Plato asserts it must do to recover the memory of its lost intellectual Paradise. For the *Daniel* parologue states that *when the experience was over*, the king announced that "my reason returned unto me." We lose the paradisaical consciousness when our souls leave heaven for earth. We live in an animal's body (*Isaiah* says: "We live in darkness like the dead.") and in the early stages of this lower world existence we exercise an animal's grade of mind. We will regain Paradise at the end, when our "reason" returns unto us.

25

Here indeed is found the Hallowe'en motif and spirit. Our souls have taken lodgment in the bodies of animals, and in the first stages they have no other awareness or knowledge than that they are just the animal creatures with the animal mind. Our behavior in this long inceptive period of the incubation ordeal is purely that of ourselves acting like animals. Our real divine nature at that epoch is shrouded in oblivion,--Plato's great doctrine of the "loss of divine memory." It lies deeply submerged under the animal grade of mind which occupies the open field of consciousness. Only later, and only completely at the end of the cycle, will it have been awakened and developed its latent powers to full spiritual rulership of the life. Hallowe'en is designed to commemorate our sensual activity, our grade of animal-mindedness which in this

earthly existence foreruns the birth of the spirit. That is the core of the festival's recondite meaning.

No passage that has been encountered in much study seems to picture with adequate clarity and vividness the basic evolutionary situation as does a citation from the works of the great Neoplatonic philosopher Plotinus. Commenting on the mental metamorphosis superinduced by the soul's migration from heaven to earth, he writes:

"They began to *revel* in free will; they indulged in their own movement; they took the wrong path. Then it was that they lost the knowledge that they sprang from that divine order. They no longer had a true vision of the Supreme or of themselves. Smitten with longing for the lower, rapt in love of it, they grew to depend upon it; so they broke away as far as they were able."

26

Forgetting that they were princelings of the heavenly kingdom, now enwrapped in the coats of animal skin, their divine potential reduced if not smothered by the deadening blanket of the body's sensuous life, they took themselves to be the physical creatures they outwardly were. And as outer form shapes itself over the likeness of the inward soul that pours itself out through it, it was not long until animal propensity transformed the environing body into the animal semblance. St. Paul so forcibly expresses this idea when he says that "they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts and of creeping things." That phase of the incarnation is just what the Hallowe'en carousal is designed to portray.

The exposition could run into great elaboration. As there are many kinds of animals, with each giving a different expression of brutish propensity, the reveling throngs in city streets are at liberty to exhibit a wide variety of antics. What is to be understood and weirdly felt in the scene is the sense of a being potentially of god stature glaring out through the eyes and features of an animal, a god grimacing like a beast. And all of this is most appropriate to introduce the next and most impressive and meaningful particular of the Hallowe'en drama.

27

THE MASK OF THE PERSONALITY

This prominent feature is the *mask* behind which all revelers hide their identity. Hardly have we ever caught even the shadow of the light that is hidden behind this enigmatic symbol. From it we

gleam a new revelation, one which incontrovertibly corroborates the thesis of interpretation here advanced.

What is disclosed to us, as the outstanding item of the revelry, is the spectacle of humans *masquerading* in the outer features and habiliments of an animal. In addition to being a carnival, Hallowe'en is *par excellence* a *masquerade*. Human features are overlaid and hidden behind the outer clothing of an animal. For, let us make no mistake about this, those masks and those masquerading costumes were originally the heads and hides *of animals*. The author had conceived that this must be so considerably in advance of his finding confirmation of the fact. That came in further research. It was found that participants in the Mithraic Mysteries wore animal masks. But much direct testimony to the fact was encountered in a most valuable work, *The Hero: A Study in Tradition, Myth and Drama*, by Lord Raglan (Oxford University Press, New York). A condensation of his findings in a lifelong research may be given in a quotation from our own volume, *Who Is This King of Glory?* (p. 87) as follows:

"The incarnation of the divine soul in man's animal body is the basis of all the legends of the sorcerer's turning the hero or his men into animals, or *their disguising themselves* as animals. The animal mask of Hallowe'en is the

28

survival and replica of the same thing, for the *masks were originally the hides of animals!* The prominence given this phase of the drama's meaning is attested by what Raglan writes (p. 261). He says that a prominent feature of *every type* of traditional narrative is the man in animal form, or the animal that can speak."

This must be so because there is but one central theme to the drama of human life, viz. the interrelated history of the two components of man's life, soul and body, god and animal.

Hallowe'en is the masquerade ball of the ego-soul in man. He is a (potential) god, yet here he is cavorting in the disguise of the beast. And this is not mere histrionic fantasy, but the actual truth of the situation in which he finds himself. His heavenly Father has sent him forth out of the celestial palace to don the habiliments of a race of lower beings and be the monitors, verily the gods of these creatures.

The young god, comely and radiant in the first bloom of his youth before the animal brutishness has marred his visage and contorted his beauty into coarseness, soon registers the contortions of his features in forms of ugliness. This element of the interpretation was so pronounced in the ancient purview of the incarnational drama that it became distinguished as the doctrine of the god's "disfigurement." The impingement of the beastly nature upon the impressible consciousness of the young god distorted the latter's features into painful deformity. So prominent indeed was this aspect of the semantic delineation that when the Christian movement in the early centuries transmogrified the spiritual drama into the personal biography of the man Jesus, one party

29

in the Church strongly contended that in bodily appearance the Nazarene was an ugly, deformed, wizened and decrepit little old man! (The evidence for this is to be found in Lundy's valuable old work, *Monumental Christianity*.) *Isaiah* in chapter 52 depicts this facet of meaning:

"His visage was so marred, more than any man, and his

form more than the sons of men; disfigured till he seemed

a man no more, deformed out of the semblance of a man."

Again we read: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." In one striking picturization of the god in this condition, the wisdom of old Egypt presents a graphic portrayal. It is the divine voice speaking and it assures the young god: "I shall remove for thee the contortions of thy face." As the animal proclivities marred and contorted his visage, so would the gracious deific power smooth and beautify, eventually glorify the twisted faces of the young deities undergoing what the Greeks called the *agon*, to which we need but add the "y" to catch the ground meaning. Over the stretch of that early period of the god's childhood, sense sat on the throne of his immature development. Sensuality stamped its coarse image on face and feature. Comus was king of the "carnival" and the sportive imps of the underworld made merry in this their night of riot. So we have the scenario of the god wallowing, as it were, in a sensuous debauch of semi-brutish revelry. The eyes that looked out through the animal disguise are those of a god, but they gleam and glint with the force of sensual passion as their light is diffracted by the gross medium through which they shine.

30

And perhaps nobody has ever more pointedly told us the cosmic necessity for the descent of these units of potential godhood into the lair of the beasts than has Thomas Taylor, profound expositor of the Greek philosophers. He writes:

"Without this participation of intellect in the lowest

department of corporeal life, nothing but the irrational

soul and a brutal life would subsist in the dark and fluctuating abode of the body."

The animal races ("three genera of mortals" Plato in the *Timaeus* calls them), which could progress by the natural biological impetus to the levels of sensation and feeling (of pleasure and pain), could advance no further up the ladder without receiving from above the implantation of the germ of mind in their organic constitution. To effect the polarization of the negative forces of sense and emotion with the positive energies of mind and spirit (the union of earth and water with air and fire) God sent forth his sons, "only-begotten" of mind, not of matter, and germinally linked their spiritual potential with the physical nature of the lower beings, to lead them over the gap between sense and mind and be in effect their "gods." "You shall be their gods and they shall be your people," he promised them.

31

MAN'S TWO VOICES

But it is when we come to examine the etymological as well as the philosophical significations of the mask that we gain a wondrous new vision of the festival's profounder import. The path of this luminous understanding runs back to the Latin word for "mask." A veritable flash of illumination floods in upon us when we find that this word is *persona*. It is composed of *per*, "through," and *sonum*, "sound." When in Rome the actors donned the mask (which was all the "costume" they affected for their parts), their voices *sounded through* the mask. This was to convey the idea that though the voice was that of the actor himself, yet in sounding through the mask it became the voice of the character he personated. And still further light breaks in upon our minds when we apply all this to the Hallowe'en representation. We then realize that this animal form which our soul tenants is the *personality* through which our god's voice issues carrying the force and form of his divine being out to expression in our entire life. The god in us can only speak out through the lips of our animal selves. It is for us now to wonder with how much distortion they reach expression in our outer world. Yes, our human selves, body, senses, feelings are that mask of personality through which the voice of our inner deity sounds out its message. And it is sad to reflect how often it issues as the voice of the animal and not that of the god. The weird grimaces of the faces of the October rioters are to us the eternal reminder of our carnal nature, which religion too unanimously had made the evil tempter of the

32

human race. The god, enjoying, as Plotinus shows so clearly, the opportunity to indulge in the free activity of creative will in his own right and in his own domain, felt "in his blood" the delight of adventure in the exercise of his new powers and glowed with eagerness to try his constructive efforts upon the plastic nature of matter. For the Father had put him in charge of a small kingdom of cosmos, a miniature world, made over the image of higher worlds, so that when he became proficient in its rulership he could be given dominion over larger universes. It was inevitable that, still in his callow youth, untried and ignorant, impetuous, inexperienced and inexpert, he would run wild in his wielding of the powers in the body he was to rule. The Greek myth of Phaeton, son of Apollo, rashly essaying to drive the sun-chariot of his father across the

sky and letting it get out of hand, so that the Sun-God had to strike him down to save the world, is a variant graph of the same conception. It is no derogation of the theological presupposition underlying this delineation of evolutionary process that the youthful god in man's nature had to indulge in a veritable revel of license in his use of the powers of the body which is the kingdom he is given to rule. Otherwise we must ask how he would ever learn their power and master the art of bringing them under his control for their true function in the upward movement which carries both him and them forward to grander being.

As he took the reins of directive rulership in his hands and whipped up the fiery seeds of the physical chariot he must learn to drive, he became familiar with their capabilities and their power, saw how they could be exploited for high service and at any rate took keen note of the outcome of his efforts. It was in this way

33

that his rioting with them brought a return to invaluable benefit to himself. For it is out of reflection upon the consequences of our acts that mind is born. And only when mind assumes full direction of the soul's employment of the life forces will the still higher birth of spirit be brought to pass. Even the fool's folly becomes in the end, through the pain that follows it, life's appointed schoolmaster, our pedagogue in growth. Out of our wildest orgies eventually emerge the principles of wisdom. Our reason returns unto us.

For when the ripening powers of thought begin to take clear note of the consequences of "wasting our substance in riotous living," mind comes forward and exerts its sovereign prerogative in the way of opposing its mandates to the wild surges of the animal propensities. For now mind knows that the sense and the emotions have a beneficent role in the order, for the proper playing of which they must be kept in leash, to be exercised in due and not inordinate measure and proportion, as the Greeks have so well taught.

Here, then, begins the great Battle of Armageddon, the inner conflict between soul and sense in man's conscious life. The lower forces, like wild horses, are strong and rampant. The god himself is eager to ride them to sensational adventure. Even the Bible asserts that he "rejoiceth as a strong man to run a race." He is in his youth and the conquest of life in its red morning glow beguiles him on.

But the conflict grows grim and tense as mind begins to impose a checkrein upon the native energies of the animal. And the battle rages on, as again and again the balance between the god's evolving mind and the con-

34

trolled forces of the body is upset and must be reestablished. Inharmony, internal strife fills the temple of the body and racks the peace of both contenders. The strong powers of the sense life refuse stubbornly to take the bit or obey the reins.

In this phase of the subject we are browsing in the field into which modern psychology, more particularly psychoanalysis, has moved in its search for the springs of human motive. Here, as spirit in its growing discernment and deepening wisdom tightens the reins on sensuality, the animal soul, finding its automatisms and customary fling of gratifications summarily inhibited, sets up disturbances of violent nature. The sense life operates under the law of the subconscious; its activities are automatic, once the consciousness at that level is fixated in their grooves. When opposed, balked or denied altogether, there is a damming up of forces that create insufferable pressures and rend the unity of life. Here is the spring-source of neuroses, psychopathic disturbances, frustrations and conflicts of every sort. The higher soul, on its part, will not too long abide submissively the body's obdurate ignorance of its needs for the proper conditions of growth. So the mighty war of the polar opposites goes--shall we say?--merrily on. Now the animal, the dragon, again the divine infant, gains the upper hand. The child Hercules is pictured as grappling with the two great serpents that come up out of the sea and seek to strangle him in his cradle. David, the youth, slays his Goliath by implanting a stone, universal ancient arcane symbol of the divine unit of mind, in the center of the giant's forehead. Evolution slays the old first Adam, the sense nature, by developing the power of mind. For the ancients pictured mind as the

35

serpent-charmer, the magician that puts the dragon to sleep and lets the imprisoned maiden of soul escape from his vile cave.

When medical science speaks of a balanced mind, or an unbalanced one, it seems not to have in view any definite force in relation to which it is in or out of balance. We are left to assume that it is evenly and harmoniously balanced with itself, or with the forces that flow through it. There need not be this indefiniteness. The duality that is basic to all life tells us with what element or force it must be balanced. It must equilibrate its working with the bodily energies of animal consciousness, that is, with sense and emotional desire. Against these the soul does battle with its weapons, mind and spiritual will. These higher faculties are not to crush, but to control, order and utilize the two lower forces to promote the interests of both sides. The balance is between soul and sense. The conflict is not to terminate in the victory of the one and the destruction of the other. It is going to eventuate in the wedding of the two when they have learned to like each other well enough to harmonize their opposing forces in equilibrium and stabilization in complementary fulfilment of the functions of both. All polar opposition is to be consummated in the *union* of the two, out of which is to be generated the birth of their progeny, the glorified Christ-in-man. All new values are born, as the German philosopher Hegel so brilliantly has formulated it, out of the tension of opposites. And long ago the Greek philosopher Heraclitus asserted that "war is the father of all things," meaning that all things have their birth in the pangs of stress and strain, the opposition of attraction and repulsion.

36

OUR SATURNALIA

It is perhaps permissible to say that our Hallowe'en is the modern vestigial survival of the great ancient Roman festival of the Saturnalia. The date of the modern celebration does not match that

of the Roman holiday, which came on December 17. But in general character the two bear close resemblance to each other. In the Roman version there was riot and revelry, masks, license, even to the union of the sexes, and buffoonery. A quotation given by the Christian historian Epiphanius (regarded as a very unreliable purveyor of the truth) from the *Codex Marcianus*, states that Christ was born on the sixth of January, thirteen days after the winter solstice, which, the passage affirms, the Greeks--whom he calls Idolaters--celebrate on the twenty-fifth day of December with a festival which is called Saturnalia by the Romans, Kronia by the Egyptians and Kikellia by the Alexandrians. The passage dates the twenty-fifth as the day when the "division takes place which is the solstice," and that the Christ, born then, was "incarnated among men" on January sixth, thirteen days thereafter. The thirteen days were ordained, it is stated, in the cosmic plan from the fact that "it needs must have been that this should be a figure of our Lord Jesus Christ himself and of his twelve disciples, who made up the number of the thirteen days of the increase of light." It seems pertinent to say here that what "needs must have been" is just the product of folly and a travesty of truth that result whenever structures of symbolism and allegory are put into the hopper of credulous literalism and are ground out into the pan of alleged history.

37

If standard reference books date the Saturnalia on December 17, and churchly documents like this *Codex Marcianus* place it on December 25, it seems evident that, since most festivals of ancient provenance were holidays covering periods of days, three, seven or ten predominantly, there is the greatest likelihood that the Saturnalia was a seven-day festival matching very closely the structure of the Christian Passion Week. That is to say, it was set to bring seven days (really eight) before a date that would bring its climactic significance to a final head on a day that was itself the date of axial movement. The date in the case was December 25, and that was fixed to fall three days after the true day of the winter solstice, December 22, by the insertion of the three symbolic days so often added to the central date to typify the period of incubation of spirit in matter before new birth. (Fuller elucidation of this methodology is to be found in the author's major works.) In esoteric purview a seven-day festival graphed most aptly the whole form-structure of creation "in seven days." And it was customary to date the beginning of the festal seven days ahead of what would be the climactic day that would appropriately crown the whole week with a glorious finale.

But deeper research into the forms of ancient festivals reveals a singular and very meaningful datum that appears to have been completely lost out of modern religious or scholarly ken. This is the baffling fact that nearly all festivals running seven days were carried on an extra, or *eighth* day, called by the ancient Jews an *azaret*, or added day, a "morrow after the Sabbath," and by the Greeks an *epibda*. What seems to have been the esoteric

38

motif of this schematism was the fact that a septave was conceived to carry human evolution over the terrain of one full plane or level of conscious development, yet to round out the cycle it was considered necessary to add one more day, on which, symbolically, the current of life that had completed one sevenfold grade of being would be safely launched on the first rung of the next higher grade or scale above it, ready to begin its seven-step progress thereon. This may be

seen on any piano, where one complete tonal expression embraces the seven keys plus the eighth, which rounds out the octave. The fact that we call each group of seven keys an *octave* hints at the recondite purport behind the "added" eighth day. Several ancient festivals began on a Sabbath and ended on the next Sabbath, thus rounding out a complete cycle, in addition to placing the life impulse in position to begin its next cycle above.

So then a seven-day period that would be crowned in its final spiritual significance with an *azaret*, or eighth day, and ordained to terminate on December 25 would have to be set to begin on December 17. There otherwise seems to be no astrological schematism that would make December 17 a day of direct significance *per se*, unless it be that so many festal occasions in the old Jewish dispensation fell on the *seventh* day of the *tenth* month, giving sheer numerical importance to the number seventeen.

It was a common feature of the Roman Saturnalia that masters exchanged places with their slaves, even appointing one of them to reign as king, in full actual authority, for the duration of the holiday. Further

39

study reveals that many celebrations of New Year's Day in many lands were featured by the exchange of positions between king and a subject, marked even by exchange of attire, the king donning the slave's habiliments and the latter being royally outfitted and crowned. All this, appropriate to the import of New Year's Day, when ends an old period and begins a new, rings out an old regime to ring in a new, has its reflection still in Hallowe'en in the exchange between the god in the human castle and the castle fool. The god permits the fool to reign and revel for the night. And the man dons and disports himself in the fool's attire.

But the matter of the exchange of clothing is preserved in a slightly varied form in our celebration through the arrangement of the wearing of suits of two different colors, divided down the middle. Here is another item of basic reference. It typifies the very relevant fact that man's nature is dually compounded and dually divided, soul and body, god and animal. He is two elements, two grades of conscious being, and the divided suit denotes this duality. That is, he is such when his soul is in the period of incarnation, and it is not to be forgotten that Hallowe'en is the festival of the incarnation. A most pertinent background of this aspect of the celebration is found in the philosophy which Plato expounded in the *Symposium*, where he elaborates the theory that the soul of man, as itself dual, splits as it were into two halves, one embodied in a male, the other in a female body, so that the affinity drives the two to seek and unite with each other in earthly life. It proclaimed the philosophy of twin souls, or affinities.

40

But a sententious statement, from which indeed the Greek philosopher almost certainly inherited the idea, is found in the Egyptian *Book of the Dead*, virtually proclaiming the same theory, in the sentence: "The soul makes its journey through Amenta in the two halves of sex." (Amenta is the Egyptian "underworld," which, however, is no dark limbo lying *below* our earth, but that good earth itself, "under" as lying below the heaven world.) There is little ground of authority in all

ancient philosophy for crediting the thesis that a soul is or can be itself split in two, with one part masculine and the other feminine. What is back of Plato's romantic spiritual rhapsodizing and what is the real sense of the Egyptian statement is doubtless the truth that original primordial essence out of which all things emerge to manifest in the dual expression of spirit and matter splits apart (as the first verse of *Genesis* affirms) into the polarity, so that a unit of soul, which must itself be indivisible--as attested by its character as "individual"--must naturally seek and aim to unite itself with its congenial material organism, which it indeed "marries" by entering its very womb and impregnating it for fecundity. Often the body is spoken of as the "wife" of the soul. And every god in the Hindu pantheon was united with his *sakti*, or material force through which alone he could exercise his creative function. Always it seems necessary to revise the aberrations of popular misunderstanding of basic elements in traditional inheritances and restore lost primal meaning to empty forms.

The eventual union of the two selves, or two natures in man was undoubtedly prominent in the mental context of the significance of the Saturnalia. For the human

41

action that would directly dramatize this union was indeed all too prominently in evidence in the ancient carnival in honor of the god Saturn. Indeed the celebration tended always to run to sexual excess. Sheer and sublime cosmic principle, which became a fundamentally true conception in the philosophical abstract, all too readily became the plausible motivation to carry it out in physical actuality. Especially when in incarnation the body was for long the king over the soul, the motive to give free rein to the body's instincts ran strongly toward expressing itself in sexual union. One statement concerning the Saturnalia tells us that "copulations did much abound." The same tendency was found running to gross excess in the early centuries in the celebration of the Christian festival of love, called the *Agape*. This word is the Greek name for the love that is not of the flesh, but in its fullest sense divine or spiritual love. Yet in the meetings of the early Christian sectaries, held at one time mostly in the cemeteries at night, the excesses ran to such proportions that the Church heads were constrained finally to interdict the gatherings altogether.

Perhaps it is the fainter reflection of this realistic dramatization of the love-and-union motive that is still to be noted in the form and spirit of liberty and license which does prevail strongly in the Hallowe'en carnival. The mask, affording anonymity, provides an added incentive to personal approach and suggestive familiarity. And such familiarity is less resented. The bars are definitely let down. Much ancient tradition held that this was the night that Satan and his hosts were free and on the prowl, so that the occasion is colored a bit darkly

42

with the suggestion that evil is in the air and has license to work its devilry.

But how much of the profounder theological esotericism was basic in determining the form which the ceremonial took it is difficult to say. One finds without exception in diligent research that all these ordinances of old time sprang from, and embodied in symbolic or dramatic form the most recondite and abstruse conceptions which the highest genius of mankind held as to the

reality and the meaning of life and the world. We can turn to St. Paul's Epistles and find that he unequivocally set forth the thesis that the soul, resident in the spiritual spheres before incarnation, was not "under the law," and was untainted by sin. But when the "command" came home to it and brought it down to earth, there it came under the law of the flesh and the seductions of carnality, and from the side of the body "sin sprang to life" (*Romans 7*) and lured the deity down to his spiritual "death." He directly states that the cosmic command (improperly translated "commandment") that transferred him from the dreamy bliss of heaven to the open life in body meant spiritual "death" to him. This agrees, too, with Plotinus' statement that the young deities ran amuck in wild libertinism when given control of the body, and had not yet learned to ride and tame this spirited steed. How clearly this facet of a true theology is mirrored in the hilarity of our Hallowe'en!

43

THE THREE WITCHES

But Hallowe'en is witches' night" also. It seems definitely that this eerie character of the witch, who plays so prominent a role in the festival's "witchery," is one of those *dramatis personae* of arcane mystery representation that is to be, so to say, read in reverse meaning. Outwardly of an unbeautiful aspect and character, aged, semi-evil in influence, the character is probably not at all on the negative or sinister side, but on the contrary personalized the divine soul itself. It may be said that she is the god in disguise, the deity masquerading in what the ancient sages denominated the "feminine phase" of the soul's life. Matter was universally typified as feminine, as indeed it has to be, seeing that it performs the mother function in all living creation. So that when the soul, characterized as masculine always, descends and clothes itself in material body, it is allegorized as having turned feminine. It has put on its earth-mother's robes.

That the witch, however, is intrinsically masculine is to a degree proved by the derivation and etymology of the word. It is from the same stem of Anglo-Saxon background which gives the German *wissen*, "to know," and our words *wit*, *wizard*, *wise* and others. Here is a clue that can not be ignored or slighted. The personation represents the knowledge constituent in man's being, and this can not be aligned with the body. It must go with the soul. And Soul is masculine.

44

In Shakespeare's *Macbeth* the poet, who was steeped in esoteric lore, gives us the eerie scene of the three witches dancing around the fire burning under the cauldron of hellish brew, a steaming, seething concoction of all things connected with dark night and dark moon. These poetize the animal or natural ingredients which nature has thrown together to consummate the human being. But around the fire dance the three witches, and it seems indubitable that they represent the three component elements of the *knowing* principle in man, which in Hindu terms are Atma-Buddhi-Manas, but in English are spirit-soul-mind. The godhead was always given as trinitarian. And man himself embodies a divine Trinity in exact replica of the cosmic Trinity. And what a vivid representation of our human life this scene draws! In us the dark sinister forces and elements of the lower bodily life are stewing in a ferment, are seething in constant agitation, as sense and emotion embroil us in the heat of their hot blood and passion. All the while the triform soul

circles round and round, in cycle after cycle, as incarnation brings it again and again down to flit about the bodily fires of lust and sensuous life.

But we are told that the witch comes riding through the skies on a broomstick. Symbolism probably has a deep message for us in this device of semantic fancy, since it would seem to mean that the knowing principle, which all Scripture says does "come down out of heaven," was the gift of the divine fire of the gods to mortals (the Promethean "fire") and was itself emblemed by the element of air. All words for spirit, soul and mind in nearly all languages are the same as for air, wind or breath, as *anima*, *pneuma*, *spiritus*,--the latter from

45

Latin *spiro*, "to breathe." Man spiritual is composed of the essences typed by fire and air, the natural man by those typed by water and earth. And we can well think that the knowledge principle could be depicted as coming down from heaven to make a *clean sweep* of all the noxious impurities of the carnal nature. Knowledge is ultimately the only broom that will sweep out the psychological muck and dirt of the animal obsession. If this is not the basic meaning intended in the witch-and-broom item, the recondite reference of the construction must be "occult" indeed. That mind is the agency indicated as sweeping out, cleansing, purging the filth and rubbish of the animal self is evidenced universally in the literature of the ancient wisdom. One of the twelve labors of Hercules was the job of cleansing the Augean stables.

46

THE MOON

And when the witch rides the skies the moon is shining down upon her. Ah! the moon! Her pale light is the very aura of witchery. And what is her contribution to the semantic play? It might be suggestive enough to answer that in giving vent to the carnal impulses the soul goes "lunatic" (Latin: *luna*, "the moon") for this one night. She is bewitched by the moonlight. For she is seduced by the witchcraft of the body. And this body, says the tomes of ancient occult knowledge, was generated from the astral sheath developed in a physical existence of beings on the moon! Plutarch, one of the last of the ancient esotericists, tells us that man derived his physical body from the earth, his mental body from Venus, his spirit body from the sun, but his emotion body from the moon. And over it as a matrix man's physical body was formed of earthy material. It is lunar influence that affects the two lower bodies, avers the arcane astrological science; it is solar influence that dominates the two upper bodies, the mental and the spiritual. But when soul migrates from heaven to earth she comes first predominantly under the lunar forces, which bestir in the body the fires of sense and emotion.

And now we have another and again a reverse intimation of the symbolism of witchery. It is remarkable how the significance of the chief symbols of ancient semantic art operate, so to say, in both directions. They can be applied, with directions reversed, to both the higher and the lower segments of our constitution. The symbol

47

of intoxication, for instance, can have apt reference to the divine mania (as Plato terms it) of spiritual exaltation; likewise it can typify the befuddlement of spirit by the strength of the lower appetencies. One can be intoxicated either by soul or by sense. Each can intoxicate the other, but of course in a different plane. So it is with witchery. The soul can work its charm on the body; at a different level the body can enchant the spirit. And it does so in the very fashion depicted by the Hallowe'en frenzy. Only it is not then a "fine frenzy flowing," but a gross and coarse one. Yet the soul succumbs to its seduction, for ultimate evolutionary gains.

In ancient times it was Hecate who was the queen of the Saturnalian revels. She is the most conspicuous and dominant of the several goddess of the moon. The lunar deities, always feminine, were represented as triform, or with three faces. Or the lunar power was apportioned to three goddesses, Diana-Hecate-Lucina. In one mode of interpretation the triplicity was based on the fact that each member of the spiritual triad of spirit-soul-mind that was to be incorporated in humanity would have to be mated with his "wife," or *sakti*.

But Hecate's number was six. Her very nature is from the Greek word *'ex (hex)*, meaning six. One may not always be certain of some of the significations carried by numbers in the ancient hermetic methodology, but it would appear that the basic connotation of this number six has positive reference to the whole world of manifestation, the lower world,--if it is really legitimate to put it in the inferior position and rating in the scale. There are two and possibly more fundamental considerations

48

that were determinative in giving six its significance in the relations associated with it. The most massive one is that six is the number of sides or faces to a cube, which figure is ineluctably the type of all existential form in the world of three dimensions. If the physical world be the lower world, in distinction from the spiritual realm, then its representative number must be six. Any solid object must be viewed as having the possibility of extension in six directions, perpendicular to its six faces. Six would therefore stand as the number of the world of manifested objective existence.

The second potent factor is that this world is generated and completed in six stages of formative activity. A seventh is to follow, but this is not an additional day of creative work, for God finished the physical creation on the sixth "day." Therefore it is that Philo asks who can fittingly celebrate the glory and majesty of the number six. He calls it "the festal day of all the earth." And again he rhapsodizes over it as "the virgin among numbers, the motherless nature, most akin to the monad and the beginning." He says that after God had completed the physical creation "according to the perfect nature of the number six," he hallowed the following day as "the birthday of the world."

Six is then the number marking the completion of the material universe, which, in the truest sense of the word, is not completed until its material formation is crowned with its spiritual diadem of glory of consciousness, the work of the seventh stage. Six gives to the world its physical objectification, which is but the woody stem,--to use a figure--on which the lovely flower of

49

divine being is to burgeon forth. As St. Paul delineates it over the trope of birth, the natural creation has to wait for its crown in the manifestation of the Sons of God. Six completes the world physically; seven haloes it with the splendor of conscious light.

Hence out of contrast with seven, six takes on the hues of incompleteness, of insufficiency, defect, lack, darkness and all aspects opposite to the glorification of consciousness. It is the number of the world and of life as yet unilluminated. It is the numerical sign of the nether world of darkness, of spiritual benightedness, which is the region in the universe denominated hell, hades, sheol (Hebrew) and Amenta (Egyptian). It is the number of that underworld into which all the mythological heroes, themselves personifications of divine soul, descend to wage their battle with "the elements of the world," "the powers of darkness," the imps of Satan and the gates of hell. Had theology preserved the knowledge that the underworld of mythology and the hell of the creeds were just this our own lovely world, the counsels of sane understanding would have prevailed in the Western milieu instead of the maunderings of folly.

One might say that six thus becomes the numerical symbol of the incarnation of deity in matter. We have seen it equate inerrantly the material world, the feminine, night, and we shall see its relation to water. Next we shall see its surprising connection with sex. This is what we should expect, since it is only when the soul is buried down in body (which is seven eighths water!) that the full polarity of sex is manifest. "In heaven there is neither marriage nor given in marriage."

The

50

soul there is described as sexless, more or less androgynous, epicene. It is only when incarnation has completely segregated the opposite ends of the polarity in separate physical embodiments that the magic potency of the sex attraction is generated. So six brings the divine unit down into the region of sex. The surprise that awaits us is that the word "sex" is virtually the word "six." Some one has wittily said that it has struck sex o'clock in the world. (A magazine rack would seem to indicate it.) He spoke doubtless more aptly than he suspected. How insistently does St. Paul exhort us to be on guard against what seems in his estimation to be the most injurious, most flagrant of sins against the spirit--concupiscence! "Abstain from fleshly lusts which war against the soul," he admonishes us. In theology the onus of the "original sin" so disastrously perpetrated by our "first parents" is proclaimed to have been their first indulgence in sexual relations. By sex man lost his Paradise, is the obsession of pious spiritual religionism. By spirit he must regain it, is the general theological presupposition. The first Adam was carnal, of the earth, earthy, and of the flesh, fleshy. The Christ, second Adam, is of the spirit, spiritual.

51

THE WITCHING HOUR

With *hex* being the Greek word for "six," and six being virtually synonymous with sex, the witch being the noetic or mind principle masquerading in its "feminine phase," one may be prepared to learn without too great astonishment that the German word for "witch" is *Hex*, and for

"witchcraft" *Hexerei*. It does not inordinately stretch the fitness of sense if one were to say that when the soul is "sixed" it is "sexed" and "hexed," i.e., bewitched, using a word in colloquial vogue. For the Greek "six" is the German "witch," *Hex*. It is so often in the lost roots of language that the true links of ideas that cryptically connect elements in the meaningful constructions of ancient semantic art are to be found. Even our dictionaries in many instances fail to trace words to their real sources. In this case they do not tell us that the root of *hex* (and probably of *sex*, as "h" and "s" interchange thousands of times) is the ancient hieroglyphic Egyptian word for "magician," *hekau*.

But there is much more that concerns us with Hecate, the moon goddess whose name is "six." And general mythicism itself has hardly in any lucid manner told us of the interrelated connotations of the moon and its pale witching light, much less why specifically the moon is so prominent a hieroglyph of Hallowe'en. And here shines forth from the dark night of human unintelligence the moon ray of hidden wisdom indeed, for those who will not obdurately persist in scorning the conceptual genius of ancient sages. Instruction, those wise ones knew, gleamed forth for the brain of man from every object and phenomenon in nature. So it was from nature, which can not utter an untrue syllable, that the per-

52

spicacious minds of the theurgists of old time drew their *logoi*, their noetic principles of truth. And how oracularly did the wan light of the moon bespeak to them the sermon of that other and brighter light, now reduced to but a faint dim glow by its burial under the cover of the body, which our divine souls from a world of sun-radiance above would bring into our lives!

As one studies the positions and aspects of sun and moon over the period of a lunar revolution of twenty-eight days, it becomes almost a conviction that God structuralized the scenic effects to poetize in beautiful form the analogous relation of the sunlight of our inner spiritual divinity to our lower and purely human "moonlight" grade of intelligence. *Genesis* says that God fixed two lights in the firmament to illumine the earth, the great light to rule by day, the lesser light by night. When one grasps the chief figure under which ancient sapiency depicted the soul's time of incarnation, not as its daytime, but its nighttime--it being then submerged in the darkness of a body of earth and water, poetized as a dungeon, cave or dark underworld--one will for the first time sense the beauty of the poetic, but entirely real, picturization of moonlight as the symbol of the soul's mighty light of the sun when that light is dimmed and obscured by its having to shine out in our life through the medium or the mask of our physical organism. Moonlight is the sun's own light, but relayed to us only by reflection from the body of the moon. The analogy of this with our divine light is perfect, when applied to our situation. The soul is itself a portion, a fragment, a ray of the light of our higher divine sun of intellect radiating out from cosmic Mind itself. But though it is that very light that lighteth every man that

53

cometh into the world, it can not shine on us directly. In a remarkable little allegorical graph found in the *Book of Exodus* God informs us that as his glory comes close to us he will place his hand over our eyes, so that we will not be blinded by its overpowering strength, and when he

shall have passed, we will be able to gaze safely upon his hinder part. If the frontal aspect of God is blazing glory of spirit, then the hinder side is matter. And in all arcane science the sun symbolized spirit and the moon matter. So it is matter that shields our feeble vision from the ineffable and unbearable splendor of spiritual light. Are we surprised, then, to find that our Scriptures tell us that "the Lord God is a sun *and a shield*"? And again how marvelously nature follows the poetism here! For we can not gaze into the light of the sun by day, but may safely look into the face of the moon at night!

Clearly natural typism here teaches us that in the "nighttime" of our incarnation the light of the spirit can not impact upon us directly, but reaches us only through the medium of brain and mind, only as reflected from the plane surface of human consciousness. The sun's light comes to us by night reflected from the moon; the soul's greater light likewise comes to us here in body reflected from or transmitted through the more opaque texture of the physical organism, which, as has been noted, derives its nature from an evolution on the moon. All religion asseverates that in the heaven world souls bask in the great undimmed light of God's effulgence. Equally they assent to the assumption that in the flesh they are cut off from direct incidence or vision of the celestial light. "We live in darkness like the dead," says *Isaiah*. "Now we see through a glass darkly," cries St. Paul. But it is still true that a glass, or any medium not too opaque,

54

will transmit or reflect a portion at least of a light that falls upon it. This glass, this mirror is the mind, the power of human intelligence which man can burnish until it conveys a clearer and sharper image of the true divine radiance of divine thought that falls upon it from the Sun of Truth above. In its reduced form it is the moonlight reflection of our diviner genius symbolized by the sun.

And this is the moonlight of Hecate, light reflected from God himself. It is our heavenly radiance of soul power, but now dimmed by its medium of transmission through the flesh. Though we are removed from God when imprisoned in body, his illumination still reaches us, diminished in measure and brilliance by reflection from the moon element in our nature.

It may not be inappropriate to cite here a sentence from an unpublished work of the author anent the Hecate influence:

"This light that stands in close relation to man's life in
in the darkness of incarnation is Hecate; the moon-spirit, the
light-by-night, the half-obsured, half-dimmed, half-
deceiving uncertain light of man's purely human intelli-
gence; that reflected light of higher divine radiance that is
bedimmed and subdued as it tries to shine in the murky

mists of human sense and emotion that arise, like the mist
 that arose out of the ground in *Genesis*, from the lower
 marshes of the body's instincts, to water the whole face of
 the adamah" (ground).

It can not fail to strike one as a thing most impressive that, as it is discerned in this analogy, the light of man's human intelligence is indeed and in verity the reflection of God's own omniscient Mind-light. But our vision of it is not clear. Under the obscuration of our ignorance and mental darkness it is reduced to the half-light of moonlight.

55

THE SPELL OF HECATE

Throughout all religious mythology there rings that continuous note of man's haunting dread of the Hecate influence, his fear of the dark night, his shuddering affright at the appearance of ghosts, that for all their unsubstantiality are the more terrifying because of their shadowy, indistinct and unknown character; and all the spectral and eerie awesomeness of the night. In the semi-darkness of his mind sober reason is undermined by uncertainty and nameless terror strikes the soul. Darkness robs us of our keen faculties by which we guard our safety. And these vague apprehensions are the exact analogue of the very real loss of vision and consequent bewilderment and trepidation which overwhelm our balance when we are thrust down into the bristling shades of the underworld. For down here the clear outlines and forms of truth are blotted out or blurred and grotesquely distorted amid the surging mists of sensuality and passion.

A frequent item introduced in the run of witchcraft and sorcery in world tradition was the rite of Hecate worship which was enacted at midnight of a full moon night at a country cross-roads, or at three cross-roads. Often it was the custom to set up at the middle point of the crossing roads an effigy of the enemy or the object of a projected witch-spell. Here enters the symbol of the cross, to emblemize that in this "night-life" of the soul, the two elements of spirit and matter cross each other. And the effigy would well depict the human, who is in a way of considering it, just the outer unreal straw-man, or effigy, of the divine man within.

Hecate is closely connected with Hermes as conductor of the dead through the darkness of the underworld.

56

She is accompanied by the souls of the dead, who are not ghosts, but souls deadened, as Virgil puts it, by mortal bodies and members subject to death. She held the keys of death and hell and the pit of the abyss. In this office she was called Kleidophorus, Bearer of the Key, and a Festival of the Key was dedicated to her, in which she was prayerfully entreated to open the gates of the pit to let the "dead"--the living on earth in "death" of soul--return to life above.

But she was again the triform deity; goddess of the moon in heaven; goddess of souls in the dark underworld of death and hell; and goddess of the sea. This accounts for her being pictured as a goddess with three faces. She aided Zeus in his battle with the giants, which was won on the *sixth* day. Beside the three heads, she is given *six* arms and feet. Her daughter Scylla by Apollo (union of sun and moon!) had six heads. Hecate's day, the sixth, was considered unfavorable for plants, but good for the birth of males, not of girls. She was the patroness of those who go to sea and of those who fish. Fish were offered in her worship on Friday, the sixth day. Personifications of her in other goddesses, such particularly as Atergatis and Semiramis, were actually dubbed "Fish-Mothers." She is goddess of the sea by virtue of the fact that as she rules over the lower or moon element in human life, she must have power over the body, which is itself-seven-eighths water.

A scholiast in Euripides says that the moon of three days is called Selene; of six days Artemis (Diana); of fifteen days Hecate. This determines Hecate as the goddess of the full moon, as this came on the fifteenth lunar day. However, her function embraced as well the features that were adumbrated by the three dark days of the

57

moon. The fact of her union with the great solar deity Apollo unmistakeably identifies her as the moon at the full, for then sun and moon are "married" in glory, although they are considered as being married again at the dark day of the lunar cycle, and their conjunction then is taken as their copulation.

Again the witchery exercised by the moonlight upon lovers is a demonstration of nature's magical influence and stands as a vindication and redemption of much profound mythical romanticism from imputed childishness of primitive minds. It might be analyzed as the mystic sense in two souls of their awareness of their instinctive need and longing for union of the two forces of their polarity. The paleness of the moonlight almost audibly speaks to them of their groping alone in the semi-darkness of mortal life and renders them sensible of their yearning to find the solace and joy of union. It hints in a deep psychological way at the feeling that love is the light that can illumine their darkness.

Whether it was a custom derived from the ancient past or an extraneous and gratuitous feature introduced adventitiously later, the illuminated "pumpkin face" can be seen to have pertinent symbolic meaning. It is a vegetable, standing for the natural element in man, and the cut-in features of eyes, nose and mouth make it representative of human life. It therefore graphs the life of humanity at its human level, a living natural organism with a light of intelligence glowing in side his head. It is quite closely matched by the allegory connected with Gideon in his war with the Midianites in the *Book of Judges*. Choosing three hundred volunteers, he bade them mold clay pitchers, placing a candle inside each. When the battle was joined *in the darkness*

58

these men were to dash down their pitchers to the ground as the enemy drew near. At the sight of so much light suddenly released by the shattering of the pitchers, the host of the Midianites

turned and fled in terror. So the pumpkin head can betoken for our thought the presence of a great light that shines out through our dark features even in this "dark night of the world."

The origin likewise of the trick of "bobbing apples" in a tub of water is obscure, yet can yield meaning when its symbolic analogues are scanned. The apple has stood in symbolism as the fruit of the tree of life and knowledge in the garden of the world. It is the fruit of the seed of that divine essence that is the soul of humanity. And always water typifies life in the body, which is mostly composed of that element. The apple floating in water is at once the emblem of the soul flung into the water of incarnate life and thus undergoing a "baptism," but not sinking down to be overwhelmed in its depths. The Scriptures carry out this poetism in the "miracle" of Jesus walking on the water and not sinking. Man is not able to redeem his apple-soul out of its submerged condition with his physical strength, his hands. For it is not physical power that is to save the soul from sinking down into elemental life; it is mind alone that can save it out of the "water" of sense. So the prescribed task is to lift it with the head, that is, with the mouth that can speak the words of wisdom and love that can save it.

There would not seem to be any profoundly hidden meaning to the noisy character of the celebration. Noise naturally, or at least inevitably goes with revelry. The discussion has so far not brought in one of the names prominently given to the Saturnalia in the early days in some nations. It was called the *Hilaria*. It was definitely the Feast of Hilarity.

59

THE UNHOLY RIFT

This open character of spontaneous mischief and rollicking license, as the chief motif of the religious festival, can inspire some sombre reflections upon the glaring contrast it presents with the tone of our modern religion. While not all religious worship today can be said to be of the ultra-serious or solemn type, nevertheless hardly anywhere now could a ritual so unreservedly featuring sensual liberty and unbridling the animal impulses even only symbolically, be ceremonialized in our day. So far has the pendulum of reaction swung in the other direction that most religious sentiment at present openly condemns and severely rebukes anything tending to give free play to the purely human side of our natures. In dour mood and in solemn mien religion today exhorts its devotees to beware the snares of the wily tempter who is ever watchful to seduce us away from holiness through the enticements of worldly pleasure. In spite of this heavy blanket of pietism we of course still do celebrate the Hallowe'en, and the Mardi Gras gives a great southern city its annual fling of jollity in the profane spirit. But these occasions are not considered to be even remotely religious ceremonials. They are held to be purely secular fun and entertainment, a social feature. And orthodox religious sentimentality frowns on them.

When religion lost touch with its ancient esoteric bases, which permitted worship to include reference to the physical side of man's duality, and thus made place,

60

by virtue of its integrated relation to spirit, for the function of the body, it was inevitably led to stamp the odium of evil upon all the purely physical part of our life. With the accentuation of

value placed exclusively upon the spiritual, all bodily expression, particularly in the hedonistic direction, had to be banned as worldly, sensual, devilish. One must keep oneself unspotted from the world. This trend reached the limit of its extreme development when it decreed that not only pleasures accruing from sense expression, but all pleasure was religiously sinful *per se*. Piety had so far swept the field that severity and austerity were the supreme marks of true religion. In spite of the Bible's own statement that "a merry heart doeth good like a medicine," religion had ousted gaiety from any legitimate place in the life of devotion. Such frivolities as dancing, card playing and the theater were ostracized from the sancta of religion.

All this becomes the more strange in view of the historical fact that religious worship, ceremonialism and ritual were quite certainly a development from the ancient Mystery theatricals of the pre-Christian day; that chanting and hymn-singing grew out of the choral dances or tribal incantations; and that the regular pack of playing cards is a modern version of an original pictorially symbolic system of spiritual representations of the principles of soul-body relationship or of elements of consciousness, such as the well-known collection of the Tarot cards of the Bohemians. Even modern games, such predominantly as chess and cribbage, were structuralized in the pattern of number values found to subsist in the divine creation of the world.

61

It is the likely truth that the segregation by religion of secular and profane interests and affairs from the area of the divine, sacred and holy has been close to the most disastrous error in human cultural procedure. It is a grave question whether, in first reading its own definition into the terms "sacred" and "holy," and making that definition synonymous with its own determination of values, organic religion has not perpetrated an aberration of the most calamitous character. When the religious mind detached spiritual culture and science from the interests of the physical and denounced the latter as "of the devil," it committed the uncritically credulous masses of mankind to a grievous and perilous schizophrenia. And this severance, this illegitimate divorce, this setting in hostility to each other the two characters in human life that are basically--though in polarity--one, and in fact are destined to "marry" to generate the Christ-in-man, John Dewey has pronounced the most disastrous of all enmities. It has sundered the psychological unity of the human mind; it has cleft the integrity of consciousness; it has divided the house of the human spirit against itself. And with what fatal results in foul unbrotherliness, in the clashing of narrow bigotries, in the reign of fanatical superstition, in the fiendishness of persecution, war and carnage, all in the name of the Holy Spirit, one may with sickened heart read in the annals of Western history.

Truly enough, spirit and flesh are set in polar "opposition" to each other. But all theology went tragically awry when in a degenerate age of philosophical decay, it came to the shallow conclusion that, because the two were in positive-negative counterbalance with each

62

other, they were therefore ranged as opponents in the field of values, enemies in the battle of good and evil. This disposition of forces in the conflict gave ground for the supposition that the good must triumph by destroying the evil antagonist. Here was the baneful miscarriage of the

mental faculty in the religious domain. Sense and sanity should never have lost the balance of knowledge that the opposition, the "enmity" if you will, was that of male and female, husband and wife, not that of man and his enemy. It was to be grasped as the opposition of function in a cosmic device for the beneficence of life; not the opposition of positive good and its evil thwarting.

The tradition that demons of all grades were let loose to work havoc on the night of Hallowe'en simply bespeaks the free activity of the forces of the negative pole in the duality. The stress and strain that is to be consummated in marriage could not be waged efficaciously if one party was free and the hands of the other tied. "Satan" must be allowed to have his go at God's most righteous servant Job. The bodily impulses, instincts and propensities, which religion has eternally insisted must be mercilessly crushed down, must have their development since they are to be controlled and utilized in the service of the spirit in the end. But in the early stages of the incarnational embroilment they long run rampant over the undeveloped reason and intelligence and their untamed fling in free riot gave ancient sagacity the basis of the night of Saturnalia. It is the free and irresponsible stage of the spirit's youth as he moves forward to the task of becoming co-creator with his heavenly Father. He is intoxicated with the glorious

63

joie de vivre and the *esprit d' aventure*. According to the arcane teachings of the past he had rebelled against the "inane passivity" and "morbid inactivity" in the purely ideal life in the heaven world, and longed for the chance to exercise his latent forces and faculties in self-conscious creative activity in concrete existence. God is described as exercising his creative powers for the sake of *Lila*, the pleasure, the delight, the play, sport and recreation of gods as of men. Made in his image and likeness, his Sons likewise, and the more eagerly for their youthfulness, plunge into the work of physical creation with eager zest. As Plotinus said, they reveled in free will, ran wild, overspent their forces, plunged into excess in wrong directions. The light that Hecate furnished them was pale and wan, too feeble to enable them to see clearly the right paths. But in the morning would come Apollo's radiant sun in full intellectual power of knowledge and wisdom, and the night of sinister and eerie ghostliness would turn into the morn of the glorification of All Souls.

64

Ads by Google

[Understanding the Word](#)

Break through traditional teachings to truth and the word of life.

www.hallvworthington.comTHE
ESOTERIC STRUCTURE
OF THE ALPHABET

"God built the universe on number."

Pythagoras

*"God built the universe on the letters of the alphabet."*The Zohar

Alvin Boyd Kuhn

* Electronically typed and edited by Juan Schoch for educational research purposes. This notice is not to be removed. I can be contacted at pc93@enlightenment-engine.net. I will be greatly indebted to the individual who can put me in touch with the Estate of Dr. Alvin Boyd Kuhn and/or any of the following: A. B. Kuhn's graduation address at Chambersburg Academy "The Lyre of Orpheus", A. B. Kuhn's unpublished autobiography, The Mighty Symbol of the Horizon, Nature as Symbol, The Rebellion of the Angels, The Ark and the Deluge, The True Meaning of Genesis, The Law of the Two Truths, At Sixes and Sevens, Adam Old and New, The Real and the Actual, Immortality: Yes—But How?, The Mummy Speaks at Last, Symbolism of the Four Elements, Rudolph Steiner's "Mystery of Golgotha", Krishnamurti and Theosophy.

I also would welcome any contact with someone who has any letters of Kuhn or has any personal knowledge of him. Thank you.

Recently (January 15, 2005) I was contacted by a 15 year old student of Upton High (state and city to be determined) who wanted to interview me in regards to the life of Sir Francis Bacon (Lord Verulam). The interview was conducted and this student asked me if there was anything else. This is what I relayed:

There is a nationally and worldwide known issue of a disabled person in my state (Florida) who is being subjected to attempted murder. Her name is Theresa Marie Schindler-Schiavo. The courts say that she is in a Persistent Vegetative State when in fact she is not, they lie. Videos were shown

on CNN during a live feed that prove she is not comatose. She sits up in a chair. Her husband who lives with another woman for over 9 years and who has two children with this woman is trying to say that Theresa wants to die when in fact he has been denying her rehabilitation and therapy so that she can have her own voice and be back on to the road to her recovery. He has been with several women since he caused Theresa's incident and this is his latest live-in concubine who is in collusion with him to make Theresa dead. His attorneys are attempting to accomplish a heinous starvation/dehydration death on her for the third time. One of his attorneys wrote a book in which he talks about tearing out peoples feeding tubes and says he speaks to them by "soul speak" asking them if they want to die and they tell him along the lines "Yes, I want to die! Please kill me." The Hospice of the Florida Suncoast is holding her hostage for over 4 years. This feeding tube yanker attorney was chairman of the board of this hospice. This is the worst case of domestic terrorism happening in our country right now. While we are off in other countries helping helpless and disabled people the government has been remiss to save a human life from terrorism here in my state. There is a cover-up of mass proportions and I have the evidence on a CD to prove it. This message is to you and all of your classmates and teachers who may be reading this. Please contact others if you know of others who care to stop this murder. Perhaps you, or others, including activist friends, know people who have the power to stop what is happening here in my state or bring greater attention to what is going on. Contact me at pc93@enlightenment-engine.net or call me at 407-925-4141 and I will get whatever information you may need. Help me and others to stop the return of Nazi T4 days in Florida, the rest of the United States of America and the world. We must take a stand and make our voices heard.

Please join my Alvin Boyd Kuhn Yahoo!Group and Gnosis284! <http://groups.yahoo.com/group/AlvinBoydKuhn/join> : <http://groups.yahoo.com/group/gnosis284/join>

2 ESOTERIC STRUCTURE OF THE ALPHABET

The modern world is awakening slowly to the fact that in the day we call ancient, though it was but a few thousand years ago in the run of millions, advanced men fully worthy of the name of sages were deeply versed in the profundities of recondite philosophy and possessed knowledge of things both human and divine, and well comprehended the great sciences of both cosmology and anthropology. Evident it is that men of this caliber indited the great Scriptures of ancient religions, which have won and held the reverence of mankind so generally that they have been made the unique objects of religious veneration and the canons of spiritual authority for most of the world over long ages. Indeed the homage paid them has been of the character of worship offered to something regarded as divine. The tradition has prevailed that the Bible authors were in truth men of a divine or semi-divine order, or at least men inspired by a divine afflatus to transmit to mankind the heavenly dictation of sacred truth.

A study of ancient literature, growing more enlightened as it is pursued, is revealing the presence of a definitely formulated and high organic truth-structure, constituted of the essential elements of a great logical systematization of fundamental *archai*, as the Greek word has it, or principles of a cosmic order of being, expressed in many varied forms of representation everywhere over the field of ancient culture. Primarily, of course, the great wisdom was embodied in tomes of a vast body of literature, a literature so cryptically recondite that its esoteric purport has almost completely eluded the most erudite lucubrations of world scholarship from the ancient day to the present. Indeed it has been the perversions and misinterpretations of that ancient corpus of wisdom that have afflicted the religious consciousness of the world, particularly in the

West, with an intellectual befuddlement that approaches the status of a universal dementia for some two millennia.

Not only in the scripts of religion, however, but also in a wide variety of other modes of expression was the wisdom tradition

3

embodied and transmitted. It is found, but always in subtle forms of crypticism,--a feature that has bewildered and befogged all later conclusions of investigators--in ancient art, in architecture, in myth-making, secret society ritual, dramatic scenario, music, mathematics, anthropological science, logic, rhetoric, philosophy, astronomy, semantics, psychology, festival ordinances, social ceremonies and throughout the warp and woof of life generally. Now, perhaps strangest of all the channels through which it was given expression, comes the momentous revelation that the sagacious genius of antiquity had even insinuated a form of its basic outline into the very structure of that ground-base of all literature,--the *alphabet*. The announcement and elucidation of its presence in this, the fundamental semantic code for the transmission of human thought, should rank as an epochal event in the history of world culture.

Ancient sagacity viewed high spiritual culture in a different light from that in which it is envisaged today. While modern intelligence aims to disseminate its blessings over the widest popular area, hoping that it may edify the mass body of people generally, the sages of old acted upon a different estimate of the possibilities in the case. They appraised the cultural potential of the "vulgar masses" as practically nil, and therefore deemed it a sacrilege to cast the precious jewels of esoteric truth and knowledge to the "swine" that would trample them in the mire of unconscionable crudity of misunderstanding. It may be said that the history of religious cultism over many centuries has demonstrated the practical wisdom of this conservatism. The perversion, corruption, materialization and literalization of the lofty mystical sense of ancient cryptic literature, has caused perhaps the most colossal debacle in the culture of spiritual values in the course of known history. Its easily discernible evil fruitage has been the positive derationalization of the Occidental mind as regards all things religious, theological and Scriptural. It has deprived that mind of the cardinal advantage of knowing the sublime meaning of the splendid Jewish-Christian Scriptures, which are a collection of ancient mythographic portrayals of spiritual truth, sadly and calamitously mistaken for history.

Not only were the Sages constrained to adopt methods of crypticism of varied forms to safeguard precious cosmic and anthro-

4

pogenic truth from desecration by the "rabble," but they employed a technique which found its basic authentication in nature itself. As the world below is a mundane reflection and copy of an overshadowing world of spiritual truth, they strove to portray the structural forms of that higher truth by representing it under the forms of its counterparts everywhere existent in the natural world. Even supposed history was oriented into the form of archetypal ideologies. But everywhere, in drama, ritual, choral dance, festival institution and in language the astute formulators aimed to incorporate their figures of fundamental *archai*. A great structure compounded of the elements of the cosmic logic of creation was inwrought into the pattern of all these modes of human cultural expression. Finally, if not perhaps initially, its structural design was woven into the formation of the alphabet.

If this cryptic organic form was the structural principle determining the arrangement of the alphabet, it must be seen to have made its significance definitely basic in all literature. For thus the words themselves, carrying the elements of the original letter components would constantly represent the forms of the archaic thought which as symbols they portrayed. So that in reconstructing the hidden outlines of meaning form in the alphabet, we are piercing to the heart's core of the most recondite connotations of all literature.

It is a commonplace of present educational theory to say that letters of the alphabet are symbolic representations of the sounds universally possible to the human vocal organs. It is hardly as generally known

that in shape they are more than mere algebraic x's or sheer onomatopoetic imitations. They are in fact evident forms shaped to picture basic ideas. They are true ideograms. The capital letter A, for instance, is obviously the cardinal letter I, the symbol of primordial unity (since it is also the number 1), split apart from the top into the creative duality of spirit and matter, the cross-bar indicating the interrelation which dynamically subsists between them. The U (V) symbolizes, exactly as it is drawn, the descent of spirit into matter and its return above. The W pluralizes it, and we find, not strangely, the W to be the letter that pluralizes words in the Egyptian hieroglyphics. The O readily symbolizes the endlessness of matter and of eternity. So that the Gnostics, when they named the unit of deity in the cosmos the IAO, had condensed in the triadic name a sermonette in full,

5

signifying the initial bifurcation of the first unit divine consciousness, the I, apart into the duality, A, and running the round of an eternal cycle, O. And so even *Revelation* has it: "I (am the) A (and the) O, the beginning and the end, the first and the last,"--IAO. (The almost breath-taking significance of the M, when the spirit says "I AM," will be introduced later.)

It is possibly true that literation started with the utilization of the two simplest elements of written symbolism, the vertical line I and the circle O. At any rate it is to be shown here that nearly all divine names in antiquity were built up from and upon these two. For the Egyptians of remote past time had combined the two in the form of what is almost certainly the most ancient of cross symbols, the *crux ansata*, ansated cross, called by them the A N K H (more recently spelled E N K H), an O topping an I with a horizontal line at the point of contact. It represents by the O above, the *endless* existence of that which is the indestructible primordial matter, the eternal Mother of all things; and by the I below, it indicates the emanation of creative mind, or spirit power, from the heart of the great sea of first matter plunging downward. The horizontal bar shows both their conjunction and their separation, as does any boundary line between two areas. But the median line is important also because it marks the meeting point between the two poles of spirit and matter, since it is at this point that all reality is brought out to manifestation through the union of the two. The ANKH is the astrological symbol--@insert symbol.

The two symbols with which literate symbolism begins are thus the I and the O. The item of their gender comes first to notice. The I is masculine, as standing for the Father's power of generation, which is spirit; the O is the eternal feminine, matter, the universal Mother, personalized in ancient religions by such goddesses as Isis, Cybele, Mylitta, Aditi, Venus, Juno and others. The appropriateness of this symbolism from the subsidiary phallic side needs no accentuation, nevertheless is very important and indeed very wonderful. (The author has fully dealt with it in his larger work, *SEX AS SYMBOL*.) As all procreation of life can come only through the union of male and female elements of the cosmic duality, a symbol that would dramatize *life* would have to combine both the I and the O. This the Egyptians did in their great A N K H symbol, which thus is their written word for *life*, and carries also the connotation of two other elements entering into life, or

6

necessary for life, namely *love* and *tie*. Even more than the IAO it condenses in its three renderings the gist of a mighty sermon, and becomes the hieroglyph of both the structure and the meaning of life. Rendered in one sentence the symbol means *life* because life can exist only where two things, spirit (I), and matter (O), are *tied* together by a sufficiently cohesive power, *love*. Love ties the two together to procreate life. The A N K H is therefore the first and greatest symbol in the world, which should make us aware that the cross is the first and greatest symbol because it is the symbol of *life* and *not* of death. (The ancients said, however, that the soul, when incarnated in the body on earth, was in its spiritual "death," and therefore the cross became the emblem of death--but soul-death, not body-death--a death viewed wrongly by all theology since the days of ancient mystery teaching, since the reference is to the "dead" condition of the *soul* when immersed in body, and not to the demise of the physical body. Even in this view it equally connoted *life*, for it was the soul's relative "death" that gave life to the creature, whose bodily demise in turn liberated it for its freer life above.)

Detaching the two emblems from each other as they are united in the A N K H symbol, and combining them in lateral juxtaposition, we have the first divine word and name in all literature, IO. That it figures with equally fundamental significance in ancient typological numerology is evident from the fact that the two, now converted into numbers, constitute the cardinal base of all mathematics, the number 10. Modern study seems not to have recognized this close connection, amounting almost to identity, between the letters of the alphabet as originally devised, and numbers. Numbers were indicated by letters. Each letter carried a number value. Hence words were composed of those alphabetical units that would together express an idea, a mental value, but as well a numerical value. As far as the Scriptures are concerned, even whole sentences were constructed to total a number quantity. As Pythagoras has said, God geometrized in creating the world; he built the universe on number. Such esoteric works as *The Zohar*, of ancient Jewish Kabalistic literature, reveal clearly also that the deity formed the creation by means of the letters of the alphabet. This can have sense only on the predication that as (according to the Scriptures) he spake and the worlds formed themselves in order under the vibratory impact of the letter tones

7

of his voice, every letter sound of the creative reverberation became a constituent element in the cosmic framework. Every letter expressed or in fact constituted a principle or fundamental part of the universal structure. Perhaps this is one of the greatest keys to our recovery of the cryptic purport of ancient writing.

The archaic IO (10) then would be charged with the potency of the first projection of the creative thought-force, but only in its first partition into duality, not in its later and further subdivision. In its expression as the prime triplicity it was the IAO (which became IAH and JAH), and its still further differentiation toward endless multiplicity at the quaternary stage brought it to the form of the great Tetragrammaton, the Kabalistic J H V H. In its full seven-letter expression it became, on the side of matter alone, the seven-vowelled name, composed of the seven primary vowel sounds made by the human voice. The Greek alphabet still retains seven vowels, a, short e, long e, i, short o, long o and u. This was to express the fact that every cycle of creation runs through seven sub-cycles, each of which sounds out the reverberation of one of the seven successive component form-tones.

The potent symbol, typifying primogenital creative energy of mind and matter combined in the relation of polarity, being the power that dominates all things as it was their creator, became the figure of all combined mental and material ruling power everywhere, as all lesser ruling units were themselves but projected partial rays of the power itself. It was therefore the first *king* in the cosmic realm, as every divided segment of it was king in the tinier realm over which it exercised sovereignty. How notable this will appear when we shall see in a moment that the very word, *King*, derives from the A N K H name!

Nothing has been more revealing than the list of words, in English, Greek, German, Hebrew, which can be traced to the old Egyptian name of this mighty symbol. Its central idea, it was noted, is the production of life through the tying or *union* of spirit and matter. The central clue to the meaning of all these derivatives is the idea of *tying* two things together. It must be elucidated that in building words upon the A N K H stem, the H may be virtually dropped out of consideration, as K H is equally well expressed by K alone. But K H is also equivalent to C H, which often replaces it. The vowel A is of inconsequential value and can also be dropped. So there is the bare N K left as the hard root.

8

The next matter to be noted is that in later philosophical usage it was immaterial whether it was written N K or K N. And in Greek the N K (K N) became N G (G N),--a significant item. With these specifications it is possible now to discern a whole new world of meaning in many common words never dreamed to have come down from so divine a lineage.

It is seen first in such words as *anchor*, that which *ties* a boat to a fixed place; *knit*, *knot*, *link*, *gnarled*, *gnaw*, *gnash* (accounting for the odd spelling); *ankelosis*, a growing together of two bones; *anger*, *anguish*,

anxiety, a tightening up of feelings. But most interestingly it seems to have given name to at least four joints or hinge-points (*hinge* itself seems to be another) in the human body: *ankle*, *knee*, *neck* and *knuckles*. *Lung*, as being the place where outside air unites with the inner blood, could perhaps be added. Far away as our English *join* appears to be from a source in A N K H, (N being the only letter common to both), it is certainly directly from it after all. For A N K H was the root of the Latin *jungo*, to *join*, N K becoming N G through the Greek. From this we get *junction*, *adjunct*, *juncture*, *conjunction*, from the Latin past participle form of *jungo*,--*unctus*. But in coming into English through the French, all these words were smoothed down to *join*, *joint*, and this carried so far into English as to give us finally *union*, which is really *junction* in its primal form. With even the N dropping out we have *yoke*, that which *ties* two oxen together. And in Sanskrit it comes out as *yoga*, which in reality stands for *yonga*, meaning *union*.

The English present participle ending *-ing*, as well as the prefix *con-*, meaning *with* or *together*, likely comes from the A N K H. For the *-ing* connotes a continuing of things moving on together. Therefore all three parts of the word *con-nect-ing* would be from the ancient word.

Our most common word, *thing*, likewise comes from A N K H, as a thing is that which is created by the union of spirit and matter, a divine conception and atomic substance.

Next comes one that carries an impressive significance in the study, the common verb to *know*, in Greek *gnosco*, German *kennen*, English *ken*. What constitutes the knowing act? The *joining* together of two *things*, consciousness and an object of consciousness, for there must be something apart from consciousness to be known. So Greeks called *knowledge* the *Gnosis*. The Greek verb meaning

9

to be, *gignomai*, also has the G N, as token that existence is the result of the "*ankhing*" together of spirit and matter.

But a most surprising Hebrew derivation from A N K H is the first-personal pronoun, I. It is in fact the A N K H itself unchanged except for the inconsequential insertion of two minor vowels o and i, making it ANOKHI. This is amazingly significant, since it reveals the identity of the innermost soul-being of man, the I ego, with the primal cosmic mind. That consciousness in man which enables him to think and say "I" is indeed a unit element of that same cosmic mind. In the I-consciousness of a creature the central creative mind energy of the universe is nucleated in unity. And as the ruler of all life in every domain, it is in that function and capacity the *king* of life! That power which *knows things* is verily creation's *king*. And also then it must be the power that *thinks*. Gerald Massey, great scholar of ancient occult knowledge, connects in kindred significance *think* and *thing*, a thing being that which has been thought by some mind. The I, as the *king* of consciousness, both *thinks* and *knows*. The German has for king *Koenig*, the one who *can*, (which in German is *koennen*) and the one who *knows* what is best. And what has the Greek for *king*? Astonishingly *anax*, which is equivalent to the spelling *anaks*.

The Greek for *messenger*, one who *ties* the sender with the recipient of a message, is *angelos*, from which is our *angel*. And *messenger* itself has the *ng* in it. Where two lines meet we have an *angle*. A *nook* suggests something in the A N K H meaning. Perhaps hundreds more words might be traced from this venerable but most significant origin in the A N K H. And the words themselves help us reestablish the fundamental elements in the composition and structure of the great ancient knowledge so well called the *Gnosis*.

The letter I, as the spiritual-masculine first half of the great IO symbol, must be examined more closely. It is in the alphabet and in language the symbol of the divine mind principle. It is the *king* of all being, knowing, determining, ordering, acting. And so it has been made the 10th (tenth) letter of the Hebrew alphabet, the king number both 1 and 10 or any multiple thereof, and therefore has for its meaning the word *God* itself. Its Hebrew name is YOD (YODH) and means the "hand of God." Its hieroglyphic representation is that of a tongue of candle flame, bent as it would

be momentarily if blown upon by a gentle puff of the breath. This is to indicate the breathing of God upon the latent creative fires of atomic energy to blow them up to creative heat. It is suggested in *Genesis* when it is said that God brooded over the great deep. Water is the symbol of matter, as matter in the cosmos and water on the earth are the common universal mothers of life. And matter contains the latent atomic fire which creates all. God blows upon this latent fire to enflame it for creative work. This is indicated in the bent candle flame of the YOD,--@insert Hebrew YOD.

Ten is esoterically called the "perfect number." In the highest possible sense it is the number that rounds out or perfects a cycle of creation, and it does this through the interrelation of the eternal upper triad of noumenal creative forces, cosmic spirit-soul-mind, with the septenate of lower physical energies, as anciently represented in the great system of Egyptian Gnosis, and faithfully reproduced in the Ten Holy Sephiroth of the early Jewish Kabbalah. The YOD then stands for that divine creative fire that in its deployment as a decanate of powers, forges the worlds into the shape prefigured in the divine mind. The triple-aspected cosmic Noumenon designs the blueprint of the creation-to-be, and the seven hierarchical energies carry them out in the world of concreteness. If one reflects on the remarkable physical phenomenon of a ray of white light passing through a triadic glass prism and casting the refracted rays upon a screen in the seven colors of the spectrum, one will have an instructive analogue of the number basis of the creation. *Revelation* symbolism evidently represents it as the Beast with seven heads and ten horns, the three horns in excess of the number of heads being presumably in the invisible noumenal worlds, the heavens of pure thought.

Concomitant with the IO primacy in symbolism runs a variant representation which depicts successive stages in the creative process. It begins with the symbol of inchoate matter, the O as representing primordial inorganic homogeneity or the unity and eternity of life in its unmanifest state. It in fact typifies what to us stands as empty space. It is empty (to us) as exhibiting absolutely nothing in visible palpable form. "The world was without form and void." But to the cosmic consciousness it is doubtless not empty, since it is filled with substance apperceptible to that consciousness. What it seems to us is best depicted by the empty circle,--@insert circle.

11

The next stage shows the circle with the visible point in the center. This design indicates the emergence of the first organic entification out of unmanifest being,--@insert circle w/ point in the center.

The third depiction shows the circle cut horizontally into two halves, upper and lower, by the median diameter line,--@insert circle just mentioned. This diagram shows the bifurcation of the original unity into the creative duality and the polarization of its two self-contained opposite natures, a prerequisite for any creation of visible organic worlds.

The fourth stage indicates the opposition or crossing of the cross within the circle, the vertical line standing for the spirit force and the horizontal for the physical. Lifting the cross out of the circle, we have it in its simplest form, and since life can *add* increase unto itself only by this crossing of spirit and matter, the cross becomes the sign of *addition*, the plus sign,--.

The fifth stage has the same configuration, but as it were, turned one-eighth on its axis, giving the X within the circle. This is to show that motion has been introduced, that creation has begun,--. This, similarly to the bent candle flame of the YOD, indicates that God's impulse has begun to move. Then, as the initial motion imparted to the creation not only *adds* to its working potential, but vastly *multiplies* it, the X becomes the sign of multiplication. In this final form the design eventuates in giving us the great symbol of the number 10,--X. And then if we take the X out of its eternal encirclement in the absolute existence--and by the beginning of the movement this emergence is indicated,--and place the two great symbols side by side, we have astonishingly that mystic word and symbol that enters so mysteriously into Scriptural allegory,--the word OX. (The elucidation of the esoteric intimation of this word is reserved for the finale.)

The extensive list of divine names derived from the IO base may now be scanned. Io is itself the name of

one of the goddesses with whom Zeus, king of the gods in the Greek pantheon, entered into an escapade that exoterically sounds less honorable than would be expected of divine royalty. But as paramour of the supreme God she would stand in the role of the great Mother of life, like Cybele, Isis and the rest. An Io character occurs in other mythologies.

As, however, the I functions as the male-spiritual symbol and is not to be taken as the vowel force alone, but rather as the con-

12

sonantal force, it was paired with each of the vowels in turn to represent the conjoined duality. And so we find IA, IE and IU standing as the base of a number of early deific names. The IA came to serve as the final syllable of all names of countries, as Germania, Britannia, Australia, Russia, Austria, Scandinavia, Asia, India, Arabia and many more. The IE begins the original Greek name Iesous (Jesus). Preceded by the H, denoting again the first motion of the breath of God, it began some Greek words for divinity, principally *hieros*, *sacred*, *holy* and a *priest*, from which comes *hierophant*, *hierarchy* and the old Greek name for Jerusalem, *Hierosolyma*.

But as IU it stands as one of the most basic of all divine name-forms. IU was in fact the shortest and commonest of Egyptian verbs, and meant *to come*. Because the divine nature was considered an element of consciousness that was in course of its evolutionary coming to deify mankind, the Messiah doctrine connoted the idea of the slow, gradual and continuous *coming* of the deific mind in the world. In fact a common name in Egypt for the Messianic character was "the Comer." "Iu is he who comes regularly and continually," periodically. Hence IU is the primal Egyptian name of deity. As such it formed the first element of the great compound Egyptian name of the Christ-Messiah, *Iu-em-hetep*, which was shortened by the Greeks into *Imhotep*. In full translation this would read: *Iu* (he who comes) *-em* (with) *-hetep* (peace, also seven); "he who comes with peace as number seven." This name comprehends in itself another great sermon like the A N K H--symbol, referring to the occult fact that in any cycle of creation the principle of divine consciousness that will unfold to bring *peace* to the chaotic subconscious elements (the so-called six elementary powers, the potencies in the atom) *comes* to full outward expression in the *seventh* and last round of the cycle. Christhood is always a seventh unfoldment. Our own word *seven* comes from *hetep*, as this shortened to *hept*, and directly became the Latin *sept-em*, by the interchange of h with s, as occurs in very many instances, as in *Asura* becoming *Ahura*. H and s are also closely related through the Hebrew letter *shin*, which is either S or sh in sound. S is really only a sharper h.

The next step in the development is quite notable. The I being male-spiritual, a consonant (masculine gender) rather than a vowel, and representing the projected ray of divine mind that

13

beamed forth out of primordial being, ran the course of its projection into the deepest bosom of matter, planted its germinal seed in matter's womb, then *turned to return*, the configuration of the I was changed or enlarged to include in its shape the suggestion of the turning upward for the return. It might most significantly then be said that it was *turned* into the letter J. With more definiteness the J-form could bespeak the masculine-divine than the vowel-feminine or the androgynous aspect. Also in this form it could be more fitly prefixed to the other vowels, as JA, JE, JO and JU. With this important change the number of divine names begins to multiply exceedingly.

It is impossible to pass by this item of the turning of the I into the J (the two are essentially the same letter still in Latin) without calling attention to the astonishing significance of the fact in relation to one of the key words in the Biblical allegory of the soul's descent *and return*. In the Hebrew-Mosaic allegory in the Old Testament the place where God descended in a cloud to meet and commune with his children (Israel) was Mount Sinai. This name then must mean the lowest point to which the spirit-soul descends to meet matter, the pivot point round which it swings to begin its return to the heavens. This is diagrammed by the lower turn of the J. What must be our astonishment, then, to discover that this key name Sinai derives from the

Egyptian word *seni* (*senai*), meaning "*point of turning to return!*" And where, in concrete reality, is that point located? Nowhere else than in the physical body of man! The physical body of man is the Mount Sinai of the Bible. And where else could God and man meet than in the body of his human child? An obscure point in scholarship has at last come forth to enlighten us on one of the most important features of our sacred Scriptures.

Greek mythology gives us Jason, a divine figure. In the Old Testament we have Jacob, Jabez, Jared, Jakin and perhaps others; James in the New; Jacques, Jack, a folk-lore character of the deity in man; Janus, definitely a Christ-figure in Roman mythology. The JE-form gives Jesus, Jesse, Jeshua, Jeshu, Jezebel, Jeremiah, Jerusalem, Jehu, Jethro, Jehosophat, Jehovah, Jephthah, and others. In passing it seems quite worth while to analyze the true context of the name Jesus. It is the JE combined with the Egyptian SU, meaning *son, heir, prince*, successor to the king; and the final masculine terminal letter, which was F in Egyptian, but

14

became S (US) in Latin: JE-SU-S. It would then mean the coming masculine-divine son (of God the Father) as "prince of peace." The masculine terminal F of Egypt was kept in the variant form JO-SE-F, JO-SE-PH, as in the Russian Yussuf at the present. This is the most prominent in the JO group, which includes Joram, Josiah, Joash, Jonah (Jonas), Job, Joses, Joachim, Joel, Joshua and (in the Norse) Jotun. These have never been recognized for the divine names they are, because of the inveterate mistaking of Old Testament allegorism for assumed factual history. But, being in the allegory of man's divinity immersed in the flesh, they are incontestably the names of the divine or Christly principle personalized in the many myth-forms. Horus, the Christ of Egypt, had for one of his designations "the Jocund."

The JU-form yields Judah, Judas, Judea, Jubilee, Judith, Julia, along with significant common noun derivatives such as *judge, jury, justice*. But Latin mythic usage exalted the JU to the very highest pinnacle of divine dignity in naming its supreme deity after the Egyptian JU, adding the word for *father, pater* (*piter*), to it to form the great name of the king of the gods, JU-PITER. Even the god's wife and sister partook of the glorious title--JUNO. The great Caesar boasted of his fabled derivation from deity in his cognomen Julius. The Juniper tree carries this connection with divine source. Latin *juventus*, our "youth," conveys the idea that the gods are ever *young*. (The I, the J and Y are all forms of the same letter-sound.) From this we have our *junior*, the German has *jung*, meaning and pronounced as our *young*. The *ju*--that begins the Latin *jungo* (*iungo*), to *join*, indicates that spirit and matter are joined together anew to generate fresh life. This IU (JU) stem is much more significant than has ever been seen before. In the form of YU--it enters into the great world signifying the birth of deity--*Yule*.

Every letter, of course, expresses some aspect or segment of creative purpose. Alphabetical schematism has been presented in several different formulations. In the Hebrew alphabet there were said to be three "mother letters," *aleph* (A), *mem* (M) and *shin* (SH). These ostensibly represent respectively the pre-creation stage (A), the middle stage of spirit's involvement in matter (M), and its final stage of glorious deification (SH),--the symbol of *fire*. M is the symbol of *water*. Life emanates out of potential *fire*, is "baptized" for evolutionary purposes in water, the symbol of

15

matter, and returns to source with fiery potentialities actualized by having "overcome" the powers in the water-matter. The Hebrew word for *fire* is *esh*, and spirit evolves its divine fire in man, *ish*. The divine fire in man made him the *ish*-man, and the divine man in the tribal life of some nations was called the *shaman*.

How the other letters were grouped in relation to the three mother-letters is matter of uncertainty. Several schematic designs have been suggested by students of Kabalism. But two consonants, beside J, were made the central frame of another extensive run of divine names. These are R and L. The names derived from or based on them must be listed.

It is evident that, as their usage worked out, R and L may be regarded as essentially the same letter. The Chinese confusion of the two is well-known. But their identification became almost a necessity in the ancient Hebrew-Egyptian exchange of words, ideas and symbols, inasmuch as the Egyptian alphabet had no L and was forced to substitute R in all words where the Hebrew could use either L or R. It is therefore extremely likely that the great basic words, as seen so well in Latin *rex*, *king*, and *lex*, *law*, are of practically identical significance. The heavenly king is the Lord, and the old Saxon derivation of Lord from *law-ward*, as Ruskin points out, is more than coincidental. The king's will was the law in all archaic life, and in theology it is still true that the will of the Lord is the law of life.

Just why R and L came, with J and SH to emblemize divinity is not too clear. They, along with M and N, are of the class of letters called liquids: they are sounded with a continued *flow* of the voice. They could thus have been chosen as representing the on-flowing course of all life. This idea would not have been inappropriate. It may be the correct one. At any rate R came to its divinest application in being chosen as the name of that greatest of all spiritual deities of antiquity, the Egyptian Sun-god *Ra*, whose symbol is that of the sun, the circle with the dot in the center. A cursory view of names based on R and L yields many interesting items. The R and L can be associated with any of the vowels and can either follow or be preceded by it.

From AL-LA we note *Allah*, *Aladdin*, *Alheim* (Elohim), the frequent *Al--* of Arabic names and a host of others, perhaps our *all*. From EL-LE we have *El*, the Hebrew word for *God*, the plural being *Elohim*. The masculine article, *the*, in the four languages

16

derived from Latin, is, as in the Spanish, *el*, and in the French, *le*. This will not be seen as significant until it is recognized that the definite article is, or was, itself a *cognomen of deity*. Spanish *the* is the Hebrew word for *God*, EL. English *the* is the Greek for *God*, *the-os*. And Greek masculine form of *the* is *ho*, a Chinese word for deity. The ancients habitually prefixed *the* to divine names, as "the Osiris."

From IL comes the Arabic Ilbrahim and the Latin *ille*, meaning *this*, *that which is*, a succinct definition for deity. The Latin name for the sacred tree was the holm-oak, and its Latin name was *ilex*. OL and UL yield a few words referring to divine things. Hebrew *olam*, the *world*, *eternity*, the *aeon*, and *olah*, *up*, to *go up*, and the Mohammedan *Ullah*, *Abdullah*, may trace origin from these two bases.

AR-RA shows in numerous words, *ar* meaning *river* in Hebrew, and there are several rivers on the world map named the *Ar*, or *Arar*. The stream of divine force emanating from the heart of being to create worlds was called the *river*. Every ancient land had its sacred river. As *Ra* was the great solar deity, the origin of *ray*, *radiant*, *radius*, *radium*, *radiate* and *array* is evident. As the king was the one radiant with divine glory, the *rex* (*rey*, *roi*, *roy*), such words as *regal*, *royal*, *real* (as in Mont-real), *regulate* (along with *lex*, *legal*, *loyal*, *leal* and *legislate*), are traceable to this source.

Plato has the famous "myth of Er," a divine character. The Greek has *Er-* with the masculine singular ending *-os*, giving the great God of divine love, *Eros*. *Re* must be the base of the common Latin word for *thing*, *res*, the stem of which is just *re*. This gives *reality*, *realize* and *reify*, and the prefix denoting repetition, *re-*, as life is constantly repeating its processes; as in *re-new*, *re-vive*, *re-store*, etc.

IR-RI shows scant usage, but in OR-RO and UR-RU we encounter a prolific wealth of derivatives, all pointing to high, if not directly divine reference. It is significant, to begin with, that OR is found to be the base of words in several languages meaning two things, *gold* and *light*. French for gold is *or*, and Latin *aurum*; our word *ore*; Hebrew for *light* is *Oroh*. Gold, the indestructible, was symbolically related to light, which is also indestructible. The creative energy of God flowed forth as light like a golden river, so that all three, *gold*, *light* and *river* show the derivation from *ar*, *aur*, *or*. *Aurora*, God of Dawn, needs no further explication; *aura* and *aureole* likewise.

17

UR reveals a grand list of shining names. It was in itself the greatest and most likely the original word for *fire*. The Egyptians, wishing to name it *the* fire, added the divine article, *the*, which in their language was the hieroglyph for the letter P. This addition made it *p-ur*, *pur*, the Greek word for fire to this day. From this comes *pure*, *purge*, *purgatory*, as also *pyre*, *pyrotechnic* and *empyrean*, the Greek U changing to Y in English, as in hundreds of words. *Ur* (a variant of *aur*, *or*) was the name of that state of the primordial spiritual "fire" from which the first divine ray, Ab-*ra*-ham, proceeded as first father of spiritual Israel (not the historical Hebrews). In the same category it was the name of the universal Egyptian symbol of creative fire, the *uraeus*, "a serpent of fire," which was sevenfold as typifying the seven archangels that created the universe. It is therefore another representation of the dragon or beast with seven heads. Is it strange that our modern discovery of the creative fire of the universe in the atom has brought into prominence as the most fiery of the elements those two whose names incorporate both the title of the Sun-god and the Uraeus, Radium and URanium? The German language has some hundreds of words prefixing UR, as *Ursprung*, *Urquelle*, *Ursache*, all meaning original source-spring of being. All life came out of UR, the primordial fount of cosmic fire. A verse in the *Chaldean Oracles* says that "all things are the product of one primordial fire, every way resplendent." How resplendent it is our modern nuclear physics is now revealing! The Hebrew word for *father* being *ab*, Ab-*ra*-m is "Father Ra," as clearly as Hebrew can say it. *Ram* would be this creative fire immersed in water, matter.

The list so far traced becomes more than doubled through the prefixing onto these root-forms the Hebrew article, *the*, which is just the letter H. The addition of the H has the force of divinizing the word, as has been seen. So from HAL there is *hallow*, *hale*, *hallel* (Hebrew *to praise*), *halleluiah*, *hail* and more. From HEL can be traced *heal*, *health*, *heil* (German *hail*), *hell* (German, *bright*, *clear*), and most significantly, the Greek *helios*, the sun! The spiral, or *helix*, was a figure tracing the spiraling course of the sun, or its planets around it. The feminine names *Helen*, *Helena* (with the H intensified into S becoming the name of the moon, *Selene*), are assumed to derive from it also. The Greeks adopted unto themselves the divine name *Hellenes*, signifying "bright and shining ones," dubbing the rest of humanity "barbarians." (They did this

18

in the same fashion and with the same motive as the Jews adopted for themselves the divine name *Israelites*, dubbing the rest of mankind "Gentiles.")

From HIL comes doubtless our word *hill*, "the hill of the Lord," the high locale of divine power. (*Har* in the R-group is the Hebrew word for *hill*!)

From the HOL stem comes of course *holy*, *whole*, *holism*. Few of particular divine character or reference derive from HUL.

The H-R group yields many of exalted significance. HAR gives *heart*, *hearth*, *Har-Tema*, (a name of Horus, the great Christ of Egypt), Harpocrates, (another Greek-Egyptian Christ-name), perhaps *harvest*, *harp*, *harpy* (the harpies of Virgil's *Aeneid*). HER gives a long list: *hero* (title of one grade of deities in Greek mythology), German *Herr* (God), *herald*, *Hera*, (Juno's Greek name), *Heracles* (*Hercules*), *Hermes* (Mercury), and, reinforcing the e with the i, *hieros*, Greek for *sacred*.

HIR appears perhaps in the German for *shepherd*, and in *Hiram*. HOR gives the base of perhaps the greatest of ancient personalizations of Christhood, the Egyptian god *Horus*, who stands on the *horizon*, *hour*, *horology*, *hormone*, *horn*, *horticulture*. *Horn* was a universal ancient symbol of divine power. HUR shows in *Ben-Hur* and *hurricane*, the natural exemplification of divine fiery power. The *Hurrians* were a people sharing Asia Minor with the Hittites.

As H comes out often in the roughened form of CH (KH), and also exchanges often with S, the H-basis of hundreds of words, all in one way or another intimating deific reference, the derivative field is vastly extended, embracing such words as *chalice*, *charity*, *care*, *cure*, *cross*, *cheer*, *choir*, *chorus*, *Christos*, *charm*, *cherish*, *cherubim*, *Serapis*, *seraphim*, *sir*, *sire*, *seer*, *ser* (Egyptian for *chief*, *elder*, *sire*), *kherufu* (Egyptian for the two lion-gods on the *horizon*).

These lists are put down almost at random. It is certain that intensive research would immensely increase the total number, and no doubt others of the greatest importance could be revealed.

These formations from the basis IO are of the greatest interest and importance. They do not, however, give any intimations of the organic structure in the alphabet which this work is intended to disclose. But they will appear in clearer light as that hidden structure is outlined.

19

To enforce the cryptic significance of the disclosure now to be made, it is necessary to present, with the utmost brevity, the fundamental meaning-graph of all ancient religious literature. The Bibles of antiquity have but one theme: *the incarnation*. The vast body of ancient Scripture discoursed on but one subject,--the descent of souls, units of deific Mind, sons of God, into fleshly bodies developed by natural evolution on planets such as ours, therein to undergo an experience by which their continued growth through the ranges and planes of expanding consciousness might be carried forward to ever higher grades of divine being. These tomes of "Holy Writ" therefore embodied their main message in the imagery of *units of fiery spiritual nature plunging down into water*, the descending souls being described as sparks of a divine cosmic *fire*, and the bodies they were to ensoul being constituted almost wholly of water. (The human body is seven-eighths water!)

It can indeed be said that the one sure and inerrant key to the Bibles is the simple concept of fire plunging into water, the fire being spiritual mind-power and water being the constituent element of physical bodies,--as well as the symbol of matter. Soul (spirit) as fire, plunged down into body, as water, and therein had its *baptism*. Hence soul's incarnation on earth was endlessly depicted and dramatized as its crossing a body of water, a Jordan River, Styx River, Red Sea, Reed Sea. Since the water element of human bodies is the "sea" which the soul of fire has to cross in its successive incarnations, and it is red in color, the "Red Sea" of ancient Scriptures is just the human body blood. When the red fire of spirit-soul was gradually introduced into and permeated the original sea-water which was the bodily essence of earliest living creatures on earth, it changed colorless salt water into its own color, red. The "Red Sea" never could have meant anything other than the human blood. The Scriptures reiterate that "fire descended from heaven and turned the sea into blood." This transformation of course took place in man's body, not in the world oceans. This is a clarification that alone can reillumine all old Scriptures with a flashing new and enlightening orientation of meaning. Egypt said that souls came down to "kindle a fire in the sea," to "create a burning within the sea," verily to set the ocean on fire. This has actually been done, but in man's veins and in his passions, not in the seven seas.

20

It is now to be announced that the great meaning-structure discovered in the alphabet outlines this descent of soul-fire into water and its return to its native empyrean. If one arranges the letters in a circular arc downward from A to the last letter of the first half of the alphabet, and then begins the upward return with the first letter of the second half and completes the arc to the final letter, describing the *lower* half of a circle, one will have blueprinted the organic structure here revealed. On the thesis just presented, one would challenge the claim of such a structure to demonstrate that the first letter or letters were somehow characterized as *fire*, and that the two middle letters at the bottom or turning-point of the semi-circle were characterized as *water*. We are proclaiming that the structure meets that challenge and therefore proves itself as true and correct. The result is that, along with every other symbolic device of ancient meaning-form, even the alphabet embodied the central structure of all ancient literature,--the incarnation, the baptism of fire-soul in and under body-water. If this is to be confirmed, we must find *fire* at the top or beginning of the descending arc, and *water* at the bottom or turning-point. It must now be shown that the conditions our thesis requires to prove itself are precisely met in the alphabet. The discovery was made and certified when it was perceived that *the alphabet did fulfill these precise conditions*. The top or beginning letters are A and B, and should, the A alone or combined with B, represent *fire*; the middle letters coming at the base of the arc are M and N, and, *mirabile dictu*, they represent *water*! From A to M, then, the descending arc traces the

downward or involutory plunge of fire into water, reaching its lowest depth with M; from N back to the final letter, whatever it be in different languages, the upward return arc represents the arising out of water and the return through evolution of the heavenly fire to its true home, completing the cycle.

The fire-character of A and B does not show out in such explicit form as does the water-character of M and N. Nevertheless it is intimated and implicit in various ways. The celestial fire emanated from primal source as one ray, but soon radiated out in triadic division, and finally reached the deepest heart of matter in a sevenfold segmentation. But in its first stage of emanation it was always pictured as triform. The YOD candle-flame being its type-form, the Hebrews constructed their letter which was to represent the fire-principle with three YODS at the top level, with

21

lines extending downward to a base, on which all three met and were conjoined in one essence. This gives us the great fire-letter SH, *shin*,--@insert shin.

But the triform fire symbol was only possible as the result of the one first ray bifurcating into the *two* fires of spirit and matter and uniting to generate their product, which became the third two-flame aspect as preceding the three-fire aspect. And what letter is it that depicts the two-flame stage, the first real creative stage? Precisely what the thesis calls for--the first letter *aleph*, composed of *two YODS*, one above, the other below, the central axis, a slightly variant form of our mathematical sign of division, a horizontal line with a dot above and one below it. All life is an interplay between the upper fire of spirit and the lower fires of sense and the flesh, of "pure" fire in air and "impure" fire in water. Even the English A carries the same depiction, as it presents the one vertical line of spirit raying downward, the I, as being split apart into duality, with the two separated lines still connected by the horizontal bar of mutual inter-relation,--@insert aleph.

The resulting Hebrew word, then, for *fire* is just what the specifications of symbolic representation demand. The word should be composed of symbolic letters carrying the idea of the one-fire, the dual fire and the triple fire signs, and this is precisely what the Hebrew word for *fire* is. It is ESH, really AeSH, composed of *aleph*, subvowelled by e, and *shin*. *Aleph* is the dual letter, *shin* the triple, and the middle bar between the two YODS is the *aleph* in the single-bar *fire*. Then significantly *man*, who embodies this single, double and triple *fire* is ISH!

One would ask at once whether the English word *ash* would carry the same connotations, being the visible end result of fire. It is extremely likely that it does. Not only is it at once evident in its relation to fire as its residue,--ashes,--but the Norse mythology, depicting the radiating streams of the living fire under the imagery of a branching tree, chose the *ash* as the tree-type of the fiery emanation: *Ygdrasil*, the ash-tree of life.

It has already been stated that the patriarchal character designated as Abram personified in the Hebrew formulations the first *father* of spiritual life, emanating out of the primordial essence

22

of fire, UR of the Chasdim. (This latter word signifies not national Chaldeans, as those thus designated were not an ethnic group, but a spiritual caste. The term stands for the first archangels, or creative fires, the seven.) To be the father of spiritual life in an evolutionary cycle, this ray had to be the first aspect of the emanation. Therefore it would be found to be composed of the first two letters of the alphabet. This is precisely what is found in the Hebrew word for *father*: AB. Linking it with the Egyptian RA, the radiant solar deity, we have AB-RA-M, receiving later in its evolution the developed powers of godhood represented by the fifth Hebrew letter, *he*, and so becoming AB-RA-H-AM. And as Abram came out of the primordial empyreal fire, UR, it is hardly coincidental that even UR begins with that letter, U, which (with V) represents the downward line of descent, the turning upward and the return to the heights.

The detailed knowledge is not at present available to trace the chain of linked steps in the descent of the divine flame from A down to M. It does not seem apparent that at any rate in extant alphabets there is to be found a sequence of letter significations paralleling and depicting the successive stages of the creative fire's descent into the water, or matter involvement. If such an explicit arrangement was planned for the first alphabets, it seems impossible to trace the stages in orderly succession in present alphabets. But what emerges with astonishing certitude is that the central letters, M and N, carry the significance of what the diagram demands,--water. Thus at the point of lowest descent, where our thesis requires water, there indeed we have it.

Every letter of the Hebrew alphabet, beside carrying a number value, also has attached to it a symbolic monograph: B is *beth* and means *house*; G is *gimel* and means *camel*; D is *daleth* and means *door*; H is *he* and means *window*, etc. When we come to M, we find it is named *mem* and means--*water*! N is called *nun* and means that which is the animal life in water,--*fish*! This is in the Hebrew. But amazingly, when we turn to the old Egyptian, we find that N has the name of *nun* likewise, but means and is the hieroglyph of--*water*! Its character letter is simply a short line indented to indicate *seven waves*, as our English script *m* is a succession of three waves. M therefore in the Hebrew, and in the English as well, marks the nadir of soul's decent into water, and N, at the same level and therefore also signifying water (or as *fish* the

23

organic life in water), marks the turning-point for return, the Mount Sinai of evolution. Its reference is undoubtedly to this earth, which true symbolic insight discovers is itself--and not any hill on its surface--the "mount" or "hill of the Lord," on which God meets man in a cloud of fire, and on which all sermons are preached by his inner deity to man, and all temptations, crucifixions, spiritual initiations and final transfigurations take place.

From A, the point of emanation of the spiritual fire, the creative stream of living energy, the river of vivification, as the Greeks call it, proceeded and swept downward until at M it had immersed its fiery potencies in the water of the human body, therein to begin to do its evolutionary work of kindling its own bright flame of spiritual consciousness in the red sea of the human blood. And now it is known that this red blood was originally sea water. As fire causes water to evaporate, the ancient allegorism represented the divine fire as drying up the water of the bodily sea, permitting souls to pass over the watery terrain dryshod. Variant symbolism had the Christ nature walking on the water without sinking into its depths. Egyptian figurism had the fire causing the water to boil, with the soul subjected to the danger of being scalded thereby.

So the graph of the soul's descent and return swings down from the fire-height of AB to MN and there turns back upward to end in the final letter. It may be a chance circumstance, but is at any rate an odd one, that if we start with A and then take in succession the final letter of the English alphabet, Z, the final one of Greek, O, and the final of the Hebrew, TH, it gives us the word AZOTH, the word used in Medieval "alchemy" to denote the primogenetic source-essence of life. If it were thus made up of the first and last letters of the three most representative alphabets it would have been intended to denote that basic essence which constitutes the substance of all life from the first step in creation through to the final dissolution of all things.

In descending from the height of fire essence to the depth of water substance, the energization would have had to pass through the intermediate stage or form of air. Fire symbolizes pure energy of spirit; air typifies mind; water stands for emotion, as earth for sensation in the scale of conscious states. If any of the letters between A and M are intended to mark the air stage, it has not come to knowledge as yet, unless it be that the bent form of the tenth

24

letter YOD, indicating the candle flame bent by a puff of air to denote the original impulse of God's mind on the flame, is to be taken in this significance.

M and N, separate or conjoined, form the framework of hundreds of words relating to the condition of spirit-energy when immersed in matter. As the primal mind-fire is the *father*, AB, so the primal matter-essence is the eternal *mother*, which in Hebrew is AM. M will be found to begin virtually all words denoting motherhood. M represents three, or five, or seven waves of water, and it should not be a matter of surprise, therefore, that we find all life on the planet having its generation in and from the sea water. Sea water is in a sense still the mother of our life, because that life is sustained by the electro-dynamic potencies in our blood, which is still chemically undistinguishable from sea water! Our blood *is* the red sea water! So we get the mother-name by conjoining the letter of potential fiery energy A, with matter symbolized by water, M. Our colloquial "Ma" for *mother* is essentially the Hebrew AM.

Starting with A M for *mother*, there is met an almost endless list of words whose connotations link them to the matter side of the life duality. To view them in the light of this orientation of thought is to discern in them new and vivid intimations of esoteric meaning. These recondite connotations can best be seen by contrasting their sense with their antonyms denoting fire, spirit and the fatherhood. To begin with, the creative powers symbolized by the letters at the head of the alphabet are *gods*; while the being who embodies god-power in matter is--*MaN*. The divine powers at the summit are unmanifest; in matter they become *MaNifest*. At the summit there is but *one* power, undifferentiated; below in matter it has *multiplied* itself and become the *MaNy*. At the god height the power is purely spiritual; at the lower level it comes out as *MeNtal*; spirit above, *MiNd* below. At the top there is the maximum of power, even though purely potential; at the lower range its is *MiNus*, or at a *MiNiNum*, though actual in its limited expression. A *man* is the cosmos in *MiNiature*. That which is expressed down here is, in comparison with the superior potential above, *MeaN*. Also as here the two poles of being are locked in a more or less stable equilibrium, things here are at a *MeaN* or *MediaN* counterbalance. To hold this steady is to *MaiNtain* life in its right poise. The father-power, AB is the conscious cognitive

25

element in creation; the power it wields in matter, the M N energy of the atom, is the *MaNipulative* hand of God (the meaning of YOD); and so it is that the word for *hand* in many languages is not only compounded of M and N (Latin *manus*, Spanish *mano*, French *main*), but is in all languages *feminine* in gender, intimating the motherhood. In contrast to heaven above, the earth below is, in Latin, *MuNdus*, from which is our adjective *MuNdane*. Also from this comes *MouNt*, *MouNtain*, *MouNd*, already explained as referring to no hill on earth, but to the earth itself. Hebrew name for this lower vale of tribulation was *HiNNoM*, or *GehiNNoM*. In the upper realms souls are not sufficiently individualized to deserve specific differentiated names; here soul gets its proper *NaMe*. The fate allotted to each soul by karmic desert comes out to *manifestation* here below; it is therefore the soul's *NeMesis*. The soul here is under law, in Greek *NoMos*. A section of the terrain of a nation was by the Egyptians termed a *NoMe*. Since matter, like type-symbol, water, is, from the philosophical view of reality, nothing (it was designated by the Greeks "privation"), the Egyptian base-root of the letter N, whose hieroglyph was seven waves of water, along with the primal deific trinity *Nu*, *Nun*, *Nut*, gives us all the words expressing *Negation*: *no*, *not*, *neither*, *nor*, *none*, *nil*, *nix* (German: *nichts*), Latin *nox* (*night*), our *night*, *deny*, *neuter*, *never*, *nay*, German *nein*, *niemals*, etc., etc. Applied to man, his (relative) nothingness would make him "no one" which is in Latin *NeMo*. As man is cut off from deity here below, he is in Greek *MoNos*, *alone*. Also he is a *MoNad*. Perhaps *MoNk* is one who is alone, not united to the female counterpart.

The food the soul eats on earth is that divine *MaNNa* that was rained down from heaven, but had to be scraped up off the earth, the perfect analogue of how mortals acquire their heavenly nutriment. The universal ancient tribal name for the divinity manifesting in the life of nature was *MaNa*, *MaiNu*, *MaNitou*. Then we have the word for the thinking principle, which in the Hindu system is *MaNas*. One caught under the demoniac possession of this power was a *MaNiac*. In India the practice of prophecy was called *MaNtric* science. And the *-mon* in the word *deMoN* is probably of this derivation. The Greek Furies were called *MaeNads*. Plato refers to divine obsession as a *MaNia* better than sober reason. An *oMeN* was a foresight of one's earthly fate. And the mystifying and baffling word ending prayers,

aMeN, if not directly from the Egyptian god of that same name, would seem by letter intimation to mean "so let it be," indicating that what is set forth should come to reality in the evolutionary process measured by the descent of soul into matter the whole way from A to M-N. *Memory* in Latin is *MeMiNi* and the Greek Muse of Memory was *MNemosyne*. To recall one's past is to *reMiNisce*. Things here are the *MiNutiae* of what is whole and integral above. They are *MiNute* in magnitude and last but a *MiNute* of time, poetically speaking.

Another most important line of derivatives branches off into sidereal regions. The great cosmic symbol, if not the embodiment of divine energy, is the sun. In contrast with its mighty generative power, its opposite character in the earthly region of the heavens, dead, inert, purely passive and reflective, the symbol of matter, is the *MooN*. Hence the composition of its name in English from M and N, giving also *MoNth*, *MoNday* and *MeNses*. If in Latin L stands for the divine Light, their *Luna* (the *moon*) might have taken form from the idea that on the lunar orb the divine Light (L) was weakened and dimmed by the reflection from the surface of the negative lifeless moon, giving them *LuNa*, L for the light and N for the darkness; or it might have been originally L reflected in M-N, suggesting *LuMNa*, later wearing down into *Luna*. Oddly enough the Latin for *light* in its pure solar glory is *lux*; but for *light* in its earthly refracted dimmed form the word was *LuMen*. At any rate L and N are set directly at opposite nodes to each other in *lux*, *light*, and *nox* (Greek *nux*) *night*. L evidently here carries the connotation of divine character analyzed earlier. For not only does the Latin have *lumen* (our *illumine*) for *light*, but it has the word representing the divine light or power in things, *NuMen*, which comes close to bearing the same significance as *NoMen*, Latin for *name*.

The soul was thought to put on its bodily vesture as a *MaNtle*, which, as being the house it lived in was its *MaNse* or *MaNsion*. That which trailed back from the horse's head was his *MaNe*. That which flowed forth from the head of being was the *eMaNation* of creative force. The divinity implanted in living nature, most evolved in *man*, was *iMMaNent*, our *EMaNuel*.

It is close to certainty that here is to be found an explanation of a prominent item in the grammar of language, which seems still unknown in philological science,--the reason why the accusative

(objective) case of all Latin nouns masculine and feminine in the singular number ends in the letter--M, and those corresponding in Greek end in--N, as also in Sanskrit and doubtless other languages. It is obvious that the M and N endings here denote *objectivity*, as the accusative is the objective case. Why this is so is definitely implicit in the significance of the meaning structure which places the two letters ending this case at the bottom of the descending arc of involution.

For the divine light is emanated from the supernal kingdom of spirit, and spirit is the active generative productive force that energizes all life process. It alone is self-generating, it alone initiates and institutes action. It is the father principle; the maternal-material principle is eternally only passive, receptive, mothering that which it receives germinally in its womb. The spirit force must stand as the actor; it does whatever is done; it moves upon the inert water, stirs them into agitation and motion to throw them into the forms of the conceived pattern. It is therefore the *subject* of the sentence that tells what its action initiates in the creative order. It is therefore in the *nominative* case, the subject-actor in the movement, and is grammatically called *nominative* because it gives specific character and *name* (Latin: *nomen*) to that which the action creates.

But what of the end product that the action brings into the status of being? As end product, materially created, it stands there as the *object* of the action, the thing purposed and by an energizing process made objective as the result. It is therefore the objective in view in the initial action and the objective thing produced. It must therefore be put into the *objective* case in grammar. The actor works subjectively, in the purely noumenal or subjective realm of conscious being. But its work is to bring its purposes thus subjectively conceived out into objective actuality. Hence the creative subject force that emanates out of the A B condition of primal being ends by generating its product here below at the M-N station of physical

objectivity. The M and N terminations (even this word has the two letters in its context) therefore fitly appertain to the objective case of nouns, and the Latin, Greek, Sanskrit and others so have it. To illustrate the point, the nominative case of "trumpet" in Latin is *tuba*, but the objective case is *tubam*. So all nouns. Only in the case of neuter nouns is there no distinction between the nominative and accusative cases, obviously

because a noun of neuter gender can not manifest any difference between subjective and objective status. It is not living, therefore can neither initiate action or be acted upon by its own volition, hence can be neither subject nor object in the living sense. The spiritually noumenal world is the realm where the subject principle initiates action; the lower physical world is the place where that action results terminally in the production of objectivity. M and N seem thus always to designate objectivity, and that again must be the reason for the composition of that English suffix denoting a thing's attainment or achievement of its status of being in objectivity--*ment*.

The principle of explanation thus established is seen with startling definiteness in three of our common English personal pronouns. Of the first personal pronoun the nominative case is I, but the objective introduces the M: *me*. The third personal pronoun masculine singular is in the nominative *he*; but in the objective it is *him*. The third person plural nominative is *they*; but the objective is *them*. It is in passing to be noticed that the I is the only one of the pronouns capitalized, in respect to divinity, since the I-ego is the only part of us that is divine! Likewise the survival of the dot above the I (and the J) is the remnant of the YOD, the Hebrew divine flame. All this induces us to think that the I element (another word incidentally showing the L-M-N sequence) of a person is the subjective divine self within, initiating all action; while the outer personal physical bodily self is what this I has produced as the *me*. It might be said that the I has objectified itself in and as the *me*. What the noumenal I came to be when manifested outwardly in matter is the *me*. The I revealed itself in the *me*, just as it is said in religion that God has revealed or *manifested* himself to the world and in the world as Jesus. The ancients personalized a goddess named *Echo*. She represented the physical material repercussion to the impact of the waves of creative noumenal energy, the "voice" of God, upon matter. What matter, so to say, responded or answered was the "echo" of the divine voice. There is aptness and beauty in these ancient conceptions and ingenious allegorizations and poetizations once their sane high relevance is captured. The *me* is the echo from the side of matter of the divine voice of the I-ego.

The M is conspicuously seen as marking the point of lowest descent and beginning of return in a notable key-word in Hebrew.

The word for *sun* holds as high a place of glory in religious philosophy as does the radiant orb itself in the solar system. It typifies for mental illumination the same generative ray of power that its physical beams represent in the stellar cosmos. The Hebrew word for it was obviously aimed at embodying the story of its nature and its daily course of (apparent) travel. In outward semblance it appears as a globe of fiery essence that plunges at every eventide down into earth, or water, crosses a land of darkness and arises again unquenched in fiery splendor the following morning. As a globe of fire its nature would be expressed most fittingly by the letter *shin* (SH), with its threefold candle flame, the three YODS, above; the place of water into which it nightly descends would be indicated by M, and the place of its final return, the empyrean above, by SH again. So the word thus constituted would turn out to be SH-M-SH (*shemesh*); and this is just what it is. It is the old basic story of divine fire plunging down into water, the universal trope-figure under which all operation of spirit in and upon matter was dramatized.

It seems unquestioned that the Scriptural names of Samson, Saul, Samuel, Samael, Simon, Solomon were based on this *semesh* stem. For all the divine figures in ancient spiritual dramas were essentially sun-god characters, typifying the spiritual aspect of the solar effluence in man. Samson's loss of power through the betrayal of Delilah fairly closely parallels Jesus' loss of life and his helplessness on the cross through his

betrayal by Judas. Jesus, like Samson, was shorn of his aureole of glory which was replaced by the black crown of thorns, as Samson's loss of hair--always typical of solar rays--reduced him to impotency. And the etymology of *Delilah* is most significant as fulfilling her part in the allegory. In the case of Jesus' crucifixion "darkness was over the earth" during the agony. The name *Delilah* is compounded of the Hebrew word for *night*, *lilah* (*lailah*), with the fourth Hebrew letter, D, prefixed. Now the tribe of Dan was in astrological tropism allocated to the autumn sign of Scorpio, when the sun is entering the winter-time of darkness and solar feebleness. So Scorpio was called the gate or door of the dark "underworld," which in the Egyptian was named the *Tuat*, now tending to be spelled also with a D, as *Duat*, *Duad*. When we turn to the Hebrew alphabet and see that D, *daleth*, means *door*, we have the name *D-lilah* reading definitely "the door of the dark underworld of night." This may

30

seem far-fetched to those not habituated to the nature of ancient allegorical composition of spiritual myths. When the name of a paramour of a sun-god figure works out to mean the "door of the dark night" of incarnation, the fitness of the construction is most astonishingly convincing and clearly reflects a designed conception.

When one encounters and unravels not only one or two chance constructions of this kind, but scores of them, indeed finds them at every turn, one is certain that the methodology of ancient cryptic writing has been rediscovered. When this disclosure is carried through to the farthest limit of its bearings on the significance of the ancient literature, it is recognized with astonishment that the meaning-content of archaic writing was expressed as definitely by the form-structure of the material as by the connotation of the words. It is becoming more clearly discerned that the formulators of the sacred scripts of antiquity strove to dramatize a postulated form of cosmic structure in a graph outlining the life development and movement by imitating its rhythms and number counts, its cyclical swirls and sweeps, in the organic form of the textual construction. Thus it is seen that the numerical basis of Bible writing in Old Testament Hebrew and New Testament Greek is the "magic" number *seven*. The number value of thousands of verses, divine names, key phrases and even whole Bible books is with surprising regularity a multiple of seven. Thus there are seven other combinations in the verse score multiples of seven. Life, so to say, in every one of its creative advances travels in seven-league boots, dances to a seven-beat measure, runs a scale of seven notes. It is evident that the authors of Holy Writ labored to inweave the form of this movement into the writing itself. The lilt and pause, is to reproduce in mantric value the lilt and swing of evolution itself. That this methodology has lain under the eye of scholarship for these twenty centuries or more without its implications being seen or guessed is unimpeachable testimony to the blindness of religious obsession.

Another most significant combination of the divine SH with the earthly M-N comes to view in the Hebrew word for *oil*, *shemen*. Here the fire-symbol, SH, is united with both the water letters. As the fuel for fire and the substance used in the divine anointing, which is itself the dramatization of the divinizing of man, oil is

31

one of the most frequent symbols of the deific power in the Scriptures and mythology. The great divine names *Christ* and *Messiah* both mean "the Anointed One."

It was observed earlier that when the X symbol of the developing movement of creation was lifted out of the matter-symbol O and placed after it, we strangely found that it spelled the word OX. This singular circumstance at once bred the conviction that this word, this theriograph, or animal hieroglyph, should play some prominent part in the scheme of ancient figurative representation of values and relations. It was of course known to be a figure in a number of Biblical stereotypes as well as in Greek and other mythic scores. But its full symbolic import was not realized until the significance of its connection with the first letter of the Hebrew alphabet came to view with startling impact. *Aleph*, A, has for its name coefficient this very word OX. Along with this, there is also the Hebrew letter L, *lamed*, with the meaning of *ox-goad*.

But why is A denominated by the ox-symbol? What is the significance of this animal that connects it with

the first letter? Revelation of this profound and recondite symbolism should indeed open the eyes of all Scriptural exegetists to the almost impenetrable crypticism of ancient esoteric writing, which they have with such obdurate intransigence continued to deny, ignore and scorn.

To put it in the most compact form of statement, it appears that A was denominated the ox because, as the animal is unproductive, incapable of begetting life--as the result of desexing--so the primal state or stage of creation, represented by the letter A, is unproductive, incapable of begetting life. The alphabet's first character fittingly represents the no-not-nought-nothing stage of the cyclical creation. It is the pre-zoic stage, the lingering darkness before the first rays of dawn. As yet there is nothing, neither matter nor movement. It is the absolute zero on life's or the cycle's thermometer. It is the state which the Egyptians described by their name NU (NUN, NUT), *night*, and the Hebrews by their AIN. It is the stage when naught was. In it nothing could be produced, nothing could have birth. It was the great darkness, the great deep, into whose bosom had not yet fallen the seminal seed of new creation. It was sheer potential of life, standing, like the ox, unfertilized, unimpregnated by the fructifying ray of cosmic mind, impotent to mother life until so enriched.

32

If this seems like an arbitrary fancy, it also appears to be indubitably substantiated by the positive fact that in the main languages, from Sanskrit down to English, this letter A is the universal prefix which gives to all words with which it is conjoined the *negative* meaning. It can be translated invariably by the word "not." In Greek it is called "*alpha privative*," the letter that *deprives* a word of its positive meaning, making it negative. A-theist, a-gnostic, a-symmetrical, a-moral, a-mnesia, a-pathetic, a-tom (not cuttable), even the Greek word for "truth," *a-letheia*, (that which is not forgotten), and a host of others attest the negative force of A.

This being so, we are introduced directly to another outstanding fact in connection with the succeeding letter, the second of the alphabet, B. It is not by chance or as a pure pun that *begin* begins with B. For in the structural formation of the alphabet, since the creation does *not* begin with A, a pre-creation stage, the ancient books definitely state that it starts with B,--B-gins, as it were. B is therefore the first letter in the actual creation. How fitting it is, then, that it is the first letter of the first verse of *Genesis*, which starts with the Hebrew word *b,rashith* and that followed by the verb *bara*. *B,rashith* means *in the beginning* and *bara* means *created*. Yes, creation begins with B, not a-gins with A. As the beginning institutes the process of coming to *be*, or *becoming*, these words also start with B. The great number of German words with the prefix *be-*, as *bekommen*, *bekennen*, *bedenken*, and a very large number also in English, as *beget*, *betoken*, *bespeak*, *besmirch*, *behave* and *befriend*, all carry the meaning of a movement coming, so to say, to a becoming. And in what way could the whole process of creation be more graphically expressed than by saying that it is a movement on its way to becoming to be? As the great Hindu philosopher Aurobindo expresses it, "the only being is becoming." Can it be without significance, then, that the Hebrew word meaning *to come* is just the B leading out the A,--BA? And this also spells the Egyptian word meaning the soul that *comes to being* here in the body. And would it be sheer coincidence that our *born*, *bear*, *birth*, *breed*, *baby*, *beget*, all start with B? And that *well* or *spring* in the Hebrew is *baer*? (*Beer Sheba*, "*the well of the seven*."") We cry Abba father, says the Scripture, which, if *ab* is *father*, and *ba* means *comes*, would have us saying "the father comes"--in the character of his Christly Son on earth, the ray in us of the Father principle in the universe.

33

It may be asked, why, since the tenth letter YOD represents the flame of the divine creative fire, and indeed gives its name to *God*, the *shin* (S or SH) has come in for so much of the divine fire symbolism. Our answer can not be categorical or dogmatic. It can be speculated that as the YOD represented the flame in its primal oneness, the *shin* represented it when it had differentiated into the triplicity, for it contains three YODS. It does not seem a wild assumption to think also that the letter chosen to carry the hissing sound of S and SH should depict the threefold divine fire, for the fire became triple only when it entered the watery composition of the body, and the S and SH sound is precisely that produced by fire plunging into water! The

YOD then can be taken as representing the cosmic fire when first fanned by the breath of God. Jesus is dramatized as coming "with his fan in his hand" to generate heat to mold the worlds in proper shape and to fan into bright flame the smoldering fire of divinity in man's constitution. *Shin* would represent the fire, now become triple, plunging into the lower levels of water, standing both for the actual water of the human body and as a general symbol of matter. The three YODS of the *shin* have lines carrying their power down to the bottom level, where they are united in one common bar, this again intimating that the three divine aspects, spirit, soul and mind, are all mingled as one in the body of man. As a symbol designed to depict the immersion of fiery spiritual units of consciousness in their actual baptism in the water of physical bodies, the letter form that dramatizes the actual event, and the letter sound that onomatopoetically mimics the sound of fire plunging into water, this alphabet character *shin* is certainly most eloquently suggestive.

It has often been said that the S (SH) sound is derived from the *hiss* of the serpent. This tradition seems more likely to have come from the ancient symbolism of fire plunging into water (symbol of soul descending into body) than from the inaudible "hiss" of the snake. For, again coincidental as it may seem, the creative fire was by the ancients called the "serpent fire," expressly by the Egyptians the great *uraeus* snake, "a serpent of fire."

Let it be noted also with regard to the *shin*, that when a dot--likely acting deputy for the YOD--is placed above the *right* side of the letter, it is pronounced as SH; but when the dot comes above the *left* side, it has only the sound of S. This change of position of the dot actually changes the name of the letter; for

34

when it is above the left side, the name is not *shin*, but *sin*. Doubtless a thunder of protest and a charge of scholarly chicanery would greet our intimation that this left-handed name of the great divine letter is the origin and covertly carries the significance of the theological word *sin*. What can be adduced in some support of the suggestion is not without considerable force on that side. There is the Bible phrase, "the wilderness of Sin," which is the same as the "wilderness of Sin-ai," and the "mount of the earth," i.e., the earth itself, as that celestial mount on which every transaction of the business of human divinization takes place.

A salient feature of the ancient science of truth representation was the designation of things spiritual and divine as allocated to the *right* side of life and things mundane and physical as of the *left* side. Good lay on the right hand, evil on the left. Esotericism has always spoken of the right and the left-hand path. Such books as the *Zohar* and other haggadic works of the early Jewish allegorists prominently use this figurism. To go left, to stand on the left, was to "miss the mark" of good and truth and right. The Greek word for *to sin* is precisely this: *hamartano*, "to miss the mark." The sharp distinction between the two directions has always appeared even in language with a moral connotation. The Latin word for right hand is *dexter*, from which we get *dexterous*; the French is *droit*, from which comes *adroit*. For left hand the Latin has our word *sinister*; the French has *gauche*, from which comes our *gawky*. Things on the right were favorable, propitious; on the left were sinister, ill-omened. And as St. Paul's Epistles (mainly *Romans* 7) so pointedly reveal, earth was that mount on which the divine soul, sinless in its celestial habitation, came under the dominion of sin. "Know ye not, my brethren," asks the Apostle, "how that a man is under the law (of *sin* and death) only as long as he liveth?"--that is, while he is here on earth. He implies that there is no sin in heaven, for he clearly states that "sin sprang to life" when the soul obeys the "command" to incarnate. Sin can touch the soul only from the side of body, and, he says, the soul goes "dead" under its power while here on earth until its resurrection "from the dead" in the course of evolution of spirit back to its divine condition. So that the earth is that "Mount of Sin," that "Mount Sin-ai" of the Scriptures.

But the Old Testament contains an allegory--for the story is preposterous as history--which shows the ancient writers of

35

sacred ideological constructions using the *shin-sin* difference to point the moral that the soul that can

pronounce the full SH sound of the letter has taken the *right* path and completed its evolution to divinity; while the one that can enunciate only the S sound has taken the left-hand path to "sin" and must return to earth, the land of "death" for further schooling in life. The guards at the Jordan fords were instructed to subject the Ephraimites on the east side of Jordan who wished to cross to enter the Holy Land (not of Judea, but of spiritual consciousness) to a simple test: require each man who crosses to pronounce the key word *Shibboleth*. But, says the story, in every case "he said *Sibboleth*." The direful result was that forty-two thousand Ephraimites who could not convert the S indicating *sin* into the divine SH were put to the sword on one day. They were still on the left-hand path of *sin*, not yet ready to "cross the river" into the land of spiritual blessedness.

It seems worthy of remark that not in twenty centuries has the easy esoteric unraveling of this simple and evident cryptogram come through to the intelligence of any scholar. How a Hebrew exegetist could long miss it is not comprehensible. Furthermore, how it could have been mistaken for history, for an actual event, is still far more incomprehensible. Yet Fundamentalists still claim that it "happened." If you assert that "history" was only a few thousand years ago a run of miracles, of course it neither needs nor can have an explanation. One is just to gape in awe at the Lord's wondrous doings and be sanctified of soul,--if stultified of mind.

If the S and SH sounds carried the intimation of fire plunging into water, a special use of these letters in the old Egyptian hieroglyphic language seems to fall into conformity with the same idea. The S (SH) was consistently prefixed to verbs to express the idea of setting off the action which the verb indicated, to give the action its initial push, or s-tart, as it were. The likelihood of the origin of this usage from the basic fire-going-into-water thesis will not so hastily be scouted if it is reflected that in the creation no real beginning in the visible worlds can have been made until the fire of spirit potency has radiated forth from the divine thought and impregnated the sea of matter (water.) The visible and audible work of creation starts only when the two nodes of being approach each other and establish tensional relation between themselves. As many a scientific speculator has predicted, the early stages of earth's

36

formation brought together the chemical elements of fiery gases and humid vapors, the precipitates from the mixture finally forming the first earthly and mineral substances. Those early periods might, in the Egyptian sense, be termed the hissing, or S (SH) stage of planetary evolution.

An example of the inceptive force of the S in the hieroglyphics is seen in the Egyptian word MNKH (MeNKH), which as adjective means *firm, stable*. But, made into a verb, it becomes SMNKH (SMeNKH), meaning to *make firm, stabilize, establish*. It is also likely that in this word MeNKH we have another prime example of the M-N reference. In relation to its meaning of firmness and stability, it is to be recalled that a passage from the Egyptian *Book of the Dead* described this world of life on earth as "the place of establishing forever." Also in the M-N connection it is highly significant that the Egyptian name for this lower region, the "underworld" or "nether earth" of their system, was *Amenta*, composed of the name of the God *Amen* and *ta*, meaning *earth*. Also significant is the name of this god, made up of the A and the M and N, for he was called "the god in hiding," and his hieroglyph is a god seated under a canopy. Obviously he then is the personification of the divine nature hidden under the canopy of our mortal flesh.

All this should be a specific guiding datum for philosophical science, inasmuch as orthodox theology has loaded the evolutionary marshland, or Reed Sea, of the earthy-watery human body with heavy contumely as the place where only fleeting ephemeral influences affect, if not afflict, the soul with evil. That it is, on the contrary, the place where the soul establishes forever its grounding in fundamental realities, is a tenet of the sacred and secret wisdom of the Egyptian sages which must be made one of the chief stones in the new temple of rational religion now in process of building.

The S prefixed to MNKH adds the starting forces that brings the firm establishing to actuality, that sets it to work. It is hardly unlikely that the very long run of English verbs which begin with S (or SH) carry this inceptive or initiating force of the letter--though speculation of this sort can not be asserted with too much

certainty--in such words as *start, step, slide, shake, skip, skate, slip, sink, stir, sneak, smite, spur, shout, scream, stamp, stand, spit, slap, shoot, speak, sprint, spurn, scoff, slay, spill, sift* and scores more.

37

Massey traces even the great name of mystery, the *sphinx*, from the ANKH stem, preceded by the demonstrative adjective P (*this, the, that*) and the starting S, thus: S-P-ANKH. Massey was well versed in the abstrusities of the hieroglyphics and his surmise on this is as good as that of others. The word thus composed would mean "the beginning of the process of linking spirit and matter," which indeed is the sphinx-riddle of the creation. The sphinx image does conjoin the head of man, spirit, with the body of the animal, lion, representing matter. It is precisely such values and realities that the sages of antiquity dealt with and in precisely this manner of subtle indirection. When will modern scholarship come to terms with this recognition!

If *sphinx* derives from the ANKH symbol, it is not at all unlikely that the other great emblem suggestive of the spirit involved in matter, the wondrous "bird of life," the *phoenix*, stems from it likewise. It was also named the *bennu*, the spirit energy that goes from B, the fiery start, down into water, N, which is also probably the make-up of the Hebrew word for *son*, which is *ben*. Another name of the fabled bird was *nycticorax*. *Corax* is *raven* in Greek, which, from its black color, is often called the "bird of night," symbolizing the soul flying down into the dark night of imprisonment in earthly bodies; and *nycti* stems from the Greek *nux (nyx)*, meaning *night*. The mythic phoenix was pictured as migrating north and returning south (to Egypt), where it renewed its life in periodic rhythm. And "Egypt" is symbolically the earth. Can there be doubt that the fabled migratory fowl is just the divine soul of life that commutes regularly between heaven and earth, pictured as a bird because it can build a nest on the ground, but equally well rise into the heavens of consciousness?

It would be highly revealing to recapitulate some of the, at times, astonishing formulations which the ancient Hebrews discovered as fortuitous or designed constructions in their interpretative methodology that was elementary to their so-called science of Gematria. This was based on the equation of number value of the words with the meanings expressed in the text. The number forms were held to "geometrize," so to say, the meanings. As a physical object or phenomenon can configure a meaning structure so can number values and relations. This "science" was carried to

38

lengths that have ever seemed to overrun the bounds of rational sense, and the method has been held in disdain as fantastic jugglery since the days of its esoteric vogue. Yet it would seem to be grounded on legitimate premises and to be subject to criticism only in its unwarranted extravagances. One senses this in reading the *Zohar*, for instance.

Somewhat in the spirit of the Gematria modus it may be profitable to look at several word and letter combinations in the Hebrew. To condense in a sentence what would take ten pages to elucidate in full, it is notable that beside the number of central and basic significance in this systematization, seven, perhaps the one most prominent in the sacred numerology was *six*. If seven was the number rounding out the cycles, six was the one that completed the *physical* evolution of the life-forms of any cycle. The progress achieved in the first six sub-cycles was necessary preparation for the channeling down of the *spiritual* grade in the seventh and climactic sub-cycle. We find the deeply esoteric Jewish philosopher Philo in the first century A.D. giving expression to the importance of the number six in several statements. One runs: "The world was created according to the perfect nature of the number six." And again he asks who can fittingly celebrate the divine majesty of this number. He says also that the sixth day of creation was the "festal day of all the earth." The creation was to work at physical labor for six days and rest in spiritual delight on the seventh. Man, made in the image and likeness of the cosmic creation, is likewise to work only six days in the analogical cycle of seven days.

Therefore the number six, hardly less than the number seven, furnishes the basic clue to the meaning-value

of many words. As six stages finished the physical form of creation in any cycle, it would seem likely that the Gematria plan would have used the final letter or letters of the alphabet to construct the words carrying the value of six. We are not disappointed in our gematric expectations here, for the last three letters of the Hebrew alphabet are R, S (SH) and TH, and *six* is written variously *shesh*, *shisah*, *sheth* and *sixth* is *shishi*. It is likely that if records were available we should find that the last son of Adam in the *Genesis* had been traditionally regarded as the sixth, for his name is *Seth* or *Sheth*.

But the Hebrew Bible's very first word opens up a veritable mine of speculative possibilities of this sort. That first word, translated "in the beginning," is in Hebrew B'RASHITH. It

39

was either constructed with amazing ingenuity to express a remarkable cosmographic conception or chanced to do just that by sheer coincidence. The reader must first be reminded that in the ancient manuscripts of the Biblical books the words were not separated and there were no vowels! It is therefore permissible to separate the words in different ways and in doing so some curious new readings come out as possibilities.

The initial B is a preposition meaning "in" and can be prefixed to any noun or participial verb. RASH means *head*, so that B'RASH would mean "in the head," "in his (God's) head," as the place where God "created the heaven and the earth." Oddly enough it is precisely in God's head that the creation started, as there were formed the archetypal ideas over the pattern of which he shaped the creation. If B'RASHITH might be considered the overlapped form of B'RASH-SHITH, it would read "in the head of the six" or "of the sixth," and again it can be said (and the *Zohar* expressly does say it) that the creation, emanating out of God's head, came to a head in the sixth formative impulsion.

Then B'RASHITH is followed by the verb BARA, "he created." If we take the B'RA for BARA (the vowels being wholly conjectural and indeterminable), BARASHITH itself would read "he created six, or the sixth." The *Zohar* gives this as a reading alternative. And it does in fact look as if this first Hebrew word was designedly made up of the first letter with which the creation truly begins, B, to indicate the beginning of the process, and the last *three* letters, R, SH and TH, to spell out, as it were, a cosmic evolution running clear through from beginning to end and so inscribed in the alphabet. The use of all three final letters would appear to indicate that the creative process brought out the result of the operation of the original unit divine mind manifesting in its triple aspects of spirit-soul-mind. The SH itself carries this triplicity, we have seen, in its three YODS. So that in its full esoteric sweep of meaning this first Bible word B'RASHITH would condense a far more comprehensive significance than its conventional translation would show. It would really read: "From the beginning in his head God unfolded from his triple powers of mind the heavens and the earth in six creative stages." This must stand as most likely the first full esoteric translation of the first Bible verse.

The Hebrew words for *water* and *heaven* will lucidly illustrate the water-value of M and the fire-value of SH. *Water* is MAYIM,

40

the M conspicuously predominating. As the Y is another form of the fiery I, MAY (MAI) would read as the M-water expression of the I-fire power. Esoterically the universe can be thought of in just those terms. Now, most appropriately, the word for *heaven* is this same water-word, MAYIM, preceded by the SH of fire, SH'MAYIM. Earth is the home or world of water; heaven is the home of water generated by fire,--the lightning; or water as invisible vapor, or water proceeding out of the *empyrean*, or realm of potential fire. Jesus says that he beheld Satan as lightning, or fire, falling from heaven, and that he himself came "to send fire on the earth in the sight of men." The Greeks said that the gods "distribute the divine fire" among men, a portion of soul-fire to each. *Genesis* tells us that God first created the two firmaments in the midst of the waters, the firmament above and the firmament below, the MAYIM and the SH'MAYIM, the water and the fire-water.

Such a word as YOM, for *day*, seems to reveal semantic formation. The time-words, of whatever period, age, aeon, cycle, year, month, week, day, hour, are used very definitely to indicate no actual time-periods, but whole cycles as a concept, not a specific duration. A cycle is a *year*, a *day*, a *week*, a *month*. The world was created in six "days." The Israelites (again not the historical Hebrews) marched in the Sinai desert "forty days, for every day a year," says the text. So YOM (IOM) is the "day" of creation. It would be the period in which life proceeds from start at A (B) to deploy the creative fire-power, I (Y), into manifestation at M (N). This "day" would last from I (Y) to M, making its name YOM. As the action between A, or I (Y), and M (N) represents the process of life's coming to be, or becoming, it seems almost as if we find it saying I A M. Is it strange that the Latin word for *now* is IAM? It is as if life were saying "I am in existence in the eternal NOW." If one were to say "I am" in English and *now* in Latin, it would be *I am iam*. Coincidence it is, no doubt, but both forms must be composed of the same primal letter elements.

To say "I am" in German gives interesting results also. It is *Ich bin*. The *Ich* is the I heavily aspirated. In some parts of Germany the *Ich* is pronounced as *Ish*. This equates the Hebrew word for *man*, uniting the primal unitary I-fire-power with the triple manifestation of that power that the SH represents; and this is precisely what man does. In man the divine *trinity* comes to

41

manifestation. But the German, instead of using the pre-creative A and the matter-terminal M to say "am," says it with the *actual* beginning letter B and the other matter-terminal, N, with the I between them (as it does stand between them in the alphabet), giving BIN, *Ich bin*.

It is not to be forgotten that LOVE was one of the three elements in the great ANKH symbol, along with LIFE and TIE. Now it is in the descent of soul fire from A (B) to M and back to the final letter (in Greek it is O) that the two poles of being generate the power of divine LOVE. Is it not a bit surprising, then, that to say in Latin "I love" is to say AMO?

The significance of the Hebrew word for "the oil of anointing," SHeMeN, has already been mentioned. Since this divine oil that, so to say, is destined to set the head of man on fire with the divine unction, manifests in man in its triple spirit-soul-mind divisions, it must be recognized as of great significance that repeatedly the Old Testament instructs that the sacrificial cakes are to be compounded of fine flour mixed with *three* measures of oil. The three divine flames that are to deify man are to be fed by the "oil" compressed out of the wine-press or olive-press of our conscious earthly experience.

It would be gratuitous to assert that the Hebrew *shemen*, *oil*, derived from the earlier Egyptian word *smen*. This was an incense spoken of in the Ritual for the dead, those "dead," however, being the souls incarnated in bodies on earth, and not the "shades" of deceased mortals. The word must therefore refer to an element in the human constitution, not of course, to be taken as an actual physical substance burning at funerals. In this connection it can be speculated whether the *Geth-* of *Gethsemane* is not a variant of *Beth* as in Bethel, Bethany, Bethlehem, meaning *house*. If so, the word *Gethsemane* would mean the house in which life burns its *smen*-incense to divinize its child, man; that "house" being man's physical body, the *beth* or home of souls on earth. It was in Gethsemane that the Christos wrestled in the living agony that caused "him" to sweat, as it were, great drops of blood. Several of the prime Egyptian mythic legends of the creation of mankind by the gods represent the deity as exuding drops of his blood *seminally* upon the earth, from which sprang two characters, male and female, that equate Adam and Eve in the *Genesis* allegory. Seminal creative blood essence is more than a few times poetized as sweat.

42

All this is of epochal importance as demonstrating that the bloody sweat of Jesus in Gethsemane is a watered-down rescript of one of the old Egyptian mythic constructions.

It must strike any person of open mind how marvelously these words articulate in all these constructions with perfect naturalness and semantic felicity. The Scriptures have remained for centuries both a perplexing

riddle and a derationalizing influence simply because the abstruse and recondite relevance of these symbolic terms has never hitherto been explored.

The study could be pursued to the dimensions of a major work. Enough has been given to answer the purposes of an introductory treatise that has been undertaken at the urgent behest of many who heard the exposition in lecture form. By way of epilogue and summary it will be well to end with the analysis of another pivotal Hebrew word of only two (Hebrew) letters, as it will provide virtually irrefutable certification of the main theses of this essay: the descent of spirit-fire into matter-water at the middle or nadir point of the alphabet, M-N, and its return. That little word is in Hebrew HAG (CHAG), base of the Mohammedan words *haj*, *haji*, *hejira*. It is given in lexicons as meaning *feast*, *festal day*, *festival*, *holy day* (*holiday*); also as *pilgrimage*, *journey*, *flight*. The Hebrews themselves seem to have little apprehension of its true significance, even on its exoteric side. What it connotes in its esoteric reference has never yet been given out. It is virtually the cryptic key to the Scriptures, the definite key to the *chiasmus* construction of much of the material in the Scriptures, in which verses or portions of chapters are arranged in the form of a succession of four separate statements made successively in a line outward, so to say, as A, B, C, D and then a return back over the same first three, C, B, A, giving a seven-form structure, A, B, C, D, C, B, A. It seems to put the seven-stage structure in the form of an outgoing journey or pilgrimage, HAG, of three and a half steps or stages, and a return over the same three and a half, the turn to return (*Sinai* by Egyptian derivation) being made at the middle point of the fourth, or D, stage. To this structure the name *chiasmus* has been given, from the form of the Greek letter *chi* (much like our X), the two upper arms of which pictorialize a descent and return.

The HAG ordained by the Lord for Israelite observance in *Leviticus* reproduces the framework of this same design, though

43

here in the form or terms of a feast or festival ceremonial. But deeper research reveals that it was to be carried out in the form of an actual pilgrimage, setting out from home, journeying outward for three and a half days, *crossing a river* or *water* boundary between two kingdoms, (and *always* crossing at that point,) and then the return. It was to be an actual march out, an *exodus* of three and a half days, and the *nostos*, or return journey of equal length. The tradition of its meaning, preserved better in Mohammedan ideology than in Christian or Hebrew, was the origin of the Islamic pilgrimage, the great *hejira* to Mecca; for that matter the origin of all religious pilgrimaging.

When we turn to the Scriptural *Book of Revelation*--and other places--we are there faced with the recurrence of this specific number, three and one-half (the half of seven!), *three* times in the eleventh and twelfth chapters of the last book in the Bible. This book, has twenty-two chapters, and, whether it be by chance or by design of ancient structure-builders of archaic literature, the eleventh and twelfth chapters stand at the place in the book corresponding to where M and N stand in the alphabet,--the middle or turning point. This would seem to indicate that the entire book of twenty-two chapters was arranged with the intent to reproduce the *chiasmus* structure. That is, at the three-and-a-half point in the book the number three and a half is introduced three times!

It seems so clear as to be beyond cavil that this definite form was used in symbolism to dramatize the outgoing or descent of the soul into incarnation through three and a half root stages of matter, from ethereal to solid, its experience there in a body of (seven-eighths) water, and its evolutionary return through the same three and a half levels, reaping on its return its harvest of rich experience. Yet this, the open sesame to all the baffling mystery of Holy Writ, has eluded the sagacity of the Scriptural pundits for centuries. Most lucidly it allegorizes the soul's pilgrimage out or down to body, and its return. Most astonishing is the item that at the outward terminus of the three and a half "days" journey was a river or water body on the boundary between two kingdoms. This the soul had to cross to begin its return. If sufficient poetic imagination is used to see that this Red Sea--Jordan River--Styx River of the allegories is actually *the red blood of our human bodies*, the Scriptures begin at once to become like an opaque glass suddenly made transparent.

Ads by Google**[Buy The Best Dowsing Rods](#)**

Dowsing Pendulums, Rods, Courses High
Quality at an Affordable Price
www.intuitivedowsing.com

[Tabernacle of Moses](#)

Discover the long-hidden purpose of the
tabernacle...
talkingwithgod.net

[Father Son Holy Spirit](#)

History and Evolution of Trinity 78 page - Free
book offer
www.BibleToday.com